

# Introduction to the New Testament: Syllabus

THEO 203 Introduction to the New Introduction  
Class 1.1: Tuesday, 08 September 2020  
©Dr. Steven R. Scott

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### Basic Course Information

- **When:** Tuesdays and Thursdays 10:15–11:30
- **Where:** Online via Zoom on Moodle
- **All course information is on Moodle:** access via MyConcordia: [hyperlink to MyConcordia](#).
- **Office:** Room 303, Annex D, 2140 Rue Bishop
- **Office hours:** Via Zoom: contact me for an appointment.
- **Instructor:** Dr. Steven R. Scott

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### Electronic Requirements for Class

- You will require good internet access at home, a quiet room to participate on-line, and a computer with both a camera and microphone built--in or attached.
  - Good internet access is a worthwhile investment at university
  - If yours is not so good, consider up-grading (or persuading family or roommates to upgrade)
  - Consider this a part of school expenses such as a text-book
- Computers and other equipment are available from the university: [Hyperlink to form for borrowing electronic equipment](#), or call 514 848-2424, ext. 7613.

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### How to Contact Me

- Contact me via this email:
  - [steven.scott@concordia.ca](mailto:steven.scott@concordia.ca)
- **DO NOT USE MOODLE TO CONTACT ME**
  - I will not respond
- When emailing any professor
  - Fill in the subject space with subject of email
  - Make sure to clearly state your name and which class you are in
  - Use full sentences and clearly explain what you are asking, etc.
- Remember, emails to professors are official formal correspondence

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### Who Am I?

- Dr. Steven R. Scott
  - BA in Religious Studies and Ancient Near East and Middle East
    - Ancient Near East: from Turkey south to Egypt and then east to India
    - Middle East: name for the Near East after arrival of Islam
  - MA in Second Temple Judaism
    - On understanding the Bible within its Ancient Near Eastern context
  - PhD in New Testament
    - Focus on the historical Jesus

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### Teaching Background

- Took courses on university teaching at University of Ottawa
  - While doing my PhD
- Taught various courses at Concordia in the Theology department since 2010
  - Introduction to the Bible
  - Introduction to the New Testament
  - Gospels and Acts
  - The Johannine Literature
  - Gnosticism

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### Scholarly Interests

- How understanding worldview helps understand ancient cultures
  - Especially their literature
- Ancient compositional techniques
  - Especially how structure was to aid memory and convey meaning
  - How primarily oral cultures pass on information
- The development of the Jewish Bible (= Old Testament)
- The development of the understanding of God in Israelite religion, Second Temple Judaism, and Early Christianity
- Social Justice in the Bible
- The historical Jesus

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### Personal Interests

- Politics
  - Ran in both the provincial and federal elections for NDP
    - Provincially, I now work with Québec Solidaire
  - Part of the radical left: those who think we need profound systematic change to save us and the planet
- Fine art, film (especially independent and foreign), literature (especially science fiction and fantasy), European crime dramas, and music (alternative, modern classical, world, ambient, and lots more)

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### Life History

- Born in Kenya (left at 18 months old)
- Childhood in England
- Teenager in Toronto
- Came out as gay in early 20s
  - Started university and then dropped out
- Young gay man in Toronto: 80s–mid-90s
  - Worked as waiter and then the Y
  - Self-educated myself
  - I survived the party lifestyle and the Aids Crisis
- Middle-aged man in Ottawa: mid-90s and 00s
  - Returned to school and finished BA, MA, and PhD
  - I had an 18-year BA!
- Late middle-age in Montréal: 10s
  - Teaching, and engaging in politics

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### I am here for you!

- I am highly approachable
- If you have any concern about:
  - The course
  - University
  - Life, the universe, or anything
- Simply contact me
  - I have a lot of life and university experience
- University life can be difficult and stressful.
  - You are not alone, there is lots of help and assistance out there
- There are lots of options you do not know about

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### Official Course Description

- This course deals with the writings of the New Testament with an emphasis on both content and form.
- As well, students are introduced to the socio-political, economic, and cultural backdrops within which earliest Christianity arose and began to spread.
  
- Form: the type of literature

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### Course Overview

- This course is an introduction to the content, themes, and the scholarly study of the New Testament (NT).
- The goal is to understand the NT in its historical, literary, social, spiritual, and theological, contextual setting.
- Various critical methods and tools for understanding the NT will be discussed before a more in-depth examination of the NT books and their historical context
- The use of the New Testament as a source for understanding the life of Jesus and the history and formation of Christianity in the first century will also be discussed.

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### What This Course Is Not

- It is not concerned about applying the New Testament to our modern lives
- It is not a type of expanded Sunday School
  - If you think you can coast by in this course because you have some knowledge of the NT, think again
  - Such knowledge can help and hurt
    - What I teach may well contradict what is taught in some churches
- **The goal of this course is solely to understand the New Testament in its first-century setting.**

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### Why study the New Testament?

- It is the foundational text for Christianity
- It is a foundational text for Western culture
  - It, with the Jewish Bible, is the most important and influential book of Western Culture
  - The Bible is the number 1 selling book each and every year
- Without understanding it, you cannot fully understand much of Western culture:
  - Art, literature, plays, films, and music all reference it
  - Western history, theology, philosophy, and politics are all shaped by it

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### Why study the New Testament?

- It is a fascinating subject that uses methodologies from many disciplines
  - Religion and Theology
  - Literary studies
  - History and Archaeology
  - Political Science and Social Studies
  - Anthropology, Psychology, and lots more
  - There is something for everyone
- **Methodology:** systematic (= organised) way (= method) of studying something
  - Or, the critical thinking applied to a subject

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### Course Objectives: What You Should Learn

- The content of the New Testament
  - A little bit of something on all 27 books, and more on the larger books
- This is important because the NT is foundational for:
  - Christianity, and hence Western culture, its art, literature, music, philosophy, ethics, values, and politics.

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Course Objectives:  
What You Should Learn

- How to interpret cultural artifacts, especially compositions, from a different culture and/or time
  - The student will learn how to interpret artifacts from a contextual perspective; that is from their historical, literary, social, cultural, and theological setting.
  - Emphasis will be placed on the importance understanding the worldview of the culture under study
- This is a useful skill in our modern multi-cultural world.

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Course Objectives:  
What You Should Learn

- How one does historical research
  - The student will learn historical methodology and how one makes decisions and interprets what happened in the past.
- This is useful for understanding our world
  - All research is based on what has happened in the past
  - All “news” is history.
- The historical setting of the New Testament

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Course Objectives:  
What You Should Learn

- The nature of literature and how meaning is generated
  - How literature can work on different levels of meaning
  - How references and layers of meaning can be added
  - Various compositional techniques
  - The difficulty of distinguishing the intent of the author versus meaning imposed by the reader
- Understanding how high-literature works is useful for other compositions: aural, written, and visual.

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### Course Objectives: What You Should Learn

- How to write a good essay
  - You will be guided through the main components of a good essay, namely, how to:
- Do research and generate a bibliography
- Summarize well and properly reference the work of others
- Analyse and think critically
  - Present a good argument with a clear easily understood essay, with an opening statement, paragraph, logical steps, and conclusion.
- Write simple clear sentences (even when they are complex!)

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### University Workload

- Going to university is considered the same as having a full-time job **plus**
  - 40–50 hours a week of work minimum.
- For each course, one should expect 8-10 hours homework per week
- E.g., per week per class, one should expect a minimum of 2–2.5 hours each of: reading, attending class, general studying to prepare for tests, and doing assignments
- ***I have designed this course to make it easy, but remember:***
  - It is all too easy to get really behind at university
  - Avoid this stress at all costs
  - Do work as soon as possible

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### Workload: Reading: 20–30 minutes per week

- **The only reading is the New Testament**
  - 250 pages;
  - 20 pages per week on average
  - 20 to 30 minutes per week
- **Recommended Study Bible:** The New Oxford Annotated Bible with the Apocrypha, Augmented Third Edition, (5th ed.; Oxford: Oxford University Press, 2018). Amazon: \$41.50 (hardcover), \$38.12 (paperback), \$18.06 (Kindle e-book); or without the Apocrypha: \$24.50 (hardcover) and \$10.82 (Kindle).
- **Recommended Plain Bible:** The Holy Bible, English Standard Version: *Kindle version is free.*
- **Recommended compact New Testament:** Crossway, ESV Outreach New Testament (\$2.99)
- **For free Amazon Kindle app, go to:** [Hyperlink to get Kindle app.](#)

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### Acceptable English Translations

- **You may use your own Bible if it is a modern scholarly translation:**
  - The New Revised Standard Version (NRSV) or the New American Bible (NAB), New English Translation (NET), English Standard Version (ESV), New American Standard Bible (NASB), and World English Bible (WEB).
- **Unacceptable translations include:**
  - The King James Version (KJV) or the New King James Version (NKJV), New International Version (NIV) or Today's New International Version (TNIV), and the Good News Bible
- **The Bible can be accessed free at these websites:**
  - Bible Study Tools has various Bible translations: [hyperlink to Bible Study](#),
  - And there is wiki-Bible (WEB): [hyperlink wiki Bible](#).

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### Workload: PowerPoint Presentations: 2–2.5 hours per week

- Each week there will be a recorded PowerPoint presentation
  - This replaces the textbook
- You can either read or watch the PowerPoint
  - I recommend watching because I explain the slides in more detail; it is also more entertaining.
- You need to do the NT reading before watching the PowerPoint
  - Otherwise what is said about the reading will not make much sense
- I also recommend you take handwritten notes while watching the PowerPoint
  - This greatly aids in the retention of the information provided

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### Workload: Practicing Moodle Test: 1.5 to 2 hours per week

- On Moodle there will be question bank for each PowerPoint presentation and its associated reading
  - The questions are in the form of multiple choice and fill in the blank word
- These questions are what I expect you to know for the class
- These questions are the same questions I will use for the various tests.
- You should practice these tests: they are designed to function like flash-cards

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**“If you want students to do something, assign a grade no matter how small.”**

- The goal of my grading and assignment scheme is to:
  - Help you to do well in class
  - Make retention of information easier
  - Avoid build up of work
    - One needs to do some reading and studying each week
    - The written assignment is split up into three parts
- To help you learn how to do things there are re-do opportunities for the written assignments

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**Course Grading:  
Reading and PowerPoint Presentations:  
40% of final mark**

- Your knowledge of the reading and the PowerPoint presentations are graded in two ways:
  - The beginning of class quizzes: 10% (20 x .5%)
    - Best 20 quizzes out of 25
  - Three 30 minute tests: 3 x 10%
    - 2 in-class, and one during the exam period
- All these tests will use the question bank created for each class
  - Your should all get 100%.
- All tests are done on Moodle

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**Workload: Attending Class:  
2.5 hours per week**

- To prepare for class you will need to have:
  - Done the reading for the class
  - Watched the PowerPoint presentation for the class
  - Practiced the Moodle test for the reading and PowerPoint
- In other words, you will have needed to have done 2.5-3.5 hours work before attending each class
  - There will be a test at the beginning of each class on the reading and the PowerPoint
  - There will four questions randomly chosen from the Moodle test

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### Course Grading: Class Participation: 10% of Final Mark

- At the end of class there will be another quiz on what was discussed in class
  - This will have to write two to three sentences on a point discussed in class.
- Again, it will be your best 20 out of 25
- If you have attended class, you should get 100% on this part of the class

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### Missing Class: No Note Required

- Attending class is a necessity at university
  - You need arrange your schedule so you are always free during class time
  - For example, if you need to book an appointment with a doctor etc., tell them you cannot come during the class times.
- Students naturally get sick, have family crises, and other commitments.
  - Thus, the quizzes are the best 20 out of 25
- You can thus miss 20% of the classes with no penalty
- Thus, no need to email saying you will be missing class
  - However, if for medical reasons etc., you miss more than 5 classes, you will need provide documentation for all classes missed.

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### Class Time: Critical Thinking and the Flipped Classroom

- Learning of information at university can be divided into receiving information and the reinforcement and understanding of the information:
- Delivery of information
  - By student reading or watching videos
  - By professor during lecture in class
- Reinforcement of information
  - By student studying and doing exercises and assignments
  - By professor leading in-class questions and discussion and exercises during lecture

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### Class Time: Critical Thinking and the Flipped Classroom

- Traditionally the lecture is primarily used for the delivery of information
  - With a small amount of time for the reinforcement of information through questions and discussion.
- Thus, the reinforcement of the information, through which the student actually learns and retains information was mostly left to the student.

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### A Flipped Classroom Definition

- Flipped classroom is
  - a “pedagogical approach
  - in which direct instruction moves from the group learning space to the individual learning space,
  - and the resulting group space is transformed into a dynamic, interactive learning environment
  - where the educator guides students as they apply concepts and engage creatively in the subject matter”
- (The Flipped Learning Network, 2014).

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### Class Time: Learning through Critical Thinking

- Class time is thus used as time where students participate in critical thinking
- This will involve various discussions, debates, and role-playing.
- These various exercises will force you to think about and use the information provided on the New Testament in the PowerPoint presentation
- In doing so, you truly learn the information: it is reinforced in your memory by repeated use
  - You will not need to study for tests.

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Course Grading: Critical Thinking 1:  
Take Home Exam: 20% of final mark

- While a there will be a variety of topics discussed, but the focus will be on six critical questions.
  - These will discussed repeatedly
- In the take-home exam will have to answer three of these critical questions
  - You receive the questions right now.
  - There is thus absolutely no surprise on the exam
  - You know what the questions are both this part and the Moodle test.
  - You should all get 100%
- Each question has a main question with sub-questions that should be addressed

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Critical Question 1: Christology

1. What sort of Christology does the New Testament present?
  - a. What were the messianic expectations in Judaism of the time?
    - i. What messiahs were expected?
  - b. What sort of Christological understanding did Jesus have of himself?
    - i. Did Jesus teach he was the Messiah?
  - c. When did the disciples understand he was the Messiah?
  - d. How does Jesus fulfil Jewish Christological expectations?
  - e. Is Christian Christology low or high?
    - i. Was Jesus more man or God?
    - ii. Is Christian Christology, binitarian, trinitarian, or neither?
  - f. Does it change over time? If so, how?
    - i. How did Jesus become to be considered God on earth?

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Critical Question 2: Eschatology

1. Describe the eschatological expectations found in the New Testament
  - a. Describe Jesus's eschatological teaching
    - i. How did it differ from the Jewish understanding of the time?
    - ii. Is it a realized or a future eschatology?
    - iii. Did his teaching come true?
  - b. Does Christian eschatology differ from that taught by Jesus?
    - i. Does the role of Jesus change?
    - ii. Does Christian eschatology change over time?

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### Critical Question 3: History

1. Are the four gospels and the Book of Acts as history:
  - a. In what sense are these books history?
  - b. How do they differ from how we do history?
    - i. How did ancient historiography differ from modern historiography?
    - ii. Are the events in each book presented in chronological order?
  - c. How reliable are they historically?
  - d. Are they based on oral or written tradition?
    - i. Is oral tradition reliable?

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### Critical Question 4: Literature

1. The four gospels and the Book of Acts as literature
  - a. In what sense are these books literature
  - b. What techniques do they use that we associate more with fiction rather than non-fiction?
  - c. How are they structured?
    - i. How is meaning conveyed through the structure
  - d. Do they reference other literature?
  - e. Be sure to reference all four gospels and the Book of Acts

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### Critical Question 5: Faith

1. Describe the faith of Jesus
  - a. Describe the understanding of faith in Judaism
  - b. How does the faith of Jesus differ from that of his contemporaries?
    - i. For example, the Sadducees, the Pharisees, and the Essenes
  - c. How do Jesus's Christian followers such as Paul and John understand faith?
    - i. Does it differ from that of Jesus?

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### Critical Question 6: Social Justice

1. Describe the teaching of Jesus in regards to social justice
  - a. What was the way of Jesus?
  - b. What is social justice, and how does the teaching of Jesus embody it?
  - c. How does it relate to social justice found in Judaism?
    - i. Was it an unusual teaching at the time in Judaism?
  - d. How central was this teaching to later Christians, e.g., Paul and John?
  - e. Do the teaching and the faith of Jesus differ?

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### Course Grading: Critical Thinking 2: Written Assignment 30% of final Mark

- In this assignment you will choose a passage from either the four gospels or the Book of Acts
  - It is to be about a page long
  - Roughly one chapter in length
- You will then
  1. Create a bibliography on this passage: 8%
  2. Summarize one of the articles in your bibliography: 10%
  3. Critically analyse the article you summarized: 12%
- You will get to re-do the bibliography and the summary

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### The Bibliography: 8% Doing Research and Properly Citing

- You will create a bibliography that will contain:
  - 10 scholarly articles from the ATLA database
    - These articles must be from a literary-historical contextual approach
    - See class 2 PowerPoint presentation
  - 2 books on NT book your passage is in
  - 2 encyclopaedia articles from the online Bible Odyssey or International Standard Bible Encyclopaedia.
- You will then arrange this material in a bibliography using the Society of Biblical Literature Style
  - A variation of Chicago humanities style.

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### The Bibliography Assignment is Very Easy and Very Hard

- The bibliography assignment is very easy:
  - During class time I will show step by step how to create your bibliography.
  - You can do it as I demonstrate it
  - I will explain how to properly format it
  - All you have to do is follow the steps
- The assignment is also very hard
  - You will need to make sure you that each piece of information in each entry is, all there, in the correct order, in the right format, separated with the correct punctuation, and has no extraneous information.
  - For each of the 14 entries there are 10 to 15 things to verify
  - Many of you will need the second attempt to pass

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### You Get to Mark Your Bibliography Yourself and Get a Bonus 1%

- You will be supplied with a marking scheme so you can mark your own bibliography.
  - It is like a check sheet
- You start with 10 marks, and then deduct 1 mark for every *type* of error you make.
- Your marking will then be verified
  - If your bibliography is perfect, you will get a bonus 1% which will be added to your final mark.
- If it is not perfect, your bibliography will be corrected and you will get to re-do it.
  - You will told all your errors.

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### Summary Assignment: 10%

- You will write a 3–5-page double-spaced summary of **one** 15–25-page article from your bibliography.
  - **You get to choose which article, but it must be approved by me.**
- This assignment will also teach how to properly structure a paper:
  - You will begin with a one-sentence summary of the article,
  - Which will introduce the opening paragraph,
  - Which in turn will be a one-paragraph summary of the article.
  - This paragraph will outline the rest of your summary
  - You will then conclude your summary with another one-paragraph summary.

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### Summarizing Is an Important Skill

- Summarizing is the art of condensing a lot of information down to its central components.
  - It focuses on what is important unlike an outline
  - It allows us to compare large quantities of information
  - We thus use it when we order and structure information in our minds
- It is thus a central university skill
  - You need to be able to summarize text books, class lectures, and any other information you receive
- You also likely have to do it in any future work

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### Learning to Write Well: Your Summary Will Be Corrected

- Your summary will not only be graded, but also fully corrected.
- You will be told exactly what you are doing wrong and how to correct it
  - Grammatical errors will be pointed out
  - Badly worded sentences will be re-written
  - Wordy sentences will be reduced to their central elements
  - Repetition crossed out
  - And so on
- You will then have the opportunity to correct your errors and re-submit your paper
- You should end up with 10/10 no matter your current writing skills

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### Summary: Learning How to Properly Cite Another

- This assignment will also teach you how to properly cite another author without interjecting your own opinion.
  - You will need to indicate with almost every sentence that you reporting the information of another with where you can find the information.
  - For example: “**Dr. Scott** provide the syllabus in the form of a PowerPoint presentation. **He** began **his** PowerPoint by providing information on how to contact him and brief summary of his life (4–12). **He** then described the course (13–22), the reading requirements and acceptable Bibles (23–25), and the PowerPoint and Moodle tests (26–28). **He** went on to describe how class time would function (29–35), the take-home exam (36–42), and the written assignment (43–53). **Dr. Scott** concluded with an overview of the workload (54) and an overview of the grading scheme for the Theology Department (55–58).

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### The Analysis: 12% of Final Mark

- You will write a 3–5-page double-spaced analysis of the article you analysed
- At the end of your assignment will be given things to you need to think about for your analysis.
- You will also be given the opportunity to discuss your analysis in class.
- In the analysis you will use the analytical skills developed during the class time.
- As with the summary you will be given detailed instructions on how to write a good analysis.

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### Workload and Grading Summary: Average: 8–10 Hours per week

- Reading: 45–60 minutes per week
- PowerPoint presentation: 2–2.5 hours a week
- Practicing Moodle tests: 1 hour per week
  - Reading and PowerPoint quizzes: 10%
  - In-class tests and exam test: 30%
- Attending class: 2.5 hours a week
  - Class participation quizzes: 10%
  - Take-home exam: 20%
- Written assignment: 1 hour per week
  - Total assignments: 30%
- Extra studying etc: 2 hours

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### Summary of Important Dates

- 22 September: bibliography due
  - 29 September: bibliography returned
  - 6 October: re-do due
- 8 October: in-class test 1
- 13 October: summary due
  - 27 October: summary returned
  - 3 November: re-do due
- 5 November: in-class test 2
- 17 November: analysis due
- 3 December: last day of classes
- 9–23 December: Exam period: final test
- 17 December: take-home exam due

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### Grading for Theology Classes 1: For Assignments

- **B Range = GOOD WORK**
  - Attentive to assignment requirements, focused and organized, develops a thesis intelligently, carefully written
- **A Range = OUTSTANDING WORK:**
  - All of the above qualities, plus depth of thought: goes beyond presentation of ideas to analysis and explanation, synthesizes insights and their implications, interesting and instructive to read
- **C Range = SATISFACTORY WORK**
  - A good start, however, needs closer attention to one or more of the areas specified in "B range" above, as will be clearly indicated in grading comments
- **D Range = MARGINAL WORK**
  - Work indicates a lack of comprehensive grasp of course material and ineffective written expression. A "D" grade requires proactive attention: please consult with your instructor or your TA regarding a strategy for improving future work
- **F = UNACCEPTABLE WORK**
  - Work indicates that the required coursework has not been completed

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### Theology Grading 2: A-Level 1

- **A: Excellent:**
  - Strong evidence of original thinking
  - Good organization
  - Capacity to analyse and synthesize
  - Superior grasp of subject matter with sound critical evaluations
  - Evidence of extensive knowledge base
- **A+ (4.3): 95–100%**
  - Perfect: truly outstanding work; this level is only achieved by a very small number of students.

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### Theology Grading 2: A-Level 2

- **A (4.0): 90–94.9%**
  - Excellent skills and great originality: work is superior in content, structure, and presentation.
- **A- (3.7): 86–89.9%**
  - Excellent. The student has an insightful grasp of the subject matter.
  - Work demonstrates clear and persuasive argument, which is well-structured and features solid introductory and concluding arguments.
  - There are few presentation errors.

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### Theology Grading: B-Level 1

- **B: Good:**
  - Evidence of grasp of subject matter
  - Some evidence of critical capacity and analytic ability
  - Reasonable understanding of relevant issues
    - Evidence of familiarity with literature
- **B+ (3.3): 82–85.9%**
  - Very Good performance. Thorough knowledge of concepts and/or techniques.
  - Student has the ability to learn independently and to use relevant evidence to develop logically valid arguments.
  - Some minor but noticeable errors in presentation may detract from the otherwise high quality of work.

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### Theology Grading: B-Level 2

- **B (3.0): 78–81.9%**
  - A good grasp of the subject matter.
  - Work is clear and well structured.
  - Minor components of an answer may be missing.
- **B- (2.7): 74–77.9%**
  - Good level of knowledge.
  - Ability to go beyond the simple reiteration of the material presented in class.
  - Work is articulate and fulfils course requirements.

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### Theology Grading: C-Level 1

- **C: Adequate/Satisfactory**
  - Academic work of an acceptable quality
  - Student is profiting from the university experience
  - Base understanding of the subject matter
  - Ability to develop solutions to simple problems in the material
- **C+ (2.3): 70–73.9%**
  - Competent:
    - The student’s work is competent and demonstrates an adequate understanding of the subject matter.
    - Work of an acceptable quality.
    - Ideas are presented in a style that is coherent and orderly.
    - Presentation errors that affect the quality of the work are present.

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### Theology Grading: C-Level 2

- **C (2.0): 66–69.9%**
  - Fairly competent:
  - Acceptable level of knowledge.
  - Work needs structuring.
  - Student has some difficulty in clarifying his/her thoughts.
- **C- (1.7): 62–65.9%**
  - Barely Satisfactory:
  - Command of only the basic concepts of knowledge.
  - Student has obvious difficulty structuring and developing ideas.

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### Theology Grading: D-Level 1

- **D: Marginal**
  - Indicates the lowest passing grade
  - Some evidence of familiarity with the subject matter
  - Some evidence that critical and analytic skills have been developed.
- **D+ (1.3): 58–61.9%**
  - Marginal performance:
  - Superficial grasp of the subject matter.
  - A sense of organization and development is often not demonstrated.
  - Major components of a question may have been neglected.
  - Difficulty in expressing ideas.

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### Theology Grading: D-Level 2

- **D (1.0): 54–57.9**
  - Minimal grasp of the material.
  - Ideas are not clear to the reader.
- **D- (0.5): 50–53.9**
  - Deficient in many of the objectives of the course.
  - Important skills not attained.

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### Theology Grading: F

- **F: Inadequate**
  - Basic concepts and principles not learned
  - Weakness in critical and analytic skills
- **F (0): 0–49.9%**
  - Failure:
    - Little evidence of even a superficial understanding of subject matter.
    - Limited or irrelevant use of literature.
    - Essential skills not demonstrated.

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## What Is the New Testament

THEO 203 Introduction to The New Testament  
Class 2.1: Thursday, 10 September 2020  
© Dr. Steven R. Scott

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## The New Testament Is a Library

- A collection of books and letters
  - The letters are also referred to as books
  - There are 27 “books” in total
- They were written in the second half of the 1<sup>st</sup> century CE
  - CE = Common Era; replaces AD = Anno Domini
  - Some may have been written in the beginning of the 2<sup>nd</sup> century CE

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## The Canon of the New Testament

- The word “canon” refers to an authoritative collection
  - That is, the authoritative collection of books in the New Testament
- “Canon” is from the Greek word meaning “rule” or “measure”
  - They are the works that measure up or conform to the rule for inclusion.
- The Canon of the New Testament took time to be established
  - It was finalized in the 4<sup>th</sup> century CE

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### New and Old Testaments Jewish Bible and Christian Testament

- Early Christians called their collection the New Testament
  - This is in contrast to the Jewish Bible, which they now called the Old Testament.
  - They saw the teachings of Jesus and the subsequent Christianity as superseding and fulfilling the teaching of the Jewish Bible.
- Scholars tend to use the term Hebrew Bible or Jewish Bible instead of Old Testament
  - This is to avoid the judgement implied by "Old" Testament
- Some scholars thus also refer to the "New Testament" as the "Christian Testament"

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### Orthodoxy and Heresy

- In the second century Christianity expanded enormously
  - In terms of adherents and theology
- Various different Christian groups expanded Christian theology in various directions
  - Not all Christians liked this
  - Or rather, they did not like the theological direction other groups were taking
- Thus, some groups started calling other groups "heretical" which simply meant sectarian.
  - That is, they accused the other groups of separating Christianity into different sects
  - They, however, saw themselves as being orthodox (= of true belief) and catholic (= universal [as opposed to sectarian])

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### Who Was the Most Traditional?

- These self-called Orthodox and Catholic Christians saw their understanding as being more traditional
  - Which is why they accused the other groups of being sectarian and breaking away.
- They said that it was their teaching that went back to the beginnings
  - And that the heretics were changing the belief system
- The Heretics naturally disagreed and said they practiced orthodoxy, right belief.
  
- Were the Orthodox-Catholics correct?
  - This is a difficult question to answer, because Orthodox-Catholic Christians were also developing their theology

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## The Catholic-Orthodox Canon

- The sectarians in expanding their theology wrote numerous texts to explain their thought
  - In the form of stories (often called gospels), letters, and theological treatises
- In response to the “heretics”, the Orthodox-Catholics started to distinguish between texts
  - Texts they considered true and those they considered heretical
- The process of the canonization of the New Testament began
  - Criteria were created to measure which texts were orthodox and catholic.

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## Criteria Used by the Orthodox-Catholics

- They decided on a simple rule of the oldest being the more authoritative.
- The most authoritative being those by
  1. First generation Christian authors:
    - Disciples of Jesus: Peter (2 letters), Matthew (his gospel), and John (his gospel, 3 letters, and Revelation)
    - The brothers of Jesus: James and Jude (1 letter each)
    - Paul the apostle, even though he became a Christian after Jesus’s death (14 letters)
  2. Followers of first-generation Christians
    - Mark, the scribe of Peter (his gospel)
    - Luke, the disciple of Paul (his gospel and Acts)

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## Nag Hammadi

- It was difficult for scholars to decide whether the claims of the Catholic-Orthodox Christians were correct
  - This was because knowledge of the so-called heretics was mostly through Orthodox-Catholic critiques of them
- This all changed with the discovery of library of heretical texts hidden at Nag Hammadi in Egypt in 1945
  - Scholars now had first hand knowledge of the so-called sectarians.

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### Orthodox-Catholics Mostly Correct

- It would seem that for the most part the Catholic-Orthodox Christians were mostly correct
  1. These texts were written well after the New Testament
  2. They did take Christian theology in a different direction
    - Due to influence of Greek theology and philosophy
    - This is especially true of Gnostics, the theology of the majority of the heresies.
  3. The Orthodox-Catholic teaching was truer to the earlier texts which became the New Testament
  4. The heretical texts saw the authors of the New Testament as being authoritative
    - The majority of heretical texts are written in the name of these authors or people associated with them

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### The Content of the New Testament: Historical Books

- The New Testament consists of a variety of different of genres (= types) of literature.
- It is roughly half historical books and half letters
- Five historical books
  - Four that recount the mission of Jesus (the four gospels of Matthew, Mark, Luke, and John)
  - One that recounts the life of the first disciples after the death of Jesus and the mission of Paul (The Acts of the Apostles)

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### The Content of the New Testament: Letters

- Twenty-two letters.
  - These range greatly in style and genre:
    - There are letters of
      - Introduction (e.g., Ephesians and Colossians)
      - Admonition (e.g., 1 and 2 Corinthians, James)
      - Pastoral care (e.g., 1 and 2 Timothy)
    - And letters which are more
      - Theological treatises (e.g., Romans, Hebrews, and 1 John)
      - An apocalypse (= revelation) of the end times (The Revelation/Apocalypse of John is in the form of a letter).
  - Many of these letters mix styles and genre:
    - Most letters contain elements of admonition, pastoral care, and theological reasoning.

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## Important Translations

- The Vulgate
  - In Latin, by Jerome in late 4th Century
  - The Bible in the "common" (vulgata) Roman language; official translation used by the Catholic Church
  - The Bible for the vulgar/common people
- The Luther Bible
  - German translation by Martin Luther in early 16th century
- The King James Bible (KJB)
  - English translation from beginning of the 17th century
- Revised Standard Version (RSV) 1950
  - Revised version of the KJB using modern English, better original texts, and better translation methods
  - Ecumenical in nature: except Catholics, but Catholic version came out in 1966
- New Revised Standard Version (NRSV) 1990
  - Updated version of the RSV: fully ecumenical

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## Biblical Criticism: The Study of the Bible

THEO 203 Introduction to the New Testament  
Class 2.2: Thursday, 10 September 2020  
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## Biblical Criticism and Interpretation

- Biblical criticism is another term for the scholarly study of the Bible
  - Especially from a scientific perspective
- Criticism: assessment, appraisal, analysis
  - Many types of criticism
  - Named after what or how they analyse
- Interpretation of the Bible: can be critical, if it uses **exegesis** and **hermeneutics**
- Scholars have analysed the Bible from every possible angle
  - From the basic meaning of its words, to its larger ancient cultural context
  - From its psychology to its treatment by different cultures

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## Interpretation: Exegesis and Hermeneutics

- Exegesis: “critical explanation or interpretation of a text, especially of scripture.” (Google definition 2019)
  - The act of critically interpreting or explaining a text
- Hermeneutics: “the branch of knowledge that deals with interpretation, especially of the Bible or literary texts” (Google definition 2019)
  - The science or methodology of how one interprets or explains a text

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## Ways of Studying the Bible

- There are many different ways of studying the Bible
- Two broad categories:
  - From a religious or theological perspective
    - Basic assumption is that the Bible is true and the word of God
    - However, definition of “true” varies
  - From a non-religious or agnostic perspective
    - “Agnostic”: one who never believes or does not believe
    - No basic assumptions about the Bible
    - Follows the principles of the scientific method
- These categories overlap
  - Some people (many scholars) believe the Bible is the word of God and apply scientific principles

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## Study of the Bible in the Patristic and Medieval (Middle) Ages

- The Bible was studied from what came to be known as **the fourfold hermeneutical method**
- 1. **Literal**: this studies the literal meaning of the text
  - Can involve issues of translation and understanding the text in its historical context
  - The Bible is viewed as history and not “myth”
- 2. **Allegorical** (=typological): studies the allegorical meaning of the text
  - E.g., reading the Hebrew Bible as allegories for Jesus
- 3. **Moral** (=tropological): studies the application of the text to our daily lives
  - Looks at the “moral of the story”.
- 4. **Spiritual** (=anagogical): this deals with the spiritual meaning of the text
  - The allegorical meaning in regards to spiritual and heavenly matters: union with God, the nature of God, and future (prophecy), and the end-times (eschatology)
- **The Bible is held to be absolutely true in regards to all four levels of meaning**

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## A Latin Fourfold Exegetical Rhyme

- Litera gesta docet,
- Quid credas allegoria,
- Moralis quid agas,
- Quo tendas anagogia.
- The rhyme is roughly translated:
  - The literal teaches what God and our ancestors did,
  - Allegory is where our faith and belief is hid,
  - The moral meaning gives us the rule of daily life,
  - And anagogy shows us where we end our strife
- From Wikipedia: [https://en.wikipedia.org/wiki/Allegorical\\_interpretation\\_of\\_the\\_Bible](https://en.wikipedia.org/wiki/Allegorical_interpretation_of_the_Bible)

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### Theology and Philosophy until the Enlightenment

- Almost all theology works from the starting point of base assumptions or self-evident truths concerning God and creation
  - “God is good, therefore . . .”, “The Bible is true, and thus”
  
- Up until the Enlightenment this is how philosophy and thinking about the world mostly took place
  
- However, this all changed, primarily due to one man, Descartes.

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### Descartes and Scepticism

- Descartes provided sceptical reasons why we cannot trust our senses or even our own mind
  - We might be all be sleeping and dreaming the world (cf. The Matrix movies)
  - A demon might just be making things appear the way they do
- Descartes provided proofs of God to counter this scepticism
  - However, these proofs ultimately failed
- This scepticism lead to the birth of the scientific method, the method without presuppositions

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### Scepticism: Definition

From: <https://en.wikipedia.org/wiki/Skepticism>

- **In ordinary usage, skepticism (US) or scepticism (UK/Can.)** (Greek: 'σκέπτομαι' skeptomai, to search, to think about or look for; see also spelling differences) can refer to:
  - an attitude of doubt or a disposition to incredulity either in general or toward a particular object;
  - the doctrine that true knowledge or some particular knowledge is uncertain;
  - the method of suspended judgment, systematic doubt, or criticism that is characteristic of skeptics (Merriam–Webster).
- **In philosophy, skepticism can refer to:**
  - a mode of inquiry that emphasizes critical scrutiny, caution, and intellectual rigor;
  - a method of obtaining knowledge through systematic doubt and continual testing;
  - a set of claims about the limitations of human knowledge and the proper response to such limitations.

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### The Scientific Method

- One starts from the basic principle of a complete lack of assumptions
  - A position of "I don't know"
  - Cf. Socrates/Plato: "All I know is that I know nothing"
- One proposes theories about the world around us, and looks at the world to see if they seem to be true
  - In other words, one looks to see if there is evidence to support the proposition/theorem/thesis proposed
- Scientific method does not work from the position of absolute knowledge or absolute proof
  - Hume: Just because something is observed to happen a thousand times does not mean it will have the thousand and first time
  - In science, one is dealing with plausibility not proof

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### The Scientific Method and the Bible

- The Bible is treated like any other artifact we find in our world.
  - Scholars study the evidence and make propositions or vice-versa.
  - In other words, they build an argument based on the evidence.
- No assumptions are made about its truth or non-truth
- The truth science searches for tends be historical in nature:
  - Does the Bible correctly recount history?
  - What did the Bible mean in its historical or later contexts?

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### The Scientific Approach to the Bible

- This includes miraculous events
- However, miraculous events are viewed with scepticism:
  - There is very little scientific evidence of such things in the world around us
  - There is no way of knowing if or how such events may have occurred
  - Their reality or non-reality is generally ignored

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### What the Scientific Method Does Not Do

- Make judgements on the moral validity of the Bible
  - Ethics is more the domain of philosophy
  - Science cannot measure goodness or evil
- Make judgements on the spiritual or the miraculous
  - Science cannot provide evidence for miracles
    - It cannot measure spirituality etc.
    - It can only rule out known natural causes
  - Thus, science cannot tell if someone is healed by a miracle or some unknown natural cause

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### Three Different Religious Ways of Studying the Bible 1

- **Non-contextual**
  - The meaning of text is self-evident
    - Knowledge of context not required to understand what is said
  - Bible is God's word unaffected by human mediation
  - Bible is true in all matters
- This sometimes called the fundamentalist or a literalist view of the Bible

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### Three Different Religious Ways of Studying the Bible 2

- **Contextual**
  - Meaning requires knowledge of historical, literary, and theological/religious context of composition
  - Bible is God's word affected by mediation through human authors
  - Bible true in regard to God and his relationship with humans, but not necessarily true regarding history and physical world

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### Three Different Religious Ways of Studying the Bible 3

• **Middle position**

- Some contextual knowledge required
  - Mostly for translation purposes
- Minimal affectation by human mediation
- Bible true in almost everything

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### Common Ground between Scientific and Religious Study of the Bible

- In both scientific and religious study of the Bible
  - Statements about the Bible must be logical and internally consistent (not contradict each other)
  - The contextual approach is often used
  - In many seminaries, the Bible is taught as it would be at a university.

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### Translation and Context

- Totally non-contextual approach to the text is difficult from a scholarly perspective
  - Unless one posits that a particular translation is divinely given (which is done by some for the King James version [KJV])
  - Otherwise, one has to deal with questions of the validity of a translation
- Translation requires contextual knowledge: how words were used in a particular social, cultural, and historical setting

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## Historical and Literary Criticism

- Historical criticism
  - Analysing the Bible in its historical context
    - What do we know of the authors?
    - What do we know of the society they lived in?
    - What do we know of the events they may be describing?
    - What was the author trying to say?
- Literary Criticism
  - Analysing the literary nature of the Bible
    - What ancient genre or style was the author writing in?
    - How does the author convey meaning?
    - How are works structured?
- Historical-Literary Criticism: a combination of the two above
  - Studying the Bible as literature in its historical context

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## Some Specific Types of Biblical Criticism 1

- Textual criticism
  - Analysis of the physical texts we have it:
    - Comparing different (ancient) copies of the Bible to determine the most original text
    - Scholars try to find and correct scribal errors
    - Remember, for over 15 centuries the Bible was copied by hand
      - Humans make mistakes
- Source criticism
  - Analysis of the possible sources a biblical author used and incorporated in his/her composition
- Redaction criticism
  - Analysis of how the author redacted (edited) her/his sources

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## Some Specific Types of Biblical Criticism 2

- Tradition Criticism
  - Analysis of how the sources were passed on in their written form
- Form Criticism
  - Analysis of the form or genre of the sources in their oral form
- Oral Criticism (a new developing criticism)
  - Analysis of the written text for oral techniques and forms
  - Remember, the Bible was composed in a primarily oral society and likely composed orally
    - Is the Bible literature (a written composition) or "oraliture" (an oral composition)?

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### Some Specific Types of Biblical Criticism 3

- Social-scientific criticism
  - The application of sociological studies to the Bible
- Many ways of analysing the Bible do not have a specific name
  - The application of psychological and anthropological studies
  - These are related to social-scientific criticism
- Also in studying the historical context all the disciplines used by historians are used
  - Archaeology, religious studies, political studies, linguistics, etc.

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### Some (Post) Modern Criticisms

- These are not so much concerned with the historical context, but how the text affects us
  - Reception criticism
    - How the text is received
  - Reader-response criticism
    - How readers respond to the text
  - Various political criticisms
    - How the text reinforces or reveals political ideologies
      - Marxist criticism, Liberationist criticism
  - Gender criticism
    - How the text reinforces or reveals ideologies concerning gender
      - Feminist criticism, Queer criticism

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### Key Terms and Concepts I

- Biblical Criticism; Exegesis; Hermeneutics;
- Contextual exegesis, non-contextual, and middle positions;
- The fourfold method: the four types
- Scepticism; the scientific method
- “the Law and the Prophets”; the Septuagint; the Dead Sea Scrolls; the Masoretic Text;
- Canon; scripture; dating of canonization of the HB and NT; reasons for inclusion in the HB and NT

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Key Terms and Concepts II: see readings for definitions

- Textual criticism, textual families
- Various Criticisms:
  - Historical; Literary;
  - Narrative; rhetorical; reader-response
  - Structuralist; post-structuralist; deconstructionist
  - Source; Redaction;
  - Form; Tradition; Oral
  - Social scientific; anthropological; psychological
  - Ideological criticisms: Marxist; Liberationist; Feminist; Queer

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## The Jewish Bible and the Old Testament

THEO 203 Introduction to The New Testament  
Class 3.1: 15 September 2020  
Dr. Steven R. Scott

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## Christianity Is a Type of Judaism

- This is the most important thing to remember about Christianity, especially early Christianity
  - Christians worship the Jewish God
  - They believe that Jesus is the Jewish Messiah
  - Jesus and all of his followers were all Jewish
  - All of the authors of the NT were Jewish
  - All the authors of the NT expected their audience to know Jewish Scripture
  - The majority of Christians in the first century were Jewish

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## Jewish Scripture

- The canon of the Jewish Bible (JB) was fully finalized after that of the New Testament
  - Before then there different texts were held to be scripture by different groups
- The content of the Jewish Bible represents the viewpoint of a particular type of Judaism
  - That of **Rabbinic Judaism**
  - Rabbinic Judaism grew out of **Pharisaic Judaism**
  - It became over a period of time the dominant form of Judaism after the destruction of Jerusalem and the temple

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## Jewish Scripture in the First Century

- There were various different Jewish sects in the first century
  - **The Essenes** based near the Dead Sea
    - The Dead Sea Scrolls are from the Essene library at Qumran
  - **The Sadducees** who were the ruling elite
  - **The Pharisees** who were mostly non-priestly (lay) interpreters of Scripture
- There were many texts held to be scripture that did not make it into the JB
  - Most importantly, the **Enochian literature** valued by the Essenes
  - The letter of Jude even quotes the **Book of Enoch** as scripture

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## Common Scripture

- However, most if not all of the texts that made it into the Jewish Bible were considered scripture by all Jews
  - The rule for the Canon of the JB is that the **books had to have been written in the Persian Period or before**
    - The one **exception is Daniel**, which was believed to have been written in Persian Period
- Scripture was often referred to as “the **Law and the Prophets**”
  - These are two of the three sections of the JB
  - The other section is the writings.

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## The Jewish Bible

- Like the NT the JB is a collection of different books
  - It is a library
- The **JB is also called the TaNaK**
  - This is due to its three main sections:
    - **Torah** = the **Law**
    - **Nevi'im** = the **Prophets**; divided into the former (historical books) and the latter (collections of prophecies)
    - **Ketuvim** = the **Writings**: psalms, wisdom literature, later historical books
- **The Christian Old Testament** arranges the **JB** differently
  - The **Pentateuch** = the Torah/the Law
  - The **Historical Books** = the former prophets and some of the writings
  - **Poetical and Wisdom literature** = the rest of the writings
  - **The Prophets** = the latter prophets

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## The Septuagint

- A Greek translation of Jewish Scripture done in 3<sup>rd</sup>-2<sup>nd</sup> centuries BCE
- Not all of the texts in this collection were included in the JB
  - These texts not included are called either **Deuterocanonical texts or the Apocrypha in Christian Bibles**
  - They are:
    - Tobit, Judith, Additions to the books of Esther and Daniel
    - Baruch, the Letter of Jeremiah, 1-4 Maccabees, 1-4 Esdras
    - Wisdom of Solomon, Ecclesiasticus = Wisdom of Jesus ben Sirach
    - The prayer of Manasseh and the psalm 151
  - The precise texts included differ between Christian denominations

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## The Torah / Pentateuch/ The Law

- Pentateuch means five (penta) books/scrolls (teuch)
  - The five are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
- They recount the history of the world and Israel to the Exodus from Egypt and their arrival at Israel
- They also contain various law codes
  - Hence the name, **Torah, which means law or instruction**
  - The Torah thus contains instruction on how to live according to the will of God

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## OT: The Historical Books

- The former prophets: Joshua, Judges, 1-2 Samuel, and 1-2 Kings
  - Also called (along with Deuteronomy) the Deuteronomist History
- Some of the writings: 1-2 Chronicles, Ruth (usually placed after Judges in Christian bibles), Ezra, Nehemiah, and Esther
- These recount the history of Israel from the return from Egypt to the middle of the Persian Period

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## OT: The Poetical and Wisdom Literature: The Writings

- The books of this section are:
  - Wisdom books: Job, Proverbs, and Ecclesiastes = Qoheleth
  - Poetical books: Psalms and the Song of Solomon
- There is a variety of literature
  - Collections of hymns (Psalms) and wise sayings (Proverbs)
  - Wisdom treatises (Job and Ecclesiastes)
  - A song
- **The Jewish section of the writings also includes:**
  - The historical books Ruth, Esther, Daniel, Ezra, Nehemiah, and 1–2 Chronicles
  - The poetical book by Jeremiah, Lamentations

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## The Prophetical Books

- The four major prophets: Isaiah, Jeremiah with Lamentations, Ezekiel and Daniel
  - **Lamentations and Daniel are in the JB are in the Writings section**
- The 12 minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi
- These contain prophecies by prophets from the late Monarchic, Exilic, and Persian Periods

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## Intertestamental Literature

- There was a vast (for the time) amount of Jewish literature produced in the Hellenistic and early Roman Periods
  - Between the Jewish Bible/Old Testament and the New Testament
- Next to none became part of the Jewish Bible
  - It was later decided that the Persian Period marked the end of Holy Scripture
- Some became part of the Septuagint
  - And thus part of the Old Testament
  - Known as the Apocrypha in Protestantism

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## Dead Sea Scrolls

- Much of the intertestamental literature was written by the Essenes
  - They buried their library in caves near the Dead Sea in the Roman War.
- Though this literature did not make it into the Hebrew Bible, it was very influential
- Much of it was **Pseudepigrapha**
  - “False writing”
  - That is, it is presented as being written by Biblical figures: e.g., Enoch, Abraham, etc.

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# Overview of Biblical Geography and History

THEO 203 Introduction to The New Testament  
Class 3.2: 15 September 2020  
Dr. Steven R. Scott

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## The Levant



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## Asia Minor, Anatolia, and Palestine

- The region of modern-day **Turkey** was referred to as **Asia Minor**
  - It is also referred to as **Anatolia** especially when referring to the time before the Hellenistic empires (~300 BCE)
- The region of Israel-Judah is generally referred to as **Palestine**
  - This follows ancient practice due to the Philistines/Palestinians being the most prominent and numerous ethnic group in the southern Levant.

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### Main Israelite/Jewish Time Periods: Beginnings to Exile

1. Late Bronze Age: 1500–1200
  1. Before Egypt and arrival in Egypt
  2. Adam and Eve to Noah
  3. Patriarchs and Matriarchs: Abraham, Jacob/Israel, and Joseph
2. The Bronze Age collapse: 1200–1000
  1. Moses: **The Exodus from Egypt**
  2. Time of the Judges
3. The Iron Age: 1000–500
  1. The Monarchy
    1. United Kingdom: 1000–900
    2. Divided Kingdom: Israel/Samaria and Judah 900–600
  2. The Rise and domination of Assyria 850–600
    1. City of Samaria destroyed: Israelite elites exiled
  3. **The Exile** to Babylon 570: Judean elites exiled

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### Main Israelite/Jewish Time Periods: Second Temple Period

1. Persian Period: 540–320
  1. Temple re-built: the Second Temple
2. Greek Period: 320–60
  1. Rule first Ptolemies in Egypt: 320–200
  2. Then by Seleucids in Asia Minor: 200–170
  3. Then independence under the Maccabees/Hasmoneans: 170–60
3. Roman Period: 60 BCE–570 CE
  1. Second Temple destroyed in 70CE

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### Late Bronze Age 1500 to 1200: Bronze Age Collapse: 1200– 1000Formation of Israel




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### Assyrian Empire



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### Babylonian and Persian Empires: Persia Conquers Babylon and Egypt



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### Hellenistic Empires



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## Geographic Context: Roman Empire




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## Review: Pre-Exile Time-Periods

- The late Bronze Age: 1500–1200
  - The formation of the people of Israel
  - **The time of the patriarchs and matriarchs**
- Bronze Age Collapse: 1200–1000
  - The formation of the state of Israel:
  - **The time of the Exodus and first judges**
- The Iron Age: 1000–600
  - The formation and time of the Monarchy
  - **The later judges and monarchic period**

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## Review: Exile and Second Temple Period: Judaism Is Born

- **The Babylonian Exile: 587–524 BCE**
  - Destruction of the first temple
  - Many Jews exiled to Babylon
- **The Second Temple Period: 520–70 BCE**
  - **The Persian Period: 540–322 BCE**
    - The time when the Persians controlled the region
  - **The Hellenistic Period: 322–63 BCE**
    - The time when the Greeks controlled the region
    - This is also the time when Judah gained independence for nearly 100 years under the Hasmoneans (= the Maccabees)
  - **The Roman Period: 63 BCE–70 CE**
    - The time of Roman control of the region

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### Foreign Control of Israel/Judah

- Egypt: Before 1200 BCE
- **Self-Rule:** **1200–840 BCE**
- Assyrian: 840–640 BCE
- **Self-Rule:** **640–609 BCE**
- Egyptian: 609–605 BCE
- Babylonian: 605–540 BCE
- Persian: 540–332 BCE
- Greek (Hellenistic): 332–167 BCE
- **Self-Rule:** **167–63 BCE**
- Roman: 63 BCE–636 CE

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### Biblical-History Timeline: More Precise Dates

- Adam to Joseph: legendary past/non-historical
- The Exodus: 1200 BCE
- Time of the judges and Saul: 1200-1010 BCE
- The Monarchic Period
  - David: 1010 BCE
  - Solomon: 970 BCE
  - Northern Kingdom: 930–722 BCE
  - Southern Kingdom: 930–570 BCE
  - Assyrian control of Israel/Judah: 840–600 BCE
    - Sometimes stronger, sometimes weaker

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### Exile and Second Temple Period: More Precise Dates

- Babylonian Exile: 570–540 BCE
- Second Temple Period: 540 BCE–70 CE
- Persian Period: 540–332 BCE
- Hellenistic (Greek) Period: 332–167 BCE
  - Ptolemaic Rule: 323–198 BCE
  - Seleucid Period: 198–167 BCE
- Maccabean/Hasmonean Period: 167–63 BCE
- Roman Period: 63 BCE–70 CE
  - Second Temple Period comes to end with the destruction of the temple

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# The Ancient Near Eastern Worldview

THEO 203 Introduction to The New Testament  
 Class 3.3: 15 September 2020  
 Dr. Steven R. Scott

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## Ancient Near Eastern (ANE) Worldview: Creation

1. Creation was **order imposed onto watery chaos**
  1. **Metaphor 1: light** appearing within the darkness
2. The act of creation was understood as occurring through the creator King of the universe by
  2. **Metaphor 2: combat**, the physical subjugation of water
  3. **Metaphor 3: word (law)** and wisdom
3. The act of **creation was continuously** ongoing
4. There was a **covenantal relationship between Gods and humans**
  1. If humans help maintain the order of creation, the Gods will bring the order of creation into human lives (**Gods reward good and punish wicked**)

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## Creation: Water and Light

- **Water:** creation was seen as order imposed onto chaotic water
  - Water is shapeless and formless and was the primary metaphor the primal matter (or stuff, or *Urstoff*) from which creation is made
  - Water is the source of all life
- **Light:** this imposition of order was at the same time seen as light coming out of darkness
  - The primary symbols of the order of creation were the shining heavenly bodies
    - The sun, the moon, and the stars
    - The travel across the sky in an orderly predictable manner
    - They create the calendar, that is, order time

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### Creation: **Combat**

- The chaotic waters needed to be subdued
  - Creation was thus also seen as being a fight
- The creator was thus also seen at the same time as being a warrior God defeating the chaotic waters represented as a dragon
  - In Mesopotamia Marduk a storm warrior God defeats Tiamat
  - In Egypt the sun God Amon-Re defeats Apophis
  - In Canaan the storm warrior Baal defeats Lotan so rain can fall

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### Creator as King imposing his **Word and Wisdom**

- The creator God was viewed as the ideal king
  - He was all wise and all good
    - Creation was done through his wisdom and forethought
    - The order of creation thus defined Wisdom and the Good
- The word of a king was the law in the ancient world
  - The order of creation was thus seen as law
    - The order of creation was thus defined Justice and Righteousness
- The word of a king was also truth in the ancient world
  - The order creation was thus also Truth

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### Simultaneous Metaphors

- The ANE theologians viewed the previous descriptions of creation as all happening at the same time:
  - Thus when watery chaos is ordered it at the same time a defeat through combat, and the imposition of light, wisdom, law, justice, righteousness, and truth
  - Law, justice, righteousness, and truth were thus all part of creation
- It is best to view these understandings of creation as metaphorical
  - They do not limit the understanding of creation
  - Other metaphors can be added

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## Good and Evil

- The **order** imposed by the creator God **defined** all that was **good**
  - It was the Good, Wisdom, Justice, Righteousness, and Truth
  - Definition of good: that which aligns itself with the order or law of creation
- The watery **chaos defined** all that was **evil**
  - It was Evil, Injustice, Unrighteousness, and the Lie
  - Definition of evil: that which goes against the order or law of creation
- **One can not underestimate the all defining nature of the notion of creation as order imposed on chaos**

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## The Act of Creation Was/Is Continuous

- Though **creation** had a starting point it **was** an **ongoing** act
  - The initial act was thus referred to as the first time
- The **combat with** the watery **chaos was ongoing**
  - Not all of the watery chaos was ordered
    - Watery chaos surrounds the created world
  - The watery chaos is continually trying to undo the created order
- The only thing holding it back is the order imposed and maintained by the "good" Gods
  - Thus, the word/wisdom/law/light was continuously streaming forth and fighting chaos
  - If not, creation would come undone

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## Humans and the Order of Creation: Reward and Punishment

- Humans were supposed to help maintain the order of creation
  - They were thus supposed to be good, just, righteous, wise, and truthful
  - If humans did not help maintain the order of creation they were helping Chaos
- Reward and Punishment
  - If humans helped maintain the order of creation then the Gods would bring the order of creation into their lives
  - If not, then disorder would ensue

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### Covenant, Law, and Faith

- There was thus **an understood covenant** (=agreement) between Gods and humans
  - You help us, and we will help you
- Human law, which defined how humans are to behave, was thus seen as being part of cosmic law
  - It was often seen as coming from the Gods
- Faith in the ancient world **faith focused on what one did not on what one believed**
  - A faithful person was one who helped maintain the law of creation
  - A faithful person was one who did the will of the Gods
    - The will of the Gods was that humans help maintain the order of creation

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### Covenant: Reward

- If humans are good (live according to and help maintain the order of creation), that is, if they:
  - Are honest, just, and righteous
  - Look after the widow and the orphan (the poor)
  - Maintain temples and building infrastructure
  - Maintain peace, law, and order
- Then the Gods would maintain the order of creation:
  - Rains and floods would come on time in right quantities
  - Weather as it should be: not too hot or too cold
  - There would be bountiful harvests
  - There would be general good health
  - There would be peace and happiness

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### Covenant: Punishment

- However, if humans were evil, that is, if they:
  - Were not honest, just, and righteous
  - Did not help the poor
  - Did not maintain temples and infrastructure
  - Did not maintain peace, law, and order
- Then, the Gods would withdraw the order of creation and allow disorder in:
  - There would be devastating floods and/or droughts
  - There would be bad harvests
  - There would be disease and pestilence
  - There would be plagues of insects
  - There would be war and enslavement

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## History of Israel/Judah as Covenant 1: Adam to Joseph

THEO 203 Introduction to The New Testament  
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## Biblical History: From the Beginning

- Ancient Israel, and consequently Second Temple Judaism begin its history from “the beginning,” the creation of the world
  - Their God, “El” (=God in Jewish), was the Canaanite father of the Gods, “the sons of El” and creator God
  - Israel saw themselves as El’s people, the children of God
  - Israel thus traced their history back to the beginnings and the first humans

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## Biblical History: The Torah

- Israelite history begins in the Torah
- The Torah means “Law,” the Law of God
- This Law also begins at creation
  - Creation was God ordering chaos
  - Creation was God providing Law for chaos
- Remember, in the ANE worldview, creation is Law
  - God’s Law runs through everything
  - Both nature and human society

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## Israelite History as a Covenant of Torah

- All of Israelite history can be viewed as a history of Law and Covenant
- A covenant is an agreement or treaty between two beings
  - "If you do this, I will do this," and vice-versa
- In the ANE creation was scene as a Covenant between the Gods and Humans
  - If humans live according to the Law of Creation (= be good), the Gods will provide the Law of Creation to Humans the peace of creation (provide health, good weather, peace)
- The history of Israel is one of humans either keeping or breaking God's Law and being either punished or rewarded
  - Unfortunately, it is one of mostly breaking God's Law

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## Creation: Genesis 1

- The biblical account of creation has all of the typical ANE elements:
  - Creation is order from watery chaos
  - Creation is light
  - Creation is done by command, God's Word
  - Creation is thus law
    - A king's command is law
- However, there is no element of combat
  - This element, however, is found elsewhere in the bible
- Creation also involves a day of non-creation, a day of rest
  - The Sabbath is thus part of the original law of creation
  - Here social and natural law become combined

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## Creation: Genesis 1:1–5 Light in the Watery Chaos

- In the beginning when God created the heavens and the earth,
- <sup>2</sup> the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.
- <sup>3</sup> Then God said, "Let there be light"; and there was light.
- <sup>4</sup> And God saw that the light was good; and God separated the light from the darkness.
- <sup>5</sup> God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.
- (Gen 1:1–5 NRS)

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### Creation: Genesis 1:6–10 God Separates the Water

- <sup>6</sup> And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters."
- <sup>7</sup> So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so.
- <sup>8</sup> God called the dome Sky. And there was evening and there was morning, the second day.
- <sup>9</sup> And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so.
- <sup>10</sup> God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.
- (Gen 1:5–10 NRS)

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### Creation Genesis 1:14–18 The Heavenly Calendar Is Created

- <sup>14</sup> And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years,
- <sup>15</sup> and let them be lights in the dome of the sky to give light upon the earth." And it was so.
- <sup>16</sup> God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.
- <sup>17</sup> God set them in the dome of the sky to give light upon the earth,
- <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.
- (Gen 1:14–18 NRS)

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### Psalms 74:12–17: Combat Myth

Yet God my king is from of old,  
working salvation on the earth.  
You divided the sea in your might;  
you broke the heads of the dragons in the waters.  
You crushed the heads of Leviathan;  
you gave him as food for the creatures of the wilderness.  
You cut openings for springs and torrents;  
you dried up ever-flowing streams.  
Yours is the day, yours is the night;  
you established the luminaries and the sun.  
You have fixed all the bounds of the earth;  
you made summer and winter.

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### Job 26:10-13: Combat Myth

He has described the circle on the face of the waters,  
at the boundary between light and darkness.  
The pillars of heaven tremble,  
and are astounded at his rebuke.  
By his power he stilled the Sea;  
by his understanding he struck down Rahab.  
By his wind the heavens were made fair;  
his hand pierced the fleeing serpent.

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### Adam and Eve: The First Covenant

- Humans were created in the image of God (Gen 1:26)
- Adam was the first (hu)man (Gen 2-3)
  - Humans were called sons of Adam/Man
- Eve is created from Adam's rib
  - They live in the idyllic Garden of Eden
- God gives them a law: they can eat of any tree (plant) in the Garden except the Tree of the Knowledge of Good and Evil, if they do they will die
  - God is thus making a deal (= Covenant) with Adam and Eve
  - Obey me, and you will live
- Adam and Eve, however, disobey God's Law
  - They are punished by being kicked out of Eden, having to work hard to get food, and suffer during childbirth, and eventually die.
  - The perfect order of Eden is removed and they enter a chaotic world

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### Cain and Abel: Genesis 4 The Land Is Cursed

- Adam and Eve have two children, Cain and Abel
- They grow up and offer God sacrifices
  - Cain offers God a grain sacrifice
  - Abel offers God a meat sacrifice
  - God prefers the more expensive meat sacrifice
- Cain becomes jealous of Abel and kills
- him
  - The blood of Abel cries out from the ground
  - Cain becomes cursed from the ground and must wander the land
- Cain has thus transgressed an unwritten law, murder

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## The Flood: Genesis 6–9 The Land Is Cleansed of Evil

- Humans are violent and evil and God decides to destroy the world by flood
  - The world is de-created: the chaotic waters flood the world
- However, God decides to save the only righteous human and his family, Noah
  - Noah is given instructions to build an ark and take a pair of all animals and birds with him
  - He does so and Noah survives the flood
  - The world is repopulated through his three sons

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## The Noahic Covenant

- God promises never again to destroy all life on Earth by flood and creates the rainbow as a sign of this promise or covenant
- Human side of covenant
  - Humans are now allowed to eat animals
    - Before they were only allowed to eat plants
    - Because Noah saved the animals, he can now eat them
  - However, they cannot eat flesh with its life force (= blood) in it
  - Any human or animal that kills a human will be cursed
    - Because humans are created in God's image
- God's side of the covenant
  - God will never again destroy the land by flood
  - The rainbow is the sign of this "everlasting covenant between God and every living creature of all flesh that is on the earth".

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## The Ancient Near East




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### Abraham: The Epitome of Faith gets a Covenant

- The Covenant
  - Abraham living in Babylonia is told by God that if he moves to Canaan, God will bless him with land and countless descendants
  - Abraham and God thus have an agreement = a covenant
- Abraham goes to the promised land and wanders around it with his wife Sarah
  - By this point he and Sarah are extremely old, but Abraham still believes God
- Sarah, who is barren, suggests Abraham have a child through her maidservant
  - Hagar gives birth to Ishmael, and God promises Hagar that Ishmael will be the father of nations

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### Abraham: Circumcision as Sign of the Covenant

- The covenant seems fulfilled
  - However, God tells Abraham and Sarah that the covenant will be fulfilled through Sarah
- This agreement is sealed through male circumcision
  - Abraham believes God despite Sarah's age and is circumcised along with his whole household
  - Circumcision will be the sign of the covenant to Abraham's children through Sarah
- The ancient Sarah gives birth to Isaac
  - God, however, asks Abraham to sacrifice Isaac
  - Isaac obeys, but God stops him at the last minute and Isaac is saved

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### Faith as Doing Covenant: Both Trust in God and Obedience to God

- In the ancient world faith was not so much belief but action
  - Everyone believed that there were Gods
- Faith was believing that the Gods would keep their side of the covenant **AND** consequently keeping the human side of the covenant
  - **Faith was doing covenant**
- Thus, Abraham had faith that God would fulfil his side of the covenant (no matter what the situation looked like) **AND** he thus obeyed God's wishes

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### Jacob the Father of Israel: The Covenant Renewed

- Isaac marries and gives birth to twins Esau and Jacob
  - Jacob the youngest wins Esau's birthright and Isaac's blessing for his eldest son through trickery
  - God confirms that Jacob will be the heir of the covenant
- Jacob flees and has a dream of God: the Covenant is renewed
  - God promises to be with Jacob and to give him Abraham's blessing/covenant
  - Jacob renames the place the house of God (Bethel)
  - Jacob promises to give God a tenth to God's house (a temple = Bethel)
- Jacob goes and visits relatives and has children and is prosperous
  - God tells Jacob to return, and he does
  - God changes Jacob's name to Israel

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### Joseph: The Wise Overseer who Follows the Will of God

- Joseph is Jacob/Israel's second youngest son and his favourite
  - Jacob has a dream from God where the rest of the family all bow down to him
  - His 10 older brothers are jealous and sell him into slavery
  - Joseph ends up in Egypt
- God, however, is with Joseph and ends up becoming overseer of all Egypt
  - Pharaoh has troubling dreams from God, which Joseph interprets
  - He appoints Joseph as overseer for the coming drought
  - During the great drought and Joseph's brothers go to Egypt to get grain
  - Joseph forgives his brothers and the whole family moves to Egypt
- Jacob dies and is buried in Israel, the Book of Genesis ends

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History of Israel/Judah as  
Covenant 2:  
Moses and Torah

THEO 203 Introduction to The New Testament  
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Moses Meets God / YHWH

- After a few generations, the Israelites become very populous
  - They have also ended up becoming slaves and are abused by the Pharaoh
- Moses, who like Joseph had become an overseer sees the abuse and kills another overseer
  - Moses flees into the desert
- Moses meets God (EL) in the desert
  - God tells Moses that he is the God of Abraham, Isaac, and Jacob
  - He also tells Moses his name, Yahweh (YHWH/LORD)
- The name is usually written without vowels "YHWH" out of respect to Jews and some Christians who believe that the name should not be pronounced
  - In Jewish it is given the vowels of Adonai, Lord
  - In the Bible LORD written with all capitals means the original word is Yahweh

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Moses Rescues Israel:  
The Passover and The Exodus

- God tells Moses to return to Egypt and ask Pharaoh to release Israel and let them return home
  - To aid Moses, God give Moses and his brother Aaron magical powers
  - Pharaoh refuses and Moses and Aaron perform miracles: the 10 plagues
- Passover
  - The last plague kills all the firstborn in Egypt
  - To save Israel God tells them that if they kill a lamb and smear blood on their doorposts, he will save them
  - Through this covenant they are "passed over"
  - Passover, like circumcision is a remembrance of Covenant
- Pharaoh finally agrees to let the Israelites go and they part

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### The Exodus: the Parting of the Reed Sea and Mt. Sinai/Horeb

- The Israelites depart, but then Pharaoh changes his mind and follows with his army
  - The Israelites come the Reed (not Red) sea
  - Moses parts the water and the Israelites cross on dry ground
  - Pharaoh’s arm is destroyed as the waters return
- The Israelites arrive at Mt. Sinai also called Mt. Horeb
  - There God gives Moses the laws the Israelites are to follow
  - This includes the ten commandments

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### The Covenant of Sinai

- With the covenant of Sinai, the understood covenant of the ANE becomes explicit
  - God outlines his Law, his Torah, in detail
- God makes an agreement with Israel
  - They are to follow his laws
  - He will provide the right order of creation
    - Health, good weather, good crops, peace, and prosperity
  - If they do not follow his laws: chaos
    - Disease, sickness, extreme weather, crop failure, plagues, war, and poverty

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### The Ten Commandments a Summary of the Covenant: Honouring God

- Hear, O Israel, the statutes and ordinances that I am addressing to you today; you shall learn them and observe them diligently.
- <sup>2</sup> The LORD our God made a covenant with us at Horeb. <sup>3</sup> Not with our ancestors did the LORD make this covenant, but with us, who are all of us here alive today. <sup>4</sup> The LORD spoke with you face to face at the mountain, out of the fire. <sup>5</sup> (At that time I was standing between the LORD and you to declare to you the words of the LORD; for you were afraid because of the fire and did not go up the mountain.) And he said:
  1. <sup>6</sup> I am the LORD your God,
  2. Who brought you out of the land of Egypt, out of the house of slavery; <sup>7</sup> you shall have no other gods before me.
  3. <sup>8</sup> You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>9</sup> You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, <sup>10</sup> but showing steadfast love to the thousandth generation of those who love me and keep my commandments. (combined with 2 in many traditions)
  4. <sup>11</sup> You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

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### Ten Commandments: Honouring Creation and Parents

1. <sup>12</sup> Observe the sabbath day and keep it holy, as the LORD your God commanded you. <sup>13</sup> Six days you shall labor and do all your work. <sup>14</sup> But the seventh day is a sabbath to the LORD your God; you shall not do any work-- you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. <sup>15</sup> Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day.
2. <sup>16</sup> Honor your father and your mother, as the LORD your God commanded you, so that your days may be long and that it may go well with you in the land that the LORD your God is giving you.

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### Ten Commandments: Honouring Others

1. <sup>17</sup> You shall not murder.
  2. <sup>18</sup> Neither shall you commit adultery.
  3. <sup>19</sup> Neither shall you steal.
  4. <sup>20</sup> Neither shall you bear false witness against your neighbour.
  5. <sup>21</sup> Neither shall you covet your neighbour's wife.
  6. Neither shall you desire your neighbour's house, or field,
  7. or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.
- <sup>22</sup> These words the LORD spoke with a loud voice to your whole assembly at the mountain, out of the fire, the cloud, and the thick darkness, and he added no more. He wrote them on two stone tablets, and gave them to me. (Deut 5:1-22 NRS)
  - Yes there are actually more than ten commandments: different Jewish and Christian groups numbered the 13 possible commandments differently by combining some to reach 10.

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### The Shema: Foundational Prayer of Israel; Deuteronomy 6:4–5

- <sup>6:1</sup> Now this is the commandment—the statutes and the ordinances—that the LORD your God charged me to teach you to observe in the land that you are about to cross into and occupy, <sup>2</sup> so that you and your children and your children's children may fear (respect) the LORD your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long.
- <sup>3</sup> Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the LORD, the God of your ancestors, has promised you.
- <sup>4</sup> **Hear, O Israel: The LORD is our God, the LORD alone.** <sup>5</sup> **You shall love the LORD your God with all your heart, and with all your soul, and with all your might.**
- <sup>6</sup> Keep these words that I am commanding you today in your heart. <sup>7</sup> Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. <sup>8</sup> Bind them as a sign on your hand, fix them as an emblem on your forehead, <sup>9</sup> and write them on the doorposts of your house and on your gates.
- (Deut 6:1–9 NRS)

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## Two Main Themes of the Torah

1. Israel must worship only God, and no other God
2. The Jewish law is full of social justice concerns
  1. Being generous and kind to the poor
  2. Receiving refugees
  3. Treatment of slaves
  4. Day of rest
  5. Forgiveness of debt
  6. Equality before the law
3. Both these themes were unusual for the time.

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## Blessings if Torah Obeyed: The Perfect Order of Creation

- <sup>1</sup> 28:1 If you will only obey the LORD your God, by diligently observing all his commandments that I am commanding you today, the LORD your God will set you high above all the nations of the earth;
- <sup>2</sup> all these blessings shall come upon you and overtake you, if you obey the LORD your God:
- <sup>3</sup> Blessed shall you be in the city, and blessed shall you be in the field.
- <sup>4</sup> Blessed shall be the fruit of your womb, the fruit of your ground, and the fruit of your livestock, both the increase of your cattle and the issue of your flock.
- <sup>5</sup> Blessed shall be your basket and your kneading bowl.
- <sup>6</sup> Blessed shall you be when you come in, and blessed shall you be when you go out.
- <sup>7</sup> The LORD will cause your enemies who rise against you to be defeated before you; they shall come out against you one way, and flee before you seven ways.

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## Blessings Continued

- <sup>8</sup> The LORD will command the blessing upon you in your barns, and in all that you undertake; he will bless you in the land that the LORD your God is giving you.
- <sup>9</sup> The LORD will establish you as his holy people, as he has sworn to you, if you keep the commandments of the LORD your God and walk in his ways.
- <sup>10</sup> All the peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you.
- <sup>11</sup> The LORD will make you abound in prosperity, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground in the land that the LORD swore to your ancestors to give you.
- <sup>12</sup> The LORD will open for you his rich storehouse, the heavens, to give the rain of your land in its season and to bless all your undertakings. You will lend to many nations, but you will not borrow.
- <sup>13</sup> The LORD will make you the head, and not the tail; you shall be only at the top, and not at the bottom— if you obey the commandments of the LORD your God, which I am commanding you today, by diligently observing them, (Deu 28:1-13 NRS)

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### Curses: Chaos, chaos, chaos No Fertility of Womb or Land

- <sup>14</sup> and if you do not turn aside from any of the words that I am commanding you today, either to the right or to the left, following other gods to serve them.
- <sup>15</sup> But if you will not obey the LORD your God by diligently observing all his commandments and decrees, which I am commanding you today, then all these curses shall come upon you and overtake you:
- <sup>16</sup> Cursed shall you be in the city, and cursed shall you be in the field.
- <sup>17</sup> Cursed shall be your basket and your kneading bowl.
- <sup>18</sup> Cursed shall be the fruit of your womb, the fruit of your ground, the increase of your cattle and the issue of your flock.
- <sup>19</sup> Cursed shall you be when you come in, and cursed shall you be when you go out.
- <sup>20</sup> The LORD will send upon you disaster, panic, and frustration in everything you attempt to do, until you are destroyed and perish quickly, on account of the evil of your deeds, because you have forsaken me.
- <sup>21</sup> The LORD will make the pestilence cling to you until it has consumed you off the land that you are entering to possess.
- <sup>22</sup> The LORD will afflict you with consumption, fever, inflammation, with fiery heat and drought, and with blight and mildew; they shall pursue you until you perish.

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### Curses: Drought and Disease

- <sup>23</sup> The sky over your head shall be bronze, and the earth under you iron.
- <sup>24</sup> The LORD will change the rain of your land into powder, and only dust shall come down upon you from the sky until you are destroyed.
- <sup>25</sup> The LORD will cause you to be defeated before your enemies; you shall go out against them one way and flee before them seven ways. You shall become an object of horror to all the kingdoms of the earth.
- <sup>26</sup> Your corpses shall be food for every bird of the air and animal of the earth, and there shall be no one to frighten them away.
- <sup>27</sup> The LORD will afflict you with the boils of Egypt, with ulcers, scurvy, and itch, of which you cannot be healed.
- <sup>28</sup> The LORD will afflict you with madness, blindness, and confusion of mind;
- <sup>29</sup> you shall grope about at noon as blind people grope in darkness, but you shall be unable to find your way; and you shall be continually abused and robbed, without anyone to help.

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### Curses: Belongings Taken by Others

- <sup>30</sup> You shall become engaged to a woman, but another man shall lie with her. You shall build a house, but not live in it. You shall plant a vineyard, but not enjoy its fruit.
- <sup>31</sup> Your ox shall be butchered before your eyes, but you shall not eat of it. Your donkey shall be stolen in front of you, and shall not be restored to you. Your sheep shall be given to your enemies, without anyone to help you.
- <sup>32</sup> Your sons and daughters shall be given to another people, while you look on; you will strain your eyes looking for them all day but be powerless to do anything.
- <sup>33</sup> A people whom you do not know shall eat up the fruit of your ground and of all your labors; you shall be continually abused and crushed,
- <sup>34</sup> and driven mad by the sight that your eyes shall see.
- <sup>35</sup> The LORD will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head.
- <sup>36</sup> The LORD will bring you, and the king whom you set over you, to a nation that neither you nor your ancestors have known, where you shall serve other gods, of wood and stone.
- <sup>37</sup> You shall become an object of horror, a proverb, and a byword among all the peoples where the LORD will lead you.

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### Curses: Ground Will not Bear

- <sup>38</sup> You shall carry much seed into the field but shall gather little in, for the locust shall consume it.
- <sup>39</sup> You shall plant vineyards and dress them, but you shall neither drink the wine nor gather the grapes, for the worm shall eat them.
- <sup>40</sup> You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off.
- <sup>41</sup> You shall have sons and daughters, but they shall not remain yours, for they shall go into captivity.
- <sup>42</sup> All your trees and the fruit of your ground the cicada shall take over.
- <sup>43</sup> Aliens residing among you shall ascend above you higher and higher, while you shall descend lower and lower.
- <sup>44</sup> They shall lend to you but you shall not lend to them; they shall be the head and you shall be the tail.
- <sup>45</sup> All these curses shall come upon you, pursuing and overtaking you until you are destroyed, because you did not obey the LORD your God, by observing the commandments and the decrees that he commanded you.
- <sup>46</sup> They shall be among you and your descendants as a sign and a portent forever.

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### Curses: War and Seige

- <sup>47</sup> Because you did not serve the LORD your God joyfully and with gladness of heart for the abundance of everything,
- <sup>48</sup> therefore you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness and lack of everything. He will put an iron yoke on your neck until he has destroyed you.
- <sup>49</sup> The LORD will bring a nation from far away, from the end of the earth, to swoop down on you like an eagle, a nation whose language you do not understand,
- <sup>50</sup> a grim-faced nation showing no respect to the old or favor to the young,
- <sup>51</sup> it shall consume the fruit of your livestock and the fruit of your ground until you are destroyed, leaving you neither grain, wine, and oil, nor the increase of your cattle and the issue of your flock, until it has made you perish.
- <sup>52</sup> It shall besiege you in all your towns until your high and fortified walls, in which you trusted, come down throughout your land; it shall besiege you in all your towns throughout the land that the LORD your God has given you.
- <sup>53</sup> In the desperate straits to which the enemy siege reduces you, you will eat the fruit of your womb, the flesh of your own sons and daughters whom the LORD your God has given you.

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### Curses: The Gentle and Kind Eat their Children

- <sup>54</sup> Even the most refined and gentle of men among you will begrudge food to his own brother, to the wife whom he embraces, and to the last of his remaining children,
- <sup>55</sup> giving to none of them any of the flesh of his children whom he is eating, because nothing else remains to him, in the desperate straits to which the enemy siege will reduce you in all your towns.
- <sup>56</sup> She who is the most refined and gentle among you, so gentle and refined that she does not venture to set the sole of her foot on the ground, will begrudge food to the husband whom she embraces, to her own son, and to her own daughter,
- <sup>57</sup> begrudging even the afterbirth that comes out from between her thighs, and the children that she bears, because she is eating them in secret for lack of anything else, in the desperate straits to which the enemy siege will reduce you in your towns.
- <sup>58</sup> If you do not diligently observe all the words of this law that are written in this book, fearing this glorious and awesome name, the LORD your God,

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### Curses: Diseases and Death

- <sup>59</sup> then the LORD will overwhelm both you and your offspring with severe and lasting afflictions and grievous and lasting maladies.
- <sup>60</sup> He will bring back upon you all the diseases of Egypt, of which you were in dread, and they shall cling to you.
- <sup>61</sup> Every other malady and affliction, even though not recorded in the book of this law, the LORD will inflict on you until you are destroyed.
- <sup>62</sup> Although once you were as numerous as the stars in heaven, you shall be left few in number, because you did not obey the LORD your God.
- <sup>63</sup> And just as the LORD took delight in making you prosperous and numerous, so the LORD will take delight in bringing you to ruin and destruction; you shall be plucked off the land that you are entering to possess.

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### Curses: Scattered Amongst Nations

- <sup>64</sup> The LORD will scatter you among all peoples, from one end of the earth to the other; and there you shall serve other gods, of wood and stone, which neither you nor your ancestors have known.
- <sup>65</sup> Among those nations you shall find no ease, no resting place for the sole of your foot. There the LORD will give you a trembling heart, failing eyes, and a languishing spirit.
- <sup>66</sup> Your life shall hang in doubt before you; night and day you shall be in dread, with no assurance of your life.
- <sup>67</sup> In the morning you shall say, "If only it were evening!" and at evening you shall say, "If only it were morning!"— because of the dread that your heart shall feel and the sights that your eyes shall see.
- <sup>68</sup> The LORD will bring you back in ships to Egypt, by a route that I promised you would never see again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.
- **Deuteronomy 29:1** These are the words of the covenant that the LORD commanded Moses to make with the Israelites in the land of Moab, in addition to the covenant that he had made with them at Horeb.
- (Deu 28:14-29:1 NRS)

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### Historical Periods in the Eastern Mediterranean Coastal Region (the Levant)

- Late Bronze Age (1 500–1 200 BCE)
  - Israel forms in highlands; some are taken/go to Egypt
- Bronze Age Collapse (1 200 BCE)
  - Moses group leaves Egypt and goes to Israel: **the Exodus**
- Iron Age (1 200–500 BCE)
  - **Time of Judges, Monarchy, and Exile**
- Persian Period (540–332 BCE)
  - **Second Temple Period Begins**
- Hellenistic Period (332–63 BCE)
  - Maccabean/Hasmonean Period 167–63 BCE
- Roman Period (63 BCE–636 CE)
  - **Second Temple Period ends 70 CE**

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The Deuteronomic History:  
Deuteronomy, Joshua, Judges, 1–2  
Samuel, 1–2 Kings

- These books, except Deuteronomy, comprise the former prophets
- They recount the history of Israel-Judah from a Deuteronomistic perspective
  - They show that when Israel obeyed God, they prospered
  - And when Israel did not, God cursed them
  - Unfortunately, they mostly disobeyed

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## History of Israel/Judah as Covenant 3: Joshua to Exile

THEO 203 Introduction to The New Testament  
Class 4.1: 17 September 2020  
Dr. Steven R. Scott

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### The Deuteronomistic History: Deuteronomy, Joshua, Judges, 1–2 Samuel, 1–2 Kings

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### The Return: The Book of Joshua

- The Israelites disobey God a few times during the Exodus
  - God thus punishes them
  - They have to wander in the desert 40 years before they can return
- Moses dies and Joshua becomes the Israelite's leader
  - He is a great warrior and with God's help he conquers Israel
  - However, not all of Israel is conquered and there are still enemies in the land
- Joshua obeys God and is successful
  - Sometimes others disobey Joshua (and thus God), and Israel is punished

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## The Book of Judges

- After Joshua there are no permanent leaders
- Israel would disobey God
  - God would punish Israel by sending enemies against her
  - Israel would then repent
- God would then raise up a temporary prophet war leader
  - This leader, called a judge, would then defeat the enemy
- This cycle is repeated several times

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## Samuel 1–2: Samuel and Saul

- This situation continues, but the enemies of Israel increase and become more dangerous
  - The main one is the Philistines (ancient name of the Palestinians)
- Israel asks their judge at the time, Samuel, for a king
  - God and Samuel do not like this idea, but they agree to let the people have one
- Saul is made king
  - Saul, however, disobeys God and God decides to make someone else king

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## Samuel 1–2: Saul and David

- God decides to make David King
  - Saul and David have long drawn out conflict
  - Saul eventually dies and David becomes king
  - David conquers all of Israel from the Canaanites and the Philistines
- **The Davidic Covenant**
  - Because David was obedient to God, God promises him that an heir of his will always be king of Judah
- David Sins
  - As punishment God tells him his reign will be one of war
  - He has fights with Saul's heirs and one of his sons rebels

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## 1–2 Kings: Solomon and Division

- David dies and his son Solomon becomes king
- Solomon represents the high point of the Kingdom of Israel
  - The covenant with Abraham is fulfilled
  - Solomon is wise king
  - Solomon builds a temple to YHWH in Jerusalem
    - He also does many other building projects
  - Israel is fabulously wealthy
- Solomon, however, sins
  - He builds temples in Jerusalem for his foreign wives for foreign Gods
- As punishment God says the kingdom will be divided after his death

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## Covenant: Aaronide and Zadokite Priesthood

- The high priest according to the Torah was to be of the line of Aaron
  - Aaron was the brother of Moses
  - A high priest had to be a descendant of Aaron
    - This is known as the Aaronide Covenant
- When Solomon came the throne, the then high priest supported one of his brothers
  - Solomon replaced him with Zadok
  - And from then on, the High Priest had to be from the line of Zadok
    - The Aaronide covenant becomes narrowed

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## The Divided Kingdom: The Northern Kingdom Israel

- The kingdom divides into the northern kingdom of Israel and the southern kingdom of Judah
- The northern kingdom builds idols of God and worships foreign Gods
  - Especially wicked was Queen Jezebel a Canaanite wife of King Ahab in Israel, who are opposed by Elijah and Elisha
- The northern kingdom also does not respect God's law and desire for social justice
- The northern kingdom of Israel is thus destroyed by the Assyrians as a punishment from God
  - The ruling elite is exiled
  - The poor people remain

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Kingdoms of Israel and Judah

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Assyria Ruled Israel and Judah 850–605 BCE: Dark green should cover Israel and Judah; Judah should be pale green

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The Southern Kingdom Judah

- Judah manages survive being completely destroyed by the Assyrians
  - They become a good vassal state
- Judah, however, follows Israel and sins
  - They worship foreign Gods even in the temple
  - They do not follow God’s desire for social justice
- Babylon comes and destroys Jerusalem and the temple
  - The ruling elite are exiled to Babylon

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### The Prophets: Judges and Early Monarchy

- Throughout Israel's history God used human messengers to state his will, his prophets:
  - The first rulers of Israel, the Judges, were prophets
  - Samuel was a prophet
    - First as ruler of Israel, then as adviser to Saul
  - David had Nathan the prophet as an advisor
    - All the kings had prophets as advisors
    - But many were not true prophets
  - Elijah and Elisha spoke out against Ahab and his dynasty in the northern kingdom
    - They supported the usurper Jehu, who formed the next dynasty

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### The Writing Prophets: Later Monarchy

- The prophecies of various prophets started to be collected from around 700 BCE
  - All warn that unless Israel-Judah turns back to God, God will punish them, primarily through invasion by other countries
  - They berate Israel-Judah for worshipping other Gods
  - They berate Israel-Judah for not following the social justice provisions of the Torah

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### The Babylonian Exile and Return

- The Jewish elite seem to prosper in Babylon
- They are told via a prophet (Second Isaiah) that it is time to return to Judah
  - The Babylonians are defeated by the Persians
  - The Persians allow the Jews to return
  - They return and rebuild the temple
- Things are not what they should be
  - Though they return, the kingdom is not restored
  - Judah is a province of Persia
  - It takes a long time for Judah to return to prosperity

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### Main Theme of the Bible

- If Israel does God's will (=Torah), God will reward Israel,
- If Israel does not, God will punish her
  - This is the main point of almost all the biblical stories
  - This is in accord with the ANE worldview
- God's will is defined by his Law: the Torah
  - These are the laws found in the Pentateuch
- Israel is seen as having a special covenant with God
  - If they follow God's law, he will protect them and give them prosperity
  - If they do not, he will punish them and give them strife

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### Two Key Themes of the Law and the Prophets

- One should only worship YHWH and no other Gods
  - It seems that this notion started to grow in the second half of the monarchic period with the prophets of the YHWH alone movement
    - These include Elijah, Elisha, Amos, Hosea, Micah, Isaiah, and Jeremiah
- One should practice social justice
  - This includes looking after the poor including foreign refugees
  - Laws include debt forgiveness, not being able to lose family home due to debt, and allowing poor to glean food from fields
  - Many of the prophets speak out against abuse by rich in courts etc. of the poor

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### Key Early Compositions: Optional

- Stories of the Judges, Saul, and David
- Stories of the Patriarchs
- The Book of J
  - A proposed composition starting with Adam and Eve and ending with Solomon
  - Identified in Genesis by the use of YHWH (Jahweh in German) for God
  - This southern composition was later combined with northern (E) compositions and priestly traditions (P) and Deuteronomistic editing (D) to form the books of the Torah and the Former prophets.

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### Key Middle Monarchic Compositions: Optional

- Stories of Elijah and Elisha in 1–2 Kings
  - How they oppose the evil king Ahab and his wife Jezebel
  - How king Jehu comes to power and forbids Baal worship
- Amos, Hosea, and Micah:
  - Condemn Israel and predict Exile
- Isaiah
  - Condemns Judah and predicts Assyrians destroying Judah
  - Predicts saving of Jerusalem and glorious restoration with a perfect king (messiah)

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### Key Late Monarchic Compositions: Optional

- Jeremiah
  - Preaches punishment by the Babylonians
  - Preaches glorious return after 70 years of punishment
- Deuteronomy
  - Repeats God's laws and the consequences of obeying and disobeying
- The authors re-write and combine the stories of Joshua, the Judges, Samuel, Saul, David, Solomon, Ezekiel, and Elisha, and the last kings into a continuous history:
  - The Books of Joshua, Judges, 1–2 Samuel, 1–2 Kings
  - With Deuteronomy, this is called the Deuteronomistic History

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# A Brief History of God and the End Times

THEO 203 Introduction to The New Testament  
Class 4.2: 17 September 2020  
Dr. Steven R. Scott

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## Polytheism and other “theisms”

- Polytheism:
  - Belief in and worship of many gods
- Henotheism:
  - Belief in many gods, but the worship of only one god
- Monolatry:
  - Belief in many gods, the worship of only one god
  - And not allowing others to worship other gods
- Polytheistic Monotheism:
  - Belief in and worship of only one God,
  - And also the belief in other lesser spiritual beings not worthy of worship, but considered gods in other cultures
- Monotheism:
  - The belief in and worship of only one God
- Binitarianism and Trinitarianism
  - The belief that the one God manifests in either two (Binitarianism) or three forms (Trinitarianism)

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## Israelite Religion from Polytheism to Polytheistic Binitarian Monotheism

- Israelite religion began as being polytheistic
  - It was polytheistic throughout the monarchy
  - There is strong archaeological evidence of this
  - The Biblical texts constantly complain of people worshipping other Gods
  - There were statues of other Gods in the temple to the end of the monarchy (Josiah removes them)
- Israelite religion moved from polytheism to henotheism to monolatry to polytheistic monotheism
  - This was a long and gradual process

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## The Binitarian Nature of the Israelite God

- God has two distinct forms in the Bible
  - The El form
    - Here God is depicted as a wise old man
    - The Ancient of Days, white haired, sitting on his throne
    - Kind and compassionate
    - He is the same as the Canaanite El, the creator and father of the gods
  - The YHWH form
    - Here God is depicted as a young warrior
    - He like other warrior gods is associated with the storm
    - He slays the dragon in the sea
    - He administers punishment and justice
    - He was originally a Midianite God from the Sinai region

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## A Proposed Brief History of God

- The first Israelites were henotheistic in nature and worshipped the kind and compassionate El as their primary God (as opposed to Baal the Canaanite storm god)
- A group of Israelites ended up being slaves in Egypt, and they escaped with the help of the Midianite
  - They equated YHWH with the Canaanite El creating YHWH Elohim
- Elements in Israelite society pushed for stronger henotheism and eventually monolatry
  - YHWH Elohim took on the powers of the other gods, especially the Goddess Asherah, the goddess of fertility and birth (see stories of Adam and Eve, Abraham, and others).
  - At the same time the other gods became lesser servant gods and given the name of the messenger gods, "angels"
- The group pushing for henotheism and monolatry are called the YHWH Alone Movement by modern scholars

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## The YHWH Alone Movement: The Precursor of Judaism

- Seems to have began as primarily a prophetic movement
- The early leaders of Israel, the judges, were all prophets of YHWH
- In the monarchic period, the group was opposed to the monarchy: they thought God should be king
  - They remained mostly outside the main power structures criticizing the ruling elite
  - All the prophets in the Bible do this
- However, they at times were very influential and brought religious reform
  - Mid-800s: Elijah (= "my God is YHWH) and Elisha supported Jehu and brought about regime change in the northern Kingdom
    - Jehu destroyed temples to Baal and the priests of Baal
  - Late 700s early 600s: Isaiah was influential under Hezekiah
  - Late 600s: The movement gained full power under the reign of Josiah; Jeremiah was connected with these people

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### The Triumph of the YHWH Alone Movement

- The prophets of the YHWH alone movement predicted that God would punish Israel and Judah
  - Because they did not only worship God and follow his desire for social justice
  - The day of punishment was called the Day of YHWH
- They predicted
  - That Samaria (the capital of Israel) would be destroyed and the leaders would be taken into captivity
  - That Jerusalem would survive being sieged by the Assyrians
  - That Jerusalem would be destroyed and its leaders taken into captivity
  - That Cyrus, the king of Persia, would come, destroy the Babylonians, and allow the Judeans (Jews) to return
- These predictions all came true

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### The Babylonian Exile

- The YHWH Alone Movement became very influential during the Babylonian Exile
- In this time period they:
  - Preserved and the Law and the Prophets
    - All these prophets are of the YHWH Alone Movement
  - Wrote these historical books in the form that we have them (the Deuteronomistic History)
  - Developed a monotheistic understanding of God
    - Though there were still strong henotheistic tendencies: a polytheistic monotheism
- In short, they created Judaism

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### The YHWH Alone Movement and Judaism

- The YHWH Alone Movement in the Babylonian and Persian Periods came to define Judaism as we know it:
  1. The sole worship of God (monolatry) became monotheism, the view that God is the only god
  2. The centrality of the Law in everyday lives
  3. The centrality of the Temple
    1. Judah is sometimes referred to as a Temple State in the Persian and Hellenistic periods
  4. Keeping apart from foreign people
  5. The belief in a future day of judgement and reward

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### Future Perfect Predictions

- The movement also predicted that after the punishment, God would forgive and restore Israel:
  - Israel would have a perfect king from the line of David
  - Israel would rule the foreign nations
  - Israel would be very wealthy
  - There would be bountiful harvests
    - There would be no droughts or plagues
  - Everyone would be healthy and live long
  - The people of Israel would have the law of God written on their hearts (=minds)
  - Israel would teach wisdom to the world

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### Future Imperfect

- However, the perfect world never appeared
- Judah in the Persian period was none of these things
  - They were a smaller province than the previous kingdom
  - They were a poor province
  - There was still disease, droughts, and plagues
- The people were also not following the law
  - Evil rich people were prospering
  - Righteous good people were suffering
    - Often at the hands of the evil rich people
  - This was partly seen because some of the rich people were mingling with and marrying foreigners
    - The new nobility was marrying the nobility of surrounding provinces

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### Monotheism and the Problem of Evil: Theodicy

- In the monotheistic religions, there is only one God who is all powerful and all good.
- If this is so, then why is there evil in the world?
  - Thus, evil becomes a problem, and leads to the questions of whether such a God exists and if so, is he all powerful or all good.
- Theodicy: means the justification of God
  - It is the act of defending God against the problem of evil

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### Theodicy and Judaism: Why Do Bad Things Happen to Good People? And Vice-Versa?

- For Israelite religion and Judaism the problem of evil was viewed from a different angle:
  - It was accepted that there was evil and chaos
    - It was part of the ANE worldview
    - It had always been there
    - Thus its mere existence was not so much a problem
- However, God is supposed to reward good people and punish wicked people
  - If he does not, why should one obey his Law
  - The covenant becomes broken
- The Book of Job discusses this question,
  - But, it only supplies the answer that God is all powerful, and we should not question him.
  - This is not very satisfactory

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### The Day of YHWH

- The Day of YHWH is the term used by the prophets to describe the day when God would punish Israel
- It had already come three times
  - The Day when Assyria destroyed the Northern Kingdom (722 BCE)
  - The Day when Assyria besieged Jerusalem in the time of Isaiah (701 BCE)
  - The Day Babylon destroyed Jerusalem (586 BCE)
- The Day of YHWH was also the day when God would forgive Israel-Judah and forgive her
  - This partially happened with the lifting of the siege of Jerusalem in the time of Isaiah
  - This partially happened with the return to Judah from Babylon under the Persians
  - The Book of Isaiah speaks of both of these returns

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### The Day of YHWH and the Kingdom of God and Theodicy

- According to the Law:
  - If the people were good, all would be good
    - Like the descriptions of the perfect Kingdom of Israel
  - If the people were bad, then things would be bad
    - Disease, domination by foreigners, lack of wealth, etc.
- It was reasoned that the perfect kingdom had not come, because not everyone had turned to God and followed his law
  - Thus, the **Day of YHWH** would come again and punish the wicked and reward the righteous with the perfect kingdom
- However, this time all evil will be destroyed forever in creation
  - This would inaugurate the new perfect Kingdom of God

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## The Day of YHWH and the Kingdom of God: Judgement

- Traditionally in Israelite Religion and Judaism, when one died, one went down to the underworld
  - Everyone went down to Sheol
  - Both and good and bad
- However, it was reasoned in the late Persian Period and Greek Period that
  - God is by definition just and righteousness
  - And thus God must judge people
- Thus a new idea arose: God would raise the dead at the end times for judgement
  - The good would enjoy the Kingdom of God
  - The wicked would burn in the fiery valley of Gehenna, which would become called hell.

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## Apocalypticism and Eschatology

- Apocalypse
  - The word comes from the Greek word meaning revelation
  - It is a visual prophecy of the Day of YHWH
    - It thus describes when God will come and punish the wicked and reward the good
    - It also describes the destruction of evil and the establishment of the new Kingdom of God
- Key biblical texts with apocalypses in them
  - Isaiah, Ezekiel, Zechariah, Joel, Malachi, Daniel
- Eschatology
  - The study of the end times
  - Eschatological: concerning the end times
    - That is, the Day of YHWH and the establishment of the Kingdom of God
  - Thus, apocalyptic texts are eschatological

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**Covenant Review**

THEO 203 Introduction to The New Testament  
Class 4.3: 17 September 2020  
Dr. Steven R. Scott

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**Covenant 1: Adam and Eve and Noah**

- Covenant means “agreement”
- First one was with Adam and Eve
  - If they did not obey God they would die
  - They disobeyed God and were kicked out of Eden
- The next generations were evil and punished
  - Cain for killing Abel
  - The warring generation of the Sons of God with the flood
- God saved Noah, and promised Noah he would never destroy world with flood again
  - The sign of this covenant was the rainbow.

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**Covenant 2: Abraham**

- This is the beginning of the covenant proper
  - God promises Abraham his descendants would have a vast and prosperous nation if he obeyed him
  - God sorely tested Abraham’s faith, but Abraham remained faithful
  - The covenant was sealed by circumcision
- This covenant was passed on to his son Isaac and then Jacob who was named Israel by God
  - Jacob had 12 sons the patriarchs of the 12 tribes
- Israel is thus born, and the covenant begins to be fulfilled

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### Covenant 3: Egypt and Law

- The covenant seems to take a step back as Israel ends up in Egypt as slaves.
- God, however, rescues his people, and renews the Covenant in the wilderness
- If Israel follows his Law, which God gives them, they will live in the promised land
  - The generation of Moses disobeyed, so only their children would make it back to Israel
  - See previous slides on blessings and curses if Law not followed

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### Covenant 4: Aaronide and Zadokite High Priesthood

- God also promised Aaron that his descendants would be the High Priests
  - This is the Aaronide covenant
- In the time of David and Solomon, this became reduced to the line of Zadok, a descendent of Aaron
  - Zadok was the first High Priest of Solomon's temple, the first temple

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### Covenant 5: Joshua and Judges

- Israel enters the promised covenantal land under Joshua
  - They renew the covenant with God
- However, in the pursuing generations they turn away from God
  - God would punish them with war as per the covenant
  - Israel would repent
  - God would raise up a prophet judge war leader for them
  - This cycle would repeat

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### Covenant 6: David and Solomon

- David was obedient to God, and thus God promised David an heir of his would always rule Judah
  - This is known as the Davidic covenant
- David however sinned
  - He slept with his friends wife and then had him killed
  - She, Bathsheba became the mother of Solomon
- The Abrahamic promise was not fulfilled under David, but under Solomon
- Solomon's kingdom was as promised Abraham
  - He, however, sinned and the Kingdom was divided after his death

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### Covenant 7: Divided Kingdom

- The time of the kings of the divided monarchy was much like the time of the Judges:
  - Periods of turning away and to God
  - Periods of prosperity and then disaster
- In the end, Israel and Judah did not keep their part of the covenant
  - Both were destroyed
- The promise to Abraham, besides the brief spell under Solomon, remained largely unfulfilled

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### Covenant 8: Day of the LORD and the Kingdom of God

- God's coming to punish Israel-Judah became known as the Day of the Lord
- Though the focus of this Day was punishment, it also had an aspect of rewards
  - God would reward the righteous on this Day
  - He would also fulfil his promise to Abraham on this Day
- The description of the promised Kingdom became more and more Ideal
  - A perfect King in a perfect land with perfect people

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### Covenant 9: End of Evil and Judgement of the Dead

- The ideal perfect kingdom meant the end of all evil, even death.
  - The Dragon in the Sea would be permanently killed
- It also became a day of judgement of the dead
  - In Israelite-Jewish religion everyone went to the underworld, the shadowy Sheol
- However, in the Hellenistic Period it was believed that God would raise the dead and judge them
  - The good would partake in the perfect Kingdom of God
  - The evil would be punished in an infernal hell.

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## From Persia to Rome: Rising Tensions in Judah

THEO 203 Introduction to The New Testament  
Class 4.4: 17 September 2020  
Dr. Steven R. Scott

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### Key Biblical Texts of Babylonian and Persian Periods: FYI, not on tests

- Babylonian Exile
  - Ezekiel:
    - Describes why God destroyed Jerusalem and the temple
    - Describes future restoration and new temple
  - The stories of the Torah are added to and edited
    - The Torah reaches the form as we know it
  - 2<sup>nd</sup> Part of Isaiah:
    - Describes God in monotheistic terms
    - Describes glorious return to Judah
- The Early Persian Period
  - Haggai and Zechariah:
    - Describe need to rebuild the temple and glorious future

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### Biblical Texts: Middle Persian Period: FYI, not on tests

- Middle Persian Period
  - Ezra and Nehemiah
    - Describe final restoration of Jerusalem
    - Describe abuses by the rich
    - Describe the law being taught to everyone
  - Job
    - Describes suffering of righteous poor
    - Discusses dilemma of the righteous suffering
  - Joel
    - Describes devastating locust plague
    - Promises glorious future if people return to God
  - 1–2 Chronicles
    - Rewrites 1–2 Kings with focus solely on Judah

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## A Temple State?

- The temple became the main administrative centre in the Persian and Hellenistic Periods
  - Taxes were collected there
  - The high priest also had an administrative role
  - Priests made up the bureaucracy
- The Governor may be either Persian or Jewish (as in the case of Nehemiah)
- However, it was not really a Temple State, that is, a Theocracy, a state run by priests
  - Judah was still a province under Persian rule and law

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## The Hellenistic Period

- The Hellenistic Period of Judah (332–167) was one of great change
  - There are new ideas
    - The main one being the raising of the dead for punishment or reward
  - There are division and strife within Judah
    - There is the beginning of different Jewish sects
    - The conflict will eventually lead to revolution
- After Alexanders death, his empire divides into different Greek kingdoms
  - Judah is first ruled by the Ptolemaic kingdom of Egypt
  - It is then ruled by the Seleucid kingdom of Asia Minor (modern day turkey) and Syria

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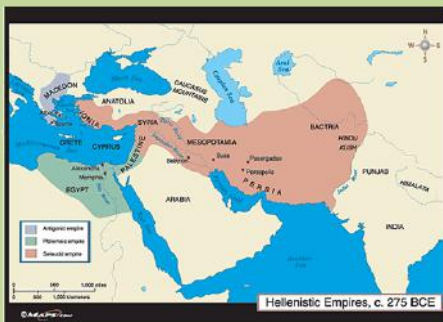
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## Hellenistic Empires



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### Seleucid Rule:

- The transition from Ptolemaic (Egyptian) to Seleucid (Syrian) rule was not easy
  - Many preferred the Ptolemies to the Seleucids
- Those who supported Seleucid rule wished to make more Judah more "Hellenistic"
  - This wished to more a part of the dominant culture
  - They wished to build a gymnasium (a Greek school)
  - Hold Greek style athletic games
  - Have Jerusalem become an official Greek City
- Others opposed and there was much conflict

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### Antiochus IV Epiphanes and Revolt

- After a small rebellion, the Seleucid king Antiochus IV Epiphanes (God manifest) had had enough
  - He decided one of the main problems was Jewish religion
  - He thus banned teaching and possessing the Torah
  - He changed the Jerusalem temple to one to Zeus
    - ("Desolating") Sacrifices of pigs were performed in the temple
- The Book of Daniel directly addresses this crisis
- This lead to the Hasmonean/Maccabean revolt
  - A Jewish priest of the house **Hasmoneaus** refused to sacrifice to Zeus and killed the Greek official
  - He led a revolt with his warrior son, Judas the **Maccabee** (the hammer)

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### The Hasmonean/Maccabean Dynasty

- The Hasmonean/Maccabean revolt was successful
  - The Temple was cleaned and worship to YHWH re-established
    - The festival of Hanukkah celebrates this
  - The Hasmoneans become first high priests and then kings as well
  - They end up expanding the kingdom of Judah to include the former territories of Israel and more
  - Judah becomes quite prosperous
- However, not all were happy with the Hasmoneans
  - Internal strife lead to civil war
  - The Romans were called in to help, but they stayed and made Judah a client kingdom (a self-ruled province) within the Roman empire

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### The Hasmonean Kingdom Expands




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### Reasons for Unrest

- The Hasmoneans took role of high-priests
  - However, though a priestly family, the Hasmoneans were not descended from Zadok
  - By tradition, only Zadokites could be high-priests
  - One group of Zadokites, left Jerusalem and lived in the wilderness (the Essenes)
- The Hasmoneans were also kings
  - However, they were not from the Davidic line
  - The Pharisees especially objected to this
- Quite a few did not seem to like this:
  - There was a revolt that was brutally squashed

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### Key Texts of the Greek and Hasmonean Periods: FYI, not on tests

- Esther (in Bible)
  - Story of the importance of keeping faith under religious persecution
- Daniel (in Bible)
  - Stories of the importance of keeping faith under persecution
  - Description of time of Antiochus IV in symbolic language
- Enoch (in Ethiopian Bible)
  - Contains apocalyptic texts and first mention of the dead being raised for judgement
- 1-2 Maccabees (in the Apocrypha)
  - Describes the Maccabean revolt and restoration of Judah to greatness

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## King Herod

- Herod's father, Antipater, was a steward for the last Hasmonean kings
  - He and his son Herod supported the Romans
  - Because of help fighting Egypt and the Persians, Herod became king
- Herod was an accomplished politician
- Herod did many building projects
  - Especially a huge expansion of the Jerusalem temple
  - He capitalized on the pilgrimage trade
    - There were many Jews living in the diaspora (Jewish community outside of Palestine) who made pilgrimage to Jerusalem

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## After Herod

- Herod dies 4 BCE
- Kingdom divided among sons
  - Judea, Samaria, and Idumea:
    - Herod Archelaus
    - Removed 6 CE, then Roman procurators
  - Galilee and Perea (Transjordan opposite Judea)
    - Herod Antipas until 38 CE
  - Northeast Transjordan
    - Philip until 34 CE
- Decapolis: Ten "free" cities
  - Between Philip's territory and Perea, plus Damascus
  - Roman/Greek polis

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## Sects and Common Judaism

THEO 203 Introduction to The New Testament  
Class 5.1: Tuesday, 22 September 2020  
Dr. Steven R. Scott

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### Sects in Judah

- During the Hasmonean period various Jewish sects came into existence
  - Essenes, Pharisees, and Sadducees
  - To these we can add the Herodians, those who supported the rule of Herod
- Some were in direct opposition to Hasmonean rule
  - The Essenes and Pharisees
- Others supported those in power
  - Sadducees and Herodians
- Each had a different view of Jewish religion

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### Zadokites in the Wilderness: The Essenes

- One group that was unhappy was a group called the Essenes
  - They departed into the desert
  - They were priests who could not accept the Hasmoneans running the temple and priesthood
  - Leadership was Zadokite
- The Essenes main centre was near the Dead Sea at a place called Qumran
  - This was where the Dead Sea Scrolls were found
  - We thus know quite a bit about this sect
- They were likely responsible for the Enochian literature

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### Essenes: Characteristics

- Intense study of scripture and Torah
  - Wrote many commentaries and expansions of biblical texts
  - Much of which is not in Hebrew Bible
- Very strict
  - Many minor rules on behaviour
    - This a type of expanded Torah
    - They followed spirit of Torah in all parts of life
  - Focus on humility and having the right internal attitude
- Highly Ascetic (non-materialistic)
  - Wealth was viewed as evil
    - Viewed wealthy Jerusalem priests as corrupt
  - Communal ownership of property
  - Some celibate

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### Essene: characteristics

- Highly dualistic understanding of creation
  - Sons of Light versus Sons of Darkness
  - Light will eventually conquer darkness
  - They viewed themselves as sons of light and the elect of God
- Strong expectation of coming of Day of YHWH
  - Referred to as the visitation of God
- Eschatological
  - Believed in resurrection and judgement of dead
  - Enoch literature highly valued along with many other pseudepigraphical works

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### Zadokites in Jerusalem: The Sadducees

- Other priests stayed in Jerusalem
  - Generally supported the Hasmoneans
- Besides being high-priests, the Hasmoneans did not change who ran temple
  - Zadokites still ran temple
  - We know them as Sadducees (= Zaddukees)
  - They were the old wealthy ruling class
- Minimalist attitude to law
  - Did not accept oral tradition on law
  - Did not expand law to present circumstance
  - Did not believe in resurrection

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### Priestly Experts on the Law: The Scribes

- The scribes were teachers of Torah and lawyers
  - Believed by many to be priests
  - Priests had legal and administrative duties
    - The temple was the government
  - They wrote up legal documents and letters
- Connected with the temple
  - However, could be associated with a particular sect
  - “Scribes of the Pharisees”

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### Non-Priestly teachers of Law: The Pharisees

- “Separatists”
  - Believed to mean they separated themselves from sinners
- Primarily non-priests
  - But, some priests
  - Accepted Jerusalem priesthood: but considered it impure
- Focus on studying scripture and Torah
  - Followed oral traditions concerning Torah
  - Applied Torah to daily life
    - Like the Essenes they followed the spirit of the law
- Strong role in synagogues
  - Perhaps role in founding this institution
- Eschatological
  - Believed in the resurrection

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### Judaisms or Common Judaism?

- Some scholars speak of Judaisms
  - The views of the different sects (the Essenes, Sadducees, and Pharisees) are quite different
    - One can also speak of Hellenistic Judaism: Judaism of Greek speaking Jews influenced by Greek philosophy and theology
      - This is not the same as the Hellenizers
      - These are devout Jews such as Philo of Alexandria (1<sup>st</sup> c. CE Egyptian Jew)
  - Are these groups all part of one Judaism or do they represent different Judaisms?

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### Judaisms or Common Judaism?

- Other (probably most) scholars speak of “Common Judaism”
  - They stress the commonality between the different Jewish groups
- Common elements of most Jews
  1. Israel is God’s people
  2. Monotheistic understanding of God
    - Though not modern understanding of term
  3. Torah centred
    - Life is governed by laws of the Torah
  4. Temple centred
    - Essenes though they left the temple, were simply against the administration of the times
  5. Eschatological
    - Sadducees less so

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### Torah Centrality

- Various interpretation of precisely how to follow Torah
- Like today, wide variation on how Torah interpreted and followed
  - Most tried follow Torah and its spirit
    - Law would be adapted to real life circumstances
    - This can become very detailed as with the Pharisees and Essenes
    - The Pharisees also believed in an oral Torah:
      - These are oral traditions about the Torah in regards to its application to daily life
  - Some would only follow Torah as written
    - For example, the Sadducees
  - Some would only partially follow the law
    - When convenient
    - This would occur mostly outside of Judah in the Greco-Roman world

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### General High Eschatological Expectation

- Day of LORD was viewed as coming soon
  - Referred to as the “visitation” of God to his people
- Israel would again take its rightful place
  - Light to the nations; ruler of nations
- Perfect world without evil/chaos
  - The perfect kingdom of God
- A perfect holy people
  - Spirit of God resting in them: Jeremiah, Ezekiel, Joel
- Many “prophets” announcing the day was coming

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## The Kingdom of God and the Messiahs

- The Kingdom of God
  - In the “new” perfect creation God’s perfect law of creation will rule everywhere
  - Then and now it only fully rules in heaven
  - The whole of creation will become fully the Kingdom of God when all evil is destroyed
- In this perfect kingdom there would be perfect rulers
  - A perfect King and a perfect high priest
  - These would be anointed (chosen) by God
  - They would thus be messiahs (christs)

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## Expected Earthly Messiahs

- The Davidic Messiah
  - The king in the new Kingdom would be from the line of David
- The Aaronide Messiah
  - The High Priest would be from the line of Aaron, the first high priest and brother of Moses
- A Prophetic Messiah
  - All prophets are anointed by God (through his Spirit); however, a last prophet would come to announce the kingdom
  - This was believed to be Elijah, who would return
    - Elijah did not die, but was taken up live to heaven

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## A Heavenly Messiah

- It also seems that a heavenly Messiah was expected
  - This is based on interpretation of Daniel 7 and other texts in the Hellenistic Period
- Daniel speaks of “one like a Son of Man” arriving on clouds on the day of Judgement
  - This figure becomes referred to as “the Son of Man” by the time of Jesus
- The identity of this Son of Man is much disputed
  - Is he an angel (the view of most scholars)?
  - Or is he a manifestation of God (the view of some scholars)?

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### The Two Forms of God in the Hebrew Bible

- In the HB God, YHWH Elohim is presented in two distinct forms
  - A seated elderly king El/Elohim
    - An "ancient of days" with white hair
    - This image goes back to even before the existence of Israel
    - In Canaanite religion the god El is described in the same way
    - He has the same name and epithets as the Hebrew God
  - A divine warrior YHWH
    - Here he is described with storm imagery
    - The descriptions are very similar to the storm warrior god Baal in Canaanite religion
    - Baal is called the "rider of the clouds"

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### Binitarianism in Second Temple Judaism

- A minority of scholars think that Second Temple Judaism was binitarian
  - That is, God was seen as being in two (bini) forms
    - Cf., Trinitarianism: God in three (trini) forms
- In this view, the Son of Man figure riding on the clouds in Daniel is YHWH
  - On His Day, he will become the ruler on earth
- The El figure, the Ancient of Days, will remain in heaven
- This view is not accepted by the majority of scholars

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# Greek and Roman Expansion, Philosophy, and Mysticism

THEO 203 Introduction to The New Testament  
Class 5.2: Tuesday 22, September 2020  
Dr. Steven R. Scott

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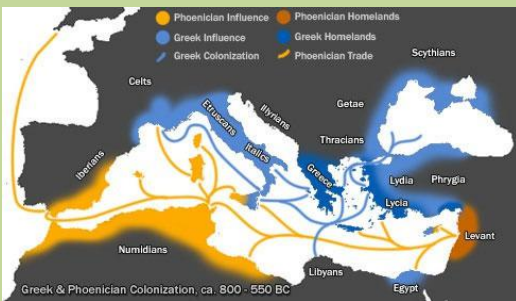
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## Areas With Greek Colonies ≠ Greek Control



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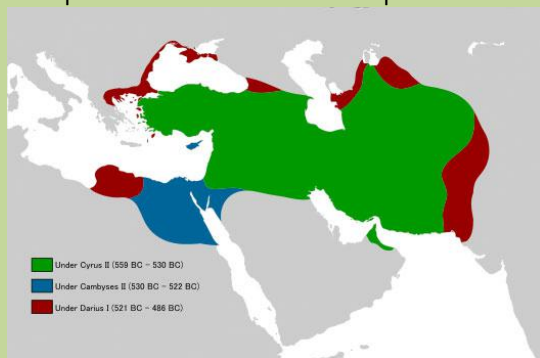
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## Expansion of Persian Empire



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### Conquest of Alexander the Great



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### Ptolemaic Empire Controls Judah



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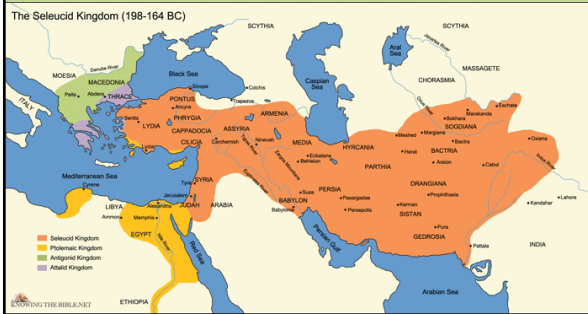
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### Seleucid Kingdom Controls Judah



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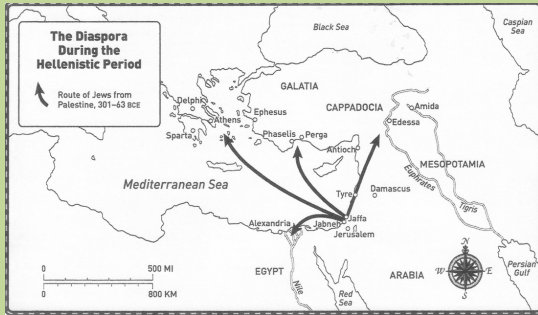
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### Jews Disperse throughout Greek World; Especially Asia Minor



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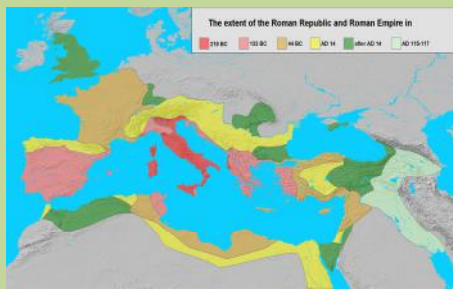
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### Note Error for Judah: Should be Brown



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### Expansion of Roman Empire 44 BCE-117 CE



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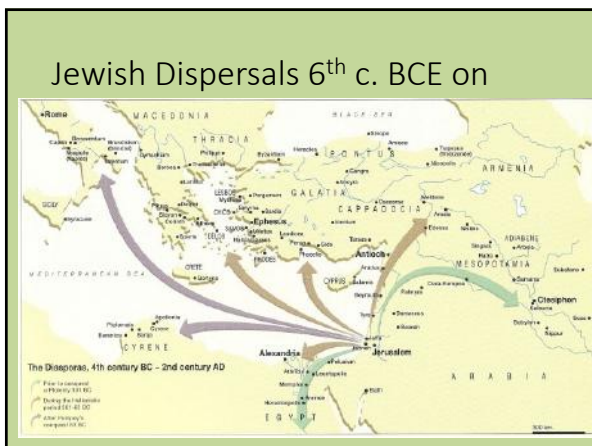
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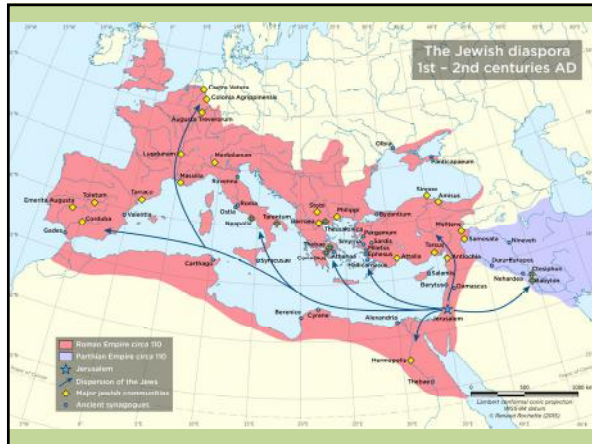
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### Jewish Diaspora: Major Communities

- Babylon: largest community
- Alexandria
- Antioch
- Asia Minor, especially the West around the Aegean Sea
- Northern Greece, Southern Greece
  - All around the Aegean
- Rome
- Spain

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### Roman Timeline

- 753 BCE: Founding of Rome
- 509 BCE: Roman Republic Begins
- 264–146 BCE: Punic Wars (with Phoenicians of Carthage)
- 46-44 BCE: Julius Caesar Dictator
- 43–33 BCE: Triumvirate of Octavian, Mark Anthony, and Lepidus
- 27 BCE – 14 CE: Octavian becomes Emperor Augustus
- 14 CE –37 CE: Tiberius

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### ANCIENT ROME

**c. 753 B.C.**  
According to legend, two brothers, Romulus and Remus, found Rome. According to legend, Romulus was the founder and named the city Rome after himself.

**c. 600 B.C.**  
Rome and neighboring towns are ruled by the Etruscans. Some groups have a flag like a 'U'.

**c. 509 B.C.**  
The Romans overthrow the Etruscans. Some become a republic, controlled by elected officials.

**312 B.C.**  
Construction on the Appian Way begins. This is Rome's first great military highway.

**275 B.C.**  
Rome captures most of the Italian peninsula.

**264-146 B.C. Punic Wars**  
Rome engages in three wars with Carthage. Some destroy the Carthaginian general, Hannibal, in the Second Punic War. Carthage is eventually destroyed.

**133 B.C.**  
Rome controls the Mediterranean coast of Spain, France, Greece, Turkey, and northern Africa.

**58-51 B.C.**  
Julius Caesar of Rome is general, conquers Gaul (France).

**45 B.C.**  
Caesar becomes dictator of Rome.

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**27 B.C.**  
Octavian, Caesar's grand nephew and adopted son, becomes Rome's first emperor. He takes the name Augustus.

**A.D. 43-84**  
Rome expands and conquers Britain, Hispania.

**A.D. 69-79**  
The Colosseum is built in Rome. The first gladiatorial arena is used for fighting games and holds the public entertainment.

**A.D. 98-117**  
Some reaches its greatest size and the rule of Emperor Trajan.

**A.D. 122**  
Construction of Hadrian's Wall begins in England. This wall marks the most northerly border of the Roman Empire.

**A.D. 126**  
The first Roman is built in Rome. This temple is dedicated to all the Roman gods.

**A.D. 306**  
Constantine becomes Emperor. The Christian religion. The laws against the spread of Christianity.

**A.D. 395**  
Rome is split into the West Roman Empire and the East Roman Empire.

**A.D. 476**  
Constantine creates divide Rome and eventually the last Roman emperor. The Roman Empire falls.

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10	20	30	40	50	60	70	80	90	100
<b>AUGUSTUS</b> 81 B.C. - 14 A.D.	<b>CALIGULA</b> 37-41	<b>NERO</b> 54 - 68	<b>TITUS</b> 79-81	<b>NERVA</b> 96-98					
<b>TIBERIUS</b> 14 - 37	<b>CLAUDIUS</b> 41 - 54	<b>VESPASIAN</b> 69-79	<b>DOMITIAN</b> 81-96	<b>TRAJAN</b> 98-117					
<b>JESUS CHRIST</b>									
1 <sup>ST</sup> REBELLION TEMPLE destroyed 70									
ST. PETER -----+64									
ST. PAUL -----+65 ?									
Letters of Paul Mark ( ) Matthew ( ) Luke ( ) Pastorals									
ST. JOHN the Evangelist -----+99									
ST. POLYCARP of Smyrna									
ST. CLEMENT of Rome -----+97									
c. 35 ----- ST. IGNATIUS of Antioch -----+c. 107 the Letter of Barnabas the Diatache									

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### Types of Greek Philosophy I

- **Pythagoreanism**
  - Founded by Pythagoras
  - Two schools of thought: one based on mathematics and the other on metaphysics and mysticism
- **Sophists / Sophism**
  - Taught philosophy and rhetoric and the art of "arete" or virtue
  - Essentially trained nobles how to be good statesmen
  - Greatly influenced Roman education
- **Cynics / Cynicism**
  - Ascetic philosophy: they rejected wealth, power, health, celebrity, and possessions
  - Focus on living a life of virtue in agreement with nature

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### Types of Greek Philosophy II

- **Platonism**
  - Central concept that of the ideal forms: transcendent perfect archetypes
  - World is imperfect copy of these forms
  - The highest form is the Good, which can know through reason
- **Aristotle / Peripatetics**
  - One examines the world to understand ultimate foundation of things
  - Goal of life is happiness which comes from virtuous actions
  - Virtue was seen as keeping the mean between two extremes: moderation

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### Types of Greek Philosophy IV

- **Stoicism**
  - Derived from Cynicism: goal is to live in accordance with nature
  - Saw ethics as the main focus for humans
  - Focus on self-control and resolve to overcome negative emotions
    - Today someone who stoic is someone who is not very emotional
  - Reason valued above emotions
  - Virtue is a will that is in accordance with nature

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## General Greco-Roman Outlook

- Most people accepted or followed what could be Stoicizing Platonism or Platonizing Stoicism with aspects of other philosophies
- General values
  - World is a reflection of the Real; world not fully real
  - Live according to nature
  - Live virtuously
  - Emphasis on logic and reason
  - Control negative emotions
  - Be moderate and not extreme
  - Rhetoric valued

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## Greece and the ANE

- Greek culture was highly influenced by the ANE
  - They adopted the Phoenician alphabet
  - Mycenaean culture was itself part of the ANE world
    - Many commonalities in religious iconography
- However, Greek philosophy developed a new metaphysic, a new understanding of the world
  - A new worldview was born
  - A new way of describing metaphysics came about
- They also described metaphysics in plain language and not mythological language
  - The language of philosophy
  - This was started with Thales ~600 BCE

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## Metaphysics

- Meta: Beyond
- Physics: the physical
- The science that studies the make-up of the world in relationship to its non-physical attributes
- **Metaphysics includes the study of**
  - **The nature of being (ontology)**
    - The fundamental nature of reality
  - **The origin of things/the universe (cosmogony)**
  - **The real nature of things/the universe (cosmology)**
  - Relationship between spirit and matter or Heaven and Earth
  - Relationship between mind and matter: (Phenomenology)
  - Space and time, causality, necessity and possibility

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### Heraclitus and Reality

- The Greeks accepted the ANE worldview that everything was in motion
  - In the ANE worldview it is the orderly and repetitive movement of chaos that makes creation, makes reality
- Heraclitus argued, if that is the case, then creation is not really real
  - He gave the example of a river
  - One cannot step into the same river twice: it is a different river as the water constantly moves on
  - Thus, the river does not really exist, it just seems to exist
  - It is not really real
- The world is in a constant case of becoming

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### What then is Real? Heraclitus

- Heraclitus still accepted that something must be real
  - There is after all, existence
- He called this real substance “the One” which contained opposing qualities
  - Like Yin and Yang of Chinese thought
  - E.g., it was both unity and difference and divisible and indivisible
- This One was God, and was Conscious
  - It was the wisdom and reason of God, his Logos, that supplied the shape of the world
  - This is the same as the ANE concept of Word, the order of creation
- For Heraclitus, everything was part of the One
  - He was thus a pantheist
- Pantheist: everything is God; God is everything

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### Plato: The Ideas / Forms

- Plato mostly agreed with Heraclitus
  - However, he disagreed that everything was One
  - He maintained a separation of Creator and Created
- For Plato, what was real was not the river itself, but the Idea or concept of a river
  - Thus what is real is a non-physical consciousness
- Also, as these ideas were real, they were non-changing
  - Unlike their physical manifestations
- These ideas were also perfect
  - E.g., the perfect circle only exists in thought; any in the real world circles are never quite perfect.

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### Plato and Creation

- Primary chaos also existed for Plato
  - But it was not really real
  - It was in constant state of flux without any order
  - The chaotic urstoff of ANE thought
- It is the Real, the Ideas that cause creation
  - Ideas get reflected on to the chaos and order it
- However, how do unchanging Ideas cause anything if they do not change or move in any way?
  - Plato conceives a very complicated and unclear process

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### Plato: The Act of Creation

- The collectivity of the Ideas for Plato is the Real
  - This is God
  - It is also the form of forms, the Good
- It is through the Will of God, the Real, that creation comes about
  - How precisely this Will or Divine Cause comes about is unclear
  - He uses the analogy of reflection
- Any way, parts of the real (its reflection) and parts of chaotic matter are combined to form a World Soul
  - This action also creates matter (Plato he calls this Necessity)
- The World Soul is the demiurge who actually fashions creation
  - This artisan orders chaos according to the patterns of the Real, the ideas
- Creation is thus also done through Logos: wise reason

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### Aristotle and the Stoics

- Aristotle argued to exist, the Real had to have substance of some sort
  - Unlike Plato's immaterial ideas
  - He thus collapses the Real and World Soul into one being: the **Unmoved Mover**
- The Stoics follow Aristotle and propose two primary substances
  - The Active principle: God / Logos (= fire)
  - The Passive principle: chaotic urstoff (= water)

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## Greek Mysticism

- Mysticism: act of experiencing the spiritual or the divine; the process to achieve this
- There were two forms of Greek mysticism
  1. Contemplative: one focused on the Good / the Real
    1. One of the foundations of Gnosis: "knowing"
  2. The mystery religions
    1. Through a special rite (mystery) one has union with a god or goddess of rebirth
    2. One is secured a better place in the afterlife
    3. They are called mystery religions because initiates were not to tell of what they experienced

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## Eleusinian Mysteries

- Centred around Mystery took place at the sanctuary of Demeter (= Ceres) at Eleusis not far from Athens
- The Myth of Persephone
  - Persephone (Vegetation) was the daughter of Demeter (Mother Earth and Grain).
  - Hades the God of the underworld carried off Persephone to his kingdom and took her as his wife.
  - Demeter was upset and stopped the earth from producing.
  - This disruption led to an agreement where Persephone spent half the year in Hades (winter) and half the year with Demeter (Summer)
- This explains the apparent death of vegetation in fall and winter and its rebirth in spring and summer

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## Mysteries of Isis / Osiris

- This centres on the myth of the Egyptian God Osiris and his Mother Isis
  - Isis: the mother goddess
  - Osiris: God of underworld and vegetation, especially grain
  - Osiris is the brother and husband of Isis
- Set, a god of disorder, kills his brother Osiris, the king
  - He cuts up the body of Osiris and scatters the pieces far and wide
- Isis, distraught searches for Osiris and gathers his pieces
  - She revives him, and has sex with him in the form of a bird
  - However, he is not fully revived and becomes the king of the underworld
- Isis gives birth to Horus, who becomes King
  - Horus and Set eventually fight, and Horus wins

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### Mysteries as Death and Rebirth

- In both the Eleusinian and Isis mysteries the myth is enacted
- The initiates go through a period of purification and fasting
- There are various rituals
- The initiate identifies with the dying God or Goddess
- He or She dies with God and is then reborn
- This will ensure the initiate a better place in the afterlife

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### The Seed Metaphor

- The prime metaphor in both mysteries is that of grain and its seed
  - Grasses grow green and vibrant (spring / rainy season)
  - They produce their seeds (grains)
  - The plants seemingly die (fall / dry season)
  - They drop their hard dead seeds
  - However, the seemingly dead seeds come back to life in the Spring / rainy season
  - The cycle repeats
- In both mysteries sprouted grain is revealed: that which was once dead is now alive
  - In Osiris rites, clay statues of Osiris are made embedded with seeds, which are then soaked in water, and they sprout

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## An Overview of Christianity in the First Century: A Plausible Reconstruction

THEO 203 Introduction to The New Testament  
Class 6.1: 24 September 2020  
©Dr. Steven R. Scott

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## Judah at the Turn of the Era (0 CE)

- There was general dissatisfaction at the time
  - Things were not as they were supposed to be
- Judah had returned to being a vassal state, and then a province
  - After the hopes of the Maccabean kingdom
- Its “King” was not truly Jewish
  - Herod’s family were recent Edomite converts during the Maccabean period.
- Where was the promised Kingdom and reign of God?

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## High Eschatological Expectation

- It was expected that the Day of the LORD would be coming soon
- YHWH would come in person, on “His Day of Visitation”
- He would come and
  - Destroy the enemies of Israel/Judah
  - Gather his people
  - Raise the dead and judge them
  - Destroy all evil once and for all
  - Establish the new perfect Kingdom of God/Heaven
  - Rule from his Temple in Jerusalem through his anointed (Messiahs / Christs)

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## Expected Messiahs

- The Heavenly Messiah
  - YHWH himself?
  - The Son of Man who will come on his Clouds
  - He will destroy evil
- The Davidic Messiah
  - The Davidic king in the new Kingdom
- The Aaronide Messiah
  - The High Priest in the new Kingdom
- The Prophet Messiah (Elijah returned)
  - The prophetic voice of God in the new Kingdom

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## John the Baptist (late 20s)

- John was a prophet who preached
  1. That the Day of YHWH / the Kingdom was about to come really soon
  2. God was offering a special forgiveness of sins in preparation
  3. All one had to was repent and turn back to God and his Torah
  4. This was symbolised by a baptism: a washing away of sins in water

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## John and Jesus (late 20s)

- John had many disciples
  - These included the 12 main disciple of Jesus
    - Luke tells us this in Acts when Judas is replaced
  - They also included Jesus
    - This is the plausible historical explanation
    - Many Christian scholars would not agree with this
- John attracted many crowds
  - The authorities did not like this and his stirring up eschatological fever
  - After John was arrested, Jesus becomes the leader of the movement

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### Jesus in Galilee (early 30s)

- Jesus goes to Galilee once John is arrested
- He too
  - Preaches the Day of YHWH / Kingdom is very close
  - Offers forgiveness of sins
  - Baptises people
  - Gathers disciples to help him
- He also
  - Heals people and performs miracles
  - Expands on the teaching of how to be good
    - This seems to be based on the teaching of John the Baptist (see Luke's account of John's teaching)

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### The Teaching or Way of Jesus

- Jesus taught a special way of how to be good and follow the Torah
  - That is, how to stay saved
- He summed up the Torah as Love:
  - Love of God and Love of fellow humans
  - Other teachers (rabbis) had done this
- He emphasised having the correct internal attitude
  - Love, humility, forgiveness, mercy, and non-judgementalism
  - He was anti-wealth, but not enjoying the good things in life
  - He argued these were the most important parts of the Torah

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### Jesus Arrested; Killed, and Resurrected (early 30s)

- Like John, Jesus became very popular
  - The authorities did not like this
  - They had him arrested and killed
- However, his disciples experienced Jesus as being resurrected
- They also experienced Jesus as being God, the Son of Man, YHWH:
  - The Heavenly Messiah who would come and destroy evil and rule from his temple in Jerusalem
  - This seems to have been new to the disciples: Jesus had not taught them this
- At the same time, they also received the Holy Spirit
  - This allowed them to also perform miracles
  - But not to the degree Jesus did

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### The Disciples in Jerusalem: Success and Persecution (mid 30s)

- To the dismay of the authorities, Jesus’s disciples did not scatter after Jesus’s death
  - They regrouped in Jerusalem and preached
- They also preached to the many pilgrims that came from the Diaspora
  - They set up a special group of disciples (the 7) to administer to these Greek speaking Jews
- They seem to be quite successful, but this led to persecution by the authorities

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### Persecution and Spread of Christianity (mid-late 30s)

- The persecution caused some of the disciples to disperse
  - Especially those Jews from the Diaspora who had become Christians
- We hear of Samaritans and Ethiopians converting
  - These are “semi” Jews: they worship YHWH, but are not Jewish
  - They are not Gentiles
- Others return to their homes, and many then converge in Antioch in Syria
  - Northern Levant

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### Saul the Persecutor “Converts” (mid-late 30s – late 40s)

- One of the people involved in the persecution was Saul
- He seems to have taken an active and Zealous role:
  - He was at the stoning of Stephen, the leader of the Seven who administered to Greek speaking Jews
- Saul is commissioned to go to Damascus to persecute Christians there
  - On the way he experiences Jesus as YHWH, as blinding light
- He converts and is renamed Paul
  - He preaches in Arabia, returns to Damascus, then briefly visits Jerusalem
  - He then goes to Tarsus in Asia Minor for a good 12 years
  - He says he has been appointed to preach amongst the Gentiles

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### Pagans Receive the Spirit (late 40s)

- Some Gentiles were attracted to the virtuous teaching of Judaism
  - They would go to the synagogues and adopt the ethical teaching
  - These were know as Godfearers
  - Some would even fully convert
- In Antioch something surprising happened
  - Some of these Godfearers in listening to the Christians received the Spirit
- What was one to do?
- Are they now part of the people of God as they have his Spirit?
- Should they follow the Torah?

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### Barnabas Sent to Antioch (late 40s)

- Barnabas was sent to Antioch to check up on things
- He gets Paul from Tarsus
  - They teach in Antioch
- They find out that the people who “converted” the Gentiles originally came from Cyprus.
- Paul and Barnabas leave on Paul’s first mission
  - They go to Cyprus and then lower South East Asia (Turkey)
- Mark who is with them is uncomfortable with this preaching to Gentiles and returns to Jerusalem

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### Paul and Barnabas Report to Jerusalem: The Jerusalem Council (~50 CE)

- Paul and Barnabas go to Jerusalem to explain the converting of Jerusalem
  - They were likely summoned
  - They make their case, and Peter supports them
- It is decided that Gentiles do not have to convert to Judaism
  - However, they must obey the ethical commandments of the Torah and not sacrifice to Pagan gods.
- Paul is given permission to continue converting Gentiles
  - He is put in charge of the mission to the Gentiles

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### Peter Leaves Jerusalem (early 50s)

- Persecution continues in Jerusalem and Peter is arrested but escapes
  - He leaves Jerusalem and is put in charge of the mission outside Judah
    - His focus will be more the Jewish population
    - Paul's will be the Gentiles
    - However, both will preach to both
- Peter goes to Antioch
  - Paul and Peter have a disagreement and Paul parts on his second journey

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### Paul's 2<sup>nd</sup> and 3<sup>rd</sup> Journeys (50s to early 60s)

- Paul travels through Asia Minor and then around the Aegean to Corinth, where he spends some time
  - In doing so he will check up on the communities he established in South Asia Minor.
- On his way back he checks in with the communities he established
- He then returns on a third trip and checks up again on his communities
  - This time, Ephesus is home base instead of Corinth
    - This is partly because he had an extended stay in prison there.

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### Paul and Community Foundation

- Paul laid solid foundations for the communities he founded
  - He regularly returned to them
  - He kept in regular contact
  - He wrote letters to them and received letters on how they were doing
  - He appointed leaders and had helpers who visited and helped compose his letters

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## Key Pauline Teachings

- Christians form one united body, the Church
- They are joined together and to God by the Spirit
- Everyone is equal in Christ
- The Spirit slowly transforms one into perfection
- The Torah is superseded by the Spirit
  - The Faith / Way of Jesus and belief in him is more important than the works of the Torah
  - Faith over works

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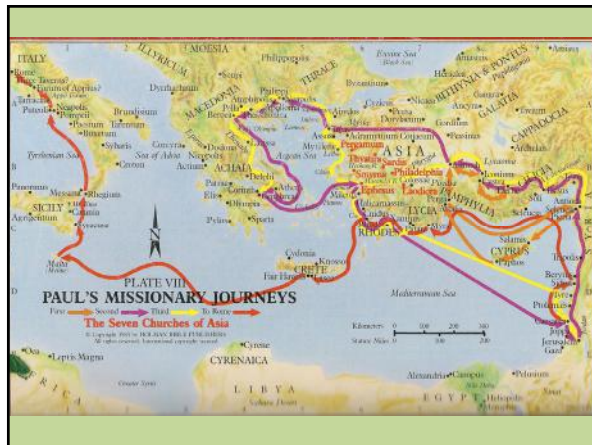
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## Death of Paul and Peter (mid-late 60s)

- Paul goes to Jerusalem and is arrested
  - He is then sent to Rome to be tried before the Emperor
    - He can do this as he is a citizen of Rome
- Peter had already arrived in Rome
- Both are killed during Nero's persecution of Christians in the mid-late 60s

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### Revolt in Judah and the Fall of Jerusalem (66–70 CE)

- In the late 60s, Judah rebels against Rome and declares independence
- This leads to a protracted war
  - Partly because there was a dispute as who would succeed Nero
- However, in 70 Jerusalem is besieged and temple raised to the ground
  - Many Jews are crucified, most of the rest are put into slavery
  - Jews are banned from Jerusalem
- The shock to all Jews, including Christians, cannot be underestimated

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### Sayings Gospel and Letters (40s–60s)

- Christianity continues to expand, though likely at a slower pace
- The teaching of Jesus had already been collected in a so-called sayings gospel (Q)
  - This was likely done in the 40s and then copied and passed around
  - It would be supplemented by Oral tradition
- Communities start to copy and collect letters by important people
  - Especially Paul who wrote many

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### The Gospels (70s–90s)

- The first gospels are also written
  - Mark, the scribe of Peter writes his gospel in Rome
  - This is shortly after the temple was destroyed
    - As we shall see
    - His goal is to preserve the teaching of Peter and provide comfort for the community in Rome
- The Gospel of Mark is very influential and is quickly copied and past around
  - Both Luke (70s Greece) and Matthew (80s Antioch) use it as the foundation for their gospels
  - They also add material from the sayings gospel Q
- John in the 90s then writes his spiritual gospel in Ephesus

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### Petro-Pauline Christianity: Full-Inclusion of Gentiles (50s–90s)

- The early Christians who accepted Gentiles as full and equal members without converting looked to Peter and Paul for leadership
- They are the ones who founded the churches between Antioch and Rome
- Both were highly influential
  - Paul through his missionary work and letters
  - Peter through his missionary work and the Gospel of Mark
- This type of Christianity can be called Petro-Pauline Christianity.
  - The theology of John would also be influential

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### The Church Organises

- The Christian community always had designated leaders
  - The 12, the three, the seven, and Paul, people he appoints
- Paul would appoint leaders in his communities
  - A system of "overseers" (= bishops) and other leaders is developed
    - This is largely informal unlike the present Orthodox and Catholic churches
    - However, there seems to definite recognized leaders and authorities
- Also, conflict and division begins on theological grounds
  - Nascent Gnosticism
  - We already see evidence of this Paul's letters
  - It is more prevalent by the time of John

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### Early Christianity Timeline

- Late 20s: John the Baptist
- Early 30s: Jesus's ministry
- Mid 30s: community in Jerusalem persecuted; Paul converts
- Late 30s: Paul goes back to Tarsus
- 40s: sayings of Jesus collected and written down (Q gospel)
- Mid-late 40s: Gentiles receive Spirit in Antioch; Paul in Antioch and first missionary journey with Barnabas; Claudius expels Jews from Rome due to rioting over Christianity

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### Timeline continued

- 50: Jerusalem Council
- Early 50s: Peter goes to Antioch; Paul's second journey; Paul starts writing letters to his Churches
- Mid 50s: Paul's third journey; Peter journeys through Asia Minor, Greece
- Late 50s: Paul arrested and taken to Rome;
- Early 60s?: Peter arrives in Rome
- Late-Mid 60s: Church in Rome persecuted by Nero; Peter and Paul executed

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### Timeline: Writings

- 40s: Q sayings Gospel first written in Aramaic and quickly translated into Greek
- Early 70s: Gospel of Mark written
- Mid-late 70s: Gospel of Luke combines Mark and Q into one gospel; most scholars date Luke in the 80s
- 80s: Gospel of Matthew: a new version of a Mark and Q combination
- 90s: Gospel of John; letters of Clement of Rome; the Didache
- Early 100s: letters of Ignatius of Antioch

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### Timeline: Conflicts: Early Period

- 30s, 40s, 50s, church persecuted in Judah
- Late 40s: question of whether Gentiles should convert
- 50s Paul creates conflicts in the synagogues he preaches in
  - He is arrested, whipped, etc., many times
  - He creates disturbance in Jerusalem and sent to Rome
- 50s: Paul develops view of Spirit superseding the Torah
  - Problem of whether belief or actions are more important

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### Timeline: Conflicts after the War (70 CE)

- Growing conflict between Christians and traditionalist Judaism;
- Christians increasingly persecuted by Roman authorities
- Some Christians start to apply Hellenistic philosophical understandings to Christianity
  - Beginning of heresies that will lead to Gnosticism
  - Especially Docetism, the belief that Jesus only appeared to manifest physically

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## Ancient and Modern Historiography

THEO 203 Introduction to The New Testament  
Class 6.2: Thursday, 24 September 2020  
©Dr. Steven R. Scott

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## The Gospels and Acts as History

- The gospels and the Book of Acts are type of history,
  - But, it is not history as we would write it
- The Gospels give an account of Jesus's ministry
  - From his baptism to his death
  - Two add accounts of his birth (Luke and Matthew) and one of his childhood (Luke)
    - John adds a prologue that recounts Jesus being with God before "becoming flesh".
  - Three also have accounts of his resurrection appearances (Luke, Matthew, and John)
    - Mark does as well: but most scholars think these were added later
- Book of Acts: gives an account of the ministry of the earliest disciples and Paul

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## History and Historiography

- A history is
  - A narrative (story) of what happened in the past
    - An account of "what actually happened"
  - Discussion of what happened in the past
- Historiography: the act and the theory of historical writing
  - The writing of a historical narrative
- Modern historiography:
  - "... the writing of history based on the critical examination of sources, the selection of particular details from the authentic materials in those sources, and the synthesis of those details into a narrative that stands the test of critical examination."
  - From: <https://www.britannica.com/topic/historiography>

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## Modern History and Historiography

- It applies the scientific method to the study of history
  - It proposes conclusions and makes propositions supported by evidence and logic
- It is investigative
  - It tries to discover what actually happened in the past
- It generally presents its history in discussion form in articles and books
- It tries to be unbiased
  - It separates evidence (facts) from interpretation
  - It tries to make its methodology and reasoning clear

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## A History Can Never Be Fully Accurate

- They are never complete:
  - One cannot recount or discuss everything
  - Something is always left out
- Histories are always biased
  - They are always told from a particular point of view
  - One has to decide what is important and not important
  - One has to decide what to include and exclude

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## Fiction and Non-Fiction

- For us, history (non-fiction) is a distinct category from story (fiction)
  - Most modern history is not in the form of a story
  - Most often it is in the form of academic articles discussing method and how conclusions were reached
- There are, however, still types of histories that combine history and story
  - Docudramas and historical fiction

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### Modern Historical Genres and Truth

- We write history in various genres with various degrees of truth
  1. Journal articles: full discussion of conclusions and possible ways evidence can be interpreted
    - Clear that conclusions are not facts
  2. Scholarly books: less of a discussion on methodology than journals
    - Conclusions more likely to be presented as facts
  3. Popular books: no discussion on methodology (no footnotes)
    - Conclusions generally presented as facts
    - May or may not be well researched
  4. Historical romances and docudramas
    - Mixture of imagined events and conclusions based on investigation

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### Historical Truth and True Understanding of the Past

- One can debate which of these genres provides the most truthful history
  - Most would argue that it is scholarly journal articles and books
- However, this does not mean that docudramas do not provide a true representation of the past
- One could argue that these items actually provide people with a truer understanding of what actually happened
  - With their re-creations and fictional elements they allow for a truer understanding than "dry" academic writing can.

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### History in the Ancient Near East (ANE)

- It was not investigative
  - History was passed on stories from the past
  - Perhaps by eyewitnesses
- Meaning (Interpretation) of the past was primary
  - The specifics of what actually happened was secondary
  - History was more about explaining the importance of past for the present
- There was no effort to be unbiased
  - There was no separation of fact from interpretation
- Is such historiography less true than modern historiography?

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### History as (Supernatural) Story; Story as (Supernatural) History

- Ancient historiography is best viewed as a combination of history (non-fiction) and story (fiction)
  - Items would be arranged, left out, or added to help show meaning
- Ancient history was as much about explaining what history meant as writing what actually happened
- Ancient history often involves the supernatural
  - Gods were seen as being involved in human action
    - Example, help someone win a battle
  - Knowledge of divine action likely (?) based on theology deduction than sensual experience

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### Some of the Genres of History in the ANE

- Statements by kings of accomplishments
  - Building things, battles, treaties signed
  - Tend to be what we would call propaganda or self-promotion
- Myths
  - Combination of what we would call story and theology
  - Very symbolic language
- Legends
  - More what we would be call story than history
  - More likely to be based on historical events than myths
    - But not always

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### History in the Greco-Roman World

- With Hellenistic culture we start to have investigative history
  - People would go and do research and hear from witnesses
- However, the research was very different from ours
  - Their research consisted primarily of collecting traditions
  - For events in the distant past, this involved going to the location of the events
    - The traditions at the location were considered more reliable
    - Oral traditions important to a community experience less change
    - Past history is most important to the community that experienced it (Roman history is most important for Rome)
  - It is the people at these locations that were considered witnesses
    - *Even if the events happened before their time*

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### Genres and Truth

- When we read our modern genres:
  - We know what genre we are reading
  - We roughly know what level of truth it conveys
- The same is true with ancient historical genres
  - It is our goal to understand the genre used
- We cannot assume that ancient authors expected their audiences to think that their narratives were a step by step account of what actually happened
  - However, they did likely believe that their narratives were truthful representations of what happened in the past
- REMEMBER: truthful representation of the past does not equal what actually happened

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### Ancient History as Docudrama

- Ancient accounts of the past often included fictional items
  - Even Greek historians (who gave rise to investigative history) would add things that they imagined to be true
    - For example, they would provide a speech that they would imagine a general giving before a battle
    - There would be no indication that the speech was made-up
    - The speech would reflect what the historian imagined the general was thinking and would say
- Details and scenes would be composed to illustrate the author's understanding of what happened
  - The focus was on the interpretation or meaning of the past
  - For us, the focus is on what actually happened

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### Details Provided Meaning

- Details and scenes would be composed to illustrate the author's understanding of what happened
  - The focus was on the interpretation or meaning of the past
  - For us, the focus is on what actually happened
- For us, the details are the facts
  - They are the foundation for the narrative
  - Their accuracy provides the truth
- For ancient writers the meaning was the truth
  - The details help show this truth

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### Modern History versus . . .

- We make a strong distinction between history and its meaning
  - We tend to focus on history as what actually happened
  - The focus is on the details of events
  - Interpretation (or meaning) of the events is often secondary
- Our historical accounts are often not entertaining
  - We focus on the facts and what they may or may not say
  - Our histories are not in story form
    - We reserve that for historical novels and docudramas
- Our histories when in narrative form are in chronological order (unless otherwise indicated)

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### . . . Ancient History

- Ancient historians made no such distinction between history and its interpretation
  - For them the meaning of an event was more important than what actually happened
- Their historical accounts were more like stories
  - Some more so than others
  - They would adjust or add elements in the story to provide the correct interpretation
  - They were also entertainment
- Their historical accounts were thus not always in chronological order

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# Gospel Genre and Oral Tradition

THEO 203 Introduction to The New Testament  
Class 7.1: Tuesday, 29 September 2020  
©Dr. Steven R. Scott

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## The Genre of a Gospel

- The genre of a literary gospel is new: the first one was Mark
  - He is thus the inventor of the genre
- Gospels have elements of other genres:
  1. Jewish biblical history
    - They thus have ANE qualities
    - Though biblical histories are quite unique for the ancient world
    - Lives of the prophets
  2. Greek biographies and histories
    - They thus have Greek qualities
- However, the Gospels, though similar, are different from these other genres

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## The Term "Gospel"

- Gospel simply means "good news"
- In the Roman Empire, the emperor would often announce gospel
  - It would be good news about his accomplishments
    - Winning battles
  - It was often what we would call political propaganda

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## The Good News of Jesus Christ: Two Meanings

- The good news in the gospels is “the good news of Jesus Christ, the Son of God” (Mark 1:1)
- This phrase can have two meanings
  - The good news **concerning** Jesus and who he is
    - Namely, that he is the Christ/Messiah
    - A theological purpose
  - The good news **delivered by** Jesus
    - An historical purpose with theological elements
- It seems to mean both

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## Full Gospels Vs. Other Gospels

- There are the “full” gospels like the four gospels in the New Testament
- However, other collections of Jesus material and compositions were also termed gospels
  - Sayings gospels
    - The good news that Jesus taught
    - For example, Thomas and Q
  - Infancy gospels
    - About Jesus’s birth and childhood
    - These show his divine nature

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## Genre and Purpose

- One way of understanding genre is understanding the purpose the genre is put to
- The gospels seem to have 3 primary goals
  1. **Theological:** to show that Jesus is the Messiah and Son of God; the meaning of Jesus and his mission
    - Gospel concerning Jesus Christ
  2. **Historical:** to record Jesus’s teaching and deeds
    - A record of Jesus’s gospel
  3. **Apologetic:** to explain that though Jesus died as a criminal he was not one
    - More on who Jesus was
- There are other goals:
  - Every writer often has several reasons for writing what s/he does

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### The Theological Purpose of

- The good news that Jesus is the Messiah (Christ) and the Son of God
  - This is perhaps the main purpose of the gospels
  - It is a theological purpose
- The gospels show that Jesus is the Messiah by how they describe his ministry, especially his miracles
  - It is shown by how they arrange the material
  - It is shown by commentary from spiritual beings
    - God, angels, and demons
- The theological purpose thus affects how the history is told
  - The goal of the gospels is thus not only to provide a factually accurate account of what actually happened

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### Christology

- Words with “ology” is an ending derived from “logos” (reason)
  - The ending means the “study of”
  - Bio-ology: the study of the bio, “life”
- Christology is the study of what it means to say Jesus is the Christ (=Messiah = [the] Anointed)
- What sort of messiah is he?
  - Earthly/human = **low Christology**
    - Davidic, Aaronide/priestly, prophetic
  - Heavenly = **high Christology**
    - Angelic, God/aspect of God
      - If God, what is the relationship with the other aspects of God?

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### The Historical Purpose

- This is to preserve an accurate account of Jesus’s ministry
  - This falls into two main categories
    1. What he said: primarily his teaching
    2. What he did: primarily his miracles
- “Accurate” does not mean “an account of what actually happened in the order it happened”
  - “Accurate” includes having the right interpretation of his ministry
    - It is thus also theological
  - As we shall see,
    - Jesus’s teachings and deeds are arranged to show who he is
    - Details are added to indicate who he is

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### Reasons for the Historical Purpose

- By the time of Mark, most of the eyewitnesses to the life of Jesus were dying:
  - Most had died in Jerusalem
  - Peter had recently died
  - Tradition has it that the community in Rome asked Mark to write down the teaching of Peter
- The apostolic age was coming to an end
  - Though a few would live on till the end of the century
  - E.g., John, the author of the Gospel
- Apostolic age: basically the first century, especially before the destruction of Jerusalem in 70 CE

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### The Historical Purpose: To Preserve Jesus's Teaching

- Part of the historical purpose of the gospels seems to be to preserve the message of Jesus
- This includes the good news that Jesus delivered
  - "Repent the kingdom of God is at hand"
    - Namely, that the Day of YHWH is about to occur
  - **And**, if people repented their sins would be forgiven
    - They would then be allowed to enter the Kingdom of God
  - **And**, how to be good: stay repentant
- This is the same good news as delivered by John the Baptist
  - The repentance was symbolised by baptism by water
- Both Jesus and John the Baptist were eschatological prophets

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### The Teaching of Jesus

- The teaching of Jesus went beyond the good news of the coming of God's Kingdom
  - Jesus also explained what it means to repent
- Jesus thus taught how to live according to God's will / word
  - In other words, he also interpreted the Torah, which is God's teaching on how to live
- Jesus's teaching comes in several types
  - Straight forward sayings
  - Parables, which are explanatory short stories
  - Dialogues: where Jesus is in conflict with other Jews over what he is teaching and doing: "controversy stories"

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### Jesus's Deeds

- Jesus's deeds consist mostly of his miracles
  - They also include stories of confrontation
    - These become a mixture of deeds and teaching
- There are variety of miracles
  - Some are recounted in different gospels with slight variations
- Again the primary goal was not to provide a completely accurate account of what actually happened
  - As we shall see, it seems minor details could be changed to provide meaning

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### The Third Purpose: Apologetic

- One of the main problems for early Christians was that Jesus was crucified
  - Crucifixion was reserved for the crime of treason
  - That is, for those who rebelled against Rome
  - Thus, it would make Christians look rebels by revering Jesus
- Christians thus needed to explain that Jesus was not a traitor
  - That is, he was not guilty

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### A Passion with an Introduction?

- A large portion of each gospel is spent on the events leading up to his arrest, his trial, and crucifixion
  - These accounts show that Jesus was innocent of the charges
  - Some scholars even call the Gospels, especially Mark, a Passion (the story of Jesus's arrest, trial, death, and resurrection) with an introduction.
  - However, as we shall see, it is much more than that
- This third purpose is thus also historical
  - Such historical accounts are called "*apologetic narratives*"

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### The Synoptic Gospels

- These are Mark, Luke, and Matthew
- Synoptic: means seeing (optic) together (syn)
  - These gospels have the same point of view and to a degree style
  - Though as we shall see, they each have their unique emphases
- They contain much material that is exactly the same or very similar material
- The triple tradition (Mark)
  - Elements that are the same or very similar in all three gospels: mostly deeds
- The double tradition ("Q")
  - Elements the same in Luke and Matthew: mostly sayings

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### The Synoptic Problem

- Parts of the gospels are exactly the same
  - This indicates that there was copying of a written nature sources
  - They are so similar that it cannot be explained as coming from oral tradition
  - Oral tradition does not pass on complete sentences or clauses that are word for word the same
- The synoptic problem: why are they same?
- Three possible solutions
  1. Direct copying from one another
  2. Direct copying from other written sources
  3. A combination of the above?

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### Two Source Theory

- This is the most popular solution to the Synoptic Problem amongst scholars
  1. It proposes that Luke and Matthew both copied Mark (1 source):
    - This explains the triple tradition
    - Reason: Luke and Matthew improve Mark's grammar and theology
  2. And they both used a sayings gospel which they call Q (2<sup>nd</sup> source)
    - Q is from German "Quelle" meaning "source"
    - This explains the double tradition
- There are many other theories
- Questions of **what** sources are used is source criticism
- Questions about **how** the sources are used is redaction criticism

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### My Solution based on that of Martin Hengel: Not Widely Accepted

- Martin Hengel was a widely acclaimed German scholar of 10–50 years ago
1. A collection of Jesus’s saying (Q) was composed in the 40s
    - This was originally written in Aramaic by Matthew,
      - It was quickly translated into Greek
    - This does justice to the traditions that Matthew wrote down the Lord’s sayings

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### My Solution: Part 2

2. Mark knew and used parts of Q in his unique composition
  - Due to all of the communication between churches, I cannot see how he would not know it
3. Luke then used Mark and Q to have all the Jesus tradition in one composition
  - Luke is very concerned by the destruction of the temple
4. Then Matthew, who also knew Luke, did his version of Mark and Q.
  - This explains the minor agreements between Matthew and Luke over and against Mark in the triple tradition

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### Pericope (plural: pericopae) and Chreia (plural: chreiai)

- A pericope is a small unit of text
- The synoptic gospels are made up of pericopae joined together
  - These can be sayings: e.g., a saying or a parable
  - Or they are short scenes: e.g., a miracle or a confrontation scene
- A chreia is a short story told to reveal a person’s character
  - Many of the pericope are thus also chreiai
- It is believed that these pericopae and chreiai were originally individual oral traditions
  - These oral traditions were collected together and arranged to form first Mark and Q, and then Luke and Matthew

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### Oral Tradition and Reliability

- The synoptic gospels were written 40–55 years after Jesus died
  - They were based originally on oral tradition
- This leads to the question: “How reliable was oral tradition?”
  - We tend to view oral tradition as being very unreliable
  - We live in world where traditions are primarily passed on in written form
  - We view written accounts as being official and thus trustworthy (for the most part)
  - E.g., Jane says she heard that the PM is dead; Tom says that can't be true; Mary, says it is, because she read it in the newspaper

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### Oral Tradition: The Old View

- We used to view the reliability of the oral tradition concerning Jesus like we view oral tradition in our society
  - We view oral tradition as “gossip” and “hearsay”
  - Oral tradition can easily be changed by the person passing on the information
- The typical example given was that of the telephone game:
  - There would be a group of people in a row or circle.
  - One person would start and whisper something in her or his neighbours ear
  - That person would then repeat what was said in their neighbours ear
  - Most often, by the time the information gets to the last person, it is completely changed

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### Oral Tradition: The New View

- In the last couple of decades, studies have begun to be made on how primarily oral societies actually pass on tradition
  - It has been found it was not like how oral tradition is treated in our society (surprise, surprise)
- Oral societies control how much change is allowed in the passing of traditions
  - The reliability of a tradition depends on how much change was allowed
- The amount of change depends on:
  - The type / genre of tradition
  - The importance of the tradition to the community

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### Allowable Variation in Oral Tradition

- In general the more valuable the tradition, the less amount of change
  - In various traditions religious traditions are passed on orally word for word from generation to generation
    - E.g., the Quran (Islam) and the Veda (Hindu)
    - These are extremely long compositions
- Also some types of material never change:
  - Proverbs or sayings:
    - It is always "a stitch in time saves nine" not ten
  - Certain story elements:
    - It is always Snow White and the seven dwarves, not eight dwarves

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### Guardians of the Tradition: Elders and the Community

- There are often designated guardians of oral tradition
  - These are usually "elders" or respected people in the community
  - They ensure that only allowable change takes place
- The community as a whole also ensures that traditions remain the same
  - Oral communities often gather to recite their traditions
  - This is their entertainment
  - After a while all the people in the community know the traditions
- It is like trying to change a story that has been repeated to child
  - One cannot suddenly speak about Snow White and the eight dwarves: there will be an outcry

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### Allowable Change

- Some change is allowed, and this depends on the type of material, e.g.,
  - Gossip: change allowed
  - Sayings or proverbs: no change
  - Stories: it depends
- Stories are often allowed to change
  - It depends on how important the story is to the community
  - For stories about significant past events and important people to the community little change is allowed

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## Allowable Change to Important Stories

- Some change is still often allowed, even to important stories
- However, some items cannot change:
  - The main characters
  - The basic plot line
  - The point of the story
- Items that can change:
  - Minor details: e.g., what a person was wearing
  - One can thus change details to provide added meaning
- Items may also be added or deleted
  - As long as they do not affect the items that cannot change
  - One can thus have long and short versions of stories

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## The Provenance of Mark

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Class 7.2: Tuesday, 29 September 2020  
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## Provenance Meaning

- The source, origin, cause, or derivation of something
- For New Testament books
  - Who wrote them?
  - Where were they written?
  - What were the circumstances of their writing?

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Authorship: Eusebius:  
Mark was Peter's Interpreter;  
His Gospel is not in Historical Order

**Eusebius (263–339 CE) quoting Papias (60–137 CE) quoting John the elder (author of the Gospel of John?): *Hist. Eccl. (Church History) 3.39.14***

- "And the Elder used to say this: 'Mark, having become Peter's interpreter, wrote down accurately everything he remembered, though not in order, of the things either said or done by the Christ.'"
- As we shall see, though Mark's Gospel is highly ordered, it is not in historical order

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Eusebius (Continued):  
Mark not a disciple of Jesus;  
Ordered Peter’s Teaching

- For he neither heard the Lord nor followed him, but afterward, as I said, followed Peter, who adapted his teachings as needed but had no intention of giving an ordered account of the Lord’s sayings. Consequently Mark did nothing wrong in writing down some things as he remembered them, for he made it his one concern not to omit anything which he heard or to make any false statement in them.” (Michael W. Holmes, *The Apostolic Fathers*, Grand Rapids: Baker, 1999)
- Eusebius here implies Mark gives an ordered account, which he does (as we shall see)
- Eusebius emphasizes that Mark’s account is complete and reliable.

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A Strong Early Evidence that  
connects Mark to Peter

**Anti-Marcionite Prologue to Mark (160–80 CE)**

- He was the interpreter of Peter. After the death of Peter himself he wrote down this same gospel in the regions of Italy. (Incigneri, *The Gospel to the Romans*, 2003: quoting Kealy, *Mark’s Gospel*, 1982)

**Irenaeus (ca. 180 CE) *Against Heresies* 3.1.1**

- After their [Peter and Paul’s] death Mark, the disciple and interpreter of Peter, also handed down to us in writing the things preached by Peter. (Incigneri, *The Gospel to the Romans*, 2003: quoting Kealy, *Mark’s Gospel*, 1982)

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Provenance: Gospel written in  
Rome with Peter’s blessing

**Clement of Alexandria (ca. 180), cited by Eusebius 6.14.5)**

- When Peter had publicly preached the word in Rome, and by the Spirit had proclaimed the Gospel, those present, who were many, exhorted Mark, as one who had followed him for a long time and remembered what had been spoken, to make a record of what was said: and that he did this, and distributed the Gospel among those that asked him. And when the matter came to Peter’s knowledge he neither strongly forbade it nor urged it forward. (Incigneri, *The Gospel to the Romans*, 2003: quoting Kealy, *Mark’s Gospel*, 1982)

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### Is Mark, John-Mark of Acts?

#### John Mark

- Acts 12:12, 25; 13:5, 13; 15:37, 39; 2 Timothy 4:11, Philemon 24; 1 Pet 5.13
- Lived in Jerusalem: “As soon as he (Peter) realized this, he went to the house of Mary, the mother of John whose other name was Mark” (Acts 12:12)
- Envoy from Jerusalem who went with Paul and Barnabas to Cyprus
- Disagreement with Paul

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### Support that author was someone from Palestine in Rome

#### Support for Traditional View

- Aramaisms: examples of Aramaic/Semitic turns of phrase:
  - 6:37: but having answered, he said to them
  - 1:45: began to preach
- Use of Aramaic words which are then explained
  - 5:41: “Talitha cum,” which means “little girl, get up”
- Latin loan words indicate Roman presence:
  - 4:21 *modius* (bowl)
  - 12:42 *quadrans* (a Roman coin circulating primarily in West)
- Against: geographical errors:
  - These are largely due to the arrangement of material in non-historical order

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### The Fire of Rome

- Tacitus is the main ancient source for information about the fire
- There was extensive damage to the Palatine (a region and one of the 7 hills in the city of Rome)
  - The fire is reported to have burned for over a week.
  - It destroyed three of fourteen Roman districts and severely damaged seven more.
  - Countless mansions, residences and temples were destroyed.
  - This is supported by Cassius Dio and archaeological excavations.

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### Cause and Reasons for the Fire

- Pliny the Elder, Suetonius and Cassius Dio all wrote that Nero was responsible for the fire.
- Accounts give several reasons for Nero's alleged arson
  - Nero's envy of King Priam of Troy
  - Dislike for the city's ancient construction.
  - Space to build his Golden House one a few hundred acres of land
    - A lush artificial landscapes with a 30-meter-tall statue of himself, the Colossus of Nero.

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### Nero Accused the “despised” Christians

- Tacitus wrote that Nero accused Christians of starting the fire to remove suspicion from himself.
- According to this account, many Christians were arrested and brutally executed by "being thrown to the beasts, crucified, and being burned alive"
- This would have involved all sorts of torture to get the names of Christians
- It is reported by later Christians that Peter and Paul died during these persecutions

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### Warnings of Severe Persecution in Mark: A Roman Provenance?

- The parable of seeds on different ground
  - 4:16–17: And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. But they have no root, and endure only for a while; then, **when trouble or persecution arises on account of the word, immediately they fall away.**
- From the mini- or synoptic apocalypse
  - 13:12–13: **Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved.**

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# Chiastic Structures

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Class 8.1: Thursday, 1 October September 2020  
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# Chiasms: Chiastic Structures

- A chiasm refers to a concentric (circular) structure regarding the units of text within a composition
- The first part of the structure repeats itself in reverse order the second half and returns to the beginning
  - A
  - B
  - C
  - . . . .
  - X
  - . . . .
  - C'
  - B'
  - A'
- There are strong parallels between a and a', and b and b' etc.
- The beginning, middle, and end often have strong parallels; A, X, and A'

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# A Well Known Semitic Compositional Device

- This structuring device is well attested in ancient Semitic literature, including the Hebrew Bible
  - Mesopotamian languages, Canaanite, Hebrew
- It is found on all levels of text:
  - Macro-level: major scenes of a composition
  - Mid-level: level of stanzas
  - Micro-level: level of words, clauses, and sentences
- Hebrew Bible scholars well accept its usage in the Hebrew Bible,
- New Testament scholars are largely sceptical as to its usage in the New Testament
  - Mostly because there it was not widely used in Greco-Roman writing
  - And also there is no "scientific" way to prove them

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### Why Use Chiasms?

1. A mnemonic (memory) device
  - In primary oral societies such structures aid in the construction and memorization of compositions
  - It provides a framework for the mind
  - Remember in the ancient world compositions were all composed "in the head" and recited / performed from memory
2. It can embed meaning
  - One can associate one text to another in a composition
  - This distant juxtaposition can create meaning
3. It solidifies a text
  - When a chiasm is used the text is given a set form, especially if used on the micro levels
  - Change becomes more difficult
  - It is like having a written record in this regard

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### Inclusios and Intercalations

- An inclusio are two parallel sections of a composition that "enclose" a usually larger section of a composition
  - An A—B—A pattern
  - The inclusio was a well known device in ancient Greco-Roman writing
- An intercalation is where the "A" and "B" are of more equal size
  - The centre (B) is *intercalated* between the outer sections (A)
- In other words, a simple chiastic pattern:
  - A chiasm can be seen as a series of inclusios

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### The Markan Sandwich/Intercalations

- The clearest example of this is the Markan Sandwich where Mark intercalates one story with another
  - A He begins one story (Peter denying Jesus)
  - B Moves to another (Jesus tried at High Priest's house)
  - A Returns to the original (Peter denying Jesus)
- The formal name for a Markan sandwich is an intercalation
- Mark is full of clear inclusios and intercalations

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### NT Scepticism of Chiasms

- NT scholars are highly sceptical of proposed chiasms because of the lack of clear solid criteria to judge their presence
- When is parallelism significant?
- When is it simply “parallelomania”?
  - Where a scholar seeing parallels everywhere
  - Creating connections when they are none
    - A bit like a paranoid schizophrenic
- There is even a joke about such parallelomania: “What does a NT scholar do when he has nothing to say? He fakes a chiasm!”

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### Chiastic Criteria

- Despite this scepticism and the proposal of “bad” chiasms based on parallelomania, there is growing evidence of the use of chiasm in the NT
- Criteria have been developed:
  - The chiastic units should conform to the natural sections of the composition
  - The parallelism should be clear
  - Parallelism should not be based on modern theological concepts
- However, these criteria still involve a lot of subjectivity

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### Use of Chiasm in this Class

- I think all the Gospel writers heavily used chiastic structures
  - I have done extensive research on it
  - Presented papers at conferences etc.
  - It was part of my PhD
- Most scholars would disagree with the level of usage and the chiasms I propose
- Whether or not these chiasms were the intention of the author OR mostly my creation, they are useful for understanding connections made by the Gospel authors
  - We shall use them as propositions to aid memory and to understand the Gospels and Acts better

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# Baptism, Transfiguration, Death, and Mystery

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## Gospel of Mark: Basic Outline

- A1 *Baptism: Jesus receives Holy Spirit*
  - B1 Jesus's ministry in Galilee: Jesus is the One of Power and Wisdom
    - C1 Jesus continues his ministry in Galilee: Leadership 1: Jesus is the true bread and leader
      - D *Transfiguration: Jesus announces his death and appears in his heavenly form*
    - C2 Jesus goes to Jerusalem: Leadership 2: Jesus teaching on being true salt
  - B2 Jesus's ministry in Jerusalem: The cornerstone rejected and destruction foretold
- A2 *Arrest and death: Jesus's anti-triumph*

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## A1 The Baptism Part 1: John the Baptist

- A1 Prophets proclaim messenger in the wilderness (1:2)
  - B1 John appears in the wilderness (1:4)
    - C1 John proclaims a baptism for the forgiveness of sins (1:4)
      - D People of Jerusalem come (1:5)
    - C2 They are baptized and their sins are forgiven (1:5)
  - B2 John clothed and fed by the wilderness (1:6)
- A2 John proclaims Baptizer in Spirit (Jesus) (1:7)

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### John the Baptist and Jesus

- All the gospels agree that:
  - Jesus was baptized by John the Baptist
  - When he was baptized he received the Holy Spirit
  - This marked the beginning of his ministry
- Jesus's relationship will become problematic for the early Christians
  - Christians will see Jesus as God manifested on earth
  - If Jesus is God, then he would be sinless, and would not need to have sins forgiven (and thus baptized)
- Jesus was also likely first a disciple of John
  - This would also be problematic
  - Jesus as God should be teaching John

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### Jesus's Disciples Originally with John

- John 1:40 describes Andrew, the brother of Peter, as being a disciple of John
  - John points out Jesus to Andrew and another disciple
  - He is the first to meet Jesus, and then gets his brother (who seems in the neighbourhood).
  - Philip and Nathanael also seem to be there with John
- Acts 1:21 says that the disciples decided that the person who would replace Judas as a member of the twelve disciples, had like the twelve, from "the baptism of John until the day he was taken up."
  - They proposed two who met this criteria
  - There seems to have been others
- It is thus likely that Jesus was also a disciple

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### Similarities between John and Jesus

- Both preached a message of the coming Kingdom of God and special forgiveness of sins from God
  - Thus, they were both eschatological prophets who preached the same main message
- Jesus also seems to have baptized at times (John 4:1)
- The little teaching we have of John the Baptist is the same as that of Jesus (Luke 3:7-14)
  - Both preached that one should share wealth with the poor (Luke 3:11)
  - Both preached the importance of doing righteous as bearing fruit (Luke 3:9)
- Jesus went to Galilee and began his ministry after John was arrested (Mark 1:14)
  - This implies he was with John before then

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### John the Baptist: Eschatological Prophet

- The gospels present John as preaching the coming of the Day of Judgement (the Day of the LORD/YHWH)
  - He announces that God is offering a special forgiveness of sins to those who repent
- He baptized people as a symbolic act to show this forgiveness
  - The sins are washed away
  - Water was used a lot in ancient Judah for purification
- He did this on the other side of the Jordan
  - People are thus baptized and will enter the new kingdom of God
  - Just as the original Israelites in the Book of Joshua crossed the Jordan and entered the promised land (kingdom)

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### The Fulfilment of Scripture

- The Hebrew Bible predicts that God will send a messenger to prepare the way for the Day of YHWH
  - The day of judgement and inauguration of the Kingdom of God
- **Isaiah 40:1** Comfort, O comfort my people, says your God.
- <sup>2</sup> Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the LORD's hand double for all her sins.
- <sup>3</sup> A voice cries out: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. (NRSV)

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### The Fulfilment of Scripture

- This prophet was seen as Elijah returning
  - Elijah in the Bible did not die, was but taken up to heaven
- **Malachi 3:1** See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight-- indeed, he is coming, says the LORD of hosts. (NRSV)
- **Malachi 4:5** Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes.
- <sup>6</sup> He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse. (NRSV)

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### The Baptizer of the Spirit

- John as part of message that the Day of YHWH was coming says that one is coming who will “baptize in the Spirit”
  - This was likely reference to YHWH himself, who was to come and not only judge the wicked and the dead, but also pour out his Spirit on all flesh
  - In the new perfect Kingdom of God, the people of Israel would receive the Spirit of God and have the Law (Torah) of God written on their hearts (minds)

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### Joel on the Spirit

- **Joel 2:27** You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is no other. And my people shall never again be put to shame.
- <sup>28</sup> Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. (NRSV)

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### The Law of Spirit

- **Jeremiah 31:33** But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. (NRSV)
- **Ezekiel 18:31** Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel?
- <sup>32</sup> For I have no pleasure in the death of anyone, says the Lord GOD. Turn, then, and live. (NRSV)
- **Note: the heart (not the brain) was seen as the seat of the mind in the ancient world**

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## Jesus the Baptizer of the Spirit

- Christians would see Jesus as being the one predicted by John
  - After his death, he will give the Holy Spirit to the disciples in Jerusalem
  - This is described in the Book of Acts, with references to passage from Joel
- John for Christians primarily becomes the preparer of the way for Jesus
  - Jesus will become the primary announcer of the Kingdom of God

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## The Baptism of Jesus

- A2 John Proclaims Baptizer in Spirit (Jesus) (1:7)
- B3 Jesus Appears from Galilee (1:9)
- C3 Jesus Is Baptised by John (1:9)
- E1 Spirit Descends (1:10)
  - F God Proclaims: Voice of Heaven, You are My Son (1:11)
- E2 Spirit Drives Jesus to Wilderness (1:12)
- C4 Jesus Tempted by Satan (1:13)
- B4 Jesus Returns to Galilee (1:14)
- A3 Jesus Proclaims Good News of God (1:14)

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## The Baptism of Spirit

- The Baptism is a key event in Jesus's life
  - For all four gospels it marks the beginning of Jesus's ministry
- The significance of receiving the Spirit
  1. Jesus is designated as being a prophet
    - In the Hebrew Bible, prophets receive the Spirit of God
    - They are thus able to preach the word of God
    - However, it does not seem to be permanent: it is only present when they are prophesizing
  2. It could also mean that he has received the Spirit permanently
    - Just as everyone will in the Kingdom of God on the Day of YHWH

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### The Permanence of the Spirit

- Mark indicates that Jesus has received the Spirit permanently
1. He is declared to be God's Son
    - The sons of God were righteous people
    - In the new Kingdom, all will be Sons of God
  2. He is shown to be able to resist all evil
    - He is tempted by the devil, and the devil cannot win
    - He is thus shown to be completely righteous
    - Just like in the new Kingdom all people will be completely righteous

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### The Permanence of the Spirit

3. The Spirit is not described as leaving him
  - Jesus will be presented as continuing to be perfectly righteous
4. He has miraculous powers and teaching abilities
  - He is able to do outstanding miracles
  - He will attribute this to the Holy Spirit
  - His astounding ability to teach was seen as him giving the Word of God: he was a prophet teacher with the Spirit

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### Comparison of the Gospels: Unique to Matthew

- <sup>13</sup> Then Jesus came from Galilee to John at the Jordan, to be baptized by him.
  - <sup>14</sup> John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"
  - <sup>15</sup> But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. (Matthew 3:13–15 NRS)
- John, unlike in Mark and Luke recognizes that Jesus is the Heavenly Messiah (God).

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### Comparison of the Gospels: Unique to Luke

- when Jesus also had been baptized and was praying, the heaven was opened,
- <sup>22</sup> and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."
- (Luke 3:21–22 NRS)
- In comparison to the other gospels, in Luke the Spirit descends after the baptism while Jesus is praying.
- It seems to be a private event to Jesus alone as opposed to the public event in the other gospels.

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### Comparison of the Gospels: Unique to John

- <sup>29</sup> The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"
- <sup>30</sup> This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'
- <sup>31</sup> I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel."
- <sup>32</sup> And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him."
- <sup>33</sup> I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.'
- <sup>34</sup> And I myself have seen and have testified that this is the Son of God."
- (John 1:29–34 NRS)
- Like in Matthew, John recognizes who Jesus is, but not until he sees the Spirit descending.
- Here it is John who has the vision of the dove descending

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### Jesus's Final Moments and Death

- A1 Two bandits are crucified with Jesus
  - B1 Jesus is mocked for being the Messiah by the passers-by, the Chief Priests and scribes, and those crucified with him
    - C1 At 6<sup>th</sup> hour darkness covers the land to the 9<sup>th</sup> hour
      - D1 9<sup>th</sup> hour Jesus loudly cries aloud
        - E1 Jesus asks why God (E) has forsaken him
        - E Bystanders think Jesus is calling Elijah and he is offered vinegar
      - D2 Jesus loudly cries and dies
    - C2 Temple curtain rips in two
  - B2 Jesus declared Son of God by the Centurion
- A2 Women who were with Jesus and administered to him looked on from a distance

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### The Death

- Jesus's death for the most part is described as being quite normal
  - Besides the temple curtain ripping and darkness
    - In Matthew there are more miraculous events
- However, other early Christian tradition shows that Jesus's death was seen as being transformative
  - For Paul, it is the event where he becomes the heavenly Messiah
  - For John, it will allow the Spirit to come to his followers, and thus begin the new Kingdom of God
- Mark shows this by his connections to Jesus's Baptism and Transfiguration
  - Thus, it seems that through both Jesus's baptism and death Jesus fully becomes the Heavenly Messiah, a manifestation of God

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### D The Transfiguration: Outline

- A1 Jesus's first prediction of his death (8:31)
  - B1.1 Peter rebukes Jesus and Jesus rebukes Peter (8:33)
  - B1.2 Teaching on gaining life by losing life (8:34)
    - C1 Son of Man will come in glory
      - D The Transfiguration (9:2)
        - C2 Elijah and Son of Man will suffer (9:9)
  - B2.1 Jesus rebukes disciples, father, and spirit (9:14)
  - B2.2 Miracle of bringing boy back to life (9:26)
- A2 Jesus' second prediction of his death (9:30)

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### Losing Life to Gain Life

- This section and the next are enclosed by Jesus predicting his death and resurrection
  - These stories form inclusios
- In this section, Jesus teaches that like him, his disciples must be willing to lose their life
  - It is only by such willingness that they will gain life in the Kingdom of God
- Thus, they must be willing to "die" to this world in order to gain life in the next

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## Transfiguration a turning point

- In this section Jesus starts talking about how he must go to Jerusalem to die
  - This action is presented as being necessary
    - It implies that his death is necessary for him to transfigured into his heavenly state
    - See above on Christology of earliest Christians
- From the transfiguration onwards the gospel focuses on Jesus's death
  - Gospel of Mark has been described as a passion story with an introduction
- Transfiguration thus divides text in two
  - Mission in Galilee
  - Journey to and mission in Jerusalem

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## Baptism, Transfiguration, Death

- Mark connects these three events (and Luke and Matthew keep these connections)
1. In all three Jesus is declared the Son of God
    - By a voice of God at the baptism and transfiguration
    - By a Roman centurion at his death
  2. Reference to the heavens
    - Baptism: The heavens divide
    - Transfiguration: Clouds (heaven) descends and Jesus is transfigured into a heavenly being
    - Death: The Temple curtain, which is known to have an image of the heavens on it, splits
  3. The Transfiguration is surrounded by Jesus saying he must die
  4. The Transfiguration emphasizes light, and there is darkness at his death.

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## The Baptism

- The Baptism is a key event in Jesus's life
  - For all four gospels it marks the beginning of Jesus's ministry
  - He receives the Spirit
    - He thus becomes God's son
    - This seems to be taken literally
  - The Spirit thus makes Jesus a heavenly being, consequently:
    - He can now resist all evil
    - He has heavenly powers and can now do miracles
    - He speaks the word of God in the synoptic tradition causes him to be able to resist all evil

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## The Transfiguration

- The Transfiguration show's Jesus's true God-like nature
  - He is described as becoming dazzling white
    - He is shown to be a shining heavenly being full of light
      - A sign of a good heavenly beings is their light/glory
  - God's voice confirms his heavenly status as his Son
- He speaks to Moses and Elijah
  - Jewish tradition believed that neither of these two died, but were taken straight up to heaven
  - They have thus become heavenly beings
  - However, they are not described as being dazzling white like Jesus

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## Baptism, Transfiguration, Death for Jesus

- Mark is indicating by his parallelism that three pivotal events are connected:
- His baptism with the Spirit allows him to resist all evil as shown by the story of temptation
- The Spirit thus allows him to follow the will of God, even unto death
- It is this willingness that allows him to be transfigured (back) into God

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## Paul: Philippians 2:5–11

- <sup>5</sup> Let the same mind be in you that was in Christ Jesus,
- <sup>6</sup> who, though he was in the form of God, did not regard equality with God as something to be exploited,
- <sup>7</sup> but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form,
- <sup>8</sup> he humbled himself and became obedient to the point of death-- even death on a cross.
- <sup>9</sup> Therefore God also highly exalted him and gave him the name that is above every name,
- <sup>10</sup> so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,
- <sup>11</sup> and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- (Phi 2:5–11 NRS)

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### A Mystical Element: Death and Rebirth in the Spirit

- Thus, by dying Jesus receives life and is transfigured into God
- He teaches that this will be true for his disciples:
  - His baptism and death become paradigmatic for the disciples: they must lose life to gain life
- Thus, the follower of Jesus is to follow the same path of Jesus
  - They are baptized, and renounce evil
  - They too receive the Spirit
  - They too are to be willing to give up life
  - They too will be transfigured and enter the perfect Kingdom of God

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### Paul refers to receiving the Spirit as transfiguration:

- <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup> And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.
- (2Co 3:17–18 NRS)

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### Paul Speaks of Be Baptized into Jesus's Death

- 2 How can we who died to sin go on living in it?
- 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.
- 5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.
- 6 We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. 7 For whoever has died is freed from sin.
- 8 But if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.
- 10 The death he died, he died to sin, once for all; but the life he lives, he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
- 12 Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. (Rom 6:2-12 NRS)

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## Christianity as a Mystery Religion

- Like mystery religions
  - One partakes in the death and rebirth of a God
  - In doing so, one receives a better place in the afterlife.
- Both Mark and Paul speak of the “mystery of the kingdom of God”
  - What is the mystery?
    - One must die like Christ to receive life
  - What is the death?
    - It is death to sin and “this world” (to be explained later)
  - How is one able to do this?
    - By receiving the Spirit
  - How does one receive the Spirit
    - By declaring Jesus to be the Christ, LORD

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# Mark's Galilee Section: Part 1

THEO 203 Introduction to The New Testament  
Class 9: Tuesday, 6 2020  
©Dr. Steven R. Scott

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## Gospel of Mark: Basic Outline

- A1 *Baptism: Jesus receives Holy Spirit*
- B1 Jesus's ministry in Galilee: Jesus is the One of Power and Wisdom
  - C1 Jesus continues his ministry in Galilee: Leadership 1: Jesus is the true bread and leader
    - D *Transfiguration: Jesus announces his death and appears in his heavenly form*
  - C2 Jesus goes to Jerusalem: Leadership 2: Jesus teaching on being true salt
- B2 Jesus's ministry in Jerusalem: The cornerstone rejected and destruction foretold
- A2 *Arrest and death: Jesus's anti-triumph*

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## Galilee at Time of Jesus



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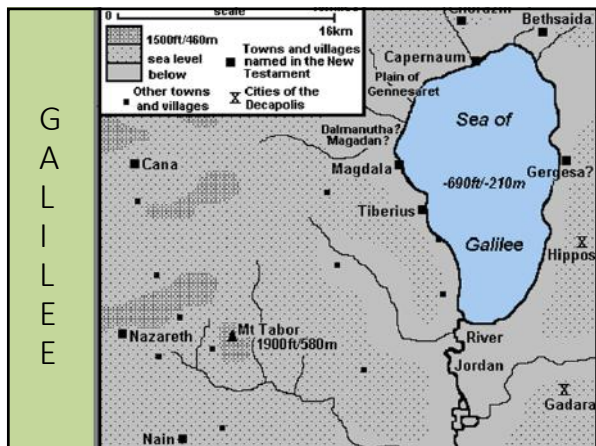
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### Mark's Galilee Section Part 1

- **Jesus possessed by Spirit is tempted in wilderness**
  - Disciples: Jesus proclaims and collects 2 pairs of disciples to help him
  - **Power panel 1: 4 examples of Jesus's healing power**
    - Disciples: Jesus collects another disciple
    - **Wisdom panel 1: 4 controversy stories**
      - Disciples: Jesus names twelve disciples to help
        - **Beelzebul controversy: Jesus is accused of being possessed by Satan; Jesus can bind Satan**
      - Disciples: Jesus names his disciples his true family
    - **Wisdom panel 2: 4 seed parable sections**
      - Disciples: Jesus teaches disciples everything
    - **Power Panel 2: 4 miracles showing Jesus's immense power**
      - Disciples: Jesus sends disciples out in pairs to help
- **Jesus in the wilderness teaches people and gathers twelve baskets**

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### Mark's Galilee Section Overview

- This section is structured around **4 main panels**
  1. Jesus curing various types of disease
  2. Jesus showing his superior wisdom in conflict with Jewish leaders (the controversy stories)
  3. A collection of parables on the Kingdom of God
  4. Jesus performing extraordinary miracles
- Each of these panels is surrounded by stories about Jesus and his disciples
- The centre of the section is the Beelzebul controversy
- The section begins with Jesus's temptation in the desert and ends with the feeding of the 5000 in the desert
  - It thus overlaps with the previous and following sections

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### Key Elements of the Temptation Story

- Jesus is possessed by the Spirit, and goes into the wilderness
- The wilderness is a place of disorder
- He is there tempted by the King of Disorder, Satan
  - The story does not say that he resisted
  - However, it is assumed
  - Did Mark expected his audience to know the version of the story from Q? (I vote yes)
- He is administered to by angels and wild animals
  - The good order of creation looks after him, and feeds him.

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### The Four Panels Show Jesus’s Power and Wisdom

- The Galilee section has four main sections of text:
  - A panel of 4 healing miracles
    - These miracles show his power over various types of disease
  - A panel of 4 controversy stories
    - In these stories people question Jesus concerning something he is doing.
    - Jesus in his response shows his greater wisdom
  - A panel of parables with 4 seed parable pericopae
    - These show Jesus’s wisdom concerning the Kingdom of God
  - A panel of 4 extraordinary miracles
    - These miracles show his power over all evil
- These panels will show Jesus to be the one of Power and Wisdom

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### Panel 1: Jesus Cures All Types of Disease

- A1 Jesus calls two pairs of brothers (Simon and Andrew, John and James) by the sea: “follow me” (1:16)
- B1 Jesus teaches in Capernaum, people are amazed (1:21)
  - C1 Jesus cures a man possessed by a demon (mental illness) (1:23)**
  - D1 Jesus cures Simon’s Mother of a fever (internal disease) (1:29)**
    - E1 Jesus cures and casts out demons in Capernaum (1:32)
    - F Jesus Prays in Desert (1:35)
    - E2 Jesus teaches and casts out demons in Galilee (1:39)
  - D2 Jesus heals leper (external disease) (1:40)**
  - C2 Jesus heals paralytic (physical ailment) (2:1)**
- B2 People are amazed, and Jesus teaches by the sea (2:13)
- A2 Jesus calls Levi the tax collector by the sea: “follow me” (2:14)

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## The Power Panel 1: Healing

- The four healing miracles show Jesus’s power over a variety of diseases
  - He cures a demoniac (mental illness)
  - He cures Simon’s mother-in-law of a fever (internal sickness)
  - He cures a person with skin disease (external sickness)
  - He cures a lame man (physical injury)
- The implication is that through these examples Jesus can cure all types of disease
  - He thus has complete control over Satan’s kingdom in this regard

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## Panel 4: Jesus Controls all Evil

- A1 Jesus leaves crowd after teaching and crosses sea in boat (4:35)
- B1 Jesus stills a storm by his word: Jesus controls the chaotic dragon in the sea “Who then is this that even the sea and wind obey” (4:35)**
- C1 Jesus arrives by boat to a graveyard (crowd of death) (5:1)
  - D1 Jesus cures a demoniac possessed by a legion of demons: Jesus can defeat the army of Satan (5:6)**
  - E1 Jesus leaves by boat, and arrives to a crowd (5:21)
    - F Jairus bows before Jesus and pleas for his daughter (5:22)
    - E2 Jesus leaves and large crowd follows (5:24)
    - D2 Woman haemorrhaging for 12 years cured by touching fringe of Jesus’s cloak: right order exudes from Jesus (5:25)**
  - C2 Jesus arrives to crowd causing commotion over death of Jairus’s daughter (5:35)
  - B2 Jairus’ 12-yearold daughter restored to life: Jesus controls death “I say to you, rise” (5:37)**
- A2 Jesus leaves, and crowd in Nazareth is astounded at his teaching (5:43)

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## The Power Panel 2: Jesus Controls the Sea and Death

- In the first miracle he stills the raging sea
  - The sea and its personification, Leviathan (the dragon in the sea) is the ancient symbol for evil
- In the last miracle he raises Jairus’s daughter from the dead
  - Death (Mot: Behemoth) was another ancient symbol of evil in the Ancient Near East
  - Together Leviathan and Mot represented the totality of evil
- Traditionally only YHWH had power over Leviathan and Death
  - <sup>41</sup> And they were filled with awe, and said to one another, **“Who then is this, that even the wind and sea obey him?”** (Mark 4:41 NRSV)
  - The answer is YHWH!

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### The Book of Job: Only God Has the Power over Leviathan and Behemoth

- <sup>15</sup> "Look at Behemoth, which I made just as I made you; it eats grass like an ox. <sup>16</sup> Its strength is in its loins, and its power in the muscles of its belly. <sup>17</sup> It makes its tail stiff like a cedar; the sinews of its thighs are knit together. <sup>18</sup> Its bones are tubes of bronze, its limbs like bars of iron. <sup>19</sup> "It is the first of the great acts of God—only its Maker can approach it with the sword. (Job 40:15–19 NRSV)
- <sup>1</sup> "Can you draw out Leviathan with a fishhook, or press down its tongue with a cord? <sup>2</sup> Can you put a rope in its nose, or pierce its jaw with a hook? ... <sup>9</sup> Any hope of capturing it will be disappointed; were not even the gods overwhelmed at the sight of it? <sup>11</sup> Who can confront it and be safe? — under the whole heaven, who? <sup>10</sup> No one is so fierce as to dare to stir it up. Who can stand before it? (Job 41:1–2 and 9–11 NRS)

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### Power Panel 2: Satan’s Legions and Radiating Healing

- In the second miracle he exorcises an army (legion) of demons from the Gerasene demoniac
  - Jesus can thus defeat the armies of Satan
- In the third miracle a haemorrhaging woman by merely touching the fringe of Jesus’s cloak is cured
  - Jesus emanates the power of order over disorder
- These four miracles along with the first panel show Jesus’s extraordinary power over all evil
- Traditionally, only God had such power

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### Wisdom Panel 1: The Controversy Stories

- A1 Jesus heals a paralytic in a house so crowded that none can enter: controversy over forgiving sins
    - B1.1 Jesus teaches by the sea
    - B1.2 Jesus calls Levi
      - C1 Jesus eats with Levi and his friends: controversy of eating with sinners
        - D1 Jesus’s disciples do not fast: controversy of not fasting
          - E Parables of wineskins and patched cloaks: the Spirit needs new containers (teachers)
        - D2 Disciples pluck grains: controversy of working on Sabbath
      - C2 Jesus heals a man with a withered hand: controversy of working on the Sabbath
    - B2.1 Jesus heals a multitude by the sea
    - B2.2 Jesus names the 12
- A2 Jesus teaches in a house so crowded that none can enter: controversy of healing through Beelzebub (Satan)

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### Wisdom Panel 1: The Controversy Stories

- This panel can be extended to make 6 controversy stories
  - Last miracle of healing panel is also a controversy story
  - Section following is centred on the Beelzebul controversy
  - Mark often overlaps compositional sections
- In these 6 stories the Torah experts of the day (Scribes and/or Pharisees) accuse Jesus or ask him accusing questions:
  1. Jesus tells a lame man his sins are forgiven
    - His opponents say only God has the right to forgive sins
    - Jesus shows he has the right by curing the lame man
    - This question attacks Jesus's central message of God's forgiveness of sins
  2. Jesus has dinner with Levi the tax collector and other sinners
    - Why is Jesus associating with sinners?
    - Jesus says he has come to call people to repent

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### Wisdom Panel 1: The Controversy Stories

3. Jesus's disciples are not fasting like those of John the Baptist
    - Jesus is asked why?
    - The Jewish people often fasted to mourn their current situation and to plead to God to change it
    - Jesus says his disciples cannot mourn, because God is with them
  4. Jesus's disciples were plucking grain and eating it on the Sabbath
    - Jesus is accused of letting them work on the Sabbath
    - Jesus argues it is alright because they are doing the work of God, and that the Sabbath was created for humans not God
  5. Jesus cures a man with a withered hand on the Sabbath
    - He is accused of working on the Sabbath
    - He argues it is lawful to do good and save life on the Sabbath
  6. The Beelzebul controversy: see analysis below
- In each case Jesus shows his wisdom is greater than the teachers/experts of Torah: the scribes (the priestly experts) and the Pharisees (the lay experts)

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### The Apologetic Theme

- Mark in these controversy stories displays the Jewish leaders of the time as being against Jesus
  - The central 4 controversies end with the Pharisees and the Herodians plotting to kill Jesus
- This antagonism towards Jesus is found throughout the gospels
  - The disputes are over seemingly small and petty items
- There would have been much discussion about Jesus, his message and his miracles
  - However, there is nothing in his message to want people to kill him
- The hearer/reader of the gospels is thus left with the impression the antagonism against Jesus and his death is unjustified
  - The controversy stories thus become part of the apologetic theme

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### Were Jesus's Views and Actions Capital Offenses at Time?

- No: Most issues are minor theological issues
  - Sort of issues we know were debated at time
  - Example: What actions may or may not be considered work
    - Is walking by a plant and eating its seeds actually work?
    - Is Jesus saying to someone "Be healed" work?
  - <sup>5</sup> And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.
  - <sup>6</sup> The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him.
- (Mar 3:5-6 RSV)

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### Were Jesus's Views and Actions Capital Offenses at Time?

- It is very plausible that Jesus would have been questioned on these issues
  - However, none of these issues would have led to either the Pharisees or Herodians (people who support Herod's family) or anyone else at the time to call for Jesus's death
- This part of the stories is thus likely added later (by Mark?) and they thus contribute to the apologetic nature of gospels:
  - The gospels are saying Jesus was killed for minor theological disagreements not for treason

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### Panel 3: The Seed Parables

- A1 Beelzebul controversy: Jesus is the one who can bind Satan
    - B1.1 Jesus declares his disciples to be his true family
    - B1.2 Jesus speaks to the crowds from a boat
      - C1 Parable of the seed on different ground**
      - D1 Explanation of the parable of seed on different ground**
        - E1 Parable of lamp and lampstand
          - F "If anyone has ears to hear, let him hear; Pay attention to what you hear"
        - E2 Parable of the measure
      - D2 Parable of seed producing by itself**
      - C2 Parable of the mustard seed**
- B1.2 Jesus explains all his teaching to the disciples
- B2.2 Jesus departs from the crowd in his boat
- A2 Jesus stills the storm: Jesus is the one who can control the Dragon in the Sea

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### The Wisdom Panel 1: Seed Parables on Kingdom of God

- In this panels we are told Jesus teaches in parables
- Parables are simple stories or extended metaphors used to make a point
  - They are thus a type of allegory
  - Allegory: a story in which the characters and events are symbols that stand for ideas about something else
- Parables were very typical at that time and in Judaism
- In this section, the subject concerns the Kingdom of God
  - He uses the metaphor of the Kingdom as a seed in all of these parables

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### The Seed Parables: Overview

- Parable 1: The Kingdom is like a sower (Jesus) sowing seed (his teaching) on different types of ground (hearers) to harvest (to kingdom)
  - Some seed falls on various types of bad ground
    - These hearers do not keep Jesus's word in their hearts and will not enter the Kingdom
  - Other seed falls on good ground
    - These are the people who hear Jesus's word and act accordingly
    - They will enter the Kingdom
- Parable 2: Kingdom is like seed growing: nobody knows exactly how
  - Explains that the exact reason why some people accept teaching and others do not is not fully known
- Parable 3: Kingdom is like mustard seed: starts tiny grows large
  - Explains why success of teaching may not seem like much at first

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### The Point of the Seed Parables

- The central point of the parables is to explain why some people seem to respond to Jesus's message and why others do not
- The secondary point is that Jesus is the one who is providing the message, and thus the one who is gathering people into the Kingdom
  - In a sense he is holding the keys to the Kingdom
  - He shares these keys with the disciples
- Also, there is the implication that Jesus's teaching is inaugurating the Kingdom of God
  - By collecting people into the Kingdom, the Kingdom is beginning to form

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## The Mystery of the Kingdom of God: Mystery Religions

- We are told that he gave his disciples “the mystery (can also be translated as secret) of the Kingdom of God)
- In the Greco-Roman world there were various mystery religions
  - In these religions, people go through a special ritual
  - The ritual ensures the initiates a happy afterlife
  - They were called mystery religions because the initiates took an oath not to reveal anything about the mysteries

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## Mystery Religions and Seeds

- In two of the main mystery religions (Elysian and Isis) we know seeds played an important symbolic role
  - Plants grow and produce seeds and seemingly die
  - The dead seed then miraculously comes to life
  - Just like the initiate: who will die and come back to life after death
- Mark in using this language and the seed parables is saying that Jesus holds the mystery or secret to getting into the Kingdom of God
  - The secret is his teaching, “the word”
  - His disciples have this teaching fully explained to them
  - They thus have the secret to resurrection into the Kingdom of God on the Day of the LORD/YHWH

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## The Centre Section: The Beelzebub Controversy

- A1 Jesus stands by a boat and cures a multitude
  - B1 Jesus appoints the twelve to teach and have power over demons
    - C1 Jesus family comes because they have heard he is crazy
      - D1 The Beelzebub controversy
  - C2 Jesus family arrives
    - B1 Jesus declares his disciples to be his true family
- A2 Jesus stands in a boat and teaches a multitude

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### The Beelzebul Controversy

- <sup>22</sup> And the scribes who came down from Jerusalem said, "He is possessed by Beelzebul, and by the prince of demons he casts out the demons."
- <sup>23</sup> And he called them to them, and said to them in parables, "How can Satan cast out Satan?"
- <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand.
- <sup>25</sup> And if a house is divided against itself, that house will not be able to stand.
- <sup>26</sup> And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end.
- <sup>27</sup> But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house.
- <sup>28</sup> "Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter;
- <sup>29</sup> but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" --
- <sup>30</sup> for they had said, "He has an unclean spirit." (Mar 3:22-30 NRSV)

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### The Beelzebul Controversy

- This controversy concerns the question of how Jesus performs his miracles of healing
  - His accusers (scribes from Jerusalem) say he is performing miracles via Satan (Beelzebul)
- Jesus replies that this makes no sense
  - The goal of Satan and his kingdom was to cause evil and disease
  - God's kingdom, however, is one of goodness and health
  - Therefore, his power must come from God, via the Holy Spirit
- Also, since he is doing his miracles via the Holy Spirit, his accusers are actually accusing, and thus blaspheming, God
  - He says they will not be forgiven this

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### The One Who Can Bind Satan

- Jesus also says that in order to plunder strong man's house one must first bind the strong man
  - In this parable, the strong man is Satan
  - His house or kingdom is being plundered: disease is becoming health
- Since Jesus is performing the miracles, the implication is that he is stronger than Satan
  - However, Jesus is not actually saying this, he implies his power is through God and His Holy Spirit
  - It is God who is thus binding Satan
- Traditionally the only person with the ability to bind Satan, was YHWH
  - He was the only one able to defeat the dragon in the sea
- One could thus read this parable as indicating that Jesus is YHWH, which is how Mark seems to read it (see following)

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### The Beelzebul Controversy and the Temptation Story

- In the controversy Jesus is accused of being possessed by Satan,
- However, the hearer/reader knows that Jesus is not possessed by Satan
  - In the temptation story we are told that Jesus was possessed by the Holy Spirit
  - Furthermore, we are told that he is able to (completely) resist Satan
- The two stories are thus connected

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### The Feeding of the 5000: Outline

- The feeding of the 5000:
  - Jesus goes to the desert by the sea with the disciples for some rest from his ministry
  - A large crowd of 5000 people follow him
  - It gets late and the people are hungry
  - They sit in groups of 50's and 100's
  - There is only five loaves and two fish
  - Jesus blesses the loaves and the fish
  - They are passed around and everyone eats
  - Afterwards 12 baskets of leftovers are collected

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### Symbolism in the Feeding of the 5000

- The wilderness
  - Recalls the time during the Exodus from Egypt
- The numbers
  - The number 5 (5, 50, 5000) is associated with Israel
  - 50 figures predominantly when Israel was numbered in the wilderness during the Exodus from Egypt
  - 12 is the prime number of Israel: there are 12 tribes
- Jesus blessing the bread and fish
  - Almost the same words are used for describing the Eucharist
  - Bread is part of the Eucharist
  - Fish was a very ancient symbol for being a Christian

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## The Eucharist

- Along with baptism, the Eucharist is the most important ceremony
  - It symbolizes being a Christian
  - As such, one is a member of the Kingdom of God
- Origins
  - At the Passover meal the night before Jesus dies, he blesses the bread and wine
  - He says that they signify his body and blood, and new covenant
  - At the Eucharist, Christians symbolically re-enact this ceremony by blessing and sharing bread and wine

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## The Meaning of the Feeding of the 5000

- Jesus is presented as gathering Israel
  - The gathering of 12 baskets afterwards
- On the Day of YHWH, YHWH will gather the twelve tribes of Israel into the new Kingdom
  - They are now dispersed
  - There are 10 lost tribes exiled by the Assyrians
  - It is thus implied that Jesus is YHWH
- The new Kingdom is also a new Israel
  - The new was seen as repeating the old
  - The first Israel was formed in the wilderness and then crossed the Jordan
- Thus, John performed his baptism in the wilderness on the other side of the Jordan

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## The Eschatological Banquet

- It was believed that after YHWH defeats and kills all evil there would be celebration
  - This celebration would inaugurate the Kingdom of God
  - It would include a meal: an eschatological banquet
- The feeding of the 5000 seems to symbolically re-create the eschatological banquet
- The Eucharist does the same thing
  - One eats the flesh and drinks the blood of Christ, and like him one will be resurrected
  - One will be resurrected into the Kingdom of God

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### Jesus and Disciples Collecting the New Israel

- The 6 disciple stories form inclusions around the power and wisdom panels:
  - Inclusion: two items of similar content that surround something else
- **Jesus calls two pairs of brothers to be fishers of people**
  - Jesus calls Levi the tax-collector
    - **Jesus names twelve to teach and to cast out demons (to fish for people)**
  - Jesus declares his disciples to be his true family
  - Jesus teaches his disciples everything
- **Jesus sends the twelve out in pairs to teach and cast out demons (to fish for people)**

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### The Meaning of the Galilee Section

- Mark connects the beginning, middle, and end
- **Temptation:**
  - Jesus is possessed by the Spirit and goes to the wilderness
  - He is nourished in the wilderness by angels
  - He resists all evil
- **Beelzebul Controversy:**
  - Jesus is accused of being possessed by Satan
  - It is implied Jesus is YHWH who can bind Satan
- **Feeding of the 5000:**
  - Jesus feeds people in the wilderness
  - It is implied that Jesus is YHWH who will gather the 12 tribes

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### Meaning of the Temptation, Beelzebul, and Feeding Stories

- Jesus is YHWH possessed with the Holy Spirit (Temptation)
- Who can resist Satan (Temptation), control Satan and his kingdom (Beelzebul), and destroy him and his kingdom (Feeding)
- He will then gather Israel and inaugurate the Kingdom of God (Feeding)
- In other words, Jesus is YHWH visiting his people in order to gather them into the Kingdom of God

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### The Meaning of the Wisdom and Power Panels

- Wisdom and Power Panels show Jesus to be the one:
  - Who can cure all disease
    - And through this is inaugurating kingdom of God
  - Who can control all evil
  - Whose teaching is superior to the other teachers of Torah
  - Whose teaching is inaugurating kingdom of God
    - His teaching is thus gathering the twelve tribes
    - Bread was also a Jewish symbol for wisdom
- They thus explain that Jesus is YHWH

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### Meaning of the Disciple Stories

- The 12 disciples are the official disciples chosen by Jesus/YHWH to help gather the Kingdom
  - The disciples are called by Jesus/YHWH to help him
  - They are his true family
  - They are taught everything by him
  - They like Jesus have the secret/mystery of the Kingdom of God
- The 12 disciples represent the new Israel
  - They become its new official leaders
  - They thus symbolically become the heads of the tribes in the new Israel

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# True Bread, Transfiguration, and Having Salt

THEO 203 Introduction to The New Testament  
Class 10.1: Thursday, 8 October 2020  
Dr. Steven R. Scott

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## Gospel of Mark: Basic Outline

- A1 *Baptism: Jesus receives Holy Spirit*
  - B1 Jesus's ministry in Galilee 1: Jesus is the One of Power and Wisdom
    - C1 Jesus's ministry in Galilee 2: Leadership 1: Jesus is the true bread and leader
      - D *Transfiguration: Jesus announces his death and appears in his heavenly form*
    - C2 Jesus goes to Jerusalem: Leadership 2: Jesus teaching on being true salt
  - B2 Jesus's ministry in Jerusalem: The cornerstone rejected and destruction foretold
- A2 *Arrest and death: Jesus's anti-triumph*

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## C1:Leadership and True Bread 1

- A1.1 Herod asks who people say Jesus is
- A1.2 Herod knows John is righteous, but has him killed at a banquet because of his daughter
  - B1 Jesus teaches a multitude
    - C1 Jesus feeds the 5 000
      - D1 Jesus walks on water: he is YHWH
    - C2 Disciples do not understand meaning of the feeding miracle
  - B2 Jesus heals many people in Gennesaret
- A2.1 Not washing and eating controversy: Jesus criticizes the Pharisees
- A2.2 Jesus heals Syrophoenician woman's daughter

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### C1:Leadership and True Bread 2

- A2.1 Not washing and eating controversy: Jesus criticizes the Pharisees
- A2.2 Jesus heals Syrophoenician woman's daughter
  - B3 Healing of deaf man in stages
    - C3 Feeding of the 4 000
      - D2.1 Pharisees ask for a sign
      - D2.2 Disciples in boat forget bread
      - D2.3 Jesus warns against yeast of the Pharisees
    - C4 Disciples in boat do not understand meaning of feedings
  - B4 Healing of a blind man in stages
- A3 Jesus asks who people say he is; Peter says the Messiah

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### On Eating and True Bread

- A central theme of this section is bread and eating
  - Banquet of Herod
  - There are the miracles of the feeding of the 5 000 and the 4 000
  - The Syrophoenician woman is granted crumbs from the master's table
  - Jesus teaches that what one thinks is more important than what one eats
  - Jesus teaches beware of the "yeast of the Pharisees"
- This last statement provides the key to the theme: bread and wine were traditional symbols for Wisdom / teaching (Proverbs 9:6):
  - Jesus warns to beware the teaching of the Pharisees
- Jesus thus gathers people by his teaching in the feedings: he supplies the true bread, the Pharisees do not.

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### Two Feeding Miracles

- The story of the feeding of the 5 000 is seemingly repeated in another very similar
- The main difference is the numbers: instead of 5 000 people being fed, 4 000 are fed, and instead of 12 baskets being collected, 7 baskets are collected
- Mark lets us know these numbers are significance:
  - <sup>18</sup> Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember? <sup>19</sup> When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect?" They said to him, "Twelve." <sup>20</sup> "And the seven (loaves) for the four thousand, how many baskets full of broken pieces did you collect?" And they said to him, "Seven." <sup>21</sup> Then he said to them, "Do you not yet understand?"
- (Mark 8:18–21 NRS)

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### Oral Tradition and Story Details and Meaning

- In oral societies one cannot change the main characters, plotline, and point of a valued story
  - Here: Jesus is with the disciples teaching a large crowd, it gets late and people are hungry, there is next to no food, Jesus performs a miracle which allows the food to multiply
- However, details can change; e.g., the numbers.
- By telling this story twice Mark adds new meaning
  - 5 and 12 are numbers of Israel (5 books of Torah, 12 tribes)
  - 7 and 4 are the numbers of the world (7 days of creation, and 4 corners of the world)
- Jesus thus becomes the Saviour not only of Israel but the World
- And also, the future Gentile mission is pointed to:
  - Jesus's word will gather the Gentiles into the Kingdom

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### Other Symbolism in the Feeding Miracle

- In this section Mark plays on the connection between bread and teaching / Wisdom
  - "Beware the yeast of the Pharisees"
  - The disciples take him literally instead of symbolically
- From the seed parables, we know that it Jesus's word(his teaching) that gathers people into kingdom
  - His teaching is thus the bread that gathers
- Also, as mentioned earlier, there is the eschatological and eucharist symbolism
  - As such the eucharist of bread and wine also symbolizes ingesting Jesus's teaching
- One needs to take the seed of Jesus within and produce fruit
  - Thus, one not only has to hear, but do what Jesus says

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### A Blind Man and Deaf Man Healed in stages

- The quote about the disciples not being able to see and hear is in the second half of this section
- The story of the 4000 and the disciples not understanding is enclosed by two parallel stories
  - The healing of a deaf man and a blind man
  - These miracles are parallel because they are both done in stages
  - These are the only miracles done like this in Mark

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### The Disciples Start to Hear and See

- The two stories of the healing of the deaf man and the blind man form an inclusio around the story of the disciples not being able to hear or see.
- This type of inclusio in Mark is referred to as a Markan Sandwich:
  - Mark sandwiches one story between another, or two similar stories
- The stories reflect on each other and add extra meaning
  - The implication is that the disciples are slowly being able to see who Jesus is
  - Jesus is the one who will gather Israel and the world

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### Who Do People Say I Am?

- This whole section is surrounded by parallel scenes(an inclusio) concerning questions about is Jesus really
  - Herod asks who people say Jesus is
  - Jesus asks his disciples the same thing
  - The answers are virtually the same (John the Baptist, Elijah, one of the prophets)
- However, Peter the representative of the disciples also adds that Jesus is Messiah
  - The disciples are starting to hear and understand
  - But do they fully understand?
- Which Messiah does Peter think Jesus is?
  - The Davidic Messiah or the Heavenly Messiah, the Son of Man

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### D The Transfiguration: Outline

- A1 Jesus's first prediction of his death (8:31)
  - B1.1 Peter rebukes Jesus and Jesus rebukes Peter (8:33)
  - B1.2 Teaching on gaining life by losing life (8:34)
    - C1 Son of Man will come in glory
      - D The Transfiguration (9:2)
      - C2 Elijah and Son of Man will suffer (9:9)
        - B2.1 Jesus rebukes disciples, father, and spirit (9:14)
        - B2.2 Miracle of bringing boy back to life (9:26)
- A2 Jesus' second prediction of his death (9:30)

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### Losing Life to Gain Life

- This section and the next are enclosed by Jesus predicting his death and resurrection
  - These stories form inclusios
- In this section, Jesus teaches that like him, his disciples must be willing to lose their life
  - It is only by such willingness that they will gain life in the Kingdom of God
- Thus, they must be willing to “die” to this world in order to gain life in the next
  - Jesus does not mean they must literally die, but likely, die to sin and the values of this

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### Paul on Dying: Romans

- It is implausible that Mark writing in Rome after Peter and Paul’s death did not know Paul’s letter to the Romans
- <sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?
- <sup>4</sup> Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. <sup>5</sup> For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.
- <sup>6</sup> We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. <sup>7</sup> For whoever has died is freed from sin.
- <sup>8</sup> But if we have died with Christ, we believe that we will also live with him. <sup>9</sup> We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.
- <sup>10</sup> The death he died, he died to sin, once for all; but the life he lives, he lives to God. <sup>11</sup> So you also must consider yourselves dead to sin and alive to God in Christ Jesus. (Rom 6:3-11 NRS)

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### Transfiguration a turning point

- In this section Jesus starts talking about how he must go to Jerusalem to die
  - This action is presented as being necessary
    - It implies that his death is necessary for him to transfigured into his heavenly state
    - See above on Christology of earliest Christians
- From the transfiguration onwards the gospel focuses on Jesus’s death
  - Gospel of Mark has been described as a passion story with an introduction
- Transfiguration thus divides text in two
  - Mission in Galilee
  - Journey to and mission in Jerusalem

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### C2.1 On Leadership and True Salt

- A1 Second prediction of Jesus's death
  - B1.1 Question of leadership: leader must be servant of all;
  - B1.2 Welcoming children
    - C1 Disciples rebuke another Exorcist
      - D1 Disciples are not to be divided
        - E1 parable about salt
        - D2 On divorce and not separating flesh
      - C2.1 Disciples Rebuke those bringing children
      - C2.2 On receiving Kingdom as Child
    - B2 The rich young man (ruler) must give up everything; disciples have given up everything
- A2 The Third Prediction of Jesus' Death

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### C2.2 On Leadership and Mystery

- A2 The Third Prediction of Jesus' Death
  - B3 James and John ask to sit at right and left of Jesus in the Kingdom (a position of leadership)
    - C3 Jesus asks if they are willing to drink cup he will drink (that is die)
      - D2 They say they are able; Jesus predicts that they will, but he cannot grant them to sit at his right and left
    - C4 Disciples Rebuke James and John
  - B4 On leadership: Son of Man came to serve; leaders must be servant of All
- A3 Fourth Prediction of Jesus' Death

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### Humble Leadership: Servant of All

- Jesus in this section teaches what it means to be a leader
- **Leadership consists of two things:** being a servant of all and giving up everything
- Servant of all means one must be humble in one's leadership
  - One must be like a child
  - One must not "lord" it over others
  - One must welcome all who wish to help
  - One must serve not be served
  - One must be willing to serve others unto death
- In other words, they must follow the example of Jesus:
- For the Son of Man came not to be served but to serve, and to give his life a ransom for many." (Mark 10:45: his "fourth" prediction of his death and resurrection)

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## Leadership as Giving Up Everything: Denying the World

- The disciples have given up everything to be with Jesus
  - They left their work and their families
  - They live an itinerant life with no possessions
- This is in contrast to the rich young man who cannot give up his wealthy lifestyle
- This is part of Jesus's anti-wealth teaching:
  - "How difficult it will be for those who have wealth to enter the Kingdom of God . . . It is easier for a camel to pass through a needle than for a rich person to enter the Kingdom of God (Mark 10:23–25)
- One must thus figuratively die to one's old life and material attractions of this world
  - One must deny life to gain life!

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# Gospel of Mark Part 2: The Jerusalem Section

THEO 203 Introduction to the New Testament  
Class 10.2: Thursday, 8 October 2020  
© Dr. Steven R. Scott

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## Gospel of Mark: Basic Outline

- A1 *Baptism: Jesus receives Holy Spirit*
- B1 Jesus's ministry in Galilee: Jesus is the One of Power and Wisdom
  - C1 Jesus continues his ministry in Galilee: Leadership 1: Jesus is the true bread and leader
    - D *Transfiguration: Jesus announces his death and appears in his heavenly form*
  - C2 Jesus goes to Jerusalem: Leadership 2: Jesus teaching on being true salt
- B2 Jesus's ministry in Jerusalem: The cornerstone rejected and destruction foretold
- A2 *Arrest and death: Jesus's anti-triumph*

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## Mark's Use of Inclusios

- Mark uses inclusios to define his sections:
- Good news of Jesus Christ the Son of God
  - Baptism Section
- Jesus came to Galilee proclaiming the good news of God
- Two pairs of disciples called to be fishers of men
  - Jesus teaches in Capernaum synagogue
    - Galilee Section
  - Jesus teaches in Nazareth synagogue
- Disciples sent out in pairs to be fishers of men
- Note that Mark's chiasms extend pass the primary section: they overlap sections

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### More Section Inclusions

- Herod asks who people are saying Jesus is
  - True bread section
- Jesus asks who people are saying he is
  
- Healing of blind man
  - Peter declares Jesus the Messiah
    - Jesus predicts his death
      - Transfiguration section
    - Jesus predicts his death
      - True Leadership section
    - Jesus predicts his death
  - Blind man declares Jesus Son of David
- Blind man is healed
- Here Mark uses inclusions to connect two sections with a similar theme: losing life to gain life

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### B2.1 Jerusalem Section: Wisdom Panel

- A1 A fig tree is cursed for lack of fruit**  
 B1 Jesus enters temple and overturns tables of money changers  
 C1 Jesus says temple should be house of prayer and not a den of robbers  
 D1 Chief priests and scribes plot to kill Jesus  
 E1 **Fig tree has withered: Faith, prayer, and forgiveness can supply everything**  
**F1 The question of authority by chief priests, scribes and elders**  
 G1 The parable of the vineyard tenants: tenants will be destroyed  
 H Jesus is the rejected cornerstone  
 G2 In response to the parable leaders wish to arrest Jesus  
**F2.1 The question on paying taxes by the Herodians and Pharisees**  
**F2.2 The question on the resurrection by the Sadducees**  
 E2 Double-love commandment more important than temple sacrifices  
 D2 Son of David will destroy enemies  
 C2 On pride and greed of the scribes  
 B2 On giving money to the temple: widow gives all  
**A2 Temple stones will not be left standing**

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### On Greed and Destruction

- A1 A fig tree is cursed for lack of fruit**  
 B1 Jesus enters temple and overturns tables of money changers  
 C1 Jesus says temple should be house of prayer and not a den of robbers  
 D1 Chief priests and scribes plot to kill Jesus  
 E1 **Fig tree has withered: Faith, prayer, and forgiveness can supply everything**  
  
 E2 Double-love commandment more important than temple sacrifices  
 D2 Son of David will destroy enemies  
 C2 On pride and greed of the scribes  
 B2 On giving money to the temple: poor woman in giving a few cents gives the most  
**A2 Temple stones will not be left standing**

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### A Markan Intercalation / Sandwich

- Mark often starts one story, turns to another, and returns to the original story
  - Thus, one story sandwiches another
  - One can view this both a type of inclusio or as a short chiasm of the pattern A-B-A
- A prime example is the story of the fig tree
  - A1 Jesus enters Jerusalem and curses a fig tree
    - B Jesus enters the temple and turns over the tables of the money changers
  - A2 On leaving Jerusalem we are told the fig tree has withered

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### The Fig Tree Story 11:13–14 and 11:20–21 NRSV

- <sup>13</sup> 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.
- <sup>14</sup> He said to it, "May no one ever eat fruit from you again." And his disciples heard it.
- . . .
- <sup>20</sup> In the morning as they passed by, they saw the fig tree withered away to its roots.
- <sup>21</sup> Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered."

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### Jesus in the Temple: 11:15–19 NRSV

- <sup>15</sup> 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;
- <sup>16</sup> and he would not allow anyone to carry anything through the temple.
- <sup>17</sup> 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."
- <sup>18</sup> 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.
- <sup>19</sup> And when evening came, Jesus and his disciples went out of the city.

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### Temple Destroyed

- The story of the fig tree is widely seen as the symbolizing the future destruction of Jerusalem
  - This is because it surrounds the story where Jesus turns over the tables of the money changers
  - Likewise, the turning over of the tables is seen as also foreshadowing the destruction of Jerusalem
- This reading is confirmed: at the end of the section as Jesus leaves the temple, he says that not one of the immense stones will be left standing
  - This became mostly true, but the Wailing Wall remains

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### On Greed and Destruction

- A1 A fig tree is cursed for lack of fruit**
- B1 Jesus enters temple and overturns tables of money changers
  - C1 Jesus says temple should be house of prayer and not a den of robbers
    - D1 Chief priests and scribes plot to kill Jesus
    - E1 **Fig tree has withered:** Faith, prayer, and forgiveness can supply everything
    - E2 Double-love commandment more important than temple sacrifices
    - D2 Son of David will destroy his enemies
    - C2 On pride and greed of the scribes
    - B2 On giving money to the temple: poor woman in giving a few cents gives the most
- A2 Temple stones will not be left standing**

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### A Rich Scribes and a Poor Widow: Mark 12:38–13:1 NRSV

- <sup>38</sup> As he taught, he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces,
- <sup>39</sup> and to have the best seats in the synagogues and places of honor at banquets!
- <sup>40</sup> They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."
- <sup>41</sup> He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums.
- <sup>42</sup> A poor widow came and put in two small copper coins, which are worth a penny.
- <sup>43</sup> Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury.
- <sup>44</sup> For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

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### The Evil of Greed and Wealth

- Mark seems to be saying that temple was destroyed because of the greed of those running it
  - The temple was a huge pilgrimage site and made lots of money
    - This was the reason Herod expanded it
    - Many people would need money exchanged and to buy animals for sacrifice
  - Jesus condemns the greed: they are focusing on money and not bearing fruit (righteousness)
  - Jesus taught one can either worship God or wealth
- At the end of the section Jesus condemns the greed of the Scribes (priests who also ran the temple) who wear expensive clothes and praises a poor woman who gives a little
  - Jesus believed the rich should share their wealth

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### On Greed and Destruction

- A1 A fig tree is cursed for lack of fruit**
- B1 Jesus enters temple and overturns tables of money changers
  - C1 Jesus says temple should be house of prayer and not a den of robbers
    - D1 Chief priests and scribes plot to kill Jesus
    - E1 **Fig tree has withered: Faith, prayer, and forgiveness can supply everything**
    - E2 Double-love commandment more important than temple sacrifices
    - D2 Son of David will destroy enemies
    - C2 On pride and greed of the scribes
    - B2 On giving money to the temple: poor woman in giving a few cents gives the most
- A2 Temple stones will not be left standing**

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### Faith and Prayer Can Move "This Mountain": 11:22–25 NRSV

- In response the disciples asking how he was able to perform the miracle of the fig tree: Jesus answered
- <sup>22</sup> "Have faith in God.
- <sup>23</sup> Truly I tell you, if you say to this mountain (the Temple Mount), 'Be taken up and thrown into the sea,' and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you.
- <sup>24</sup> So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.
- <sup>25</sup> "Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses."

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### Love is more important than all the sacrifices: 12:28–33

- <sup>28</sup> One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, "Which commandment is the first of all?"
- <sup>29</sup> Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one;
- <sup>30</sup> you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'<sup>1</sup>
- <sup>31</sup> The second is this, 'You shall love your neighbour as yourself.' There is no other commandment greater than these."
- <sup>32</sup> Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other';
- <sup>33</sup> and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbour as oneself;—this is much more important than all whole burnt offerings and sacrifices."

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### Replacement / Supersessionist Theology

- The mountain Jesus is pointing to when he says that faith could throw "this mountain" is the Temple Mount!
  - Faith could thus destroy God's home on earth
  - He is thus saying that faith, prayer, and forgiveness are greater than the temple
  - Likewise, Mark has the scribe say that the double love commandment (love of neighbour and God) is more important than all the sacrifices
- Faith and Love are the key parts of Jesus's teaching
  - Thus, Jesus's teaching is more important than the Temple
  - The temple becomes unnecessary: it is replaced
- This is a part of what is called replacement or supersessionist theology
  - Christian Judaism (Christianity) sees itself as replacing traditional Judaism and superseding it.

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### Questions and Parables

#### **F1 The question of authority by chief priests, scribes and elders**

*G1 The parable of the vineyard tenants: tenants will be destroyed*

***H Jesus is the rejected cornerstone***

*G2 In response to the parable leaders wish to arrest Jesus*

#### **F2.1 The question on paying taxes by the Herodians and Pharisees**

#### **F2.2 The question on the resurrection by the Sadducees**

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### The Central Section: The Parable of the Vineyard

- The owner of a vineyard sends a servant to collect his share
  - However, the tenants reject him and kill him
- The sends another servant
  - The same thing happens
- The owner then sends his Son
  - The same thing happens
- The owner thus kills the tenants and brings in new tenants

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### The Parable of the Vineyard: 12:1–9

**Mark 12:1** Then he began to speak to them in parables. "A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country.

<sup>2</sup> When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. <sup>3</sup> But they seized him, and beat him, and sent him away empty-handed.

<sup>4</sup> And again he sent another slave to them; this one they beat over the head and insulted. <sup>5</sup> Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed.

<sup>6</sup> He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.' <sup>7</sup> But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.'

<sup>8</sup> So they seized him, killed him, and threw him out of the vineyard. <sup>9</sup> What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. (Mar 12:1–9 NRS)

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### The Vineyard and The Son

- In the Hebrew Bible, Israel is symbolized by a vineyard
  - God planted it, watered it, and nourished it
  - However, it often produces "sour grapes" (Isaiah)
- The parable is thus clearly symbolic of Israel
  - God sent messengers (prophets) but they were not listened to
  - He finally sends his Son (Jesus) and he is not listened to but killed
  - God will thus take the vineyard and give it someone else (the movement founded by Jesus)
- The someone else in the eyes of Christians is the Church made up of Jews and Gentiles
- Again we have "replacement theology"

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## The Rejected Cornerstone

- Right after this parable, Mark places the a quote of scripture about the rejected cornerstone
  - <sup>10</sup> Have you not read this scripture: 'The stone that the builders rejected has become the cornerstone;
  - <sup>11</sup> this was the Lord's doing, and it is amazing in our eyes?'
  - <sup>12</sup> When they realized that he had told this parable against them, they (The Jewish Leadership) wanted to arrest him, but they feared the crowd. (12:10–12 NRS)
- Again we have replacement theology: Jesus and his teaching is the rejected stone, one that will become the cornerstone of a new temple, the church

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## The Jewish Leadership Condemned

- Around the parables of the vineyard and the cornerstone are questions by the Jewish leadership
  - These are antagonistic trick questions
    1. They try to get Jesus to blaspheme by saying he speaks with the authority of God
    2. They try to get him to speak treason by encouraging people not to pay taxes
    3. They try to make him deny the resurrection
- All of the Jewish leadership question him:
  - Chief priests, scribes, and elders: question 1
  - Herodians and Pharisees: question 2
  - Sadducees: question 3

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## Leadership Focused on Things of This World not of Heaven

- The questions of the leaders and Jesus's responses indicate the material focus of the Jewish leadership:
  - The chiefs priests, scribes, and elders do not answer Jesus's question of whether the message of John came from heaven or humans because they are worried about what the crowd will think
  - Jesus answers the question of the Herodians and Pharisees about paying tax by saying give what is God's (obedience to his Law = love) to God and what is Caesar's (money) to Caesar
  - He answers the question of the Sadducees on the afterlife by saying that they do not know the workings of God: the perfect kingdom is not like this physical world, and thus their conclusion is an earthly one not a heavenly one

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### The Question of the High Priests, Scribes, and Elders:

- <sup>27</sup> Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him
- <sup>28</sup> and said, "By what authority are you doing these things? Who gave you this authority to do them?" <sup>29</sup> Jesus said to them, "I will ask you one question; answer me, and I will tell you by what authority I do these things.
- <sup>30</sup> Did the baptism of John come from heaven, or was it of human origin? Answer me."
- <sup>31</sup> They argued with one another, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' <sup>32</sup> But shall we say, 'Of human origin?'"—they were afraid of the crowd, for all regarded John as truly a prophet.
- <sup>33</sup> So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I am doing these things."

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### The Question of the Pharisees and the Herodians: 12:13–17

- <sup>13</sup> Then they sent to him some Pharisees and some Herodians to trap him in what he said.
- <sup>14</sup> And they came and said to him, "Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not?"
- <sup>15</sup> Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a denarius and let me see it."
- <sup>16</sup> And they brought one. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's."
- <sup>17</sup> Jesus said to them, "Give to the emperor the things that are the emperor's, and to God the things that are God's." And they were utterly amazed at him.

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### The Question of the Sadducees: 12:18–27

- <sup>18</sup> Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying,
- <sup>19</sup> "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no child, the man shall marry the widow and raise up children for his brother.
- <sup>20</sup> There were seven brothers; the first married and, when he died, left no children; <sup>21</sup> and the second married her and died, leaving no children; and the third likewise; <sup>22</sup> none of the seven left children. Last of all the woman herself died.
- <sup>23</sup> In the resurrection whose wife will she be? For the seven had married her."
- <sup>24</sup> Jesus said to them, "Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.
- <sup>26</sup> And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' <sup>27</sup> He is God not of the dead, but of the living; you are quite wrong."

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### Guilty!

#### Punishment: Death and Destruction

- Thus, those who run the temple are guilty of turning the temple into “a den of robbers”
- And all of the Jewish leadership reject Jesus, the Son of God
  - They will eventually kill him
- They are thus guilty!
  - The punishment will be death and destruction
  - That of Jerusalem and the Temple
- Mark, thus through his arrangement of material and likely changing of details, explains why Jerusalem was destroyed

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### The Son Will Destroy his Enemies

- <sup>18</sup> 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 11:18 NRS)
- <sup>35</sup> While Jesus was teaching in the temple, he said, "How can the scribes say that the Messiah is the son of David? <sup>36</sup> David himself, by the Holy Spirit, declared, 'The LORD said to my Lord, "Sit at my right hand, until I put your enemies under your feet.'" <sup>37</sup> David himself calls him Lord; so how can he be his son?" And the large crowd was listening to him with delight. (Mark 12:35–37 NRS)
  - David would not call his great great ... grand-son Lord
- Note how Jesus here makes a distinction between LORD (1), my Lord (2), and Son of David (3): likely meaning God (1), the Heavenly Messiah/Son of Man (2), and the Davidic Messiah (3)
  - Jesus, a Son of David, here seems to say he is not the Heavenly Messiah.

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### The Utter Destruction of Jerusalem

- The temple was razed (destroyed and flattened out)
  - It was desecrated by the Romans sacrificing to the emperor and the gods in thanks for victory
- The people were mostly killed, and those who were not were sold into slavery
  - The hillsides for miles around were denuded of trees to make crucifixes
- The level of destruction and loss of life was astounding even by todays standards
  - It was end of the world type of destruction
- The level of shock to all of Judaism including Christianity cannot be underestimated

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### An Explanation of Why the Temple Was Destroyed

- Mark is clearly saying using statements from Jesus that this shocking calamity was because:
  - It's leadership rejected and killed Jesus, the Son of God, sent by God
  - All of the leadership, representing all of Jerusalem was involved
  - The leaders were focused on things of this world', especially wealth
- He also uses the section to explain the success of Christianity and the inclusion of the Gentiles
  - It follows God's true teaching and desire (that of Jesus)
  - The Christian Church with its Gentiles replaces traditional Judaism
  - It is the "others" who is given ownership of the vineyard
- **If this analysis is correct, Mark was written after 70 CE.**

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### Is This View Anti-Semitic?

- Yes and No
- No
  - Christianity is a type of Judaism
  - Christianity in the first century was primarily Jewish
  - Mark was Jewish
  - The natural Jewish response for the destruction of Jerusalem would have been to see it as a punishment from God
    - This is the biblical reason for why the first temple and Jerusalem was destroyed by the Babylonians
  - Christians would naturally see it as being due to the rejection of Jesus

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### Is this view Anti-Semitic?

- Yes
  - Christianity with its inclusion of Gentiles was starting to see itself as distinct from Judaism
    - Jews saw Gentile Christians as Gentiles
  - The language used is pejorative and tends to include everyone: all Jews
    - The concept of politically correct language is a modern one: only a few decades old.
  - There is a sense of superiority
    - There is a view of replacement of the "old" with the better "new"

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## B2.2 Jerusalem Apocalypse

### A1.1 The temple will be knocked down

#### A1.2 Disciples ask when the Temple will be destroyed

- B1 False Messiahs will lead people astray
  - C1 There will suffering due to war and destruction
    - D1 The community will be persecuted
    - E The Temple will be desecrated**
    - D2 Community in Judah must then flee
  - C2 The suffering will be like nothing before
- B2 False messiahs will appear

#### A2.1 Heavens will shake and stars fall as the Son of Man comes

#### A2.2 When these things happen, time will come; it will be in the lifetime of the disciples generation

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## A Panel of Wisdom and a Panel of Power

- Like the parallel Galilee section 1, the Jerusalem section is divided into
  - A panel showing Jesus's wisdom (the panel just viewed)
  - And a panel showing his future power on His Day, the Day of the LORD / YHWH
- There are the following inclusions:
  - Jesus curses a fig tree
    - Wisdom section: Jesus teaches at the temple
  - No stone of temple will be left standing
    - Power section: the apocalypse
  - Parable of the fig tree on timing of the Day

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## The Synoptic Apocalypse

- It is the apocalypse found in all three synoptic gospels
- Apocalypse: is Greek for "revelation"
  - In Judaism they are revelations concerning the Day of YHWH
- Apocalypses usually contain descriptions of destruction and mayhem
  - It is as if the world returns to chaos before it is remade
  - For example, the heavenly bodies, the prime symbols of order, become disordered
- Thus, in English the word "apocalyptic" comes to mean mass destruction and chaos.

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### The Apocalypse Represents the Time of Mark

- There are had been famines and wars in the 60's
  - The was a fight as to who should succeed Nero
  - There was the revolt in Judah
- The community had suffered greatly
  - Especially in Rome
    - Nero accused the Christians of starting a fire in an area he wanted to rebuild
  - There was torture and human torches and "games"
- The temple had been desecrated and destroyed
  - The suffering in Jerusalem was horrendous
- Combined the suffering "was like nothing before."

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### The Apocalypse: Jesus or Mark?

- Jesus being an eschatological prophet very likely spoke about the end times
  - Everything in the apocalypse is standard Jewish thought
    - War, destruction, suffering, etc. (general "apocalyptic" suffering)
  - Even the destruction of the Temple
    - Many viewed the current temple as being corrupt
    - E.g., the Essenes
- Mark, however, seems to have carefully arranged the teaching and changed *details* to provide meaning for his audience
  - He thus refers to the desecration of the temple that had recently happened

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# Jesus's Death 1: Anointing; Last Supper; Staying Awake; Abandonment

THEO 203 Introduction to The New Testament  
Class 11.1: Tuesday, 13 October 2020  
©Dr. Steven R. Scott

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## Gospel of Mark: Basic Outline

*A1 Baptism: Jesus receives Holy Spirit*

B1 Jesus's ministry in Galilee: Jesus is the One of Power and Wisdom

C1 Jesus continues his ministry in Galilee: Leadership 1: Jesus is the true bread and leader

*D Transfiguration: Jesus announces his death and appears in his heavenly form*

C2 Jesus goes to Jerusalem: Leadership 2: Jesus teaching on being true salt

B2 Jesus's ministry in Jerusalem: The cornerstone rejected and destruction foretold

*A2 Arrest and death: Jesus's anti-triumph*

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## The Jerusalem Section and the Death and Burial Section Inclusions

- *Jesus sends two disciples to prepare the way*
  - *Crowd hails (verbally anoints) Jesus as Son of David*
    - Jerusalem section
  - *Woman anoints Jesus*
- *Jesus sends two disciples to prepare the way*
- *Woman anoints Jesus for his burial*
  - Jesus's arrest, trial, and crucifixion section
- *Women go to anoint Jesus for his burial*
- These two sections combined form what is traditionally called the Passion (Latin for "suffering or enduring")
  - However the Passion proper does not really begin until his anointment for his burial
  - The Jerusalem teaching is not usually considered part of Passion Stories

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## A2 Arrest, Death, Resurrection

**A1 Jesus anointed for burial**  
*Disciples warned to keep awake*—Priests plot to Kill Jesus—**Jesus is anointed for his burial**—Judas plots with priests—**preparation for Passover**—Jesus knows and predicts concerning Judas—**Last Supper**—Jesus predicts disciples will flee—**Jesus prays at Gethsemane: disciples cannot stay awake**

**B1 Jesus is arrested and abandoned**  
 Jesus predicts disciples will flee—**Jesus prays at Gethsemane**—disciples cannot stay awake—**Jesus is arrested**—the disciples flee

**C Jesus tried, convicted, rejected, and crucified**  
**Jesus convicted because he says he is Son of God**—*Jesus mocked as prophet*—Peter denies Jesus three times—**Jesus asked by Pilate if he is King of the Jews**—Crowd denies Jesus three times—*Jesus mocked as king*—**Jesus is crucified as King of the Jews**

**B2 Jesus dies alone**  
 Two crucified with Jesus—**Jesus mocked as being Son of God**—Darkness over the land—**Jesus cries out to God**—Crowd thinks he is calling on Elijah—**Jesus cries out and dies**—Temple curtain rips—**Centurion declares Jesus to be Son of God**—Women watch from afar

**A2 Jesus buried and resurrected**  
 Women watch from afar—**Joseph goes and asks for body and places Jesus in tomb**—women see this—women go to anoint Jesus—**the tomb is empty**—the women flee and say nothing

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## The Time Has Come: Jesus Is Anointed into Death

- The focus is now all on Jesus’s Death
- This last section all concerns his death
  - The plot to kill him, his predictions of his death, his arrest, his trials, his suffering, his death, and the empty tomb
- It begins with the story of his anointing with costly nard by a woman
  - Jesus says this anointing is for his burial
- It ends with the story of three women going to his tomb with costly spices to anoint him
- There is thus a clear inclusio around this whole section

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## Jesus’s Death Part 1: Jesus Anointed and Drinks Cup

- A1 Jesus tells the disciples the importance of staying awake because the time when the Son will come is unknown
  - B1 The chief priests plot to kill Jesus
    - C1 Woman anoints Jesus for his burial and criticized for wasting money
  - B2 Judas plots with priests
    - C2 Two disciples sent to prepare for the Passover
  - B3 Jesus predicts one of the twelve will betray him
    - C3 Jesus performs first Eucharist at Last Passover
  - B4 Jesus predicts disciples will desert him, and that Peter will deny him three times
- A2 Jesus prays and the disciples cannot stay awake as the hour arrives

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### Full focus on death

- The focus is now on fully on Jesus’s death:
  - The chief priests plot in earnest to kill Jesus
  - Jesus says his anointing is for his death
  - Judas, one of the 12 plots with the priests
  - Jesus predicts his betrayal and death is imminent, and that he is eating his last meal
  - Jesus predicts the disciples will not follow him into death
  - Jesus prays to God to be spared his fate
  - The disciples cannot stay awake as Jesus’s hour arrives

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### Parallels Between Anointing and Last Supper

- Pouring out at a meal
  - Costly nard and Jesus’s blood
- Remembrance
  - Jesus says the woman’s actions will always be remembered wherever the gospel is spread
  - Paul says that the tradition passed on about the Last Supper that Jesus said to repeat his actions as remembrance of him:
    - <sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup> and when he had given thanks, he broke it, and said, “This is my body, which is for<sup>u</sup> you. Do this in remembrance of me.”<sup>u</sup> <sup>25</sup> In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup> (1 Corinthians 11)
- **Jesus’s drinking the cup, that is, his willingness to die, thus becomes his anointment**

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### Jesus Knows and Is in Control

- Jesus is shown to be aware of what is going on
  - He knows he is about to die very soon
    - He says the woman is anointing him for his burial
    - He says the meal is his last: he will not drink wine again until the kingdom
    - The bread and wine represent his pending torn body and spilt blood
    - He knows Judas will betray him
- He orchestrates things
  - This is shown by his sending the two disciples to prepare the room for the last meal
    - The man they are to meet is carrying a jar like the anointing woman
    - The story parallels the preparation for his anointing entry into Jerusalem
    - As we saw, the Last Supper becomes his anointment
  - He goes to Gethsemane where the soldiers will come to arrest him

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### Drinking the Cup: The New Covenant

- Here at the first Eucharist, Jesus drinks the wine and says it is his blood poured out.
- “This is my blood of the new covenant, which is poured out for many. Truly I tell you, I will never drink of the fruit of the vine until the day when I drink it new in the Kingdom of God.”
- What does Jesus mean by “new covenant”
  - Later Christians including Mark will take it to mean the coming of the Spirit and its **replacing** the Torah for Christians
  - In the Kingdom, the Law, the foundation of the covenant will be written anew on the hearts of the believers by the Spirit (Jeremiah and Ezekiel)
- Later Christians will also see Jesus’s death as the reason for the Spirit coming
  - Thus, Jesus’s blood is poured out as sacrifice so the Spirit can be poured out later
  - They will also see the Spirit as thing that will allow one to enter the Kingdom and be saved

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### The Theme of Drinking the Cup

- Earlier James and John ask to be at Jesus’s right and left in the Kingdom of God
  - Jesus asks are you willing to drink the cup I will drink, that is, willing to die for the cause
  - They say yes, and Jesus says they will:
    - They both will die as martyrs in Jerusalem
- At Gethsemane, Jesus prays and asks that the cup be removed
  - “Abba, Father, for you all things are possible, remove this cup from me, yet not what I want, but what you want”

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### Disciples Cannot Stay Awake and Flee

- Jesus predicts disciples will flee and Peter deny him three times
  - Jesus asks the disciples to stay awake
    - Jesus prays to have the cup removed
  - Disciples fall asleep 1
    - Jesus prays 2
  - Disciples fall asleep 2
    - Jesus prays 3
  - Disciples fall asleep 3
  - Jesus says the hour has come
    - Judas arrives (as predicted by Jesus) and Jesus is arrested
    - Jesus says, “let the scriptures be fulfilled
- Jesus is arrested and the disciples flee

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### Jesus's Teaching on Keeping Awake Mark 13:32–37

- <sup>32</sup> “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.
- <sup>33</sup> **Be on guard, keep awake.**
- For you do not know when the time will come. <sup>34</sup> It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to **stay awake.**
- <sup>35</sup> Therefore **stay awake**—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning—  
<sup>36</sup> lest he come suddenly and find you asleep. <sup>37</sup>
- And what I say to you I say to all: **Stay awake.**”

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### Those Jesus Has Appointed Cannot Stay Awake

- Stay awake teaching
  - Plotting and anointing and Last supper
- Not staying awake in Gethsemane
- Jesus teaches that everyone must be on guard and prepared for Day at all times
  - One never knows when it is coming
- He also says that especially “the servants in charge” must stay awake, that is, the disciples.
- Thus, even Jesus’s special chosen servants and leaders, the 12 and the 3 (Peter, John, and James) cannot “stay awake”.
- They are not ready to be in charge, and to lose life in order to gain life like Jesus

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### B1 Jesus Is Abandoned

- Jesus predicts disciples will flee
  - Jesus prays at Gethsemane for cup to be removed
    - Disciples cannot stay awake
  - Jesus is arrested: cup is not removed
- The disciples flee
- The focus here is that Jesus will be abandoned by those around him
  - The disciples flee
  - They are asleep
  - Jesus alone can stay awake
  - Jesus will be alone from now on

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### Mark's Message in Regards to the Disciples: Positive or Negative

- Many scholars point out that Mark seems to be ambivalent towards the disciples
  - In the Galilee section his is highly positive
    - They are chosen by Jesus as the New Israel (the 12)
    - They are personally taught everything by Jesus
      - Except who he is
    - They are given the secret / keys to the Kingdom of God
    - He sends them out on there own
  - However, he is also negative
    - They seem stupid and do not understand who he is
    - They runaway and abandon him
- What are we to make of these contradictions?

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## Jesus's Death 2: Trail before High Priest

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### The Arrest: 14:41–49

- Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. <sup>42</sup> Get up, let us be going. See, my betrayer is at hand."
- <sup>43</sup> Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.
  - <sup>44</sup> Now the betrayer had given them a sign, saying, "The one I will kiss is the man;
    - arrest him and lead him away under guard."
    - <sup>45</sup> So when he came, he went up to him at once and said, "Rabbi!" and kissed him.
    - <sup>46</sup> Then they laid hands on him and arrested him.
    - <sup>47</sup> But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.
  - <sup>48</sup> Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit?"
- <sup>49</sup> Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled."

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### The First Prediction Comes True: Jesus's Betrayal

- Just before the Last Supper, Jesus predicted that one of the 12 would betray him, one of those who reclined with him to eat
  - Here Judas "one of the 12" betrays him with a kiss
  - Jesus is betrayed by one close to him as he predicted
- The Last Supper and Gethsemane are thus framed by these stories of prediction and fulfilment of betrayal

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### Second Prediction Comes True: The Disciples Flee

- Just before the story of Gethsemane and after the Last Supper Jesus predicts the disciples will flee
- Right after his arrest, we are told they flee
- Mark thus connects the stories of Gethsemane and the arrest
  - At Gethsemane, he asks for the cup to be removed, but will do as God wills
  - At his arrest, he does not try to flee or have his followers fight for him though they are armed
- This is in contrast to the disciples: Jesus is awake and ready, the disciples are asleep and are not

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### The Son and King Condemned and Crucified

- A1 Jesus asked if he is the Son of God by the High Priest and says "I AM"
  - B1 Priest rips clothes
    - C1 Jesus is condemned to death
      - D1 Jesus is mocked as prophet
        - E1 Peter denies three times
          - F1 Jesus asked if he is the King of the Jews by Pilate
          - E2 Crowd denies three times
        - D2.1 Jesus mocked as king
      - C2 Jesus taken to place of death: Simon father of two helps carry cross and at Golgotha Jesus refuses wine
    - B2 Jesus is crucified and his clothes are divided
  - C3 Jesus was crucified at third hour and the inscription calls Jesus king of the Jews

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### Jesus's First Trial: Jesus is I AM

<sup>55</sup> Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. <sup>56</sup> For many gave false testimony against him, and their testimony did not agree. <sup>57</sup> Some stood up and gave false testimony against him, saying,

<sup>58</sup> "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" <sup>59</sup> But even on this point their testimony did not agree.

<sup>60</sup> Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?"

<sup>61</sup> But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"

<sup>62</sup> Jesus said, "I am; and you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven."

<sup>63</sup> Then the high priest tore his clothes and said, "Why do we still need witnesses?"

<sup>64</sup> You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death.

<sup>65</sup> Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophesy!" The guards also took him over and beat him. (Mar 14:55-65 NRS)

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### I AM = YHWH

- Jesus here for the first and last time says that he is the Son of God, the Blessed One
- He responds to by saying "I am"
  - YHWH in Hebrew means "I am who I am"
  - The fundamental nature of God is Being: he is the one who truly exists, who truly is
- Jesus has also said I am when the disciples in the boat see him walking on water
  - There he also says "I am", which is usually translated as "It is I" (in Greek one says "It is I / me" by saying "I am")

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### Jesus's Messianic Declaration as Blasphemy

- The High Priest is so shocked by this admission of Jesus he rips his clothes in two
  - This is remarkable because the High Priest wears special holy clothes
  - His vestments are linen woven whole from as one piece of cloth
    - It has not been cut or sown
- The blasphemy must thus be seen of the highest order
  - Jesus a man has said he is an aspect of God
  - By doing so he debases God

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### A Another Classic Markan Intercalation

- Peter follows and waits with others in courtyard
  - Jesus is tried and condemned at the High Priest's house
- Peter denies Jesus three times in the courtyard
- Here the third prediction of Jesus comes true: Peter's denies three times before the cock crows twice
- What is Mark saying by this "sandwich"?
  - The trial has "false witnesses": Peter is giving false witness: he is the same as those.
  - Jesus declares who he is: Peter denies knowing Jesus
  - This is true: he does not know who Jesus is yet
  - Unlike Jesus, Peter cannot tell the truth and is not willing to give up his life for the truth
  - He is not able to lose life to gain life

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### Cowardly Stupid Disciples?

- Some scholars accuse Mark of presenting the disciples in a negative light
  - As stupid and cowardly
- They thus conclude that Mark has a negative view of the disciples
- However, this negates the highly positive view of the disciples in the Galilee section
  - He hand picks the 12 to be the new leaders of the 12 tribes of Israel
  - He teaches them everything, including the secret / mystery of the Kingdom of God

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### The Best of the Best

- Thus, was Jesus mistaken?
- No, they will all, especially the 3, Peter, John, and James become heroes for the cause
- All three will become martyrs: they will drink the cup that Jesus drinks
  - Peter in Rome, and John and James in Jerusalem
  - His audience would all know this
- So what is Mark saying?
  - He is saying that even the best of the best, including his right hand-man, were not able to be willing to lose life.
  - They could thus, not gain life, and enter the kingdom
  - They may know what to do, but they cannot do it.

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### What Will Allow the Disciples to Be Saved and Gain Life?

- Here we have to look outside the Gospel to the letters of Paul and the later letters and gospels
- The new bravery will be seen as coming from having the Spirit within them
  - This cannot come until Jesus dies
  - Jesus's death was seen as permitting the Spirit to come
  - His sacrifice will allow it: his blood being poured out will allow the Spirit can be poured out.
- Thus, the Spirit will allow them to be able to give up their lives to gain life

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### Ironic Mocking I: Jesus as True Prophet

- At the High Priest's house he is mocked for being a false prophet
  - He is blindfolded and people then ask him who him
- However, from the intercalation with the story of Peter we know Jesus is a true prophet:
  - He had predicted that Peter would deny him 3 times
  - Peter denies him three times
- In the Hebrew Bible, one know a prophet is true if her or his predictions come true

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## Jesus's Death 3: Trail before Pontius Pilate

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### The Son and King Condemned, Mocked, Denied, and Crucified

- A1 Trial before High Priest: Jesus condemned to death for saying he is the Son of God
  - B1 Jesus is mocked as prophet
    - C1 Peter denies three times
      - D Trial before Pilate: Jesus is asked if he is the King of the Jews
    - C2 Crowd denies three times
  - B2 Jesus mocked as king
- A2 Jesus is crucified: inscription calls Jesus king of the Jews

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### Jesus's Trial Before Pilate: Jesus as King of the Jews: 15:1–5

- As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate.
- <sup>2</sup> Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so."
- <sup>3</sup> Then the chief priests accused him of many things.
- <sup>4</sup> Pilate asked him again, "Have you no answer? See how many charges they bring against you."
- <sup>5</sup> But Jesus made no further reply, so that Pilate was amazed.

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### The Crowd Rejects Jesus 3 Times: Mark 15.6–15

<sup>6</sup> A1 Now at the festival he used to release a prisoner for them, anyone for whom they asked.

<sup>7</sup> B1 Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. <sup>8</sup> So the crowd came and began to ask Pilate to do for them according to his custom.

<sup>9</sup> C1 Then he answered them, "Do you want me to release for you the King of the Jews?" <sup>10</sup> For he realized that it was out of jealousy that the chief priests had handed him over.

<sup>11</sup> D1 But the chief priests stirred up the crowd to have him release Barabbas for them instead.

<sup>12</sup> C2 Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?"

<sup>13</sup> D2 They shouted back, "Crucify him!"

<sup>14</sup> C3 Pilate asked them, "Why, what evil has he done?"

D3 But they shouted all the more, "Crucify him!"

<sup>15</sup> B2 So Pilate, wishing to satisfy the crowd, released Barabbas for them;

A2 and after flogging Jesus, he handed him over to be crucified.

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### Jesus Mocked as King of the Jews: 15:16–20

- <sup>16</sup> Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort.
- <sup>17</sup> And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him.
- <sup>18</sup> And they began saluting him, "Hail, King of the Jews!"
- <sup>19</sup> They struck his head with a reed, spat upon him, and knelt down in homage to him.
- <sup>20</sup> After mocking him, they stripped him of the purple cloak and put his own clothes on him.

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### Second Trial and Second Mocking: Jesus is the King of the Jews

1. Pilate asks if Jesus is King of the Jews
  2. The crowd denies Jesus 3 times
  3. Jesus Mocked as King of the Jews
- These three scenes parallel the trial at the High Priest's house
    - Jesus is silent when questioned by priests and Pilate
    - Jesus is asked if he is Messiah / King of the Jews
    - Jesus is spat upon, beaten, and mocked as prophet and king
    - Jesus is denied three times by Peter and the crowd
    - The mocking is ironic: Jesus is a prophet and King of the Jews
  - Pilate is amazed at Jesus's silence: Jesus makes do effort at defence
    - Again Jesus will not deny who he is to save himself
    - He fully accepts the cup he has to drink

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### To Release the Son of the Father or King of the Jews?

- The name of the bandit to be released is Barabbas, which means, "Son of the Father"
  - In the Gospel of Matthew we are told that Barabbas also had the name of Jesus
  - This may be a later Matthean addition
- The Crowd is thus asked whether they would like the Son of the Father released or the King of the Jews
  - Both are Messianic titles:
    - One for the Son of Man, the Heavenly Messiah
    - The other for the Son of David, the earthly Messiah
- By this dilemma, Mark shows the ignorance and confusion of the crowd
  - They do not understand who Jesus truly is

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### Crowd: Guilty or Just Confused?

- Mark has the crowd deny Jesus 3 times
  - This could be Mark indicating that they firmly sealed their fate
  - This will be the view of Matthew, who will have the crowd say, "Let his blood be upon our heads and our children's heads"
  - It is also likely also part of the view of Mark
- However, this thrice denial creates a parallel with Peter denying Jesus three times
  - Just like Peter, the crowd does not fully understand
- Also, Mark makes it clear that the crowd is directed by the chief priests on who to choose
  - They are thus led astray by their religious leaders
- Even so, though Mark is sympathetic towards them, the triple denial seals their fate
  - He thus defends God's decision to destroy Jerusalem

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### The Positive Nature of the Crowd

- The crowd appears regularly in Mark, and thus it becomes a fairly central character
- Mark has generally shown the crowds to be very supportive of Jesus
  - He speaks to packed synagogues and houses
  - Huge crowds come to be healed
  - He twice teaches huge crowds by the sea
  - They hail him as the Son of David when he enters Jerusalem
  - The priests dare not arrest Jesus in public due to his popularity
- The crowd is thus generally shown in a positive light

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### The Crowd Negative at the End

- It is only here at the end are the crowds negative
  - But then also sympathetic
- Why would the crowd “turn” like this? Are they simply fickle?
- The response of the crowd can be seen as quite reasonable
  - They expected the Messiah to come and defeat their enemies
  - Despite the prediction of Zechariah, they expected him to come riding on a horse at the head of an army
- However, Jesus has been arrested: logically from one point of view he could not be king
  - The same logic was used against Jesus being the Messiah and is used when he is mocked on the cross
  - The Messiah was supposed to come and rule, and not be killed
  - Therefore, Jesus could not be the Messiah
  - He is mocked at the cross for this reason

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## Jesus's Death 4: Crucifixion of the King of the Jews

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### The Son and King Condemned and Crucified

- A1 Jesus asked if he is the Son of God by the High Priest and says "I AM"
  - B1 Priest rips clothes
    - C1 Jesus is condemned to death
      - D1 Jesus is mocked as prophet
        - E1 Peter denies three times
          - F1 Jesus asked if he is the King of the Jews by Pilate
        - E2 Crowd denies three times
      - D2.1 Jesus mocked as king
    - C2 Jesus taken to place of death: Simon father of two helps carry cross and at Golgotha Jesus refuses wine
  - B2 Jesus is crucified and his clothes are divided
- C3 Jesus was crucified at third hour and the inscription calls Jesus king of the Jews

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### Jesus's Final Moments and Death

- A1 Two bandits are crucified with Jesus
  - B1 Jesus is mocked for being the Messiah by the passers-by, the Chief Priests and scribes, and those crucified with him
    - C1 At 6<sup>th</sup> hour darkness covers the land to the 9<sup>th</sup> hour
      - D1 9<sup>th</sup> hour Jesus loudly cries aloud
        - E1 Jesus asks why God (E) has forsaken him
        - E Bystanders think Jesus is calling Elijah and he is offered vinegar
      - D2 Jesus loudly cries and dies
    - C2 Temple curtain rips in two
  - B2 Jesus declared Son of God by the Centurion
- A2 Women who were with Jesus and administered to him looked on from a distance

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### Death Themes: Clothes: Psalm 22: Parallel 1

- The priest rips his sacred vestments
  - Traditionally made of linen in one unsown woven piece
- Jesus's clothes are divided amongst the (Roman) soldiers
  - Later tradition will have it that his cloak like the priest's was of one unsown woven piece
- The sacred temple curtain is ripped in two
  - This contained the picture of the heavens on it
  - It was also woven from one piece
- Mark also makes a parallel to Psalm 22:18 "they divide my clothes among themselves, and for my clothing they cast lots."

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### Replacement Theology: Jesus as High Priest and Temple

- The High Priest ripping his clothes would make them void
  - He is symbolically decommissioning himself, de-anointing himself
  - In early Christianity Jesus will be seen as the true High Priest
  - He does this by sacrificing himself
  - His clothes of the crucifixion thus become the clothes that anoint him as the true High Priest
- Likewise with the temple curtain
  - The tearing of the temple curtain voids the Holy of Holies
  - The darkness of the land symbolizes the departure of the Glory of God
  - Jesus in early Christianity will be seen as the true temple
  - He becomes this through his death

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### Replacement theology: The Gentiles

- In the Jerusalem section, Jesus is the rejected temple cornerstone whose death will cause the destruction of the temple
  - God will then give governance to others for the killing of His Son
- Mark points to the mixed Jewish-Gentile Church through the Roman soldiers:
  - His clothes of anointment are divided by the soldiers
  - The Centurion in charge of the soldiers declares Jesus to be the Son of God

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### Death Themes: Drinking the Cup: Psalm 69 parallel

- Jesus is offered wine mixed with myrrh
  - This would be to soften the pain
- Jesus refuses
  - He had earlier said he would drink it again until the Kingdom of God
  - By not drinking the cup, he fully accepts his fate, his death by crucifixion
  - He thus also remains fully awake to the end
- Later he is offered soured wine to drink by those who think he calling on Elijah
- This creates a parallel to Psalm 69:21 "They gave me poison for food, and for my thirst they gave me vinegar to drink."
  - This offering of vinegar becomes more taunting and mocking

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### Death Themes: Jesus Mocked at the Cross:

- Jesus is mocked several times
  - As a false prophet at the High Priest's house
  - As a false king at Herod's palace
  - By the sign at the cross
  - By three sets of people at the cross
    - The people passing by, the chief priests and the scribes, and those crucified with him
  - By those who think he is calling on Elijah: they offer him vinegar to drink

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### Scriptural References to be Despised and Mocked

- Psalm 22:6–7:
  - "But I am a worm, and not human; scorned by others, and despised by the people. All who see me mock at me; they make mouths at me, they shake their heads"
- Psalm 69:19–20
  - "You know the insults I receive, and my shame and dishonor; my foes are all known to you. Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none."
- Isaiah 53:3
  - "He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account."

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### Ironic Mocking and Confusion

- The mocking becomes ironic, and centres around Jesus's identity
  - He is mocked as a prophet:
    - His prophecies were coming true as they mocked him
  - He is mocked as King of the Jews:
    - He is the true king: they could not recognise it
  - They mock Jesus saying he would destroy the temple and build it in three days
    - Jesus will be viewed as the new temple for Christians
    - His body is thus the temple that will be resurrected in three days
  - They say he cannot even save himself let alone others
    - However, through his death he will save others
    - The coming of the Spirit will allow his followers to be able give up their lives to gain life
  - As the Messiah who cannot come down from his cross
    - Though he will not come down from the cross
    - He will and be resurrected after being buried

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### The Mocking Points to the Identity of Jesus

- What is this identity: Mark presents several options
- The most common by others seems to be a prophet
  - When Herod and Jesus ask what people are saying about Jesus
  - The answer is a prophet, like the prophets of old, or Elijah, or John the Baptist raised
- Equally he is presented as the Son of David
  - Peter's likely meaning of "messiah"
  - Blind Bartimaeus
  - The crowd as Jesus enters Jerusalem

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### The Messianic Secret

- The true answer is that Jesus is the Son of God
  - However, the people in the gospel do not know this
  - Only the future Christian audience and the spiritual world:
    - God and the demons know but not humans
  - Others, even the disciples do not recognise that Jesus is God on earth
- This secrecy is called the Messianic Secret
- Jesus seems to also want to hide his identity
  - He does not tell the disciples
  - He tells them to be quiet about events that could indicate who he is, for example, his raising the dead and the Transfiguration

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### Secret Revealed

- The Secret is only revealed by Jesus here at the end
  - He answers the High Priest that he is the Son of God
  - But the High Priest does not believe him
- Thus, no one still understands
  - Not even his disciples
  - If they did, they would not run away
- The crowd especially does not understand
  - They are confused and lead astray
  - They cry out for the release of the wrong “son of the father,” “Barabbas”

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### Jesus Dies: Psalm 22, Again

- Jesus’s last words are “My God, my God, why have you forsaken me?”
- This phrase sounds like Jesus at the end lost his faith
  - Luke, notably changes Mark’s words to “Then Jesus, crying with a loud voice, said, “Father, into your hands, I commend my spirit.”
- This phrase is a quote from the beginning of Psalm 22
  - The psalm speaks of a lonely person abandoned by all with only God to call on
  - The same is true Psalm 69 which speaks of being offered vinegar to drink

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### Psalm 22: Abandoned and Despised

**My God, my God, why have you forsaken me?** Why are you so far from helping me, from the words of my groaning?

<sup>2</sup> O my God, I cry by day, but you do not answer; and by night, but find no rest.

...

<sup>6</sup> But I am a worm, and not human; **scorned by others, and despised by the people.** <sup>7</sup> **All who see me mock at me; they make mouths at me, they shake their heads;**

<sup>8</sup> “Commit your cause to the LORD; let him deliver— let him rescue the one in whom he delights!”

<sup>9</sup> Yet it was you who took me from the womb; you kept me safe on my mother’s breast. <sup>10</sup> On you I was cast from my birth, and since my mother bore me you have been my God.

...

<sup>14</sup> **I am poured out like water,** and all my bones are out of joint; my heart is like wax; it is melted within my breast; <sup>15</sup> **my mouth is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.**

<sup>16</sup> For dogs are all around me; a company of evildoers encircles me. My hands and feet have shriveled; <sup>17</sup> I can count all my bones. They stare and gloat over me; <sup>18</sup> **they divide my clothes among themselves, and for my clothing they cast lots.**

<sup>19</sup> But you, O LORD, do not be far away! O my help, come quickly to my aid!

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### Psalm: 69: Abandoned and Insulted

- <sup>16</sup> Answer me, O LORD, for your steadfast love is good; according to your abundant mercy, turn to me.
- <sup>17</sup> Do not hide your face from your servant, for I am in distress-- make haste to answer me.
- <sup>18</sup> Draw near to me, redeem me, set me free because of my enemies.
- <sup>19</sup> You know the insults I receive, and my shame and dishonor; my foes are all known to you.
- <sup>20</sup> Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none.
- <sup>21</sup> They gave me poison for food, and for my thirst they gave me vinegar to drink.
- (Psa 69:16-21 NRS)

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### Scripture as Justification: Scripture Foretells Jesus's Life and Death

- By quoting and referencing scripture, the Gospel writers are saying that scripture foretold Jesus's life and death
  - This was a common use of Hebrew Scripture
  - It was thought not only to speak to the time of the writers but to future times
  - This is whether it is the prophets (e.g. Isaiah) or the writings (e.g. psalms)
- By referencing the psalms and Isaiah, Mark is saying that the Jesus died according to scripture
  - Thus God had predicted it for those with eyes to see and ears to hear
- The main idea here is to justify that Jesus though he was crucified could still be the Messiah.

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### Jesus Dies Alone in Darkness

- Jesus is seemingly abandoned
- His friends are nowhere to be seen
  - The men seem to be in hiding
  - The women who helped are watching from a distance
- He has been horribly tortured and crucified with criminals
- He is mocked by one and all, including those crucified with him
- The land even becomes covered in darkness
- Where is everyone, including God

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### The Number Three

- The number three figures predominately throughout this last section
  - Peter will deny three times
  - Jesus prays three times
  - The disciples fall asleep three times
  - Peter denies three times
  - The crowd denies Jesus three times
  - Simon of Cyrene is mentioned as having two sons
  - Jesus is crucified at the 3<sup>rd</sup> hour, it goes dark from the 6<sup>th</sup> to the 9<sup>th</sup> hour, and Jesus dies at the 9<sup>th</sup> hour
  - Jesus is crucified with two others
  - Jesus is mocked by three sets of people at the cross
- The reason for this is unknown, but likely points forward and to emphasize that Jesus rose on the third day

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## Jesus's Death 5: Burial and Empty Tomb

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## Burial and Resurrection

A1.1 The women followers, including 3 named watched the crucifixion

A1.2 Joseph, bravely goes to Pilate, and is granted permission by Pilate to bury Jesus after it is confirmed he is dead

B1 He wraps Jesus in a new linen cloth

C1 He puts him in tomb with stone door

D1 Two of the named women see this

D2 The three named women go next morning to anoint Jesus with spices

C2 They find the stone door rolled back

B2 They see a young man in a white robe who tells them Jesus has been resurrected, and to tell the disciples to go ahead and meet Jesus in Galilee

A2 The women are afraid, and run away, and do not tell anyone

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## Theme of Three: Third Day

- Jesus predicted that after three days he would be resurrected
  - Did he?
- First, remember, the Jewish day begins at sundown not sunrise
- First day: The Day of Preparation (the day before the Sabbath)
  - Jesus was arrested on the evening of this day
  - He dies on the afternoon of that day
  - He is buried late at the end of that day
- Second day: The Sabbath (Friday evening through Saturday)
  - Nothing is done, it is the Sabbath
- Third day: First Day of the Week (Saturday evening through Sunday)
  - In the morning the women go to anoint Jesus for burial
- It is thus actually under 48 hours, and not after 3 days
  - Tradition has it that Jesus meant on the third day when he said after 3 days
  - Luke and Matthew change it to on the third day

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### The Theme of Three: Three Women

- Theme of three continues with the three women
- Mary Magdalene
  - Traditionally the first person to see Jesus risen
- Salome
  - Possibly Jesus's sister
- And another Mary referred to as either
  - The mother of Joses and James the younger
  - The mother of Joses
  - The mother of James
- It is not certain that the same Mary is referred to here or which James
  - In other tradition there is Mary the wife of Clopas at the cross
  - Mark tells that Jesus had a brothers named Joses and James and a sister named Salome
  - James the great is James Zebedee the brother of John and one of the 3
  - James the less is usually referred to as James the son of Alphaeus, one of the 12, but it could be James the Just brother of Jesus

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### Theme of the Cloth: New Clothing for a New Role

- We return to the theme of cloth, which we have seen often refers to ceremonial clothing
  - The priest's vestments
  - The torn curtain
- Here we are told that Jesus is wrapped in new linen
  - This new shroud becomes his new clothing
  - Jesus's death is also his anointment as the Messiah
  - The shroud is the new ceremonial clothing for this position
  - The Messiah, Son of God, King of Israel and Judah does not wear a purple robe, but simple pure white linen shroud
  - This presumably white clothing recalls the Transfiguration
- The young man we are told is dressed in white
  - This is likely said to indicate his nature as a heavenly being
  - This is similar to Jesus at the transfiguration where he is shown as a heavenly being
  - White cloth in the ancient world was usually linen.

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### A Shock Ending: The Women Flee and Say Nothing

- The earliest manuscripts end with the women fleeing and being too afraid to tell anyone (16:8)
  - 16:9–20 is clearly a later addition to the Gospel
  - It has a different writing style to the rest of the Gospel
- The original ending is surprising and shocking
  - The audience would all know that the women did actually tell the other disciples
  - They like the disciples who fled will find courage
- It provides a big "what if"
  - What if they stayed afraid and did not tell anyone
  - What if the disciples had not gone to Galilee and see Jesus resurrected?
  - What if the disciples had not spread the message?
  - How would anyone be saved?
- The ending thus becomes a call to get over one's fear and spread the message.

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## A2 Arrest, Death, Resurrection

### A1.1 Jesus anointed for burial

**Disciples warned to keep awake**—Priests plot to Kill Jesus—**Jesus is anointed for his burial**—Judas plots with priests—**preparation for Last Supper**—Jesus knows and predicts concerning Judas—**Last Supper**—Jesus predicts disciples will flee—**Jesus prays at Gethsemane: disciples cannot stay awake**

### B1 Jesus arrested and is abandoned

Jesus predicts disciples will flee—**Jesus prays at Gethsemane**—disciples cannot stay awake—**Jesus is arrested**—the disciples flee

### C Jesus tried, convicted, rejected, and crucified

**Jesus convicted because he says he is Son of God**—*Jesus mocked as prophet*—Peter denies Jesus three times—**Jesus asked by Pilate if he is King of the Jews**—Crowd denies Jesus three times—*Jesus mocked as king*—**Jesus is crucified as King of the Jews**

### B2 Jesus dies alone

Two crucified with Jesus—**Jesus mocked as being Son of God**—Darkness over the land—**Jesus cries out to God**—Crowd thinks he is calling on Elijah—**Jesus cries out and dies**—Temple curtain rips—**Centurion declares Jesus to be Son of God**—Women watch from afar

### A2 Jesus buried and resurrected

Women watch from afar—**Joseph goes and asks for body and places Jesus in tomb**—women see this—women go to anoint Jesus—**the tomb is empty**—the women flee and say nothing

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## Parallels Between Beginning and End Sections of the Last Section

- Anointing—Last Supper—Gethsemane—Arrest Section
  - A woman anoints Jesus with expensive nard for his burial
  - Jesus predicts disciples will flee
  - Jesus tells the disciples he will meet them in Galilee
  - Jesus prays in a garden at Gethsemane
- Burial—Empty Tomb Section
  - Women go with expensive spices to anoint Jesus for burial
  - Jesus buried in a Garden
  - Young man in tomb gives message to meet Jesus in Galilee
  - Women flee

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## Luke and Matthew: Provenance and Characteristics

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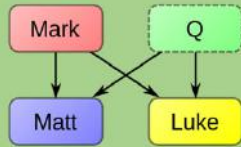
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## Synoptic Gospels: The Two Source Theory

- The theory:
  - The gospels of Luke and Matthew each used the same two primary sources
    1. Mark
    2. A sayings gospel scholars call Q
      - Q comes from German word for "source": "quelle"



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## Reasons for Markan priority (Mark being written first)

1. Luke and Matthew both follow general order of events in Mark
2. Luke and Matthew both contain most of Mark
3. Luke and Matthew both at times have exact same wording as Mark
  - Often not in the same places
4. Luke and Matthew both improve grammar and theology of Mark

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### Reasons for the Existence of the Q Gospel

1. We know that there were early sayings collections
  - Very early tradition asserts that Matthew one of the twelve wrote down sayings of Jesus in Aramaic
  - The Gospel of Thomas
2. Luke and Matthew in quoting Jesus's sayings at times use the exact same wording
3. Order of sayings is sometimes the same
4. Plausible structure for Q has been proposed
  - This proposal is not agreed to by all scholars
- The above could also be explained by Matthew knowing Luke or Luke knowing Matthew
  - Some scholars deny the two-source theory

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### Dating of Q

- This is very difficult to assess
  - The sayings seem to have undergone little change from the time of Jesus
- Most scholars also think Q was written quite early
  - That is, written before Mark, and perhaps even before the letters of Paul
  - Gerhard Theissen sees indications that certain of Jesus's sayings have been adapted to better fit the 40s and time of Emperor Claudius
- One major scholar (Martin Hengel) even thinks it could have been written by Matthew
  - The author of the gospel then used that name to indicate it is written in the tradition of the Q gospel
  - This would explain the strong early tradition of Matthew being the first gospel

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### Did Mark Know Q?

- Most scholars do not think so
- However, considering the evidence of the widespread extent of communication between early Christian communities,
  - Mark likely knew Q
  - He likely used some of the material
- Mark wrote his account focusing on Jesus's deeds to explain that Jesus was the Son of God
  - He would thus only use the sayings of Jesus as needed
  - From this perspective, Mark was writing a complementary gospel to the Q gospel

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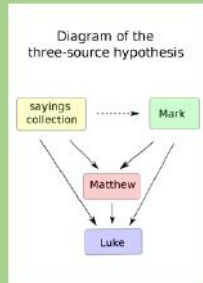
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### This Produces a Three Source Theory




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### Minor Agreements

- There are very minor agreements between Luke and Matthew within the triple tradition against Mark
  - This is part of the triple tradition where the wording is the same between Luke and Matthew but not with Mark
- An example
  - When Jesus is mocked for being a prophet both Luke and Matthew add word for word, "Who is the one who smote you?"
  - This is evidence that one gospel used the other
- They both sometimes add the same thing to Mark
  - There are three minor parallels between Luke and Matthew in the parable of the mustard seed
  - Both immediately follow with the parable of leaven

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### Did Matthew Know Luke? Did Luke Know Matthew?

- One can account for the above by arguing:
  1. Matthew or Luke knew the other, and therefore the proposal for Q is not necessary
    - A minority of scholars thus argue that Q did not exist
  2. Matthew or Luke knew the other and all three knew Q and sometimes Matthew
    1. The minority three source position
    2. The question then becomes who knew whom
      1. Did Luke know Matthew
      2. Or did Matthew know Luke
- Most scholars agree there was a Q but that neither Luke or Matthew knew each other.

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### Luke and Matthew: L and M

- Both have unique material
  - **L material:** material special to Luke
  - **M material:** material special to Matthew
- This L and M material notably includes the material added at beginning and end of their Gospels
  - **Both add different birth stories** with genealogies at the beginning
  - **Both add different resurrection accounts** at the end
- Other L and M material mostly teaching
  - This is spread throughout their respective Gospels

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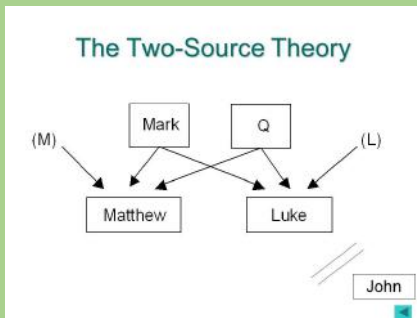
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### Two-Source Theory Plus L and M




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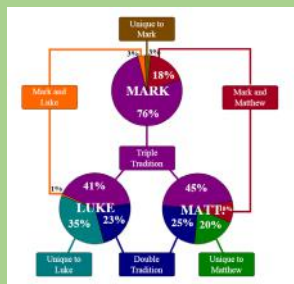
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Fun With Figures: Synoptic Relationships  
 Double Tradition = Q  
 Triple Tradition = Lk and Mt use of Mark  
 Of this the Minor Agreements are less than .1%




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### My Solution based on that of Martin Hengel: Not Widely Accepted

1. There was an early collection of Jesus's saying (Q) composed in the 40s
  1. This was originally written in Aramaic by Matthew, but quickly translated into Greek
  2. This does justice to the traditions that Matthew wrote down the Lord's sayings
2. Mark knew and used parts of Q in his unique composition
  1. Due to all of the communication between churches, I cannot see how he would not know it
3. Luke then used Mark and Q to have all the Jesus tradition in one composition
4. Then Matthew, who also knew Luke, did his version of Mark and Q.
  1. This explains the minor agreements between Matthew and Luke over and against Mark in the triple tradition
  2. Matthew is also a more sophisticated use of Q

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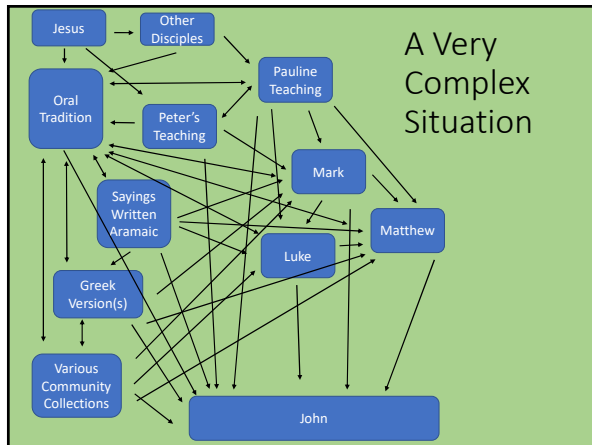
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### Luke and Matthew: Their Use of Mark and Q

- Luke and Matthew each add their own material (L and M material) to the beginning and end of Mark
  - Unique birth stories
  - Mark with Q insertions
  - Unique resurrection stories
- Both seem to use Mark as the basic frame and insert Q sections into Mark
  - They both generally follow order of Mark
  - They both contain most of Mark

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## Luke's Insertion of Q into Mark

- Luke has 2 insertions of Q material and 2 deletions from Mark:
  - **2 Insertions:** called the *lesser interpolation* the *greater interpolation*
    - In other words, a small one and a big one
  - **2 Deletions:** called the *lesser omission* and the *greater omission*
    - In other words, a small one and a big one

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Mark	Luke
	Birth Story
A1 Baptism	Baptism (adds some Q and L)
B1 Galilee section	<b>Inserts Sermon on the Plain (Q)</b> and some other material in the middle (Q and L)
C1 On True Bread	<b>Omits almost all of it</b>
D Transfiguration	Transfiguration (almost completely)
C2 On leadership	<b>Omits some of it and inserts huge teaching block</b> in the middle (Q with some L)
B2 Jerusalem section	Jerusalem section (adds some Q and L)
A1 Arrest and Death	Arrest and Death (closely follows Mark but often rewords)
	Resurrection

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Luke's Changes: **Mark (bold)**, *Q (italics)*, and L (underlined)

Jesus's Birth and childhood (L)

**Baptism (mostly Mark and Q)**

Galilee Section 1 (mostly Mark and Q)

First half of Mark's Galilee section (call of 4 to naming of the 12)

*THE SMALLER INTERPOLATION: Sermon on the plain plus (Q)*

Last part of Galilee section through to feeding of 5 000

**THE GREATER OMISSION (Mark):**

(True Bread section: walking on water to the blind man healed in stages)

Transfiguration to beginning of leadership section (Mark)

**THE LESSER OMISSION: middle part of leadership section**

*THE GREATER INTERPOLATION (Mostly Q with some L)*

Rest of leadership section through parable of the fig tree (Mark)

**Arrest, death, and burial (follows Mark but often uses own wording)**

Resurrection appearances (L)

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Luke in Terms of **Mark** (**bold**), *Q* (*italics*), and L (underlined)

L Material: Jesus's Birth and childhood (L)  
 Mixture of *Q* Material, some L and **Mark: *John the Baptist***

**Mark: First half of Mark's Galilee section**  
 Up to the end of the calling of the twelve  
 Luke moves story of Jesus in Nazareth to beginning of this section  
 He uses the *Q* version of the Beelzebul controversy in the greater interpolation

*Q* Material: **THE LESSER INTERPOLATION:**  
*Sermon on the Plain, 2 miracles, teaching on John, anointing by woman (L)*

**Mark: Last part of Galilee section**  
**THE GREATER OMISSION:** Luke cuts 2 seed parables (he places 1 elsewhere), and much of the True Bread section

**Mark: Transfiguration to beginning of leadership section**  
**THE LESSER OMISSION:** Luke cuts half of the 2<sup>nd</sup> leadership section:

*Q* Material (with some L material): **THE GREATER INTERPOLATION**

**Mark: Rest of leadership section through parable of the fig tree**  
 There is some added L material

**Mark: Arrest, death, and burial:**  
 Luke, however, mostly rewrites Mark as opposed to copying  
 One can view it as mixed Mark and L: Mark in Luke's voice

L Material: Resurrection appearances

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Luke: Simple Structural Outline

A1 **Birth of Jesus** and John (L material)  
 B1 The baptism of John, **Jesus is baptised** and tempted (Mark and Q)  
     C1 **Jesus's ministry 1: Jesus in Galilee** (Mark and Q: includes smaller Q insertion and larger Mark deletion)  
         D **Jesus's ministry 2–4: Teaching on the way to Jerusalem**  
         (Almost all Q: begins with small amount of Mark due to smaller Mark deletion, and rest is the larger Q insertion)  
     C2 **Jesus's ministry 5: Jesus in Jerusalem** (Mark)  
     B2 **Jesus's death** (Mark)

A2 **Jesus's resurrection** (L)

Note there are the structural parallels from Mark retained:  
 • Baptism—Death; ministry in Galilee — ministry in Jerusalem

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Luke: Expanded Structure (**Mark**, *Q*, L)

A1 Introduction to Gospel  
 B1 Birth of John and Jesus: they will bring repentance and salvation  
     C1 **John Baptises; Jesus Baptised**  
         D1 *Temptation: three trials*  
             E1 **Jesus rejected in Nazareth; accepted and criticised in Capernaum**  
                 F1 *Sermon on the Plain*  
                     G1 **Who is Jesus?: John/Jesus, seed/power miracles, Feeding 5000 and Transfiguration**  
                         H1 *Teaching bloc: do not worry fear Day*  
                             Jesus came to call sinners to repent  
                                 H2 *Teaching bloc: suddenness of the Day of Lord*  
                                     G2 **Temple teaching: Jesus is cornerstone**  
   F2 **On Day of Lord: synoptic apocalypse**  
   E2 **Last Supper and arrest**  
   D2 **Three trials**  
   C2 **Jesus Dies**  
   B2 **Resurrection of Jesus: so repentance can come to all nations**

A2 Introduction to Acts  
 Mark in bold: Q in italics, and L is underlined: some are combinations

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## Matthew's Use of Mark and Q

- Matthew like Luke adds his own birth and resurrection stories to Mark
- Matthew inserts Q into Mark in 5 primary sections
  - Goal seems to symbolically provide a new Torah
    - The Torah has five books
- Matthew also rearranges some of Mark and combines Mark with Q and M material

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## Matthew: Simple Structural Outline Mark (**bold**), Q (*italics*), and M (underlined)

- Birth stories (M)
  - **Baptism and temptation**
    - *Teaching block 1 (Sermon on Mount)* and **Miracle Section** (Mark, Q, M)
      - *Teaching block 2 (discipleship) (Q)*
        - **Opposition and Controversies (Mark)**
          - *Teaching block 3 (kingdom parables) (Q)*
        - **True bread section and Transfiguration (Mark)**
      - *Teaching block 4 (leadership) (Mark and Q)*
      - *Teaching block 5 (eschatological) (Mark and Q)*
    - **Jesus's anointing, arrest, and death (Mark)**
  - Resurrection stories (M)

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## Chiasm after Duling: Mark (**bold**); Q (*italics*); M (underlined)

Genealogy and birth  
**Baptism and temptation**  
*Sermon on the Mount (1<sup>st</sup> Teaching)* and **miracles**  
*On discipleship and proclaiming (2<sup>nd</sup>): 12 appointed, instructions, fearlessness*  
*Jesus and John*  
**Opposition: woes, controversies and signs**  
*Kingdom parables (3<sup>rd</sup>)*  
**Opposition: feedings section**  
**Transfiguration**  
*On discipleship and leadership (4<sup>th</sup>)*  
**Entry, temple teaching and eschatological teaching (5<sup>th</sup>)**  
**Passion**  
**Burial and resurrection**

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## Matthew's Use of Mark

- A Baptism and Temptation:** added Q
- B Galilee section:** moved, mixed with Q and M
  - Two miracle sections combined
  - Controversy section split
    - Some in new miracle section
    - Some in new opposition section
  - Parable section expanded
  - Beginning and end same
- C True bread section:** same
- D Transfiguration:** same
- C Leadership section:** Q and M added in middle
- B Jerusalem Section:** mostly the same
  - Entry to Jerusalem: same
  - Temple section: Q and M added
- A Death and Burial:** minor additions

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## Five Discourses: Five New Books of Torah Note: ending formula

- 1 Sermon on the Mount: the Way of the Community**
  - Matthew 5-7                    Q (Luke 6:20-49) and M
  - "Now when Jesus had finished saying these things" (7:28)
- 2 On Discipleship: fearless confession**
  - Matthew 10                    Mark 6:7-13/ Q (Luke 9:1-6; 10:1-12) and M
  - "Now when Jesus had finished instructing his twelve disciples" (11:1)
- 3 Kingdom parables**
  - Matthew 13                    Mark 4:3-34 and Q and M
  - "When Jesus had finished these parables" (13:53)
- 4 On discipleship: true leadership**
  - Matthew 18                    Mark 9:35-48 and Q and M
  - "When Jesus had finished saying these things" (19:1)
- 5 Temple discourse: the end of the age**
  - Matthew 24-25                Mark 13:5-37 and Q and M
  - "When Jesus had finished saying these things" (26:1)

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# Luke Provenance and Themes

THEO 203 Introduction to The New Testament  
Class 12.2: Thursday, 14 October 2020  
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## Provenance of Luke: Authorship 1

From Joseph A. Fitzmyer, *The Gospel According to Luke*, The Anchor Bible 28.1, 37–40  
Muratorian Canon (170-80 CE)

- The third book of the Gospel: According to Luke. **This Luke was a physician.** After the ascension of Christ, when Paul had taken him along with him **as one devoted to letters, he wrote under his own name from hearsay (= second-hand oral and written tradition).** **For he himself had not seen the Lord in person,** but, insofar as he was able to follow (it all), he thus began his account with the birth of John. (Lines 2–8)

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## Provenance of Luke: Authorship 2

Irenaeus (ca. 180 CE)  
• **Luke, too, the companion of Paul,** set forth in a book the Gospel preached by him (Paul). (*Adv. haer.* 3.1,1)

- **That this Luke was inseparable from Paul and was his collaborator in preaching the gospel,** he himself makes clear, not by boasting (of it), but led on by the truth itself. **For after Barnabas and John, who was called Mark, had parted company with Paul** and sailed for Cyprus, he says, "We came to Troas" . . . further "we" passages quoted and then 2 Tim . . . **In this way he (Paul) shows that Luke was always associated with him.** (*Adv. haer.* 3.14,1)

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### Provenance of Luke: Authorship 3

Ancient Prologue (ca. 190 CE)

• **Luke was a Syrian of Antioch, by profession a Physician, the disciple of the apostles, and later a follower of Paul until his martyrdom. He served the Lord without distraction, without a wife, and without children. He died at the age of eighty-four in Boeotia (southern Greece) full of the holy Spirit . . . he was prompted by the holy Spirit and composed this gospel entirely in the regions around Achaia (southern Greece) . . . it was necessary to set forth for Gentile converts the accurate account of the (new) dispensation that they might not be distracted by Jewish fables or deceived by heretical and foolish fantasies, and so miss the truth itself.**

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### The We Passages in Acts

- The author of Luke is also the author of the Acts of the Apostles
- He uses “we” in several passages in Acts:
  - Acts 16:10–17, 20:5–15, 21:1–18, 27:1–28:16

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. 16:11 **We** set sail from Troas and took a straight course to Samothrace, the following day to Neapolis . . .

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### 2 Timothy 4:6–11 and Philemon 1:24

- Luke is mentioned in Philemon 1:23–24
  - Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and **Luke**, my fellow workers.
  - Philemon is one of the undisputed letters likely written when Paul was in prison in Ephesus.
  - Paul’s letters are classed as disputed (some / most scholars dispute whether they are written by Paul) and undisputed.
- Luke is also with Paul at the end:
  - <sup>6</sup> As for me, I am already being poured out as a libation, and the time of my departure has come.
  - <sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith.
  - <sup>8</sup> From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.
  - <sup>9</sup> Do your best to come to me soon, <sup>10</sup> for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.
  - <sup>11</sup> **Only Luke is with me.**
  - Get Mark and bring him with you, for he is useful in my ministry.
- 2 Timothy is one of the disputed letters of Paul; if genuine (I think it is) Luke was with Paul during his last days in Rome.
- Note Paul speaking of his death as being poured out as a libation (like Jesus)
- The Mark in both letters is likely the cousin of Barnabas (see Colossians 4:10)

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### Colossians 4.10–14: Luke not Jewish

- <sup>10</sup> **Aristarchus my fellow prisoner** greets you, as does **Mark the cousin of Barnabas**, concerning whom you have received instructions—if he comes to you, welcome him.
- <sup>11</sup> And **Jesus who is called Justus** greets you. **These are the only ones of the circumcision among my co-workers for the kingdom of God**, and they have been a comfort to me.
- <sup>12</sup> **Epaphras**, who is one of you, a servant of Christ Jesus, greets you. He is always wrestling in his prayers on your behalf, so that you may stand mature and fully assured in everything that God wills.
- <sup>13</sup> For I testify for him that he has worked hard for you and for those in Laodicea and in Hierapolis.
- <sup>14</sup> **Luke, the beloved physician**, and **Demas** greet you.
  
- It should be noted that most scholars do not think this letter was written by Paul.
  - The writing style is extremely different
  - However, he may have used a scribe who used a much more sophisticated style
  - I think the letter is likely from Paul and written while in prison in Ephesus (like Philemon)

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### Provenance of Luke Deductions from the Gospel and Acts

- He is well educated
  - His Greek is of high quality
  - He has vast knowledge of Hebrew Scripture
- He is Greek speaking
  - His Greek is of high quality
  - He always quotes from the Septuagint
- He is writing for a Greek and/or Gentile speaking audience
  - He avoids Semitic words
  - He transforms Palestinian local colour and details into Hellenistic counterparts
  - He explains Jewish customs
- Was he a Gentile or Jew?
  - For: He can explain Jewish customs, and has full knowledge of Hebrew Scripture
  - Against: his Gentile focus, and tradition

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### Luke Was Likely a God-Fearer

- God-fearers, also called God-worshippers, were Gentile sympathizers to Hellenistic Judaism
  - They were relatively numerous
  - They worshipped God
    - Though not necessarily exclusively
  - They observed certain Jewish religious rites and traditions
  - But they did not become full converts to Judaism.
    - Though some would
  - Jews and their religion were considered ethical in the ancient world
- Luke describes Paul speaking to them when he preached in synagogues
  - So Paul stood up, and motioning with his hand said: **“Men of Israel, and you that fear God”** (Acts 13:16 RSV)
  - Brethren, **sons of the family of Abraham, and those among you that fear God**, to us has been sent the message of this salvation. (Acts 13:26 RSV)

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### Luke Provenance: Conclusions

- The internal evidence supports the early traditions
- Luke was likely a God-Fearer
  - Very knowledgeable of Hebrew literature
- He was from Antioch
- He was a physician and well educated
- He was an early convert and devoted follower of Paul
  - He travelled with Paul on his second and third journeys
  - He was with Paul at the end
- After Paul died, he ended up living in the Achaia region of Southern Greece where he wrote his Gospel
  - That is, the region of Corinth
- He wrote for a primarily Gentile audience

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### Lukan Characteristics: The Gospel to Gentiles

- Less concern with Torah issues
  - Tends to omit Semitic language and mention of Jewish customs
  - However, also least anti-Jewish of gospels
- Luke uses Septuagint rather than Hebrew versions of scripture
  - However, Septuagint written for Jews raised in Greco-Roman diaspora
- Salvation is for all
  - That is, both Jews and Gentiles
- Work presented as a Greek style history

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### Lukan Characteristics: Emphasis on salvation being for all

- Infancy hymns highlight Jesus came for all including Gentiles
- Genealogy begins with Adam
- Luke's Jesus speaks positively of Gentiles:
  - Mentions two Gentile widows of Hebrew Bible
  - Jesus heals a centurion
  - Teaching hints at inclusion of Gentiles in God's purposes
- Positive view of Samaritans
  - Goes to Samaritan village (though not welcome)
  - A Samaritan is only leper to thank him
  - A Samaritan is main character of a central parable
- Women have a prominent place

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### Lukan Characteristics: Greater Emphasis on the Holy Spirit

- This is related to last two characteristics
  - The coming of God’s Spirit to Gentiles for Paul and Luke showed God’s approval for their inclusion as people of God
- In birth stories
  - John and parents filled with the Spirit
  - Jesus is conceived by the Spirit, empowered by the Spirit, and the baptizer of others with the Spirit
- In teaching
  - Father gives the Spirit
  - Promises Spirit will come to the disciples, instruct, and clothe them

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### Lukan Characteristics: Greater Emphasis on the Poor

- Jesus born to poor family
  - They offer pigeons for sacrifice
  - Poor people are at his birth (shepherds)
- His mission is emphasized as being to the poor
  - “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. (Luke 4:18 NRSV)
  - He scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. (Luke 1:51-53 NRSV)
- The rich are often the bad guys in Lukan parables
  - This is true of Jesus’s teaching in general

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### Lukan Characteristics Summary

1. Gospel to the Gentiles
2. Gospel of salvation to all
3. Gospel that includes women most (still not much)
4. Gospel of the Spirit
5. Gospel for the poor

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### The Lukan Prologues: Luke and Acts of the Apostles

- <sup>1</sup> Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, <sup>2</sup> just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, <sup>3</sup> I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, <sup>4</sup> so that you may know the truth concerning the things about which you have been instructed. (Luke 1:1–4 NRSV)
- <sup>1</sup> In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning <sup>2</sup> until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. (Acts 1:1–2 NRSV)

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### Luke’s Prologue the Historian

- Luke here presents himself as a Greek historian
- For example, he says:
  - Many (2, 3, 4, more?) have written down accounts
    - Which he presumably knows
    - He uses Mark and Q
    - Others? Local community collections?
  - He is writing an orderly account
    - But not what sort of order?
    - Clearly not chronological: he uses Mark as his template
  - He is using the oral tradition from those who were eyewitnesses
    - The things handed on

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### Who is Theophilus?

- We do not know:
  - A real person?
    - A rich patron
  - An imaginary person
    - Theophilus in Greek means “lover of God”
    - This would mean any Christian
- We do know that he (or she) is likely a Christian
  - He has already been instructed—presumably in Christian ways

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## Mark, historian also

- Though Mark does not have such an introduction there are elements in common
  - He writes an orderly account
  - Mark also at times emphasizes names for no apparent reason
    - Many scholars see this as referring to people known in the community
      - E.g. Simon of Cyrene, the father of Alexander and Rufus: the children would not be mentioned unless known
    - These people would thus be eyewitnesses
  - Mark as Peter's scribe was reporting from a key eyewitness
    - Mark may have even been an eyewitness himself to some of the events

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## Luke's Birth Story

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 Class 12.3: Thursday, 15 October 2020  
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## The Importance of Introductions

- Luke's and Matthew's birth stories act as introductions to their gospels
  - They are L and M material respectively
- Such introductions often emphasize the key elements of a composition
  - This is true of Luke: he emphasizes his key themes here
    - Salvation for all including Gentiles
    - The role of women
    - The Holy Spirit
    - The poor
- Luke doubly emphasizes these themes by putting them on the lips of Angels, prophets, or people possessed by the Spirit
  - Is this what actually happened, or Luke writing like an ancient historian?

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## The Lukan Birth Story Outline

Days of Herod  
 John's birth announced by Gabriel to Zechariah  
 Jesus' birth announced by Gabriel to Mary  
 Elizabeth praises God (the Magnificat), John born, and Zechariah praises God

Reign of Augustus: a census is announced  
 Mary and Joseph obey and go to Nazareth where Jesus is born in a manger  
 Jesus blessed by Angels to shepherds  
 Mary and Joseph obey Torah and have Jesus circumcised and take him Jerusalem to be presented to God  
 Jesus is blessed by prophets;  
 Mary and Joseph obey Torah and got to Jerusalem for Passover; on one trip Jesus astounds Jerusalem scribes with his wisdom

Reign of Tiberius

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### John a Child of Spirit

- Gabriel tells Zechariah that John will be filled with Holy Spirit even before he is born
  - He will cause Elizabeth to utter the Magnificat
- He will have the Spirit of Elijah
  - He will turn people to righteousness for the coming of the Lord/LORD
- We are told that as a child he was strong in Spirit
  - He then goes to the wilderness until he appears to announce his message

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### John's Role to Prepare for Jesus

- Though the story is about the birth of John, the emphasis is on Jesus
  - Gabriel says he prepares people for the coming of the Lord (Jesus)
  - Zechariah prophesizes that John will prepare the way of the Lord (Jesus)
  - Before John is born, Elizabeth praised what God is going to do through Jesus
  - After John is born, Zechariah praises the coming birth of Jesus, and how John will prepare his way

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### Jesus a Child of the Spirit and Wisdom; John of the Spirit

- Gabriel tells Mary that the Holy Spirit will come upon her and she will conceive a holy child
  - Thus, Jesus is greater than John in terms of the Spirit
  - John will be full of the Spirit, but Jesus was conceived by the Spirit,
  - He is Son of God and human and John just of humans
- John in the womb recognizes Jesus in the womb
  - This recognition through the Spirit causes to Elizabeth to become filled with the Holy Spirit
  - Elizabeth then prophesizes about Jesus
- We are told that John grew in the Spirit, Jesus grew in wisdom
- The emphasis is thus on John being a child of Spirit and Jesus being a child of wisdom and Spirit

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### Predisposition

- In the ancient world, it was believed that the childhood showed what the adult would be like and vice-versa
  - There was not really a concept of self-development
- Thus, John as a man of the Holy Spirit would have shown this in his childhood
- The same with Jesus
  - He performed mighty miracles, and was very wise
  - Thus, he must have been wise as a child and had a miraculous birth
  - Later gospels describe his miracles as a child (Infancy Gospel of James)
- In other words, the beginning shows the end, much like the whole introductory section

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### The Spirit Continuously Present

- John will have Spirit before born
- Mary will conceive through Spirit
- Elizabeth and Zechariah become full of the Holy Spirit
- John grew strong in the Spirit
- Prophet Simeon has revelation by the Holy Spirit and is guided by it to Jesus
- Prophet Anna prophesizes about Jesus

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### Jesus is both the Davidic and Heavenly Messiah: Son of God and Son of David

- Gabriel
  - Called Son of the Most High and Son of God
  - LORD God will give him throne of his ancestor David
  - He will rule Israel forever and ever
- Zechariah
  - God has raised a mighty saviour in the house of David
- Angels to Shepherds
  - In City of David (Bethlehem), a saviour who is the Messiah and Lord is born
- Prophet in Jerusalem told he would see the Messiah of the Lord

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### Jesus, the Saviour of Israel and the World

- Gabriel says that Jesus will **reign over Jacob** forever and his kingdom will have no limits
  - That is, cover remaining time and space
- Zechariah speaks of God redeeming his people and raising a “horn of salvation” from the house of David”, who **will save Israel** from her enemies
- Angels have good news for **all the people** that a saviour, the Messiah Lord has been born
- They add that there will be **peace** on earth and contentment **amongst people**
  - Here the indication is that it is all people of the earth
- The prophet Simeon says his eyes have seen the salvation, made in the **presence of all peoples**, a light for **the Gentiles**, and **glory for Israel**
- *There is thus a movement from Israel to the world*

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### Especially the Saviour of the Poor and Lowly

- Elizabeth in the Magnificat says about Jesus:
  - Scatter the proud
  - Bring down the powerful
  - Lift up lowly
  - Fill the hungry with good things
  - Send the rich away empty
- Jesus is born in poor circumstances: a manger
- The good news of his birth goes to shepherds, who were considered very low on the social scale

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### The Magnificat

- Note: in some ancient texts this speech is assigned to Mary
  - In the context Elizabeth makes more sense: John in here womb kicks when Mary arrives and forces her to be overwhelmed by the Holy Spirit
- It is more likely an ancient scribe would change Elizabeth (a less important person) to Mary (a more important person) than vice-versa
  - This is the criteria that the more difficult reading is usually the correct one
  - Here the more difficult to understand reading is that Elizabeth would be assigned an important speech

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- <sup>41</sup> When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit <sup>42</sup> and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb.
- <sup>43</sup> And why has this happened to me, that the mother of my Lord comes to me? <sup>44</sup> For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. <sup>45</sup> And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."
- <sup>46</sup> And Elizabeth said, "My soul magnifies the Lord, <sup>47</sup> and my spirit rejoices in God my Savior, <sup>48</sup> for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed;
- <sup>49</sup> for the Mighty One has done great things for me, and holy is his name. <sup>50</sup> His mercy is for those who fear him from generation to generation.
- <sup>51</sup> He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. <sup>52</sup> He has brought down the powerful from their thrones, and lifted up the lowly;
- <sup>53</sup> he has filled the hungry with good things, and sent the rich away empty.
- <sup>54</sup> He has helped his servant Israel, in remembrance of his mercy, <sup>55</sup> according to the promise he made to our ancestors, to Abraham and to his descendants forever." (Luke 1:41-55 NRS)

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### Women Have Equal or More Presence

- The presence of women is very strong in this section
  - Mary receives the good news from Gabriel
    - Joseph is hardly mentioned
  - Elizabeth is given almost as much space as Zechariah
  - The prophecy of Simeon in Jerusalem is balanced by one of Anna
- This is part of the theme that the Gospel is for all: male and female, Gentile and Jew
  - This was a central part of Paul's teaching

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### The Fulfilment of Scripture

- A key aspect of all the Gospels is that what is happening is the fulfilment of Scripture
  - All the gospel writers quote scripture
- Elizabeth:
  - What Jesus will do is according to the promise made to the ancestors
- Zechariah
  - Jesus is raised as spoken by the prophets of old, and as promised to Abraham
  - In other words, the good news, is that the promises of the covenants are about to be fulfilled
- The gospel writers have to do this, because the saviour was not supposed to come and die
  - The Messiah was supposed to come and bring physical salvation
- This is part of the argument that the Jesus, a convicted executed criminal was the Heavenly and Davidic Saviour Messiah

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# Matthew: Provenance, Themes, Birth Story

THEO 203 Introduction to The New Testament  
Class 12.4: Thursday, 15 October 2020  
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## Provenance of Matthew: Authorship 1

- Early attestation on Matthew:
  - **Now Matthew made an ordered arrangement of the oracles (= sayings) in the Hebrew language (= Aramaic)** and each one translated (or: interpreted) it as he was able (Eusebius, 320 CE, *Hist. Eccl.* 3:39 quoting Papias 130 CE)
  - **Matthew also among the Hebrews (= in Judea) published a written gospel in their own dialect (= Aramaic)**, when Peter and Paul were preaching in Rome and founding the church there (Eusebius, 320 CE, *Hist. Eccl.* 5:8:2 quoting Irenaeus *Adv. haer.* 3:1:1, 180 CE)

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## Provenance of Matthew: Authorship 2

- The early references to Matthew create problems
  - The Gospel of Matthew was written in Greek
    - There are no "Semitisms", like in Mark
    - Thus, it does not seem to be written by someone whose original language was Aramaic (= language of the Hebrews at the time)
  - Matthew is more than just sayings
    - He seems to have used the same sayings source Q as Luke
    - This source seems to have been written in Greek

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### Provenance: Who?

- Author seems to be a Jewish Christian
  - His bible quotes are based on the Hebrew text
  - Luke's were based on the Septuagint
  - He is seemingly conservative in regards to Torah
    - But his arguments actually support Torah replacement
- He is part of those who support full inclusion of the Gentiles
  - He is also pro-Gentile/anti-Jewish-Judean
  - Strong emphasis on Peter who was in charge of the mission outside of Judah and who supported full inclusion of the Gentiles
  - He uses Mark, which is pro-Gentile and full of replacement theology

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### Provenance: Where and When?

- Antioch?
  - Only in Antioch did the official temple tax equal to 2 drachmae, Matt 17.24-7 (an "M" tradition only found in Matthew)
  - There was a large important and wealthy Christian community in Antioch
    - Matthew is more pro-wealth than Luke
  - The Gospel is quoted by Ignatius of Antioch ~110CE
  - There are parallels with another early text, Didache
    - A late 1st century text
    - It is written to Gentiles from a Jewish perspective
    - It likely originated in Syria, and thus Antioch
- Date: 85-95 CE?
  - It is later than Mark
  - Anti-Jewish sentiment is strong (this seems to grow with time)
  - After the destruction of the temple the Christians were formally excluded by the Pharisees in Judah

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### Matthean Characteristics: The Jewish Gospel

- Focus on Torah
  - Torah not explained: he expects his readers to know it
    - Mark explains the Torah, Luke does not reference it
- Hebrew bible translated from Hebrew text
  - Not LXX (the Septuagint) like Luke
- Jesus fulfils Hebrew Bible
- Genealogy begins with Abraham
  - Not Adam as in Luke
- Jesus is presented as a new Moses
  - Teaching arranged in five blocks
    - Thus like the Pentateuch/Torah

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## Jesus Fulfils Hebrew Scripture

### Formula Quotations of Hebrew Bible

- “This took place to fulfil what was spoken/written”
- In infancy narrative: 1:22; (2:5); 2:15, 17, 23
- At beginning of Galilean ministry: 4:14
- Twice in miracle section: 8:17; 12:17
- Twice in kingdom parable section: 13:14, 35
- Entry to Jerusalem: 21:4
- Death of Judas: 27:9
- + (non-formula) quotations from Mark (e.g., John the Baptist)

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## Disparagement of Gentiles

- Gentiles are at times sometimes disparaged:
  - 5:47 And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles (Luke has “sinners”) do the same?
  - 6:7 “When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words.
  - 10:5 These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, 10:6 but go rather to the lost sheep of the house of Israel.

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## Matthew: Use of Scripture

- Matthew more prominently uses scripture than the other Gospel writers
  - Though not here in the birth stories, the quotes often have a focus on the Gentiles
- Matthew is making it very clear that the story of Jesus and the message going to the Gentiles fulfils Hebrew scripture
- Thus, though Matthew is the “Jewish” gospel, it has a very Gentile, and at times a strong anti-Jewish, perspective

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Matthean Characteristics:  
Also an anti-Jewish (leadership)  
Gospel

- Long section against Pharisees and scribes (23)
- Jesus heals a Centurion and says that the kingdom will include Gentiles (as opposed to Jews) is emphasized
- Quotes from Hebrew Bible tend to emphasize Gentiles
- Gospel ends with the resurrected Jesus sending the disciples to the Gentiles

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Disparagement of the Jews

- 21:43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.
- 27:25 Then the people as a whole answered, "His blood be on us and on our children!"
- 28:13 telling them, "You must say, 'His disciples came by night and stole him away while we were asleep.' 28:14 If this comes to the governor's ears, we will satisfy him and keep you out of trouble." 28:15 So they took the money and did as they were directed. And this story is still told among the Jews to this day.

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Hebrew Scripture Points to Gentiles

- Isa 9:1-2**
- 4:15 "Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, **Galilee of the Gentiles**—4:16 the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned."
- Isa 42:1-4**
- 12:18 "Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. **I will put my Spirit upon him, and he will proclaim justice to the Gentiles.** 12:19 He will not wrangle or cry aloud, nor will anyone hear his voice in the streets. 12:20 He will not break a bruised reed or quench a smoldering wick until he brings justice to victory. 12:21 **And in his name the Gentiles will hope.**"
- Isa 6:9-10**
- "You will indeed listen, but never understand, and you will indeed look, but never perceive. 13:15 **For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart and turn-- and I would heal them.**"
- Zech 9:9**
- 21:5 "Tell the daughter of Zion, Look, your king is coming to you, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth." (Zec 9:10)

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### Matthean Characteristics: Jesus the New Moses

- Several items connect Jesus to Moses
- Birth stories
  - The killing of the babies by Herod echoes the killing of babies by the Pharaoh
  - Jesus's family escapes to Egypt and returns
    - This parallels Israel's descent into Egypt and return
  - There are even more parallels with the oral versions of the story of Pharaoh and Moses
    - For example, that there was an astrological forewarning that Moses would be born:
    - This was how Pharaoh knew to kill the babies

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### Jesus as the New Moses: The Giver of a New Law

- Jesus gives Sermon on Mount
  - Jesus's primary teaching is presented as superseding Torah
  - It is given on mountain; Moses received his law on a mountain
    - Luke's parallel passage is on a plain: the Sermon on the Plain
- Jesus's teaching is given in 5 main blocks
  - The Torah is in five books

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### Matthew's Characteristics

1. Gospel for Jewish Christians
2. Jesus as the new Moses
3. Jesus fulfils Hebrew Scripture
4. Pro-Gentile and Anti-traditional Judaism
5. Likes to use formulaic phrases

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## Matthew begins his gospel with a genealogy

- A 1:1 An account of the genealogy
  - B of Jesus the Christ,
  - C the son David,
  - D the son of Abraham
  - D 1:2 Abraham was the father (14 generations)
  - C 1:6b David was the father (14 generations)
  - B 1:12 And after the deportation (14 Generations) to 1:16 b Jesus was born, who is called messiah
- A 1:17 So all the generations (14 generations of each section emphasized)
  - 1:3 Judah was the father of Perez and Zerah by *Tamar*
  - 1:5a and Salmon was the father of Boaz by *Rahab*,
  - 1:5b and Boaz was the father of Obed by *Ruth*
  - 1:6b And David was the Father of Solomon by the wife of *Uriah*

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## Matthew's Genealogy Characteristics

- The genealogy is carefully composed
  - It has been divided into 3 sections of 14 names
  - Thus, 3 x 7 x 2
  - Jesus begins a 7<sup>th</sup> section
  - Is this 6 "days" and a "Sabbath": the Day of YHWH the "rest" or "peace" of creation
- The women
  - The choice of women is interesting: they are all women of ill-repute (sinners) and or Gentiles
    - Tamar was the wife of Judah's eldest son, but he died, she then married the other sons, who all died. Finally she pretended to be a prostitute and tricked Judah into marrying her
    - Rahab was a prostitute in Jericho who helped the Israelites capture the city—she was not a non-Israelite
    - Ruth was a Moabite, a non-Israelite and traditional enemy of Israel
    - The mother of Solomon, Bathsheba, committed adultery with David, and was originally the wife of a Hittite

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## Luke's Genealogy: After the Baptism

- Luke adds his genealogy after Jesus's baptism and God has declared him his Son
  - It begins with Joseph and goes all the way back to Adam
  - This emphasizes that Jesus is the Son of Adam and that his ancestry encompasses the whole of humanity
  - It also emphasizes that Jesus is the Son of Man, the heavenly Messiah:
    - Adam is also the word for man
    - So Son of Man in Hebrew is Son of Adam

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### Matthew Birth Narrative 1

**A Birth of Jesus; Mary with child by Holy Spirit 1:18**  
**B Joseph decides not to take Mary as wife 1:19**  
**C Angel: child by Holy Spirit, son, name 1:20–21**  
**C Scripture fulfilled: virgin, son, name 1:22–23**  
 1:22 *All this took place to fulfil what had been spoken by the Lord through the prophet:*  
 1:23 "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us."  
**B Joseph takes Mary as wife 1:24**  
**A No marital relations, son born, named Jesus 1:25**

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### Matthew Birth Narrative 2

**A Jesus born in Bethlehem; Magi come to Jerusalem**  
**B Star; Magi wish to give homage**  
**C King, leaders; Bethlehem**  
**C Scripture fulfilled: Bethlehem; rulers; shepherd**  
*for so it has been written by the prophet:*  
 2:6 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'  
**B Herod learns of Star; Herod wishes to give homage**  
**A Magi leave Jerusalem and go, child born**

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### Matthew Birth Narrative 3

**A Magi leave Jerusalem and go, child born**  
**B Star; Magi give homage; dream tells them to avoid Herod**  
**C Angel: flee, Egypt, Herod**  
**C Flee, Egypt, Herod: scripture fulfilled**  
*This was to fulfil what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."*  
**B Herod kills children**  
**B Scripture fulfilled**  
 2:17 *Then was fulfilled what had been spoken through the prophet Jeremiah: 2:18 "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more."*  
**A Angel: Egypt, return, Herod dead**  
**A Return, Herod's son, Galilee: scripture fulfilled**  
 2:23 *There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean."*

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## Matthean Characteristics: Jesus the New Moses

- Several items connect Jesus to Moses
- Birth story parallels
  - The killing of the babies by Herod echoes the killing of babies by the Pharaoh
  - Jesus's family escapes to Egypt and returns
    - This parallels Israel's descent into Egypt and return
- There are even more parallels with the oral versions of the story of Pharaoh and Moses
  - For example, that there was an astrological forewarning that Moses would be born:
  - This was how Pharaoh knew to kill the babies, just as Herod knew

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## Birth Narratives as Myth, Baptism, and Temptation

THEO 203 Introduction to The New Testament  
Class 12.5: Thursday, 15 October 2020  
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## Birth Narratives and History

- Matthew and Luke present two very different birth narratives
  - Though not completely contradictory, one would not know they are the same story
  - Besides the virgin birth and the location in Nazareth, there is little in common
- More so than other parts of the gospels they involve the miraculous and explain the relationship between the spiritual and the physical
  - Jesus is both God and human through the Holy Spirit
  - They thus have what we call mythological elements
- Which elements are historical and which is not is difficult to tell

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## Characteristics of Myths

1. They are in narrative form
  1. Often using very symbolic language
2. They explain the relationship between the physical and the spiritual allegorically
  1. They involve spiritual beings
  2. The allegory is often aetiological in nature: they explain how things came to be, or why things are the way they are
3. They are held to be authoritative

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### Are the Birth Stories Myths?

1. They are in narrative form
2. They have allegorical / metaphorical elements
  1. They explain how Jesus could be Son of God
  2. How John could be Elijah
  3. How Jesus is the new Moses
3. They involve spiritual beings
4. They explain the relationship between God and this world
  1. God is bringing about the salvation of this world
5. They are held to be authoritative by their communities

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### Myth and History

- Myths are actually a type of history
  - They recount how things came to be via the involvement of Gods
  - They were how theology was expressed in the Ancient World before Greek philosophy developed
- They are not how we would write history
  - They are mostly theology
  - They are not intended to be understood as a play by play of what actually happened
  - The purpose is to explain not recount

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### Jewish Mythological Writing

- Mythological retelling of history was very popular in Jewish religious circles
  - Most of the intertestamental pseudepigrapha and apocrypha are in this form
- Paul seems to disapprove of this type of history telling: he tells Timothy to tell people in Ephesus “not to occupy themselves with myths and endless genealogies that promote speculations” (1 Tim 1:4)
- Were such genealogies already present at the time of Paul?
- Clearly Luke does not agree with Paul on this.

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### Luke and Matthew: Q Additions

- Both Luke and Matthew add some Q material.
  - This involves what John the Baptist says
  - This means that Q began with John the Baptist
- The story of Jesus’s temptation is also in Q
- Q likely also contained Jesus’s baptism
  - The story of Jesus’s baptism is between the coming of John the Baptist and the Temptation story in Mark
  - It is the Spirit that causes Jesus to go into the wilderness in both Mark and Q
- However, if Q did contain a baptism story it would be difficult to reconstruct it as the accounts in Mark, Luke, and Matthew all differ.
  - Mark, may have followed Q, but most scholars do not think that Mark knew Q

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### Q: Brood of Vipers and Coming One

- But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come?"
- <sup>8</sup> Bear fruit worthy of repentance. <sup>9</sup> Do not presume to say to yourselves, "We have Abraham as our ancestor"; for I tell you, God is able from these stones to raise up children to Abraham.
- <sup>10</sup> Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.
  - <sup>11</sup> "I baptize you with water for repentance,
    - but one who is more powerful than I is coming after me;
    - I am not worthy to carry his sandals.
  - He will baptize you with the Holy Spirit and fire.
- <sup>12</sup> His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."
- (Mat 3:7–12 NRS)

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### Q: Brood of Vipers Replacement Theology?

- John upbraids (criticises) those who come to be baptised
  - He calls them a brood of vipers
  - He says they need to bear fruits worthy of repentance or they will be thrown into the fire
    - In other words, it is not enough to repent, but one must also do good things
  - He warns them that God could raise new children of Abraham from stones
- Luke and Matthew’s audiences would read this as explaining why the Gospel went to the Gentiles
  - It is thus part of a replacement theology:
  - Israel was replaced by the multiracial church because she did not bear fruit (see Mark’s Jerusalem section).

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### Luke's Short Baptism

- <sup>21</sup> Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened,
- <sup>22</sup> and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."
- (Luke 3:21–22 NRS)

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### Jesus's Baptism Story in Luke

- Luke almost passes over Jesus's baptism
  - He simply says he was baptised and that Spirit descended as dove and God called him his son
  - This is likely because as Jesus was seen as Son of God, and a perfectly good person, he would not need to repent and be baptized
  - Jesus is also presented as being superior and greater to John

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### Matthew Significantly Changes the Baptism Story

- Matthew is clearly concerned about the theological implications of the Son of God being baptised for forgiveness of sins
  - Then Jesus came from Galilee to John at the Jordan, to be baptized by him.
  - John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"
  - But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented.
- (Mat 3:13–15 NRS)

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### Q: Three Temptations

- The Q version of Jesus's temptation in the desert is much longer than Mark's
  - I think, unlike most scholars, Mark knew Q, and expected his audience to know Q, and gave a shortened version
- The devil tempts Jesus with three things:
  - With using his powers to make bread from a stone (in other words, for self gain)
    - Jesus quotes scripture by saying one does not live by bread alone
  - Authority over the whole world, if he worships the devil
    - Jesus quotes: only worship God and serve him
  - To have angels save his life
    - Jesus quotes that one must not put God to the test

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### Three Themes of Jesus's Teaching

- This story may have been the introduction to Q, if not, then to Jesus's ministry
- It focuses on three of the main themes of Jesus's ministry
  - Not to worry about daily concerns, because God will provide
  - To worship only God and not wealth
  - To not put God to the test by asking for signs
- These occur especially in regards to his criticism of the Jewish leadership
  - They are concerned with daily material needs by seeking power and wealth; they ask Jesus for signs to prove himself

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## Luke's Use of Mark's Galilee Section, the Elijah Problem, and Matthew's Rearrangement

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## Luke and Matthew's Use of Mark's Galilee, True Bread, and Transfiguration Sections

- Both Luke and Matthew change these sections
  - They rearrange some material
    - Matthew more so than Luke
  - They insert Q material
    - Matthew more so than Luke
  - They add their own L and M material
    - Luke more so than Matthew
- Luke also has his big omission in this section

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## Mark's Galilee Section: Structure

- Jesus calls 2 pairs of disciples to fish for people
  - Jesus teaches in Capernaum
    - **Healing panel**
      - **Controversy panel**
        - Beelzebub controversy
      - **Seed parable panel**
      - **Major miracle panel**
    - Jesus teaches in Nazareth
  - Jesus sends out the 12 disciples in pairs to fish for people
  - True Bread Section
  - Transfiguration Section

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### Luke's Use of Mark's Galilee Section: Simple Version

- First half of Mark's Galilee Section
  - Moves Nazareth story to beginning
- The lesser insertion of Q material (with some L material)
  - He removes the Beelzebub story and tells it elsewhere
- Second half of Mark's Galilee Section
  - He adds material at the beginning

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### Luke's Arrangement of Mark

- **Mark: Teaching in Nazareth and then in Capernaum;**
  - **Mark: Healing Panel (places call of first disciples in middle)**
  - **Mark: Controversy Panel**
- **Mark: Jesus appoints the 12**
- *The lesser interpolation (insertion) of Q material (with some L): Sermon on the Plain: Jesus's core teaching*
- Q and L insertion: miracles: centurion and a widow's son
  - Q: Teaching on John the Baptist
    - L: A woman anoints Jesus and on women followers
      - **Mark: Seed parable panel**
      - **Mark: disciples are true family**
      - **Mark: Great miracle panel**
      - **Mark: Jesus sends out the 12,**
      - **Mark: Herod kills John the Baptist:**
- **Mark: Feeding of 5000**
- **Great Omission: the rest of the True Bread section is omitted**
- **Mark: Transfiguration**

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### Luke's Arrangement I: Changes to the Healing and Controversy Panels

- Jesus teaches in the Nazareth synagogue (adds L material)
- Jesus teaches in Capernaum synagogue
  - 2 healings (demoniac and Simon's mother-in-law)
    - Call of the three**—Simon, James, and John (moved from before healings and Andrew deleted)
    - Adds miracle of catching fish
  - 2 healings (leper and paralytic)
- Call of Levi
  - 2 controversies (sinners and fasting)
    - Adds a third parable** on disciples as new teachers
  - 2 controversies (plucking and healing on the Sabbath)
- Jesus chooses the twelve

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### Jesus in Nazareth: Good News to the Poor

- 4:14 Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country.<sup>15</sup> He began to teach in their synagogues and was praised by everyone.
- <sup>16</sup>When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read,<sup>17</sup> and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:
- <sup>18</sup>"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free,<sup>19</sup> to proclaim the year of the Lord's favor."<sup>20</sup>
- And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.<sup>21</sup> Then he began to say to them, "Today this scripture has been fulfilled in your hearing."
- <sup>22</sup>All spoke well of him and were amazed at the gracious words that came from his mouth.

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### Jesus In Nazareth: Rejected and Almost Killed by Own People

- 4:22b They said, "Is not this Joseph's son?"
- <sup>23</sup>He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!'
- And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'"
- <sup>24</sup>And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown.
- <sup>25</sup>But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land;<sup>26</sup> yet Elijah was sent to none of them except to a widow at Zarephath in Sidon.
- <sup>27</sup>There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian."
- <sup>28</sup>When they heard this, all in the synagogue were filled with rage.
- <sup>29</sup>They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff.
- <sup>30</sup>But he passed through the midst of them and went on his way.

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### Luke's New Beginning to Jesus's Ministry

- Luke moves up the story of Jesus teaching in the Nazarene synagogue
  - It is now the first story of Jesus's ministry
  - In Mark it is at the end of his Galilee section after the great miracle panel
  - It formed an inclusio with the teaching in the Capernaum synagogue
  - Now it is right before the story of Jesus teaching in the Capernaum
- Luke adds three things to Mark's story
  - That Jesus read from scripture saying he had been anointed by the Spirit to speak good news to the poor, let the captives go free, and the blind see
  - He speaks of the miracles of Elijah and Elisha
  - That Jesus was almost killed by the Nazarenes

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### A New Introduction: 3 Key Themes

- By having this new introduction, Luke wishes to do two things
  - Emphasize Jesus's message of good news for the poor
    - This is one of his main themes; cf. Jesus's birth
  - Emphasize replacement theology
    - Jesus is rejected in his own town
    - His hometown people become representative of "his own people"
    - They will reject him and kill him eventually, but he will be accepted by the Gentiles
  - Emphasis on Elijah (and Elisha)
    - He mentions the two prophets known for their amazing miracles
    - He here mentions that two of the most known were done to Gentiles
    - These two were also not accepted by the Israelite authorities at the time (they helped a rebellion)

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### Rejection by His Own People: Replacement Theology

- As in Mark, the people reject Jesus, and he quotes a saying which says that a prophet is not accepted in his home town
  - But Luke adds that Jesus also mentions how Elijah and Elisha brought Gentiles back to life
  - Luke also adds how the people tried to kill him, but Jesus escaped
- Luke thus emphasises replacement theology
  - Jesus is rejected by his own people, and the Gentiles will be brought back to life

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### Jesus Compared to Elijah (and Elisha)

- One of the themes of Luke is that of the comparison between Jesus and Elijah
  - Some scholars propose that Luke orders his story on that of Elijah
- Elijah was a prophet who performed many miracles
  - These include
    - The raising a widow's son from the dead
    - The calling of storm in a time of drought
  - He was known for his piety
  - He did not die, but was taken up to heaven by God
  - He will return in the end-times

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### Elijah Returns

- In Judaism, it was believed Elijah would return from heaven to announce the end-times
  - Christians believe John the Baptist is Elijah reborn
  - Luke says that John was filled with the spirit of Elijah
- Elisha was Elijah's disciple who took over after Elijah was taken up to heaven
  - He received a double portion of Elijah's spirit
  - He formed twice as many miracles as Elijah
- In Mark, we are told that some are saying that he is John the Baptist raised from the dead, others he is Elijah, and others a great prophet from of old.

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### The Elijah Problem

- The Elijah Problem
  - Mark (and early Christians) argued that Jesus was the heavenly Messiah the Son of God
  - Mainly because of the miracles he performed
  - Especially that of raising the dead
- However, Elijah also did this
  - He was only a prophet
- Luke will show Jesus to be more than Elijah
  - He does more miracles and does them with ease
  - Jesus speaks and it is so
  - Elijah had to perform rituals for his miracles

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### The Miraculous Catch of Fish: Luke 5:1–11

- Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, <sup>2</sup> he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets.
- <sup>3</sup> He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.
- <sup>4</sup> When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." <sup>5</sup> Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets."
- <sup>6</sup> When they had done this, they caught so many fish that their nets were beginning to break. <sup>7</sup> So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink.
- <sup>8</sup> But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" <sup>9</sup> For he and all who were with him were amazed at the catch of fish that they had taken; <sup>10</sup> and so also were James and John, sons of Zebedee, who were partners with Simon.
- Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." <sup>11</sup> When they had brought their boats to shore, they left everything and followed him.

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### A Miraculously Huge Catch of Fish

- Luke also moves and changes the story of the call of Peter, Simon, John, and James
  - He eliminates Simon: he does not use Mark's pairs of disciples schema to make inclusions
- He adds a miracle of a catch of lots of fish
  - The disciples had been fishing all night with no luck, and Jesus says to go out from shore and drop the net in deep water
  - A very similar miracle is found in the Gospel of John, but there it is a miracle by the resurrected Christ
- The fish represent the future believers (cf. Mark's fishers of men)
  - Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people."

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### An Allegorical Tale

- Luke significantly changes Mark: why?
- Most see this story as an allegorical construction by Luke
  - Though it may be based on a miracle by Jesus
- The fish clearly represent the future success of the Peter and the disciples
- They will first have no success, and then when they go into deeper water they will
  - This likely signifies the mission in Gentile lands
  - Peter was in charge of this mission
  - This was a very successful mission
  - The one in Judea not so much
- However, this will happen mostly in the Gentile lands
- Catching lots of fish further away in deeper water likely signifies the great success of the mission in Gentile territory
  - In John they catch 153 fish, which in the ancient world was the believed number of different nations
  - Again we seem to have replacement theology

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### Luke's Arrangement II: The Seed and Great Miracle Panels

(Q: Sermon on the Plain: discussed later)

**Q: Gentile's faith: Jesus has command of God's forces:** centurion's slave healed

**Q/L: Jesus, Elijah, and John comparison:** Jesus performs Elijah like miracles; John asks who is Jesus; Jesus compares himself and John

**L: Sinner's faith: Jesus is forgiver of sins who gathers:** Anointing at dinner  
*L: Jesus and disciples: women helpers*

**Mark: Jesus is sower of Word:** Seed parable panel

*Mark: Jesus and disciples: disciples are his true family*

**Mark: Jesus controls evil and death:** Great miracle panel

*Mark: Jesus and disciples: the 12 sent out*

**Mark: John, Elijah and Jesus comparison:** Herod wonders who Jesus

**Mark: Jesus is Messiah who gathers:** Feeding of 5000

**Mark: Jesus, John, and Elijah comparison:** Jesus asks what people say  
(Mark: Transfiguration)

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### Jesus: More than a Prophet: He Is the One to Come

Q: Centurion shows great faith: Jesus is the one with authority (7:1)

Q: Jesus never seen such faith in Israel (7:9)

L: Jesus raises a widow's Son and is declared a great prophet (like Elijah implied) (7:11)

Q: Disciples from John ask if Jesus is the one to come (7:18)

Q: John is more than a prophet (Jesus more than John implied) (7:24)

Q: Tax collectors show faith; Pharisees and this generation do not (7:29)

L: Sinful woman shows faith: Jesus is the one who forgives sins

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### A Centurion's Slave Healed: Luke 7:1-10

- **Luke 7:1** After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum.
- <sup>2</sup> A centurion there had a slave whom he valued highly, and who was ill and close to death.
- <sup>3</sup> When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave.
- <sup>4</sup> When they came to Jesus, they appealed to him earnestly, saying, "He is worthy of having you do this for him, <sup>5</sup> for he loves our people, and it is he who built our synagogue for us."
- <sup>6</sup> And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; <sup>7</sup> therefore I did not presume to come to you. But only speak the word, and let my servant be healed."
- <sup>8</sup> For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it."
- <sup>9</sup> When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, "I tell you, not even in Israel have I found such faith."
- <sup>10</sup> When those who had been sent returned to the house, they found the slave in good health.

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### The Faith of A Gentile

- Jewish elders ask Jesus to cure the slave of a centurion
  - They say he is worthy because he helped build the synagogue
- Jesus goes and centurion says he is not worthy to have Jesus enter his house
  - He says to Jesus to only speak the word so his servant is healed
  - He says Jesus has the power because he is under the authority of God
- Jesus says he has not found such faith in Israel
  - Not everyone accepted he was from God, and thus the message he preached
- A Christian audience would read the centurion as being representative of the later mission to the Gentiles
  - It becomes another example of replacement theology

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Q/Matthew: Replacement Theology:  
Those from East and West will eat in Kingdom  
and the heirs will be thrown out

- Matthew adds another Q saying here: Luke places it elsewhere
  - <sup>10</sup> When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one in Israel have I found such faith.
  - <sup>11</sup> I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven,
  - <sup>12</sup> while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth." (Matthew 8:10-12 NRS)
- This will be read as predicting the Gentile mission and the mixed Jewish-Gentile Christian Judaism replacing traditional Judaism

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John accepted by Tax Collectors, but  
rejected by Scribes and Pharisees

- <sup>29</sup> (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John's baptism.
- <sup>30</sup> But by refusing to be baptized by him, the Pharisees and the lawyers rejected God's purpose for themselves.)
- <sup>31</sup> "To what then will I compare the people of this generation, and what are they like?"
- <sup>32</sup> They are like children sitting in the marketplace and calling to one another, "We played the flute for you, and you did not dance; we wailed, and you did not weep."
- <sup>33</sup> For John the Baptist has come eating no bread and drinking no wine, and you say, "He has a demon";
- <sup>34</sup> the Son of Man has come eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners!"
- <sup>35</sup> Nevertheless, wisdom is vindicated by all her children." (Luke 7:29-35 NRS)

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Faith of Sinners; Lack of Faith of  
Pharisees

- At the end of this section we are told that the people including tax collectors accepted the message of John and Jesus
  - Tax collectors were a particularly despised group, because they often charged people too much and pocketed the money
- However, the Pharisees and scribes of the Law did not accept Jesus.
  - This highlights Jesus's rejection by the Jewish leadership
- Combined with the story of the Centurion, there is a not so subtle replacement theology at play

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### A Sinful Woman's Faith: Luke 7:37-50

<sup>37</sup> And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. <sup>38</sup> She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.

<sup>39</sup> Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him-- that she is a sinner."

<sup>40</sup> Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "Speak." <sup>41</sup> "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. <sup>42</sup> When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" <sup>43</sup> Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly."

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### Jesus Forgiving Sins Questioned

<sup>44</sup> Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. <sup>45</sup> You gave me no kiss, but from the time I came in she has not stopped kissing my feet. <sup>46</sup> You did not anoint my head with oil, but she has anointed my feet with ointment.

<sup>47</sup> Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little."

<sup>48</sup> Then he said to her, "Your sins are forgiven." <sup>49</sup> But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?"

<sup>50</sup> And he said to the woman, "Your faith has saved you; go in peace."

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### A Sinful Women Anoints Jesus

- Luke does not contain Mark's anointing-of-Jesus-for-burial story
  - He does though have this story
  - Is it a different story?
  - A retelling of Mark's?
  - Did he not like Mark's tale and thought the use of ointment made Jesus looked bad?
    - Also, Luke is the gospel to the poor
- Here Jesus is shown eating and drinking with a Pharisee and praises the sinner.
  - She accepted John's and Jesus's message of the forgiveness of sins
  - The Pharisees and Scribes can not accept that Jesus has this authority
- This is thus connected to the previous story and the story of the centurion
  - The centurion accepted Jesus's authority like the tax collectors and sinners

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### A Widow's Son Raised from the Dead: Luke 7.11-17

- <sup>11</sup> Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him.
- <sup>12</sup> As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town.
- <sup>13</sup> When the Lord saw her, he had compassion for her and said to her, "Do not weep."
- <sup>14</sup> Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!"
- <sup>15</sup> The dead man sat up and began to speak, and Jesus gave him to his mother.
- <sup>16</sup> Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!"
- <sup>17</sup> This word about him spread throughout Judea and all the surrounding country.

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### Elijah Raised a Woman's Son: 1 Kings 17:17-24

- <sup>17</sup> After this the son of the woman, the mistress of the house, became ill; his illness was so severe that there was no breath left in him.
- <sup>18</sup> She then said to Elijah, "What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!"
- <sup>19</sup> But he said to her, "Give me your son." He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed.
- <sup>20</sup> He cried out to the LORD, "O LORD my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?"
- <sup>21</sup> Then he stretched himself upon the child three times, and cried out to the LORD, "O LORD my God, let this child's life come into him again."
- <sup>22</sup> The LORD listened to the voice of Elijah; the life of the child came into him again, and he revived.
- <sup>23</sup> Elijah took the child, brought him down from the upper chamber into the house, and gave him to his mother; then Elijah said, "See, your son is alive."
- <sup>24</sup> So the woman said to Elijah, "Now I know that you are a man of God, and that the word of the LORD in your mouth is truth."

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### Jesus: More Than a Prophet

- Jesus brings a widow's dead son back to life
  - This miracle has many parallels with a miracle of Elijah, who also brought a widow's son back to life
  - These parallels include the same wording in places
- However, there is a main difference
  - Elijah has performed a long complicated ceremony
  - Jesus, however, simply says, "Rise," and the boy is restored to life
- The people celebrate saying a great prophet has risen amongst them: they are only partially right

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### The Elijah Problem

- The Elijah Problem
  - Mark (and early Christians) argued that Jesus was the heavenly Messiah the Son of God
  - Mainly because of the miracles he performed
  - Especially that of raising the dead
- However, Elijah also did this
  - He was only a prophet
- Luke will show Jesus to be more than Elijah
  - He does more miracles than Elijah and Elisha combined and does them with ease
  - Jesus speaks and it is so
  - Elijah had to perform rituals for his miracles

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### A Question from John the Baptist

- John hearing of these things from prison sends disciples to ask if Jesus is the one to come.
  - He replies, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. <sup>23</sup> And blessed is anyone who takes no offense at me." (Luke 7:22-23 NRSV)
- In Luke's gospel so far all of these things have been described or mentioned in passing, with the miracle of the dead being raised just preceding.
- The things listed are all signs of the Messiah, and thus Jesus is saying, "Yes," but in an indirect way
  - Luke hear plays into the messianic secret theme of Mark

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### John: More than a Prophet: He is Elijah and Greatest ever Born

- <sup>24</sup> When John's messengers had gone, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind?"
- <sup>25</sup> What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces.
- <sup>26</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.
- <sup>27</sup> This is the one about whom it is written, 'See, I am sending my messenger ahead of you, who will prepare your way before you.'
- <sup>28</sup> I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he." (Luke 7:24-28 NRS)

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### Jesus on John

- Jesus then speaks about John
  - Jesus then says that John was not only a prophet, but more than a prophet
  - This is because he is the messenger predicted to prepare the way for the LORD
    - Malachi says this messenger will be Elijah returned
- He gives John the highest praise:
  - Jesus says of no-one born of woman (= everyone) is greater than John
  - This would include himself, though one could argue that Jesus was born of God and woman
- However, he adds the least in the Kingdom of God will be greater than John
  - All in the kingdom will be perfect; all humans on earth are imperfect

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### Jesus More than Elijah and Therefore More than John

- The reader, however, knows that Jesus is the one to come as predicted by John
  - **Therefore, Jesus is much more than a prophet**
- He is able to do all things listed, including raising someone from the dead by simply speaking
  - This is unlike Elijah who struggled and prayed to God
  - Like God, he speaks, and it is so
- Jesus, though born of woman, was also born of God

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### Luke's Arrangement II: The Seed and Great Miracle Panels

(Q: Sermon on the Plain: discussed later)  
**Q: Gentile's faith: Jesus has command of God's forces:** centurion's slave healed  
**Q/L: Jesus, Elijah, and John comparison:** Jesus performs Elijah like miracles; John asks who is Jesus; Jesus compares himself and John  
**L: Sinner's faith: Jesus is forgiver of sins who gathers:** Anointing at dinner  
*L: Jesus and disciples: women helpers*  
**Mark: Jesus is sower of Word:** Seed parable panel  
*Mark: Jesus and disciples: disciples are his true family*  
**Mark: Jesus controls evil and death:** Great miracle panel  
*Mark: Jesus and disciples: the 12 sent out*  
**Mark: John, Elijah and Jesus comparison:** Herod wonders who Jesus  
**Mark: Jesus is Messiah who gathers:** Feeding of 5000  
**Mark: Jesus, John, and Elijah comparison:** Jesus asks what people say (Mark: Transfiguration)

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### Luke: Seed and Parable Sections and Shortened True Bread Section

- Luke closely follows Mark after the sinful woman through to the feeding of the 5 000
  - He then cuts the rest of Mark's True Bread section and resumes with Jesus asking what people are saying to him
  - The Transfiguration section which follows is kept the same
- Significantly, Luke adds mention of three women who helped in his ministry:
  - Mary Magdalene; Joanna; and Susanna
  - And also many other women who provided "out of their resources"
  - This likely represents money

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### Women in Jesus's Ministry Largely Absent

- Women are largely absent from the Gospel tales
  - They may be healed, but they are not mentioned as being directly involved
- This reflects the general misogyny in the times before the current era
  - A woman's place was very much in the home
  - They looked after the domestic activities
- Also, it would be dangerous to send women out on their own to do missionary work.
- However, it would be a mistake to look at them as little more than domestic slaves
  - In patriarchal societies though the male is number one in the family, the wife is number two
  - If the head male died, then they become number one, and thoroughly independent

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### Women: An Important Role

- However, there is evidence that women played an important role in his ministry
  - Luke names these three who provided financial help
  - Mark mentions that the women "who provided for Jesus" looked on from a distance at the cross
  - This here is likely referencing more "womanly" work of the time: food and washing etc.
- Without this financial and physical aid, Jesus's ministry would not have been as successful or pleasant
- This role is largely under reported because the focus is on Jesus's words and deeds and his call and teaching of this disciples

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### Matthew's Use of Mark's Galilee Section

- A1 Jesus Calls Four Disciples
  - B1 On the crowds of people
    - **C1 Teaching Panel:** The Sermon on the Mount
  - B2 On the crowds of people
    - **C2 Miracle Panel:** 10 miracles
  - B3 On the crowds of people
- A2 Jesus names the twelve

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### Matthew's Panel of 10 Miracles

**a1: 3 miracle stories**  
 1 Mark: Jesus Cleanses a Leper by touch and word immediately (8:1-4)  
 2 Q: Centurion's Servant from a distance – according to centurion's faith (8:5-13)  
 3 Mark: Peter's Mother in Law by touch / Jesus heals all/ Isaiah quote (8:14-17)

**b Crowds and disciples**  
 1 Jesus sees Crowds and goes to other side (8:18)  
 2 Scribe wishes to follow: Son of Man has nowhere to lay head (8:19-20)  
 3 Another disciple wishes to bury father: let dead bury their own: do not mourn (8:21-22)

**a2: 3 miracle stories**  
 1 Mark: Jesus stills the storm with a rebuke (8:23-27)  
 2 Mark but changed: Two Gadarene Demoniacs by command (8:28-9:1)  
 3 M: Jesus Crosses the Sea Jesus heals a paralytic by word (9:2-7)

**b Crowds and disciples**  
 1 Crowds filled with awe and glorified God (9:8)  
 2 Matthew, a tax collector (a scribe), called/ Question of eating with sinners (place to stay) (9:9-13)  
 3 Disciples of John and Question of Fasting: cannot mourn (9:14-17)

**a3: 3 miracle stories, but four miracles**  
 1 Mark: Girl restored to life by hand/ Haemorrhaging Woman cured by touch (9:18-26)  
 2 M: Jesus heals two Blind Men with touch – according to their faith (9:27-31)  
 3 M: Jesus heals a mute person by casting out demon/Pharisees accuse Jesus of casting out by ruler of demons (9:32-34)

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### Matthew's Panels of Wisdom and Power

- Matthew like Mark collects Jesus's miracles together
  - However, he has one large panel instead of two consisting of three smaller panels
  - He also, like Mark, divides the miracle section with disciple stories, including the call of Matthew/Levi
- Thus, like Mark he has panels next to each other to show Jesus's extraordinary power and wisdom
  - His Sermon on the Mount is also grouped into three groupings of three

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## Matthew: 10 Miracles

- Jesus is clearly presented as the new Moses in the Sermon on the Mount
- Here in the miracle section as in Mark, his vast overall power is shown.
  - He is thus also presented as God on earth
- Though he does not have the Beelzebub controversy here he references at the end of the section
  - The Pharisees accuse him of doing these miracles by Satan
- The number ten is very biblical and is found in the Moses story
  - Moses performs 10 plagues and receives 10 commandments
- Thus, Jesus is not only the new Moses (Sermon), but also God (miracles).

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## Jesus's Teaching 1: The Kingdom Is at Hand

THEO 203 Introduction to The New Testament  
Class 14.1: Thursday, 22 October 2020  
©Dr. Steven R. Scott

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### Jesus's Main Message

- Like John the Baptist, Jesus's main message is the good news (gospel) that,
  1. "Repent the Kingdom of God is at hand"
    - The Day of YHWH is about to happen
  2. AND that God is offering a special forgiveness of sins for those who do repent
    - The repentance and acceptance is shown through John's baptism
- Almost all of Jesus's teaching flows from this core message

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### What is the Kingdom of God?

- Word means both "kingdom" and "rule"
- Elements of any kingdom
  1. It needs a king
    - In this case it is God
  2. Space: it occupies an area
    - Theoretically God's kingdom should cover everything
  3. Time: kingdoms have to last for a period of time
    - Theoretically God's kingdom has existed since beginning of time, the cosmos, and will last forever
  4. It needs subjects:
    - Theoretically this could be everyone

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### What is God’s Rule?

- Where does God rule?
  - God theoretically rules everywhere
- However, right now his rule is only fully in heaven
  - Hence equivalent phrase: kingdom or rule of Heaven
- On earth right now his rule is challenged by evil
  - There is chaos disorder in world
  - Satan sometimes spoken of as “ruler of this world”
    - For example, by Paul

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### God’s Kingdom/Rule: Future

- God will not fully exert his rule over everything until after Day of YHWH
  - Thus, the Kingdom/Rule of God has an eschatological meaning
  - This is the prime meaning in the gospels
- On Day of YHWH all evil/chaos/disorder will be eliminated
  - The fully perfect kingdom of God will then ensue for all time
- This is the meaning of the Lord’s Prayer:
  - <sup>10</sup> Thy kingdom come. Thy will be done, On earth as it is in heaven. (Mat 6:10 NRSV)

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### Kingdom of God as Future Event

- All examples from Luke (NRSV)
  - 9:27 But truly I tell you, there are some standing here who will not taste death **before they see the kingdom of God.**
  - 11:2 He said to them, “When you pray, say: Father, hallowed be your name. **Your kingdom come.**
  - 12:31 Instead, **strive for his kingdom**, and these things will be given to you as well.
  - 13:29 Then, people will come from east and west, from north and south, **and will eat in the kingdom of God.**
  - 14:15 One of the dinner guests, on hearing this, said to him, “Blessed is anyone **who will eat bread in the kingdom of God!**”
  - 19:11 As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because **they supposed that the kingdom of God was to appear immediately.**

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### God's Rule/Kingdom: Present

- Other passages speak of the Kingdom of God as being present
  - How can this be?
    - Has confused many scholars
- An ANE perspective
  - God's law or rule is always present in creation
    - Without this rule of God: nothing would exist
    - It is the order that gives primal chaotic matter form
  - The future Kingdom is thus not a new creation, but a perfecting of creation

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### The Kingdom as Present

- 17:20 Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; 17:21 nor will they say, 'Look, here it is!' or 'There it is!' **For, in fact, the kingdom of God is among you.**"
- 13:20 And again he said, "To what should I compare the kingdom of God? 13:21 **It is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.**"

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### Jesus's Miracles: The Kingdom Is Arriving

- From ANE perspective, a healing is the bringing for God's order/rule to the human body:
  - 11:20 But if it is by the finger of God that I cast out the demons, then **the kingdom of God has come to you.**
    - By curing people and ridding them of evil (Satan's demons), the kingdom of God is establishing itself in the person
- Jesus (and his disciples) seem to have viewed his miracles as evidence that the kingdom is very, very, close.
  - It is physically and temporally "at hand"
  - It is breaking through into this world
  - 9:27 But truly I tell you, there are some standing here who will not taste death **before they see the kingdom of God.**

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### A Kingdom Is also Its Subjects: Jesus Gathers the Kingdom

- Jesus also seems to refer to the kingdom as meaning its subjects
  - These are the righteous that will partake in the perfect Kingdom inaugurated on the Day of YHWH
  - Jesus is offering opportunity to ensure place in kingdom
- This is the meaning of the seed parables: the seed is sown into people as Jesus's word/teaching
  - In some people it grows; in others it does not
    - Like seed on good or bad ground
    - Seed on good ground grows the kingdom
  - One does not know if it will take root and grow
    - Like a farmer sowing seed in a field
  - However, it can grow immensely
    - Like a small mustard seed
    - S/he told two people and they told two people . . .
- The Kingdom is thus also present in the people he gathers

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### Kingdom of God: Review A Multivalent (many meanings) Term

- Means both kingdom and rule
- It is both present and future
  - Already present in creation
    - The Kingdom is what gives creation substance
      - However, it is mixed with evil / chaos
    - Especially present in miracles
    - Also present in the future members of the Kingdom
  - **Primary meaning:** the full **future** eschatological manifestation of the Kingdom on the Day of YHWH
    - The future temporal and spatial perfect Kingdom
    - This includes the future people of the kingdom
    - The righteous future people/elect/chosen of God

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### The Kingdom Is at Hand: Hurry!

- For Jesus the Day of the Lord was about to happen really soon
  - He saw it manifesting in his miracles
  - He tells people that some of them standing in front of him will live to see it happen
  - He tells his disciples that they will not finish going through the towns of Israel before it comes
- Because of this, there is strong sense of urgency
  - As many people as possible need to hear the message and be saved
  - There is no time to lose: the time is now

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### The Sense of Urgency: Drop Everything

- Because the time is now, Jesus teaches that those who help him need to drop everything
  - They need to focus, like him, on spreading the message
- They must:
  - Leave their family and jobs behind
  - They must not look back
  - They must die to their old lives

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### Don't Look Back

- <sup>21</sup> Another of his disciples said to him, "Lord, first let me go and bury my father." <sup>22</sup> But Jesus said to him, "Follow me, and let the dead bury their own dead." (Mat 8:21-22 NRS)
- <sup>28</sup> Peter began to say to him, "Look, we have left everything and followed you." <sup>29</sup> Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, <sup>30</sup> who will not receive a hundredfold (Mar 10:28-30 NRS)
- <sup>37</sup> Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; (Mat 10:37 NRS)

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### The Message Is Important: More Important than Life Itself

- For Jesus his mission is everything
  - He has a job from God
  - God wants sinners to repent and be saved
- This is also because Jesus is full of compassion
  - He also wants as many people to be saved as possible
- His message is life and death for people:
  - Eternal life or eternal punishment
- The message is so important that his helpers must be willing to give their life
  - Again this must be their sole focus

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### Lose Life to Gain Life

- In other words, they must commit their whole lives to the message
  - They must metaphorically die to their old lives
    - That of family and work
    - And that of sin
  - They must be willing to physically die
- However, in this dying they will gain eternal life
  - For themselves and those who accept their message
- God will reward them; Jesus will acknowledge them
  - They, thus, do not need to fear about losing life
  - Rather they should fear not gaining life and being in hell

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### Do not be afraid to die

- <sup>34</sup> He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me.
- <sup>35</sup> For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.
- <sup>36</sup> For what will it profit them to gain the whole world and forfeit their life? <sup>37</sup> Indeed, what can they give in return for their life? (Mar 8:34-37 NRS)
- <sup>28</sup> Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. (Mat 10:28 NRS)

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### The Kingdom Will Suddenly Appear: Be Prepared

- One has to be ready because no one knows when the Kingdom will appear:
  - <sup>32</sup> "But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. <sup>33</sup> Beware, keep alert; for you do not know when the time will come. (Mar 13:32-33 NRS)
  - <sup>27</sup> For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. (Mat 24:27 NRS)
  - <sup>40</sup> Then two will be in the field; one will be taken and one will be left. <sup>41</sup> Two women will be grinding meal together; one will be taken and one will be left. <sup>42</sup> Keep awake therefore, for you do not know on what day your Lord is coming.
  - <sup>43</sup> But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. (Mat 24:40-43 NRS)

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## Jesus's Teaching: Answering Opponents

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## Opposition to Jesus and John

- The ruling authorities (Roman and Temple) would not like the message of Jesus or the reaction of the people
  - The authorities were trying to keep things calm and not excite eschatological fever
  - Apocalyptic thought promoted Judean independence
    - The idea that Roman rule will end
  - This would be especially true if it led to messianic fever
    - The belief that Judah's true king appointed by God had arrived
  - They were worried that it would lead to rebellion
    - It did in the late 60s
- Jesus generating crowds and being declared king would be seen as a problem to eliminate

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## Crowds violently dispersed Leaders punished and killed

- The Romans especially did not like people gathering in crowds **anywhere** in their empire
  - The army would be sent in to disperse them with the sword
  - Any group or club needed permission to form and meet
- There are reports of Messiahs or prophets and/or their followers being arrested and /or killed in Judah
  - John and Jesus were just two of several
- Jesus's prediction of his death and possible death of those who helped him was easily predictable

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### Theological Opposition

- There was also opposition against the central message of the forgiveness of sins
- It was argued that:
  1. Jesus (and presumably John) did not have the authority to forgive sins
  2. Such a forgiveness of sins would be unfair to good people who had faithfully followed the Torah

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### Jesus’s Authority: His Miracles

- Jesus said his message was from God and he pointed to his miracles to show that
- **First, he argued that his miracles must be from God**
- His opponents then argued his miracles were from Satan
  - In the Beelzebul Controversy, he says this makes no sense, because Satan is trying to cause disease and disorder: he would be fighting himself
- His miracles also showed the presence of the Kingdom of God:
  - He was banishing disorder and bringing order
- His miracles were also by the Spirit of God
  - It was actually God working through him
- **Second, if it is God working through him, then his message must also be from God**
  - God would not let a false prophet perform miracles

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### The Spirit / Finger of God Give Authority

- <sup>28</sup> But if it is by the Spirit (Luke has finger) of God that I cast out demons, then the kingdom of God has come to you. (Mat 12:28 NRS)
  - The Spirit is God’s “finger”
  - This is the Q version of the Beelzebub controversy
- <sup>10</sup> But so that you may know that the Son of Man has authority on earth to forgive sins” — he said to the paralytic— <sup>11</sup> “I say to you, stand up, take your mat and go to your home.” <sup>12</sup> And he stood up, and immediately took the mat and went out before all of them; (Mar 2:10–12 NRS)
  - His miracles show his message is from God

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### The Kindness of God

- Against the view that forgiveness of sins was unfair, Jesus argued that:
  - God was merciful, compassionate, loving, and forgiving
    - He is described as such in Jewish literature, especially his "El" characteristics
    - He is also a stern punisher: his YHWH characteristics
  - He wanted people to repent and turn back to him
    - This is the message of the prophets
- These were both standard views in Judaism
- Jesus compares God to someone who had lost something, and then found it
  - People repenting made God happy
  - There are thus several "lost and found" miracles

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### Lost and Found

- 4 "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?"
- 5 When he has found it, he lays it on his shoulders and rejoices. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'
- 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.
- 8 "Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it?"
- 9 When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.'
- 10 Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents." (Luke 15:3-10 NRS)

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### The Prodigal Son: A Bad Son Squanders his Life

- A man had two sons
  - One worked hard and did everything he was told
  - The other was lazy, partied, and gambled all the time
- The lazy son asked his father if he could have his inheritance now, while he was young, and when he could enjoy it
- The son took the money and took off and travelled
- He spent all the money on drugs, prostitutes, and gambling; he even ate pork!
- Word got back to father much to his shame

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### The Prodigal Son: the Son Returns

- Finally, the son hit rock bottom, he was miserable, felt terrible, and knew that if he carried on like this he would die
- He decided to return home, not knowing what to expect
- When his father saw him coming down the street he was overjoyed and ran out and hugged
- He then prepared a sumptuous feast to celebrate and killed a whole calf
- However, the older brother was upset, and said to his father, "Here I am working hard each day, and have not even given me a goat to celebrate with my friends"
- <sup>31</sup> Then the father said to him, "Son, you are always with me, and all that is mine is yours. <sup>32</sup> But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found." (Luke 15:31–16:1 NRSV)

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### The Prodigal Son

- In this parable the father is clearly God, the lost son a sinner, and the good son a good Torah following Jew
- The parable shows the love, compassion, and mercy of God.
- It is a response to the criticism that Jesus's (and John's) message of forgiveness was unfair
  - It let the sinners jump the queue so to speak on the righteous
  - Jesus in response to this used the saying, "The first will be last, and the last will be first."
- There are various other "lost and found" miracles

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### Association with Sinners

- Jesus was accused of associating with sinners
  - Tax collectors and prostitutes etc.
- His opponents thus wished to tarnish him by association
  - He hangs about around bad people, he must be bad
- Jesus argued that he had come to save sinners, so he must associate with them
- His opponents also criticized him for liking to eat and drink
  - They did not see this as being pious
  - Jesus points out that John fasted and did not drink, and they still did not believe him either

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### The First Will Be Last, and The Last Will Be First

- The above was one Jesus’s favourite tag lines
- He is referring to the scribes and the Pharisees who saw themselves as pious
  - They viewed themselves as the first to enter the Kingdom
- However, because they did not accept Jesus and John’s message
  - They would be last to enter the kingdom
  - The tax-collectors and sinners would go ahead of them
- Christians would later take it to be the sinners and Gentiles

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### Those from East and West Will Eat in the Kingdom

- <sup>28</sup> There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. <sup>29</sup> Then people will come from east and west, from north and south, and will eat in the kingdom of God.
- <sup>30</sup> Indeed, some are last who will be first, and some are first who will be last." (Luke 13:28-30 NRS)
- Here there is clear replacement theology slant.

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### Tax-collectors and prostitutes will enter before Jewish leaders

- <sup>27</sup> So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.
- <sup>28</sup> "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.'
- <sup>29</sup> He answered, 'I will not'; but later he changed his mind and went.
- <sup>30</sup> The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go.
- <sup>31</sup> Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. (Mat 21:27–31 NRS)

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### All Will Be Paid the Same: The First and the Last

- **Matthew 20:1** "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.
- <sup>2</sup> After agreeing with the laborers for the usual daily wage, he sent them into his vineyard.
- <sup>3</sup> When he went out about nine o'clock, he saw others standing idle in the marketplace;
- <sup>4</sup> and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went.
- <sup>5</sup> When he went out again about noon and about three o'clock, he did the same.
- <sup>6</sup> And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?'
- <sup>7</sup> They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.'
- <sup>8</sup> When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.'
- <sup>9</sup> When those hired about five o'clock came, each of them received the usual daily wage.

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### Same Pay continued

- <sup>10</sup> Now when the first came, they thought they would receive more; but each of them also received the usual daily wage.
- <sup>11</sup> And when they received it, they grumbled against the landowner,
- <sup>12</sup> saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'
- <sup>13</sup> But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?'
- <sup>14</sup> Take what belongs to you and go; I choose to give to this last the same as I give to you.
- <sup>15</sup> Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?'
- <sup>16</sup> So the last will be first, and the first will be last."
- (Mat 20:1-16 NRS)

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### Woes Against the Scribes and Pharisees: Matthew 23

- Jesus also displays condemnation of leadership who opposed him on theological grounds
- He accuses them of being hypocrites for claiming to be pious yet:
  - Exalt themselves instead of serving God
  - Adorning their outsides while being filthy inside
  - As locking people out of the Kingdom
  - Their views on swearing, divorce, and holy cleanliness show they are not caring
  - Tithing mint but not practicing justice, mercy, and faith
  - Venerating tombs of prophets yet denouncing present day ones

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Woe, woe, woe,

<sup>12</sup> All who exalt themselves will be humbled, and all who humble themselves will be exalted.

<sup>13</sup> "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.

<sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves.

<sup>16</sup> "Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.'

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.

<sup>24</sup> You blind guides! You strain out a gnat but swallow a camel!

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And more woe

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence.

<sup>26</sup> You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth.

<sup>28</sup> So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous,<sup>30</sup> and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' (Mat 23:12–30 NRS)

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## The Way of Jesus

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**Jesus's Secondary Message:  
Love and K.I.S.S. [es;]]**

- In addition to the prime message, Jesus also taught what it meant to be righteous
  - That is, how to stay repentant
- He, unlike some of the other teachers of righteousness (some of the scribes, Pharisees, and Essenes), wanted to Keep It Simple
  - By wanting to follow the Spirit of the Law it is easy to expand the law
  - Jesus condemned this multiplication of the law
- He thus summed up the Torah by the double Love commandment
  - Love God with all your heart and all your mind (the Shema)
  - Love your neighbour as yourself
- He was not the only one to sum up the Torah in this way
  - Rabbi Hillel (a Pharisee) had also done so before him

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**Imitatio dei: Imitating God**

- This secondary teaching can also be summed up as Imitatio dei
- Humans should imitate God
  - God has shown love, mercy, and forgiveness with his good news (repent and enter my Kingdom)
  - Humans should return this love to God
  - Humans should like God show these to others
- This is the central part of the way of Jesus
  - To which one can add humility
  - Since God does not lord it over sinners and welcomes the poor and the lowest in society, so should humans

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## The Way of Jesus: Sermons on the Plain and Mount

- Luke tells us that before Christians started to call themselves Christians (Messianists), they were called "Followers of the Way"
  - That is, followers of the way of Jesus
  - Thus, the focus was not so much belief in who Jesus was, but doing what he said.
- What is this Way?
  - It is his teaching on Imitatio dei
  - Love, mercy, compassion, forgiveness, and humility
- This teaching is collected by Luke and Matthew in their central sermons:
  - The Sermon on the Plain in Luke 6:17-49
  - The Sermon on the Mount in Matthew 5-7

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## Social Justice Is a Central Theme of the Jewish Bible

- Social justice is one of the distinguishing characteristics of Israelite and Jewish literature and religion
  - It is what makes their God unique
  - It is what makes their laws unique
- Torah
  - Day of rest, forgiveness of debt, cannot lose family home to debt, love neighbour, equality before the law, be kind to the poor and resident aliens (refugees).
- Prophets
  - Harangue the rich and demand justice for the poor.
  - Read especially Amos.
  - "Mercy not sacrifice"

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## What Is Social Justice?

- "Social justice is the equal access to wealth, opportunities, and privileges within a society." (Pachamama)
- "The objective of creating a fair and equal society in which each individual matters, their rights are recognized and protected, and decisions are made in ways that are fair and honest." (Oxford)
- "Social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth." (United Nations)
- "Social justice is the view that everyone deserves equal economic, political and social rights and opportunities. Social workers aim to open the doors of access and opportunity for everyone, particularly those in greatest need." (National Association of Social Workers)

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## Sermon on the Plain: Outline

*Four blessings: poor, hungry, sad, hated*  
*Reward will be great*

Four woes: rich, sated, happy, praised

*Four imperatives: love enemies, do good, bless those who curse, pray for those who abuse*

*Four examples: if struck, if coat taken, if people beg, if goods taken*  
*Imperative: do unto others*

*Three examples: if you love, if you do good, if you lend*  
*Three imperatives: love enemies, do good, lend*

Three statements on reward: it will be great, children of most high, God is kind to wicked

Imperative: be merciful like Father

Four imperatives: do not judge, do not condemn, forgive, and give

Reward will be great

*Four parable examples: blind leading the blind, speck in neighbour's eye, good trees, strong foundation*

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## The Sermon on the Plain

- Luke presents his first major grouping of Jesus's teaching as a speech given on a plain
- It is mostly Q material, with some L material, and one saying with a parallel in Mark
- It is also called, along with the section on Jesus being more than a prophet, the lesser interpolation
- In this section, Luke seems to give what he thinks is Jesus's most important teaching
  - As we shall see, Matthew will do a similar thing

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## Blessings and Woes

### Four Beatitudes (6:20)

6:20b "Blessed are you who are poor, for yours is the kingdom of God.

6:21 "Blessed are you who are hungry now, for you will be filled.  
 "Blessed are you who weep now, for you will laugh.

6:22 "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.

6:23 Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

### Four Woes (6:24)

6:24 "But woe to you who are rich, for you have received your consolation.

6:25 "Woe to you who are full now, for you will be hungry.

"Woe to you who are laughing now, for you will mourn and weep.

6:26 "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

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### Social Justice: The Poor, Hungry, Sad, and Reviled

- Luke opens with Jesus saying 4 blessings on the poor, hungry, sad, and reviled
  - This is part of Luke's emphasis: Jesus came for the poor and the lowly
  - By having this introduction, it shows what he thinks is the main message of Jesus
- These are countered with 4 woes on the rich, the sated, happy, and the honoured
  - These may seem odd to us
  - However, in the ancient world, there was a huge extreme gap between the have nots and the haves
  - There was .1% who were extremely wealthy, and the 99.9% who had to work really hard and/or were starving
  - Thus, the rich were the only ones full, happy, and honoured, while everyone else suffered horribly for the most part
- Luke thus emphasizes what we would call the social justice aspect of this message

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### Love Your Enemies

- Luke after the introductory blessings and woes turns to Jesus's main messages:
- <sup>27</sup> "Love your enemies:
- Do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who abuse you.
- <sup>29</sup> If anyone strikes you on the cheek, offer the other also;
- and from anyone who takes away your coat do not withhold even your shirt.
- <sup>30</sup> Give to everyone who begs from you;
- and if anyone takes away your goods, do not ask for them again.
- (Luke 6:27–30 NRSV)

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### Do to others as you would have them do to you: especially those you do not like

- <sup>31</sup> Do to others as you would have them do to you.
- <sup>32</sup> "If you love those who love you, what credit is that to you? For even sinners love those who love them.
- <sup>33</sup> If you do good to those who do good to you, what credit is that to you? For even sinners do the same.
- <sup>34</sup> If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again.
- <sup>35</sup> But love your enemies, do good, and lend, expecting nothing in return.
- (Luke 6:31–35 NRS)

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### Love and Do unto Others

- As we saw in Mark, Jesus when asked which commandment was the most important, he replied with the double love-commandment
  - First: Love your God with all your soul
  - Second: Love your neighbour as yourself
- Luke is emphasizing the second:
  - Both the command to love your enemies and to do unto others as you would have them do to you are expansions of love your neighbour
- All traditions emphasize that to love was Jesus's central message on how one should behave
  - He likely expressed this with different wording and emphasises at different times

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### Radical Love

- The command to love your enemies was as radical then as it is now, perhaps more so
  - For Jesus this command means also complete pacifism or non-resistance
    - Let the your enemies hit you, steal from you, borrow with no intention of returning; even if it is the shirt of your back
    - On top of this one must not even curse them, but bless them
  - It also becomes utter charity and helping others
    - Give to all who beg

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### Be Like God: Love and Be Merciful

- Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked.
- <sup>36</sup> Be merciful, just as your Father is merciful.
- <sup>37</sup> "Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven;
- <sup>38</sup> give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back." (Luke 6:35-38 NRS)

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### God Sets the Example

- For Jesus (and all Judaism) God sets the example
- God set the example with his unconditional offer of the forgiveness of sins
  - For Jesus, this is an extreme act of love and mercy
  - God is extending this to all, even those who hate him and have gone against him
- Thus, for Jesus God is above all a God of Love and Mercy
  - These are attributes of God, compassion and mercy, are ancient
  - They even the two prime attributes of God in the Quran

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### Do not judge, be merciful

- Thus, if God has shown his mercy to all, then we should also
  - These means we should not judge others
  - We should forgive them like God does
- Furthermore, one must follow God's example to be forgiven
  - If one does not show love and mercy like God, then he will not show love and mercy in return

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### Focus on Self; Do Not Judge Others

- <sup>39</sup> He also told them a parable: "Can a blind person guide a blind person? Will not both fall into a pit?"
- <sup>40</sup> A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher.
- <sup>41</sup> Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye?"
- <sup>42</sup> Or how can you say to your neighbour, 'Friend, let me take out the speck in your eye,' when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye.
- (Luke 6:39-42 NRS)

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### Focusing on Oneself, Not Others

- The consequence of not judging others is focusing on oneself
  - One must first get rid of sin in oneself before judging others
- This is especially important if one is going to help spread the message:
  - He says a disciple must be like their teacher, and the ultimate teacher is God, the provider of Torah (instruction)
  - If one is going to preach love and mercy, one must first exhibit it

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### Radical Humility

- This fits with Jesus's teaching in Mark's second leadership section
  - To be a leader, one must be a servant to all
- Combined with the radical love and mercy, this produces radical humility
  - One views oneself as the lowest of the low
  - One never lords it over others
  - One does not judge others
  - One lets others do what they want with you
  - In other words, one always puts others before oneself

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### Bear Fruit

- <sup>43</sup> "No good tree bears bad fruit, nor again does a bad tree bear good fruit;
- <sup>44</sup> for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush.
- <sup>45</sup> The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks. (Luke 6:43-45 NRS)

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## Faith Is Not Just Believing, It Is Doing

- <sup>6</sup> "Why do you call me 'Lord, Lord,' and do not do what I tell you?"
- <sup>47</sup> I will show you what someone is like who comes to me, hears my words, and acts on them.
- <sup>48</sup> That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built.
- <sup>49</sup> But the one who hears and does not act is like a man who built a house on the ground without a foundation. <sup>7:1</sup>When the river burst against it, immediately it fell, and great was the ruin of that house."
- (Luke 6:46–7:1 NRS)

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## Action Is Required

- Jesus placed a strong emphasis on the importance of doing things
  - For Jesus love and mercy is shown by what you do not what you think
  - In other words, if one truly loves and is merciful, then one will act accordingly
- Jesus calls this bearing fruit, and he will say elsewhere that only those who bear fruit will be gathered into the Kingdom
  - One thus must not only feel love and mercy to others but act upon it
  - Just as his examples show: turn the other cheek, let the person steal, give to beggars

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## The Strong Foundation

- This listening and doing is building a strong foundation
  - If one does not listen and do, then all one's work will be swept away
- He uses the imagery of chaotic water, a river in flood
  - From an Ancient Near Eastern perspective he seems to be saying:
    - If you do not build a firm foundation you will be swept away in chaos of the Day of YHWH
- Or as John the Baptist would say, if you do not bear fruit, you will thrown into the fire
  - Jesus's teaching is very much in line with John's

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### Action: Radical Sharing of Wealth

- Jesus taught not to worry about wealth and to share all you have:
  - Luke 12:33 Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys.
  - 34 For where your treasure is, there your heart will be also.
- One Can Serve God or Wealth
  - Luke 16:13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other.
  - You cannot serve God and wealth."

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### The Rich Man and Lazarus

- Luke 16:19 "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate lay a poor man named Lazarus, covered with sores, 21 who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores.
- 22 The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.
- 23 In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.
- 24 He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.'
- 25 But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.
- 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.'
- 27 He said, 'Then, father, I beg you to send him to my father's house— 28 for I have five brothers — that he may warn them, so that they will not also come into this place of torment.'
- 29 Abraham replied, 'They have Moses and the prophets; they should listen to them.' 30 He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.'
- 31 He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'

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### Jesus as New Moses: The Torah of Moses Is to Be Followed

- Jesus does not abolish Law/Torah:
- 5:17 "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil. 5:18 For truly I tell you, until heaven and earth pass away, **not one letter, not one stroke of a letter, will pass from the law until all is accomplished.**
  - 23:2 "The scribes and the Pharisees sit on Moses' seat; 23:3a therefore, do whatever they teach you and follow it;
  - 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. **It is these you ought to have practiced without neglecting the others.**
- Jesus's teaching exceeds Law/Torah:
- 5:20 For I tell you, **unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.**
  - 23:3b **but do not do as they do, for they do not practice what they teach.**
  - See 23:23 above

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### Exceeding the Torah: The Parable of the Talents

- Matthew 25:14 "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; 15 to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.
- 16 The one who had received the five talents went off at once and traded with them, and made five more talents. 17 In the same way, the one who had the two talents made two more talents. 18 But the one who had received the one talent went off and dug a hole in the ground and hid his master's money.
- 19 After a long time the master of those slaves came and settled accounts with them. 20 Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' 21 His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'
- 22 And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' 23 His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

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### Those who do not exceed

- 24 Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; 25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.'
- 26 But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter?'
- 27 Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. 28 So take the talent from him, and give it to the one with the ten talents.
- 29 For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. 30 As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

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### C1 Formula

- 5:21 You have heard it said . . . But I say to you that if you are
- 5:27 You have heard it said . . . But I say to you that everyone
- 5:31 It was also said . . . But I say to you that anyone
- 5:33 Again, you have heard it said . . . But I say to you, Do not
- 5:38 You have heard it said . . . But I say to you, Do not
- 5:43 You have heard it said . . . But I say to you, Love

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### Jesus as New Moses: Torah Is Made Stricter

**Torah says;** but Jesus says:

**1 Not murder:** must not even have anger and must reconcile

**2 Not commit adultery:** must not even have lust; it is better to pluck out eye

**3 Can have divorce:** only allowed in cases of un-chastity otherwise adultery is committed

**4 Not swear falsely:** must not even swear, but simply say yes or no

**5 An eye for an eye (maximum retaliation allowed):** do not even retaliate, but give to everyone

**6 Love neighbour and hate enemy:** do not hate, but love enemies, and be perfect

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### Torah Is Made Stricter through Spiritualization

- In general the outward commandment of action is internalized and spiritualized
  - Through this internalization one fulfils and supersedes the Torah
- Thus, one should not have anger, lust, desire for retaliation, and hate
  - Instead one should have love and mercy
  - This is being perfect

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### Jesus as New Moses: Moral Aspects of Torah Supersede Physical Aspects

- 9:12, 12:7 "I (God) desire mercy not sacrifice" (Hosea 6:6)
- 15:10 Then he called the crowd to him and said to them, "Listen and understand: 15:11 it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles."
- 15:19 For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. 15:20 These are what defile a person, but to eat with unwashed hands does not defile."
- 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith.

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### Jesus as New Moses

- Jesus's teaching supersedes and replaces Torah
  - There is thus according to Matthew no contradiction between Jesus's teaching and following the Torah
- Jesus's teaching focuses on interior mental attitude
  - Jesus is asked to sum up the Law and the Prophets
    - He does so by what we call the double love commandment
      - Love God with all your heart (part of the Shema)
      - Love your neighbour as yourself
  - Thus, if you fully follow this, you follow the Torah
- This is nothing new in the Judaism of the time
  - Rabbi Hillel, a Pharisee, who taught before Jesus had said the same thing

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### Matthew Preparing for the Spirit

- Matthew by his emphasis is saying Jesus's teaching foreshadowed the future coming of Spirit
  - The Spirit would become to be seen at the time of Matthew by many (most?) Christians as replacing the Torah
  - As shown in Paul, the Spirit provides the new inner attitude of love
    - The Christians argued that this supersedes the written Torah
    - The written Torah will be seen as lessor in comparison to the Love Torah of the Spirit
    - This is the circumcision of the heart predicted by the prophets Jeremiah and Ezekiel
  - Matthew is arguing by his arrangement of Jesus's sayings that by dropping the "smaller" things of the Torah, and following the love commandment, the Christians are following a stricter Torah

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### Reasoning for Accepting Gentiles Without the Following of the Torah

- Gentiles received Spirit of God (from God)
  - God has thus made them part of the people (that is, God's kingdom)
- The Gentiles did not follow the Torah, therefore Torah not needed to be considered righteous by God
  - (It is also likely Jews who stopped following Torah continued to receive Spirit)
- However, one has to follow Jesus's teaching
  - This teaching is in its moral aspects is stricter than the Torah
  - One has to have the right internal attitude

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### Two Key Parables: The Good Samaritan

Luke 10:25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" 26 He said to him, "What is written in the law? What do you read there?" 27 He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28 And he said to him, "You have given the right answer; do this, and you will live."

29 But wanting to justify himself, he asked Jesus, "And who is my neighbor?" 30 Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.

31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side.

33 But a Samaritan while traveling came near him; and when he saw him, he moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend."

36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" 37 He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

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### Two Key Parables: The Sheep and the Goats

31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. 32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, 33 and he will put the sheep at his right hand and the goats at the left.

34 Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

37 Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? 38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? 39 And when was it that we saw you sick or in prison and visited you?' 40 And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

41 Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

44 Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' 45 Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' 46 And these will go away into eternal punishment, but the righteous into eternal life." (Matthew 25:31-46 NRS)

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**Authorship and Provenance of John**

THEO 203 Introduction to The New Testament  
 Class 15.1: Tuesday, 27 October 2020  
 ©Dr. Steven R. Scott

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**Who is John?**

**John the Son of Zebedee**

- One of the inner three
- One of the twelve

**John the Elder/Presbyter**

- The author of the letter 1 John calls himself the elder
- There was confusion in late 2<sup>nd</sup> C. between John the Elder and John the Son of Zebedee regarding whether they are the same person

**John of Patmos — author of Revelation**

- Is this person the same as one or both of the above or someone else?

**The beloved disciple**

- The same as one of the above?
- Lazarus? Is this the last name of one of the above?

**John Mark, from Acts**

- Has also been proposed as the author of the gospel of Mark

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**Papias of Hierapolis ~125CE**  
 As quoted by Eusebius in his Church Histories

- And if anyone chanced to come who had actually been a follower of the elders,
- I would enquire as to the discourses of the elders, what Andrew or what Peter said, or what Philip, or what Thomas or James, or what John or Matthew or any of the Lord's other disciples;
- and the things which Aristion and John the elder, the disciples of the Lord, say.
- For I do not think that I derived so much benefit from books as from the living voice of those still surviving."

• *Hist. Eccl.* 3:39:1–4

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## The Two Groups of Names

- The first group are all members of the twelve
  - These are likely the “holy apostles” Eusebius mentions
  - As Eusebius notes, Papias did not hear their words directly, but from others (the elders) who had heard them directly
    - They would all likely be dead at the time Papias is referring to
  - This is written in the past tense “said”
- The second group of two seem to be other disciples
  - The wording could indicate that he heard the testimony of these two directly
  - This in the present “say”
- Note that both Johns are referred to as being disciples of the Lord
- Eusebius also notes that the name John is mentioned twice
  - But adds no comment on what this means

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## Irenaeus ~180 CE: John in Ephesus

**Matthew composed** his gospel among the Hebrews in their language, **when Peter and Paul were preaching the Gospel in Rome** and founding the church (there). **After their death, Mark, the disciple and interpreter of Peter,** handed down to us the preaching of Peter in written form. **Luke, the companion of Paul,** set down the Gospel preached by him in a book. Finally **John, the disciple of the Lord,** who also reclined on his breast, himself composed the Gospel when he was living in **Ephesus** in (the province of) Asia. *Adv. Haer.* 3:1:1

- **Irenaeus also says that John moved from Jerusalem to Ephesus where he died**
- There is widespread attestation of this

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## Papias on the Deaths of John and James

- Later tradition reports that Papias also described the deaths of John and James the sons of Zebedee
  - They were apparently both martyred before the war ended and were “killed by the Jews”
  - Other ancient martyrologies also attest to this tradition
  - The death of James is reported in Acts (John’s is not)
    - James was killed by the Jewish authorities
- The death of John and James as martyrs is implied by the Gospel of Mark (10:35–40)
  - James and John ask to sit at Jesus’s right and left in the future
  - Jesus responds they will drink the cup he drinks (that is, die a martyr), but he cannot promise who will sit at his right and left

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### John the Elder or John Zebedee?

- The gospel is widely accepted as being written at the end of the first century
  - John Zebedee would be extremely old
  - A young disciple at the time of Jesus would be old
- The gospel author knows both Hellenistic and Jewish scribal traditions
  - John Zebedee was a presumably uneducated fisherman, but could have learned these later in life
  - The young disciple would have from a wealthy family and educated
- The author knows Jerusalem and is Jerusalem focused (the other gospels are Galilee focused)
  - John Zebedee was from Galilee, but spent time in Jerusalem after Jesus died
  - The young disciple grew up in Jerusalem
- Traditions about John Zebedee being martyred versus author of gospel living to old age

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### A Johannine Community?

- Because the Gospel of John is very different from the other gospels,
  - Most scholars do not think that John knew the synoptic tradition
  - They also conclude that because of this the Johannine community was also isolated from other Christian communities
- However, this would be odd
  - There is lots of evidence of widespread communication between communities
    - All the NT letters (and we only have the letters by important people)
    - Luke in Corinth and Matthew in Antioch knew Mark's gospel written in Rome
    - Clement of Rome and Ignatius of Antioch both wrote letters at the time John and refer to Paul's letters
  - John supposedly wrote his gospel in Ephesus one of the major centres of Pauline Christianity

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### One Author or Many

- Scholars also perceive inconsistencies in the Gospel and propose that it was edited to and added to over time
  - They see some contradictions in theology
  - The gospel jumps around in regards to geographic location
  - The prologue seems to be of a different style
  - There appear to be two endings to the gospel
- However, these perceived inconsistencies can be reduced to John not writing like a modern author
  - As we shall see, I will propose in class that John is a consistent whole

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### Other Proposed Outlines

- There are many ways one can outline a composition such as the Gospel of John
- Many divide it in two main parts with a beginning and end
  - **Prologue:** John 1:1–18 (the Logos hymn)
  - **The Book of Signs:** Jesus collects disciples, performs miracles, and teaches
  - **The Book of Glory:** The Last Supper/Jesus’s farewell discourse, Jesus’s arrest, crucifixion, death, and resurrection
  - **Epilogue:** Chapter 21: Jesus’s last resurrection appearance and commissioning of Peter
- The above is largely based on the theory of a long compositional history with the prologue and epilogue being later additions.
- Also, some scholars there was a “signs” source which contained the 7 signs of the gospel
  - However there is no evidence such a source existed

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### 7 Signs (Miracles) During Ministry

- 1 Jesus turns water into wine at a wedding in Cana
  - Unique to John
- 2 Official’s son restored to life
  - Slightly different from healing of officer/centurion (Q tradition)
- 3 Healing of a lame man at a pool in Jerusalem
  - Unique to John, but wording similarities to healing of a lame man lowered from roof in Mark
- 4 Feeding of a multitude (4)
  - Basically same as synoptic tradition
- 5 Walking on water (4)
  - Basically same as the synoptic tradition
- 6 Healing of a blind man (5)
  - Unique to John but similarities to blind man healed in Mark
- 7 Lazarus raised from dead (6)
  - Unique to John

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### Gospel of John: Proposed Chiastic Outline

**A1 Introduction:** Word becomes flesh, Spirit descends, disciples collected (ch. 1)

**B1 Teaching 1:** From Cana to Cana (via Jerusalem, Judea, and Samaria) (chs. 2–4): The Spiritual Temple

**C1 Opposition in Jerusalem 1** (ch. 5): Jesus Has the Authority of God and Lord of the Sabbath

**D Teaching 2:** Feeding of 5000, walking on water, eating flesh and drinking blood (ch. 6): The Bread of Life

**C2 Opposition in Jerusalem 2** (chs. 7–10): Jesus the Light, the Life, and true shepherd: Lord of Sukkot and Hannukah

**B2 Teaching 3:** From death of Lazarus to death of Jesus (chs. 11–19): The Spiritual Kingdom

**A2 Conclusion:** Flesh departs and returns, Spirit descends, disciples commissioned (chs. 20–21)

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### Similarities with the Synoptic Gospels

- Basic outline
  - Jesus is baptised
  - Jesus calls disciples
  - Jesus preaches and heals
    - Confrontation with Jewish authorities
  - Anointing
  - Triumphal entry into Jerusalem
  - Last Supper with prophecy of betrayal
  - The Passion: arrest, trial, Peter's denial, mocking, offer of release, crucifixion, an burial, empty tomb
- Does this mean John knew the synoptic gospels?

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### Differences With the Synoptic Tradition

- The specific content of the gospel is almost entirely different from the synoptic tradition in both style and content
- The synoptic tradition is largely strung together pericope (small units of text either miracles or sayings)
  - The exception being the birth narratives
  - John has long discourses and more developed narratives
- John also in John, Jesus largely speaks about who he is
  - In the synoptic tradition he says next to nothing
- John has very little teaching of Jesus on how to behave
  - Primarily the love commandment
  - However, much of the gospel presupposes knowledge of the Jesus teaching tradition

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### The Mystic / Secret / Spiritual Gospel

- In ancient times the gospel was famously referred to as the mystic (word also means secret or spiritual) gospel
  - What is meant by this is not clear
- However, it is likely referring to the metaphorical / allegorical nature of the gospel
  - John constantly invites the reader to look beyond the literal meaning of what is being said to the spiritual meaning
  - People often take his words literally (e.g., Nicodemus) when he is speaking spiritually, often to comic effect

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### Early Christian View of Salvation: Everybody Sins: No-one Deserves to Enter the Kingdom

- Early Christians thought that the baptism of John was not enough to enter the kingdom
  - This is why Jesus taught his way of love so people could stay in a state of Grace
- However, it was also viewed that no-one was perfect in ancient Judaism
  - No-one could follow the Torah perfectly;
  - No-one could follow Jesus's teaching perfectly
  - Thus, one would sin again, and need to have one's sins forgiven again
- However, this was not a problem in Judaism
  - There were various sacrifices of atonement one could make
  - One could thus get back into a state of grace

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### The Grace of the Spirit and the Perfect Sacrifice of Jesus

- Very early on it was viewed that Jesus's death lead to the coming of the Spirit
  - His death led to the baptism of the Spirit
- Also, having the Spirit was a sign of God's favour
  - He would only give it to people he thought were God
  - Possessing the Spirit was thus a sign that one was saved
  - And since everyone sinned, it was also Grace
- Jesus's death thus became viewed as a sacrifice, the perfect sacrifice
  - He as the Son of God was seen as being the perfect human without sin
  - And thus the perfect possible sacrifice (sacrificial animals had to be without blemish)

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### Johannine Salvation Sinning and the Spirit

- The Spirit also allowed one to return to a state of grace after sinning
- This involved three steps:
  1. First, one had to repent, that is, acknowledge that one has sinned: confession
  2. Second, one turns to the Spirit of God
  3. One follows the teaching of Jesus
- The Spirit thus replaces the Baptism of John:
  - One is baptised by the Spirit
  - Unlike the baptism of water, the baptism of the Spirit is semi-permanent, a one time event
  - However, one has to maintain contact with it:
    - One is not in full contact with it all the time
    - This will not happen until the Day of YHWH

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### The Spirit of God and The Teaching of Jesus: Abiding in God

- Turning to the Spirit of God and following the teaching of Jesus were actually the same thing
  - The Spirit of God was seen as love by the Christians
    - The primary characteristic of God was love as per the teaching of Jesus
  - Love was Jesus's summation of the Torah, that is how to be righteous
- John in his letter refers to turning to the Spirit and Walking in the Commandment as abiding in God
  - This is also called walking in light
  - God was also light (remember light is the prime symbol of order, the law of God, the Torah, and thus love)

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### Believing and Doing: Two Sides of the Same Coin

- For early Christians, one received the Spirit by believing that Jesus was the heavenly Christ, that is, God
  - This for John became a new commandment:
  - One had to believe that the earthly Jesus was also the heavenly Christ (Jesus was Christ)
- However, believing was not enough
  - One also had to do what Jesus said
  - That is follow what John calls the "old" commandment of Jesus, the love commandment
- One should follow from the other: if one believes Jesus was God, then one would do what he says.
  - Also, if one has the Spirit of love, then one would practice love
- Faith is thus an attitude, and attitude of love: both believing and acting

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# Gospel of John: Chapter 1 and Themes

THEO 203 Introduction to The New Testament  
Class 15.2: Tuesday, 27 October 2020  
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## Gospel of John: Proposed Chiastic Outline

**A1 Introduction:** Word becomes flesh, Spirit descends, disciples collected (ch. 1)  
**B1 Teaching 1:** From Cana to Cana (via Jerusalem, Judea, and Samaria) (chs. 2–4): The Spiritual Temple  
**C1 Opposition in Jerusalem 1** (ch. 5): Jesus Has the Authority of God and Lord of the Sabbath  
**D Teaching 2:** Feeding of 5000, walking on water, eating flesh and drinking blood (ch. 6): The Bread of Life  
**C2 Opposition in Jerusalem 2** (chs. 7–10): Jesus the Light, the Life, and true shepherd: Lord of Sukkot and Hannukah  
**B2 Teaching 3:** From death of Lazarus to death of Jesus (chs. 11–19): The Spiritual Kingdom  
**A2 Conclusion:** Flesh departs and returns, Spirit descends, disciples commissioned (chs. 20–21)

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## A1 (Chapter 1) Word and Spirit

*In the beginning was the Word*  
A1 The Word becomes flesh, John is witness 1:1–18  
*This is the testimony given by John (day 1)*  
B1 John's testimony: John is not the Messiah 1:19–28  
*The next day (day 2)*  
C1 Spirit descends on Jesus: will baptize with Spirit 1:29–35  
*The next day (day 3)*  
B2 Two disciples go and see and fetch Simon: Messiah is found 1:35–43  
*The next day (day 4)*  
A2 Philip and Nathanael: will see angels descending on Son 1:44–51  
2:1 *On the third day (+3 days =7 days in total)*

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### Initial Observations

- Composition is broken into sections by clear headings
  - "In the beginning," "This is the testimony of John", "The next day,
- This creates five sections with Jesus's baptism at the centre
  - This becomes the central point from a chiasmic perspective
- There are 4 days
  - 4 is the number of the world
- His ministry proper begins on the 7<sup>th</sup> day
  - 7 again is the number for creation
- Emphasis on testimony and coming from heaven

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### Prologue Word Chiasms

1:1 In the beginning was the Word,  
and the Word  
was  
with God,  
and God  
was  
the word.

1:2 He was in the beginning with God.

1:3 All things  
through him came to be  
And without him  
came to be  
not one thing

1:18 God no one has seen, ever;  
the Only Begotten One is God  
He is in the heart of the Father,  
He reported (on God)

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A1 <sup>1</sup> In the beginning was the Word, and the Word was with God, and God was the Word. <sup>2</sup> He was in the beginning with God.

B1 <sup>3</sup> All things through him were generated, and without him was generated not one thing.

C1 What was generated <sup>4</sup>in him was life, and the life was the light of all people. <sup>5</sup> The light shines in the darkness, and the darkness did not overcome it.

D1 <sup>6</sup> There came a man sent from God, whose name was John. <sup>7</sup> He came as a testifier (witness) in order to testify about the light, in order all might believe through him.

D2 <sup>8</sup> Not was he the light, but (he came) to testify about the light.

C2 <sup>9</sup> He (who) was the light true, which enlightens all humans, was coming into the world.

B2 <sup>10</sup> (With)in the world he was, and the world through him was generated; yet the world did not know him.

My own translation respecting original word order

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C3 <sup>11</sup> Amongst his own (people) he came, and his own (people) did not take in him.

D3 <sup>12</sup> But to all who did take him, he gave to them power the children of God to be generated (as), to those who believed in his name.

<sup>13</sup> These, not of blood or of the will of the flesh or of the will of man, but of God were born.

D4 <sup>14</sup> And the Word was generated (as) flesh and dwelled (/abided) amongst (/in) us, and we did see his glory, the glory of the only begotten of the father, (who was) full of grace and truth.

C4 <sup>15</sup> John testified about him and cried out saying, "This was he of whom I said, 'He who after me is coming, before me was generated, because prior to me he was,' <sup>16</sup> because from the fullness of him we all came, and likewise (from the fullness of him came) grace upon grace."

B3 <sup>17</sup> Indeed the law through Moses was given; (but) grace and truth through Jesus Christ were generated.

A2 <sup>18</sup> God no one has seen, ever. The only begotten of God, who is in the breast of the Father, this one explains (him).

My own translation respecting original word order

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Theme: Jesus and God Are One

- Traditional Judaism accused Christian Judaism (Christianity) of creating "two powers in heaven"
  - In other words, by making Jesus the physical Son of God, Christianity was creating two Gods
  - In Polytheism the Gods are generated through procreation
- Traditional Judaism accepted that God manifested in two forms
  - El, the Father of Days, and YHWH the hero warrior who defeats evil
  - However, it was clear to them that God was One
- John argues the same thing: Jesus and God are the same thing
  - Jesus as Word is an aspect of God, like his Wisdom

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Theme: A New Creation

- Parallels between the Prologue and Creation in Genesis
  - Both discuss creation
  - Both begin with the same phrase "In the beginning"
  - Emphasis on:
    - Word of God
      - Jesus is the Word
      - "God said" in Genesis
    - Light
      - Jesus is light
      - Light first creation, heavenly luminaries at centre of creation story
    - Life
      - Jesus is life
      - Half of Genesis is devoted to the creation of life

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### Theme: A New Creation

- John is thus implying that coming of Jesus is the start of this new creation
  - Something new is happening
- This is in line with apocalyptic thought
  - The coming of the Heavenly Messiah would usher in the end times and a new creation

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### Theme: Jesus Is the Word of God

- ANE understanding of Word
  - The Word of a God or a king was law
    - Their words become manifest as law
  - Creation was seen as the law of creator king imposed onto the chaotic waters
  - One way creation is thus described is through the speech or word of the creator God
    - This is found in both Mesopotamia and Egypt

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### Theme: Jesus Is the Word of God

- God's Word in the Bible: both law and instruction
  - Creation in Genesis 1 is described as coming through the Word of God: God says ... and it is so
    - The Torah for humans is also part of the Cosmic Law
    - This is the beginning of the Law/Torah of creation
  - God's will in general terms is also expressed through his Word
    - The Torah and Prophets are both the Word of God
  - Both the Torah (= Law) and the Prophets represent God's instruction, that is, teaching
    - Torah can also be translated as instruction
- John thus uses the term Word for both the shaping principle of the cosmos, but also for the teaching of Jesus
  - He is the Word who gives the Word about God (he explains God of 1:18, A2)

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## Word and Wisdom: An ANE perspective

- God’s order (= Word) is the manifestation of his Wisdom
  - God’s Wisdom manifests through his Word
- The order or law of creation is thus both Word and Wisdom
  - Both were with him at creation
  - Both partook in creation
- Torah/Law (= God’s Word), is thus also Wisdom
  - Note the word “Torah” also has the sense of “instruction”
  - The Torah/Law of creation thus also instructs on how to be wise

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From Pate, C. Marvin, *The Writings of John: A Survey of the Gospel, Epistles, and Apocalypse*, Zondervan. Kindle Edition.

Word in John	Wisdom in Judaism
1:1 Was in the beginning	Prov 8:22–23; Wis 9:9; Sir 1:4
1:2 Was with God	Prov 8:30 Wis 9:4; Sir 1:1
1:1–3 Was co-creator	Prov 3:19; Wis 7:22, 9:1–2
1:4, 9 Provides light	Prov 8:22; Wis 7:26; Sir 4:12; Bar 4:2
1:5 Was light not darkness	Wis 7:29–30
1:10 Was in the world	Wis 8:1; Sir 24:6
1:11 Was rejected by his own	Sir 15:7; Bar 3.12; 1 Enoch 42:1–2
1:12 Was received by the faithful	Wis 7:27; Bar 3:37
1:14 Became flesh	Sir 24:8, 23; Bar 3:37–42

- Both Word and Wisdom are inseparable parts of God
- God does not speak without thinking (wisdom)

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## Proverbs 8:22–31 NRS

- <sup>22</sup> The LORD created me at the beginning of his work, the first of his acts of long ago. <sup>23</sup> Ages ago I was set up, at the first, before the beginning of the earth.
- <sup>24</sup> When there were no depths I was brought forth, when there were no springs abounding with water. <sup>25</sup> Before the mountains had been shaped, before the hills, I was brought forth—<sup>26</sup> when he had not yet made earth and fields, or the world’s first bits of soil.
- <sup>27</sup> When he established the heavens, I was there, when he drew a circle on the face of the deep, <sup>28</sup> when he made firm the skies above, when he established the fountains of the deep, <sup>29</sup> when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth,
- <sup>30</sup> then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, <sup>31</sup> rejoicing in his inhabited world and delighting in the human race.

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## Word Became Flesh

- D4 <sup>14</sup> And the Word was generated (as) flesh and dwelled (/abided) amongst (/in) us, and we did see his glory, the glory of the only begotten of the father, (who was) full of grace and truth.
- The Word becomes incarnated (carne=flesh)
  - The word used for flesh makes it clear that this is not a metaphorical understanding
  - The Word became part of the physical world
    - Thus it moved from the Spiritual to the Physical
- This was an unusual concept for Judaism
  - Especially for Judaism influenced by Hellenistic thought

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## Docetism

- Belief that Christ did not come in the flesh
  - In other words, that Jesus was not the Christ
- This based on Greek metaphysical worldview
  - According to Greek metaphysics things/beings in the Spiritual dimension cannot fully partake in the Physical dimension
    - The perfect unchanging incorruptible forms cannot fully partake in the imperfect changing world
      - If they did, they would be corrupted and lose their perfect essence
- Christ as God is part of the perfect spiritual dimension
  - He thus could not fully partake in the physical realm
  - That is, he cannot become flesh and blood

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## Two Types of Docetism

- Those that viewed the Spirit of Christ possessing Jesus
  - Jesus is thus not the Christ
  - The Spirit of Christ then leaves Jesus when he dies
- Those that viewed the Spirit of Christ taking on the appearance of flesh
  - Here Jesus and the Christ are one
    - But Jesus as flesh and blood never existed
  - Christ as Jesus from this perspective was thus not really human

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## Spirit, Flesh, and Kingdom of God

- For John, there is no problem with the spiritual / divine world partaking in the physical
  - This is not true for Greek Metaphysics where there is an opposition of the two concepts.
- Creation for John is a full mixture of the spiritual (Word) and the physical (primeval chaotic matter).
  - The future Kingdom is creation made perfect again as when it was first created
    - All chaos / evil will be removed
  - The future Kingdom is thus also physical, and people will be physically resurrected in the flesh

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## A1 of Gospel: Witness of Word and the Spirit Descends

A1 1:1–18 In the beginning was the Word

*John is God's witness for the **Word born flesh***

B1 1:19–28 This is the testimony given by John (day 1)

*John witnesses he is not the Messiah, but prepares the way for the **Messiah who has arrived***

C1 1:29–35 The next day (day 2)

*John witnesses that Jesus is the Messiah; he saw the **Spirit descend and remain on Jesus***

B2 1:35–43 The next day (day 3)

*John tells two disciples Jesus is the Messiah; **they go and see where Jesus abides**; they tell Simon, who is named the Rock by Jesus*

A2 1:44–51 The next day (4)

*Jesus calls Philip, who tells Nathanael: Nathanael will see **heaven open angels descending and ascending on Son of Man***

2:1 On the third day (4+3= day 7)

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## Theme: Witness

- One of the key themes of the gospel and especially chapter 1 is that of witness
  - The whole purpose of the gospel / good news is that it is passed on
  - If the good news that the Kingdom of God is coming and God is offering a free ticket in, then people can not get in
- In Chapter 1 the theme of witness is paramount
  - John is the witness to the light in the prologue
  - John then is witness to Jesus receiving the Spirit and being the Messiah
  - He witnesses to Andrew and another disciple
  - They witness to Peter
  - Philip then witnesses to Nathanael

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### Theme: Spirit

- The coming of the Spirit was a central part of early Christianity
- John taught of that he was preparing the way of the one who would baptise in the Spirit
- We are told that John saw the Spirit descend and rest on Jesus
  - For Christians, Jesus not only received the Spirit, but he remained in permanent contact with it
  - He was therefore a perfect human
- His death will be the perfect sacrifice that will allow the Spirit will come

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### The Spirit as Grace

- The coming of the Spirit was also a grace, and thus the prologue speaks of Grace coming through Jesus
  - The Spirit is grace, because all sin and thus do not deserve to be saved
  - The Spirit allows one to be saved for Christians
  - His sacrifice, and not the Torah will allow one to be saved
- However, as we shall see, believing will not be enough
  - One must also do what Jesus says
  - The purpose of believing Jesus is God is that one will then do what he says

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### Grace upon Grace

- 1:15 John testified about him and cried out saying, "This was he of whom I said, 'He who after me is coming, before me was generated, because prior to me he was,'
- <sup>16</sup> because from the fullness of him we all came, and likewise (from the fullness of him came) grace upon grace."
- <sup>17</sup> Indeed the law through Moses was given; (but) grace and truth through Jesus Christ were generated.

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### Theme: Gentile Mission

- There is a definite pointing to the Gentile Mission in 1 John
  - The prologue says that his own people (Israel-Judah) did not accept him
- Because of this we are told that God made the Gentiles through belief become his Children
  - They do this by believing and receiving the Spirit
  - Believing that Jesus was the Heavenly Messiah becomes what defines one as a God's people
- Also, all the disciples (except Nathanael) were heavily involved in the Gentile mission
  - Peter was head of the Gentile mission
  - Andrew did missionary work in Cyprus
  - Philip did missionary work in southern Asia Minor
  - Some scholars propose that Nathanael actually refers to Paul

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**Gospel of John: Death,  
Rebirth, and Marriage**  
 THEO 203 Introduction to The New Testament  
 Class 15.3: Tuesday, 27 October 2020  
 ©Dr. Steven R. Scott

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**A1.1 Wedding in Cana:** water versus wine: Jesus's hour (for death and glory of resurrection) not yet come  
**A1.2** Transition scene in Capernaum: Disciples believe; Jesus's family are with him  
**B1.1 Jesus at Jerusalem temple: Jerusalem temple versus Jesus's body**  
**B1.2** Many people in Jerusalem believe because of signs  
**C1 Nicodemus 1: born of water versus born of spirit**  
**D1 Nicodemus 2:** *Jesus is from heaven; judgement based on belief and deeds*  
**E John the Baptist 1: Jesus is the Bridegroom** and John the rejoicing friend  
**D2 John the Baptist 2:** *Jesus is from above; one must believe and obey for eternal life*  
**C2 Samaritan woman 1: water versus heavenly water**  
**B2.1 Samaritan woman 2: earthly temple versus spiritual temple**  
**B2.2** Samaritan woman 3–4: many Samaritans believe because of word  
**A2.1** Transition scene in Galilee: many Galileans believe because of signs in Jerusalem  
**A2.2 Royal Official's son in Cana:** son saved at point of death: resurrection

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### Jesus the New Temple

- John places the story of Jesus turning over the tables in the temple at the beginning of Jesus's ministry
- He makes this action symbolic of not only the destruction of the temple, but also of Jesus himself
  - 2:18 The Jews then said to him, "What sign can you show us for doing this?" 2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."
  - 2:20 The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?"
  - 2:21 But he was speaking of the temple of his body.
  - After Jesus was raised, disciples remembered scripture and Jesus' word
  - 2:22 After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.
- This picks up the theme of Mark's Jerusalem temple section
  - There Jesus is presented as the cornerstone of the Temple
  - Here Jesus becomes a new Temple

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### The Temple of the Spirit

- When speaking to the Samaritan Woman, she asks:
  - 4:20 Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem."
  - 4:21 Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.
  - 4:22 You worship what you do not know; we worship what we know, for salvation is from the Jews.
  - 4:23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.
  - 4:24 God is spirit, and those who worship him must worship in spirit and truth."
- Jesus thus becomes the new Temple of the Spirit
  - This is in line with the teaching of Paul that the Church is the body of Christ, and all Christians are joined together in the Spirit

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### Born of the Spirit

- In the story of Nicodemus, Jesus says that one must be born of both water and Spirit to enter the kingdom of God
  - Born of Water: physical birth happens when a woman's water breaks
    - It also likely refers to the physical baptism of John
    - John compares the two, and later the baptism of Jesus versus John is compared
  - Born of Spirit: baptism of the Spirit
- Thus, the Spirit is required for salvation

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### Salvation in Johannine Thought

- In his letter, 1 John, John explains what is required for salvation
  1. Repentance and confession of sins
  2. The Spirit
  3. Following the teaching of Jesus (the love commandment)
- The first washes away past sin and is type of rebirth
- The second allows one to stay in a state of Grace
  - In Pauline and Johannine thought no humans are perfect (except Jesus)
  - Thus, humans will inevitably sin and become “children of the devil”
  - However, they can turn back to God by turning to the Spirit within

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### Jesus’s Death and the Spirit

- In both Pauline and Johannine thought, Jesus’s death was seen as instrumental for the coming of the Spirit
  - He as the Son of God was the perfect human
    - The ideal Adam upon whom humans were modelled.
  - He thus becomes the perfect sacrifice to end all sacrifices
    - Thus, the temple system is no longer needed
  - Because of this perfect self-sacrifice, God sent his Spirit so people could be saved
    - Otherwise all would be sinners as no-one can be perfectly righteous
- The sending of the Spirit is thus the Grace of God to sinners who are unworthy of salvation
- This Grace is due to the self-sacrifice of Jesus

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### Requirement to Be Baptised in the Spirit

- In 1 John, John also argues that in order to be part of the Children of God and have the Spirit one must obey two commandments
  1. The (old) commandment taught by Jesus
    - That is, the Love commandment
    - For John this shown by what one does
  2. The new commandment he gives
    - To believe that Jesus, the human, was Christ (the Heavenly Messiah), the Son of God
- Thus, on top of the double love commandment, one must now also believe in Jesus as God

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### Believing In Jesus; Jesus Must be Lifted Up

- Thus, story of Nicodemus is followed by Jesus speaking about how he is from heaven and the Son of God who must die:
  - 3:13 No one has ascended into heaven except the one who descended from heaven, the Son of Man.
  - 3:14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 3:15 that whoever believes in him may have eternal life.
  - 3:16 "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.
- Note Jesus being lifted up has two meanings: lifted on the cross and resurrected
- It is both Jesus's death and the believer's belief that saves

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### However, Believing Is Not Enough

- One must also do deeds of light, because one will be judged on them:
  - 3:19 And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.
  - 3:20 For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.
  - 3:21 But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."
- Deeds of light and being in light refers to obeying the love command
- Thus one must both believe and obey Jesus (do what he says) as John the Baptist later says:
  - 3:35 The Father loves the Son and has placed all things in his hands.
  - 3:36 Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but will have God's wrath abiding in him.

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### Faith and Fruits (Works)

- Thus, for Christians, believing in who Jesus is becomes as important as doing what Jesus taught
  - For Jesus, the focus was on doing what he said and not about him
  - However, in order to do the right thing, one needs to have right inner attitude: love, mercy, forgiveness etc.
- The gospel writers (and the letter of James) seem to try to correct a misunderstanding of Paul, who argued that believing (faith) is more important than actions (works)
  - However, like Jesus emphasized the importance of doing "works of the Spirit"

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### Faith and Action: Two Sides of the Same Coin

- The importance for belief is that one is unlikely that to do what Jesus says if one does not believe who he is.
  - Also, for Jesus and the Gospels the proof that one has the Spirit of Love is that one does loving kindness
- Faith is thus an attitude: if one has an attitude of helping one physically helps, if one has an attitude of love, one will do acts love
- This is similar to traditional Judaism and the Hebrew Bible
  - There, there is an emphasis on believing God is the only God and on performing Social Justice

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### The Holy Marriage

- John the Baptist also speaks of Jesus being the Bridegroom
  - This is referring to the traditional metaphor for God and His people
    - God is the Bridegroom and His people are his bride
  - Unfortunately, the bride is often adulterous (see Hosea, for example)
- Israel/Judah will only become fully faithful in the Kingdom of God,
  - Then they will have the Spirit of God written on their hearts
  - They will be truly joined to God as his true people

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### Marriage

- In the Wedding of Cana Jesus turns water into wine
  - When his mother asks him to make wine, he replies:
    - “My hour has not yet come.”
- In the gospel, Jesus’s hour is his death
  - The wine in the eucharist symbolized his blood to be shed
  - At his death in John, water and blood will flow out from his body
- Thus, Jesus says he cannot supply the wine because his death has not come
  - This would indicate that the wine represents the Spirit that will not flow until his death

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### The Wine as the Spirit

- At the wedding in Cana the water that was used to purify and turned into wine was water used for purification
  - Jesus says his hour has not come, that is, his death
  - For John, his hour is also when the Spirit will be released
  - When he dies, blood (wine) and water flow out of him
- For Christians, what will purify is the Spirit, it would thus seem that the wine represents the Spirit

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### Jesus at the Marriage Well: Living Water (= the Spirit)

- Later Jesus will meet the Samaritan Woman at the Well of Jacob
  - She offers him some water from the well
  - He offers her instead living water
  - We are told later that living water is the Spirit and will flow out of Jesus
- In the Hebrew Bible, the well was a place where lovers met:
  - Isaac and Rebekah, Jacob and Rachel, Moses and Zipporah
- Thus, the future of marriage of Jesus to Samaria/Israel is foreshadowed
  - Many Samaritans seem to have become Christians, but not until after Jesus's death (see Acts)

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### Death and Resurrection and Temple of the Spirit

- The section Cana to Cana finishes with another miracle the healing of a Royal Official's Son
  - This is very similar to the healing of the Centurion's son in the synoptic tradition.
  - Both are done from a distance, a centurion is a representative of the Emperor, and Jesus comments on the person's great faith
- However, emphasis is made on the son being at the point of death and coming back to life.
  - The story thus becomes a type of resurrection story and thus foreshadows Jesus's death and resurrection
- John carefully links the two miracles, again connecting the wedding with Jesus's death
- He seems to be saying the Holy Marriage between God and his people will occur through the death of Jesus
- They will be joined as one in the new Temple of Christ

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Replacement Theology: Earthy and Heavenly Things

- The Gospel of John is full of replacement or successionist theology where Christianity supersedes or replaces traditional Judaism
- This often expresses itself as a contrast between earthly Jewish (physical) and heavenly Christian (spiritual) things: in this section
  - Jewish water of purification turned into wine (Spirit)
  - Jerusalem temple versus body of the risen Jesus as Christ
  - Baptism of water versus baptism of Spirit
  - Water of Jacob's well versus Jesus's living water (the Spirit)
  - Worshipping in physical temples versus worshipping in Spirit

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**Gospel of John: Eating  
Flesh and Blood**

THEO 203 Introduction to The New Testament  
Class 16.2: Thursday, 29 October 2020  
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**Gospel of John: Proposed Chiastic Outline**

**A1 Introduction:** Word becomes flesh, Spirit descends, disciples collected (ch. 1)

**B1 Teaching 1:** From Cana to Cana (via Jerusalem, Judea, and Samaria) (chs. 2–4): The Spiritual Temple

**C1 Opposition in Jerusalem 1** (ch. 5): Jesus Has the Authority of God and Lord of the Sabbath

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**B2 Teaching 3:** From death of Lazarus to death of Jesus (chs. 11–19): The Spiritual Kingdom

**A2 Conclusion:** Flesh departs and returns, Spirit descends, disciples commissioned (chs. 20–21)

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**Chapter 6:  
I Am Controls the Chaotic Sea**

**Disciples go in boat to Capernaum**  
6:16 When evening came, his disciples went down to the sea,  
6:17 got into a boat, and started across the sea to Capernaum.

**Disciples alone in dark on rough sea**  
It was now dark, and Jesus had not yet come to them.  
6:18 The sea became rough because a strong wind was blowing.

**They see Jesus walking on sea near boat**  
6:19 When they had rowed about three or four miles,  
they saw Jesus walking on the sea and coming near the boat,

**Disciples afraid**  
and they were terrified.  
6:20 But he said to them, "It is I (I AM in Greek); do not be afraid."

**Disciples arrive in Capernaum**  
6:21 Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

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### Creation in Scripture

- Creation
  - <sup>1</sup>In the beginning when God created the heavens and the earth, <sup>2</sup>the earth was a formless void and darkness covered the face of the deep, while a wind/spirit of/from God hovered over the face of the waters. (Gen 1:1-2 NRS)
  - <sup>8</sup>who alone stretched out the heavens and trampled the waves of the Sea; (Job 9:8 NRSV)

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### Jesus as YHWH and Spirit

- When Jesus walks on water he says “I AM”, that is, “YHWH”
  - YHWH means I am who I am
  - John is thus saying that Jesus YHWH, the warrior storm god aspect of God who subdues the sea
- Jesus as Spirit
  - Jesus’s being over the water recalls God at creation
    - In Hebrew tradition God is sometimes seen as being in bird form over the waters
  - In Genesis it is the wind from God or Spirit of God that is hovering over the waters
  - Both of these things in turn recall the Spirit as a Dove descending on Jesus

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### The Feeding of the 5 000: Mountain and Passover

- John by mentioning the mountain and that it is Passover draws attention to the story of the Exodus
  - Moses went up Mount Sinai and received the Torah
    - In Matthew, Jesus gives the “Sermon on the Mount”
    - Matthew presents Jesus as the new Moses
      - Does John work from this perspective?
      - Does he expect his audience to know Matthew?
      - Most scholars think not.
  - The mention of the number 5000 and 5 loaves
    - In the synoptic tradition the people sit down in groups of 50
    - This is taken as a reference to Israel in the wilderness where Israel sits in groups and is counted

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## The 12 Baskets

- The 12 baskets is a clear reference to Israel
  - The 12 tribes
- Thus, Jesus gathers the 12 tribes represented by the baskets
  - This is what YHWH will do on His Day
- The feast thus becomes symbolic of the eschatological banquet
  - Tradition had it that after the LORD had defeated all evil and gathered his people into the kingdom, there would be a big feast.

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## The Eucharist in Mark

- Eucharist (Last Supper)
  - <sup>22</sup> While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body."
  - <sup>23</sup> Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.
  - <sup>24</sup> He said to them, "This is my blood of the covenant, which is poured out for many. (Mar 14:22–24 NRSV)
- Jesus's words in Mark's feeding of the 5000
  - <sup>41</sup> Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. (Mar 6:41 NRSV)

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## Another Feeding in the Wilderness

- <sup>4</sup> Then the LORD said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. (Exo 16:4 NRS)
- <sup>11</sup> The LORD spoke to Moses and said, <sup>12</sup> "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.'" (Exo 16:11-12 NRS)
- <sup>15</sup> When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the LORD has given you to eat. (Exo 16:15 NRS)
- <sup>23</sup> Yet he commanded the skies above, and opened the doors of heaven; <sup>24</sup> he rained down on them manna to eat, and gave them the grain of heaven. <sup>25</sup> Mortals ate of the bread of angels; he sent them food in abundance. <sup>26</sup> He caused the east wind to blow in the heavens, and by his power he led out the south wind; <sup>27</sup> he rained flesh upon them like dust, winged birds like the sand of the seas; (Psa 78:23-27 NRS)

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### Bread as Torah and Wisdom

- A contrast is made between the bread of Moses and the bread from heaven
  - The bread of heaven is Jesus: first of I AM sayings
  - This bread is superior because it gives life
- The contrast is thus between Traditional Judaism centred on the Torah of Moses and Christian Judaism centred on the teaching of Jesus
  - There is thus the implication that bread is a metaphor for Jesus's teaching
    - Note also feeding where Jesus gave bread was on a mountain in the wilderness
  - This fits with bread as symbol for Wisdom in scripture and the Torah as bread in Rabbinic tradition

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### Bread in Scripture

- Proverbs: Lady Wisdom Speaking
  - <sup>5</sup> "Come, eat of my bread and drink of the wine I have mixed.
  - <sup>6</sup> Lay aside immaturity, and live, and walk in the way of insight." (Prov 9:5-6 NRS)
- The bread and wine are the teaching/instruction of Lady Wisdom
  - "Torah" also means "instruction"
- The Torah represents the wisdom of God
  - It is how the wise person lives if they want life
- Wisdom in the ancient world was knowledge on how to live according to the order of creation
  - The Torah is part of the order of creation
- For John, the bread is Jesus's teaching, and the wine is the Spirit
  - Both of which instruct in Wisdom
  - Both transmit the order of creation

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### Jesus the New Moses

- Moses was the saviour of Israel
  - He received the law and took them to the promised land
    - Israel became a nation and will become a kingdom
  - Following the law will allow them to keep the nation
- Jesus also taught
  - His teaching will allow people to enter the new promised land
    - The new kingdom of God
  - One needs to follow his word symbolized by the bread to do so, the love commandment
- For John and early Christians, the Word of Jesus thus replaces the teaching of Moses

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### Eating Flesh and Drinking Blood

#### True bread versus bread of Moses

6:49 Your ancestors ate the manna in the wilderness, and they died. 6:50 This is the bread that comes down from heaven, so that one may eat of it and not die.

#### Jesus is living bread from heaven; whoever eats it lives

6:51 I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

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#### Jesus sent by living Father; whoever eats lives

6:57 Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.

#### Bread of heaven versus bread of Moses

6:58 This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever."

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### Eating Flesh and Drinking Blood

#### Jesus says eat my flesh and drink my blood

6:52 The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" 6:53 So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

#### Those who eat flesh and drink blood have eternal life

6:54 Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day;

6:55 for my flesh is true food and my blood is true drink.

#### Those who eat flesh and drink blood abide in Jesus

6:56 Those who eat my flesh and drink my blood abide in me, and I in them.

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### The Eucharist

- This passage clearly references the Eucharist
  - At the Eucharist the bread symbolizes the body of Christ and the wine Jesus's blood
- "The Jews" take these metaphors literally
  - They do not understand the symbolism of what flesh and blood mean
    - Blood for John seems to symbolize the Spirit
      - Blood like a person's spirit represents one's life force
      - Wine seems to represent the Spirit in Cana section
    - The flesh seems to represent Jesus's teaching, that is, his Word
      - As just discussed, but see following

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### Replacement Theology

- There is also clear replacement theology in this section
  - The manna or bread of Jesus is superior that of Moses
  - The teaching of Jesus is superior to that of Moses
  - Jesus’s teaching gives life that of Moses does not
- This is because in Pauline and Johannine thought, the Torah cannot save, because no-one follow it completely
  - In traditional Judaism this is recognized and one can repent and make sacrifice
- However, Paul and John argue this is not enough, one also needs the Spirit to be saved
  - Belief in Jesus and doing what he says replaces the Torah and the Temple

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### The Flesh Is Useless

6:59 He said these things while he was teaching in the synagogue at Capernaum.

6:60 When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?”

6:61 But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you?”

6:62 Then what if you were to see the Son of Man ascending to where he was before?

6:63 It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life.

6:64 But among you there are some who do not believe.”

For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him.

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### The Words of Life

For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him.

6:65 And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

6:66 Because of this many of his disciples turned back and no longer went about with him.

6:67 So Jesus asked the twelve, “Do you also wish to go away?”

6:68 Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life.

6:69 We have come to believe and know that you are the Holy One of God.”

6:70 Jesus answered them, “Did I not choose you, the twelve? Yet one of you is a devil.”

6:71 He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

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### Some Leave; Peter and 12 Remain

- Because of this teaching, some disciples leave Jesus
  - Jesus responds
    - 6:63 It is the spirit that gives life; the flesh is useless.
    - The words that I have spoken to you are spirit and life.
  - Peter and the 12 remain, and Peter representing the 12 responds
    - 6:68 Simon Peter answered him, "Lord, to whom can we go?"
    - You have the words of eternal life.
    - We have come to believe and know you are the Holy One of God."

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### Physical Flesh vs Metaphorical Flesh

- Here it becomes clear that the flesh is a symbol for Jesus's teaching
  - Here the flesh is useless: it does not give life
    - This seems to contradict earlier statements
    - However, Jesus is here talking physical flesh not metaphorical flesh
  - Here it is Jesus's words that give eternal life
    - Thus metaphorical flesh = words of Jesus

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### Eating the Word

- Thus, for eternal life one must eat the words, that is, the teaching of Jesus
  - He is implying that one must embody Jesus's teaching
    - Just as the Word, God's teaching became flesh in Jesus
    - Jesus's teaching must become flesh in the believer
  - One must thus "walk the commandments" to use Johannine terminology
- Consequently one must not just believe Jesus is the Word, but do (eat) what he says.

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## John's Eucharist

- John thus (re?)defines the meaning of the Eucharist
  - The bread symbolizes Jesus's teaching
  - The wine symbolizes the Spirit
- For John one must ingest both for life
  - One needs to drink the living water and eat the living bread
- In the synoptic tradition the purpose of the Eucharist is "do this in remembrance of me"
  - John takes and expands this
- This interpretation of the bread and wine may be much older
  - The feeding of the five thousand is connected to the Eucharist in Mark
  - Bread is also connected with Jesus's teaching in Mark
  - There are hints that wine was also connected with the Spirit
    - Parable of old and new wine skins.

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## Gospel of John: Opposition and Replacement

THEO 203 Introduction to The New Testament  
Class 17.1: Tuesday, 03 November 2020  
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### Chapters 5 and 7–10 Jesus Replacing Jewish Festivals

- In Chapter 5 Jesus is shown to be the Lord of the Sabbath
  - He as God works on the Sabbath and has the authority of God to judge, forgive, and raise from the dead
- In Chapters 7–10, Jesus is shown to replace the festivals of Sukkot and Hanukah
  - Both were festivals of light
  - Jesus declares he is the light of the world, the source of living water (the Spirit)

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### Conflict in Jerusalem 2: Outline

A1.1 **Discussion with brothers:** Jesus should go to Jerusalem for *the Festival of Booths* but his time not come;

A1.2 **Arrest attempt:** Jesus will not be found; Jesus will give Spirit

B1 **Jesus is light of the world;** those who see, believe and are saved; those who do not are children of Satan

C **A blind man is healed**

B2 **Jesus is the shepherd and the gate;** Pharisees are blind hired hands; the true sheep hear his call

A2.1 *The Festival of Dedication*

A2.2 **Arrest attempt:** Jesus almost stoned to death

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### The Festival of Booths: Sukkot

- Also called Festival of Tabernacles
- Takes place in the holy seventh month of Tishrei
  - Month begins with new year celebration
    - Recalls creation
  - This is followed by ten days of repentance, which ends with the day of atonement, Yom Kippur
    - God sets judgement for following year on this day
    - Hence the repentance
- Then comes Sukkot
  - This is the time of harvest
    - People would build temporary booths in fields during harvest to sleep overnight
  - It also commemorates symbolic the time of wandering in the desert when people lived in temporary shelter
- Seventh day of Sukkot marks day that judgement of Yom Kippur is delivered
  - It is preceded by a day of supplication

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### Setting the Order for the New Year

- New years celebrations concern resetting the order of creation
  - Typically accounts of creation are re-read
- The order for the next year is set
  - That is, will things run well or not
- This is also harvest time
  - The harvest quality is set for the coming year
  - There is thus hope for a bountiful fruitful harvest
  - Sukkot also involves the parading of the “four species”
    - These symbolize all the plants
- People’s destinies are also set
  - Hence the supplications/prayers of repentance and forgiveness
- The prayers at this time end with prayers that the Messiah will come
  - The remembrance of wandering of the dessert is thus tied to the hope of a new Israel: the Kingdom of God

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### Sukkot: A Festival of Light

On each of the seven days of Sukkot, the High Priest took a golden pitcher and filled it with water drawn from the Pool of Siloam. It was brought into the Temple through the Water Gate (hence the name), and poured into a bowl at the Altar, alongside the pouring of the wine, during the daily burnt-offering (Talmud: Sukkah 4:9). This water libation was performed only during Sukkot.

The Talmud states, "Why is the name of it called the Drawing Out of Water? Because of the pouring out of the Holy Spirit, according to what is said: 'With joy shall ye draw out of the wells of salvation'" (Isalah 12:3).

At the end of the first day of the Feast, three eighty foot high golden lampstands were set up in the Temple's Court of Women. Four golden bowls were placed on each lampstand, and four ladders rested against each. A youth of priestly descent stood at the top of each ladder, pouring oil from a ten-gallon pitcher into the bowl (Talmud: Sukkah 5:3). The worn-out liturgical garments of Priests were used for wicks. The light from these lampstands was so bright that it was stated, "There was no courtyard in Jerusalem that was not lit up with the light at the water-well ceremony" (Talmud: Sukkah 5:3).

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### Water and Light

- Water has a dual image
  - Negative: chaotic waters
  - Positive: source of life
    - It thus also becomes associated with the Spirit
    - The Spirit is the life force of something
- Water is used in its positive sense for Sukkoth
  - It thus points to the hope for year with plenty of water
    - The more rain, the better the growing
    - The worry and danger was always concerning drought
- Light symbolizes the proper order of creation
  - It thus also symbolizes God the source of light/order
- Four generally symbolizes totality
  - Hence four types of trees
  - The four pillar lampstands may also symbolize trees
- The four species thus symbolize all plants and the hope for general agricultural fertility in the coming year

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### Hanukkah: Another Festival of Light

- Also known as festival or dedication
  - Celebrates re-dedication of temple after its desecration by Antiochus IV
- A miracle occurred
  - Only one sealed container of sanctified olive oil found
  - This was only enough oil for one day.
    - But it took eight days to prepare new holy oil.
  - The oil burnt miraculously for eight days
- Oil is for the menorah the seven branched lampstand in the temple
  - Seven again symbolizes the order of creation
  - It burnt at night: the light thus shined during the darkness
    - Perhaps hope for light to return in morning

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### Jesus as Water of Life and Light in the Darkness

**Water: life and fertility**

7:37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, 7:38 and let the one who believes in me drink.

As the scripture has said, 'Out of the believer's heart (belly) shall flow rivers of living water.'

7:39 Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

**Light: order of creation**

8:12 Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."

- Jesus thus replaces the symbols of fertility and order
  - He as Word was the ultimate source of light and life
- Believers will drink the Spirit that will flow out of him (his dead body) and have life

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### The Light Cures Blindness

9:1 As he walked along, he saw a man blind from birth.

9:2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

9:3 Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him.

9:4 We must work the works of him who sent me while it is day; night is coming when no one can work.

9:5 As long as I am in the world, I am the light of the world."

9:6 When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes,

9:7 saying to him, "Go, wash in the pool of Siloam" (which means Sent).

Then he went and washed and came back able to see.

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### Water, Light, and Life

- Jesus is again mentioned as the light
- Notice that Jesus sends the man to the pool of Siloam
  - This is the same pool that water for the temple ceremony during Sukkot was drawn
- The implication that life is dependent on seeing, namely seeing Jesus is the Messiah

When Jesus found the blind man, he said, "Do you believe in the Son of Man?"

<sup>36</sup> He answered, "And who is he, sir? Tell me, so that I may believe in him."

<sup>37</sup> Jesus said to him, "You have seen him, and the one speaking with you is he."

<sup>38</sup> He said, "Lord, I believe." And he worshiped him. (John 9:35-38 NRSV)

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### Seeing the Light

- True seeing for John, is seeing that Jesus is the light
  - Thus seeing and believing become the same thing
- The Pharisees and the crowd not see that Jesus is the light
  - They are thus blind
    - The Pharisees are fully blind
    - The crowd is partially blind
- Thus, during Sukkot when the nation is praying for forgiveness and hoping for the coming of the kingdom and its Messiah, they cannot see that what they want is right in front of them.
  - From a Johannine perspective they cannot see that their salvation is with them

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### High Christology: I Am Sayings “I Am”: YHWH means “I Am who I am”

- Jesus says “I am” the:
  - 1. bread of life, 6:35
  - 2. light of the world, 8:12
  - 3. door, 10:9;
  - 4. good shepherd who gives his life, 10:11
  - 5. resurrection and the life, 11:25
  - 6. way, the truth, and the life, 14:6
  - 7. true vine, 15:1
- Also, when Jesus is seen walking on the water he says in response “I am; do not be afraid” (6:20)
  - Jesus here is above the water and controlling the storm like God at creation

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**Gospel of John 6: Death and Rebirth 2**

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**Section B2: The Kingdom of the Spirit**

A1 One who Jesus loves, Lazarus, dies and is raised

B1 Jesus hailed as Davidic Messiah by crowds

C1 Jesus prays to God: seed must die to give life

D1 Jesus prepares the way: washing feet and new commandment

E Obeying commandment equals becoming part of the true vine

D2 Jesus prepares the way: his going will bring Spirit

C2 Jesus prays to God: believers united with Father and Son

B2 Jesus tried and condemned as the king of the Jews

A2 Jesus dies and is buried in a garden

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### Jesus Enters Jerusalem as Son of David

- <sup>13</sup> So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord— the King of Israel!"
- <sup>14</sup> Jesus found a young donkey and sat on it; as it is written: <sup>15</sup> "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" (John 12:13–15 NRS)
- However, the crowd only has it partially right: Jesus is not only the Son of David, but the heavenly Son of Man, the Son of God

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### The Spiritual Kingdom

- In the Gospel of John, as in the other gospels, Jesus is tried and killed for claiming to be the King of the Jews:
  - <sup>19</sup> Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews."
  - <sup>21</sup> Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"
  - <sup>22</sup> Pilate answered, "What I have written I have written." (John 19:19–22 NRS)
- Earlier Jesus told Pilate his Kingdom is not of this world:
  - <sup>36</sup> Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."
  - <sup>37</sup> Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." (John 18:36–37 NRS)
- Jesus's kingdom is a spiritual kingdom just as his temple is a spiritual temple

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### Realized or Future Eschatology

- In many places John seems to say that the Kingdom has already arrived (= the end times have come or been realized)
  - It has arrived with the Spirit
  - It is found in the spiritual kingdom and temple that believers are a part of
  - This is known as realized eschatology
- However, this does not exclude a belief in future eschatology
  - For John, as for Paul, Satan is the ruler of this world
  - The future full defeat of Satan and the full manifestation of the Kingdom is still to come.

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### Lazarus: History or Allegory or Both?

- The story of Lazarus is perhaps the most amazing miracle in the gospel tradition
  - Someone who is clearly dead with their body beginning to rot is brought back to life
  - This is more so than the recently dead Jairus's daughter
    - Jesus said she was sleeping and not dead
    - Perhaps referenced by John where the disciples do not understand Jesus when he says Lazarus is sleeping
  - This is more so than the Widow of Nain's son in Luke
    - This story seems constructed to show that Jesus is greater than Elijah
- If Jesus did do such a miracle, why is it not in the other gospels, because it clearly shows him to be a raiser of the dead?
- Is the story perhaps an allegory? Most of John is.

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### Lazarus: the Beloved Disciple?

- In the gospel there is a disciple who is not named, but only referred to as "the one whom Jesus loved" or the beloved disciple
  - This is odd, because Jesus presumably loved all the disciples
- This disciple is clearly equated with John the author,
  - However, Lazarus is also the one whom Jesus loved
  - Thus some scholars propose Lazarus is John
- However, John in his letters calls all believers, "beloved"
  - Remember all are beloved of Christ
- The beloved disciple would thus be a symbol or emblematic of all believers, including the author

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### Lazarus: Death and Rebirth of the Disciple

- If the one whom Jesus loves is emblematic of all disciples, then Lazarus is also a symbol of all believers
  - Thus, it would imply that the believer-disciple must also die and be resurrected like Lazarus
- There are many parallels with the burial and resurrection of Jesus
  - Both are buried in a garden in a tomb with a big round stone door
  - For both, there is emphasis on their bandages.
  - Thus, the believer must also die and be re-born like Jesus

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### Both Jesus and His Followers Must Die to Be Reborn

- <sup>23</sup> Jesus answered them, "The hour has come for the Son of Man to be glorified.
- <sup>24</sup> Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.
- <sup>25</sup> Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.
- <sup>26</sup> Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.
- <sup>27</sup> "Now my soul is troubled. And what should I say-- 'Father, save me from this hour'? No, it is for this reason that I have come to this hour. <sup>28</sup> Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." (John 12:23–28 NRS)

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### Losing Life to Gain Life Like a Seed

- Jesus hear uses the analogy of a seed
  - Just as grain plants seemingly die and turn brown, their seemingly dead seeds come back to life and grow
- Likewise both Jesus and his followers must die and be reborn
  - The believer must die to sinful worldly attractions of this life
    - S/he will then receive the Spirit
  - Jesus must die
    - So the Spirit can be given to the believer

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### The Prayer of Unity

- "Father, the hour has come; glorify your Son so that the Son may glorify you, <sup>2</sup> since you have given him authority over all people, to give eternal life to all whom you have given him. <sup>3</sup> And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. (John 17:1–3 NRS)
- <sup>21</sup> that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. <sup>22</sup> The glory that you have given me I have given them, so that they may be one, as we are one, <sup>23</sup> I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (John 17:21–23 NRS)

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### John 17: The Prayer of Unity

- Jesus ends his farewell speech with a prayer
  - He prays that his followers will be joined with him and God
  - All will be joined and abide in each other
  - This will union will come through the Spirit
  - This is how God will be glorified
- The followers of Jesus (Christians) are joined to him (and God) by
  - Baptism of water/ John
    - Here one renouncing evil
  - Baptism of the Spirit
    - This comes by believing Jesus is the Messiah /God
  - Doing what he says:
    - Namely, dying to sin and loving one's neighbour to the point of death

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### A Marriage at the Cross?

- <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup> Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. (John 19:26–27 NRS)
- The last time Mary appeared in the gospel was at the Wedding in Cana, where Jesus also called her "woman"
- The language here is reminiscent of wedding language where the bride becomes part of the bridegrooms family
  - In Mark, the disciples were Jesus's true family
- Here the "disciple whom he loved" becomes adopted into his family
  - The beloved joins Jesus through Jesus's death

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### Death as the Passover Lamb

- In John, unlike the other Gospels, Jesus dies on the day before Passover, the Day of Preparation
  - He thus dies at the same time the lambs for Passover are killed
- Jesus's death for Christians is the prime salvific moment and replaces Passover
  - Again there is replacement theology
- Also when Jesus dies blood and water flow out of him
  - This likely symbolizes the flow of the living water with the blood of Jesus: the Spirit

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# Gospel of John 7: Farewell and Resurrection

THEO 203 Introduction to The New Testament  
Class 17.3: Tuesday, 03 November October 2020  
©Dr. Steven R. Scott

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## The Farewell Speech

- John has a long farewells speech that takes up chapters 13–17
- In this speech he says farewell to his disciples
  - He prepares them for his parting
  - He gives them final instructions
- In short, he tells them
  - He leaves them “a new commandment,” namely that they must love one another as he has loved them
  - That they must follow this commandment or be cut off from him
  - He must die in order that the Spirit will come
  - That though they will be sad and persecuted, the Spirit will comfort them

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## Farewell Speech: Preparing the Way 1

- a1 People do not believe despite works as predicted by Isaiah (12:35–43)
- b1 Jesus speaks as Father says: the word judges and saves (12:44–45)
- c1 Jesus washes feet: feet washing as preparation to enter temple/father’s house (13:1–15)
  - d1 Jesus predicts Judas’ betrayal: Jesus ready to die (13:16–31)
  - e1 Disciples cannot follow (13:33)
    - f The new commandment (13:34–35)
    - e2 Disciples cannot follow (13:36)
  - d2 Jesus predicts Peter’s denial: Peter not ready to die (13:37–38)
- c2 Jesus prepares the way and is the way to the Father’s house (14:1–6)
- b2 Knowing Jesus is knowing the Father as Jesus’ Word is Word of Father (14:7–10)
- a2 Believe because of signs, and believer will be able to do signs (14:11–14:14)

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### Preparing the Way: Washing of Feet

- Jesus is going to the Father, but first he must tell the disciples how they can follow
- He begins by washing their feet
  - This symbolizes his devotion to them, and the importance of humility
    - This is a key aspect of the Way of Jesus
  - Washing of feet was also done when people entered a house
    - He is thus preparing the disciples for his Father's House, the Spiritual Temple

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### The New Commandment

- <sup>34</sup> I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have love for one another." (John 13:34–35 NRS)
- <sup>15</sup> "If you love me, you will keep my commandments. <sup>16</sup> And I will ask the Father, and he will give you another Advocate, to be with you forever. (John 14:15–16 NRS)
- John saves Jesus's central teaching (after the Gospel) for here: there has been no teaching of the way so far
  - It is this commandment that will provide them the Way to the Father's house
  - If they truly believe in and love Jesus they will follow his commandments

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### True Vines Bear Fruit

- a1 If commandment kept Spirit will be sent (14:15–17)
  - b1 Disciples not alone: they will see Jesus with Father (14:18–20)
    - c1 Those who keep commandments are loved by Jesus and Father (14:21–31)
    - d Jesus is the true vine (15:1–8)
    - c2 Abide in commandment to love and bear fruit (15:9–17)
  - b2 World will hate believer as it hated Jesus (15:18–25)
- a2 Spirit of truth will testify (15:26–27)

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### Bear Fruit or . . .

- **John 15:1** "I am the true vine, and my Father is the vine grower.
- <sup>2</sup> He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit.
- <sup>3</sup> You have already been cleansed by the word that I have spoken to you.
- <sup>4</sup> Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.
- <sup>5</sup> I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.
- <sup>6</sup> Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.
- <sup>7</sup> If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. (John 15:1–7 NRS)

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### Believing Is Not Enough

- Jesus says in the synoptic tradition that one knows a tree by its fruit
  - That is, good people do good things, and bad people do bad things
- To bear fruit, one has to obey the commandments and abide in the Vine
- One abides in the vine by believing, one stays on the vine by doing
- If not, one is cast into the fire

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### Gospel of John: Proposed Chiastic Outline

**A1 Introduction:** Word becomes flesh, Spirit descends, disciples collected (ch. 1)

**B1 Teaching 1:** From Cana to Cana (via Jerusalem, Judea, and Samaria) (chs. 2–4): The Spiritual Temple

**C1 Opposition in Jerusalem 1** (ch. 5): Jesus Has the Authority of God and Lord of the Sabbath

**D Teaching 2:** Feeding of 5000, walking on water, eating flesh and drinking blood (ch. 6): The Bread of Life

**C2 Opposition in Jerusalem 2** (chs. 7–10): Jesus the Light, the Life, and true shepherd: Lord of Sukkot and Hannukah

**B2 Teaching 3:** From death of Lazarus to death of Jesus (chs. 11–19): The Spiritual Kingdom

**A2 Conclusion:** Flesh departs and returns, Spirit descends, disciples commissioned (chs. 20–21)

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A2 Witness of Resurrection: Word Departs, Spirit Given, Peter in Charge  
 (Morning of first day of the week)  
 A1 20:1–11 The empty tomb witnessed: Jesus has gone  
*Mary, Peter, and beloved disciple witness empty tomb; Peter enters the empty tomb first and then beloved enters; beloved believes*  
 B1 20:11–19 Resurrection 1: **Jesus must ascend to heaven**  
*Mary does not recognise Jesus at first; Jesus says he must ascend to the Father*  
 (Evening of the first day of the week)  
 C 20:19–29 Resurrection 2: **Jesus gives the Spirit**  
*Disciples see, touch, and believe; they receive Spirit; Thomas does not see, touch, or believe*  
 (A week later)  
*Thomas sees, touches, and believes*  
 (On purpose of book)  
 B2 20:30–21:17 Resurrection 3: **Jesus commissions the disciples**  
*Disciples do not recognise Jesus at first; the miraculous catch of fish; Peter put in charge*  
 A2 21:18–25 On death of Peter and beloved disciple  
Peter will die and suffer to glorify God; beloved disciple may not die  
 (On purpose of book)

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Theme: Witness / Testifying

- The last section, the theme of witness becomes prominent again
  - Mary witnesses the empty tomb
  - She witnesses to the Simon Peter and the “one whom Jesus loved”
  - She later witnesses that she saw the resurrected Jesus
  - The disciples then witness the resurrected Jesus
  - They witness to Thomas
- The reader-hearer of John’s gospel is also invited into the story with Jesus saying, “Blessed are those who have not seen yet have come to believe.”

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Theme: Word Made Flesh:  
 Anti-Docetism

- Jesus has clearly been resurrected in the flesh
  - The two disciples see his burial wrappings
  - Mary hugs him and holds on to him
  - Thomas touches his wounds
  - Jesus prepares a meal on the beach and gives the disciples bread and fish
- This counters any Docetist tendencies concerning either Christ not being in the flesh or the resurrection not being physical

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### Theme Spirit and Creation

- Just as Jesus received the Spirit in chapter one, he here passes it on to the disciples
  - However, we are told Jesus breathes the Spirit into them
  - This recalls God at creation who breathed his Spirit into the clay Adam to give him life

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### Theme: The Gentile Mission

- Again, the named disciples (except Nathanael) are all connected with the Gentile Mission,
  - Thomas famously preached in the East
  - Again, Nathanael may be symbolic of Paul
- Also, the catch of fish as in Luke points to the Gentile mission
  - The disciples are at first not successful in their "fishing" (the mission in Judah)
  - Here they catch 153 fish which may represent the Gentiles, as there is slight evidence that it was thought that there were 153 nations
- Finally, prominence is given to Peter, who is made the Shepherd in place of Jesus.
  - Peter was the head of the mission in Gentile lands.

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# The Resurrection Stories

THEO 203 Introduction to the New Testament  
Class 10.1: Monday, 16 March 2019  
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# Luke Structure (Mark, Q, L)

A1 Introduction to Gospel  
B1 Birth of John and Jesus: they will bring repentance and salvation  
C1 John Baptises; Jesus Baptised  
D1 Temptation: three trials  
E1 Jesus rejected in Nazareth; accepted and criticised in Capernaum  
F1 Sermon on the Plain  
G1 Who is Jesus?: John/Jesus, seed/power miracles, 5000 and transfiguration  
H1 Teaching bloc: do not worry fear Day  
I Jesus came to call sinners to repent  
H2 Teaching bloc: suddenness of the Day of Lord  
G2 Temple teaching: Jesus is cornerstone  
F2 On Day of Lord: synoptic apocalypse  
E2 Last Supper and arrest  
D2 Three trials  
C2 Jesus Dies  
B2 Resurrection of Jesus: so repentance can come to all nations  
A2 Introduction to Acts

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# From Luke to Acts

- After the central long teaching section in Luke, the gospel largely follows Mark
  - However, this does not stop Luke from rewording Mark, and adding details
- He also adds a couple of resurrection stories, which transition the Gospel to the Book of Acts
- Acts is a continuation of Luke and picks up where Luke finished:
- <sup>1</sup> In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning <sup>2</sup> until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. (Acts 1:1–3 NRS)

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### Jesus Resurrected

- Joseph gets body and buries it (23:50)
- Women go to anoint body (23:54)
- Two men in gleaming clothes appear (24:4)
- Women tell but are not believed (24:8)
- Peter runs to tomb (24:12)
- Luke begins by following Mark, but then departs from the story
- The women as in Mark find the tomb empty, but instead of a young man in white, two angels in shining clothes (presumably white) appear
- As in Mark they say Jesus has been raised

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### The Women Tell

- Luke, however, does not have Mark's shock ending: the women spread the word
- They go and tell the 11 disciples; however, they are not believed
- Peter upon hearing it runs to the tomb, and confirms it is empty
- This scene reflects the misogynistic attitudes of the time
  - Women were not considered reliable witnesses
  - In law one needed two female witnesses opposed to one male
- Some scholars think that originally only Mary Magdalene witnessed the empty tomb and the addition of the other women and Peter was done to bolster credibility

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### The Resurrection Appearances

- Two disciples meet a man (Jesus) on road to Emmaus (24:13)
- He explains scriptural references to the Messiah's death (24:15)
- They go and eat with him and they realize it is Jesus as he blesses the bread(24:28)
- Jesus then appears to the eleven, they touch his flesh (24:33)
- Jesus eats fish with the eleven (24:41)
- Jesus shows scriptural references to his death (24:44)
- Jesus leads disciples to Bethany and ascends (24:50)
- Disciples worship Jesus and are continually in the Temple (24:52)

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### The Defensive Nature of the Appearances

- The appearances focus on two things:
  - The scriptural references that the Messiah would die and suffer
    - The actual references are not shown, likely because Luke's audience would all know them
    - Central were Isaiah's suffering servant texts
  - That Jesus appeared in the flesh
    - He breaks bread and blesses it with the two disciples
    - The eleven actually touch Jesus, and he eats fish
- Both of the above conveniently counter possible criticisms:
  - The lack of tradition of a suffering Messiah who is killed
  - That the disciples experienced a ghost or spirit, and not the physically resurrected Jesus

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### Luke Similar to John

- There are several similarities between the resurrection stories in Luke and John
  - Mary finds the tomb empty
  - She goes and gets Peter
  - Peter tells the eleven
  - Jesus appears to the eleven
  - They touch Jesus
  - They eat fish and bread with Jesus

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### The Resurrection in Matthew 1 Mostly Mark

- Matthew adds a few elements to Mark's tale
  - The Pharisees ask Pilate to place a guard at the tomb of Jesus for three days so that his disciples do not make-up a story about Jesus being resurrected
  - There is an angel instead of young man of Mark in the tomb
  - They go and tell the disciples, and Jesus immediately appears to the disciples

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## Resurrection in Matthew 2 The Lies and the Commissioning

- The guards then go and tell the chief priests what happened
- The Jewish leadership then bribe the guards to say that the disciples stole the body
  - This whole story seems like it has been made-up to counter possible Jewish stories about the resurrection
- Jesus then appears to then appears to the disciples on a mountain in Galilee
  - As he predicted in Mark
- He commissions the disciples to go and make disciples of all the nations and to baptize them in the name of the Father, Son, and the Holy Spirit
  - This is the first trinitarian expression in Christian literature

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## What Actually Happened?

- We will never know for sure
- All accounts agree that a disciple named Mary was at the tomb
  - This tradition is strong.
  - She likely went with someone else (women generally did not travel alone in the ancient world)
  - Thus, at least one (Matthew) of two (Mark and Luke) other women, or men (Peter and another disciple in John) were at the tomb
- They also agree she/they found the tomb empty and had a religious experience where it was conveyed that Jesus had been resurrected
  - A young man in white (Mark)
  - Two angels in gleaming clothes (Luke)
  - One angel gleaming white clothes (Matthew)
  - Jesus himself (John)

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**Acts:  
The Jerusalem Community  
and the Gospel Begins to  
Spread**

THEO 203 Introduction to The New Testament  
Class 10.2: 16<sup>th</sup> March2020  
Dr. Steven R. Scott

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**Luke Structure (Mark, Q, L)**

- A1 Introduction to Gospel
- B1 Birth of John and Jesus: they will bring repentance and salvation
- C1 John Baptises; Jesus Baptised
- D1 Temptation: three trials
- E1 **Jesus rejected in Nazareth; accepted and criticized in Capernaum**
- F1 Sermon on the Plain
- G1 **Who is Jesus?: John/Jesus, seed/power miracles, 5000 and transfiguration**
- H1 Teaching bloc: do not worry fear Day
- I Jesus came to call sinners to repent
- H2 Teaching bloc: suddenness of the Day of Lord
- G2 **Temple teaching: Jesus is cornerstone**
- F2 **On Day of Lord: synoptic apocalypse**
- E2 **Last Supper and arrest**
- D2 Three trials
- C2 Jesus Dies
- B2 Resurrection of Jesus: so repentance can come to all nations
- A2 Introduction to Acts

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**Acts: Broad Outline**

Introduction: the risen Jesus commissions apostles to go to world

- A1 **Jerusalem 3 trials:** Spirit arrives, community life and 3 trials, Spirit comes to Paul
- B1 **Gentiles Centurion:** Spirit comes to a centurion who is baptized by Peter
- C1 **Jerusalem: Gentile Debate 1:** Community discusses accepting Gentiles
- D1 **Gentiles Paul and Barnabas:** Gospel and Spirit comes to Gentiles in Antioch; Barnabas sent and collects Paul
- E **Jerusalem:** Peter arrested, escapes, and leaves Jerusalem
- D2 **Gentiles: Paul and Barnabas 1<sup>st</sup> Journey:** Paul and Barnabas preach in Cyprus and Southern Asia Minor
- C2: **Jerusalem: Gentile Debate 2:** Jerusalem Council: Community discusses accepting Gentiles
- B2 **Gentiles: Paul's 2<sup>nd</sup> and 3<sup>rd</sup> Journeys:** Paul preaches around the Aegean
- A2 **Jerusalem 3 trials:** Paul arrested and tried 3 times: he recounts receiving Spirit

Conclusion: Paul goes to Rome and preaches (commission is completed)

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### The Introduction: The Resurrected Jesus Commissions

<sup>4</sup> While staying with them, **he ordered them not to leave Jerusalem**, but to wait there for the promise of the Father.

"This," he said, "is what you have heard from me; <sup>5</sup> for John baptized with water, but **you will be baptized with the Holy Spirit not many days from now.**"

<sup>6</sup> So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?"

<sup>7</sup> He replied, "It is not for you to know the times or periods that the Father has set by his own authority.

<sup>8</sup> **But you will receive power when the Holy Spirit has come upon you;**

and **you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."**

(Acts 1:4–8 NRSV)

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### Key Themes

- The introduction introduces the central theme
  - This is the coming of the Spirit
    - As with the Gospel, the Spirit is present and guiding things
  - The Spirit will cause the Gospel to spread
    - First in Jerusalem, then Samaria, and then the ends of the earth
- Acts is thus about how and why the Gospel spread to the Gentiles
  - There is thus a focus on Paul, "the apostle to the Gentiles," and his mission

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### Acts: Themes (cont.)

- Central theme: The coming of the Spirit and Gospel going to Gentiles
  - Acts describes this happening
    - Focus on Paul as apostle to the Gentiles
    - Gospel moves from Jerusalem to Greek speaking areas and finally to Rome
  - Acts explains why this happened
    - Gospel rejected and persecuted in Jerusalem
    - This adds to the reasons why Jerusalem was destroyed
    - It was not simply rejection of Jesus but also of the Spirit
- Acts as a continuation of Luke has many of the same themes as Luke:
  - Gentiles, salvation for all, the sharing of wealth/the poor, and a focus on the Spirit

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### Luke and Acts Parallels

- Description of what is to come by heavenly beings
  - L: angels come to Zechariah and Mary
  - A: Jesus and angels appear to disciples
- The coming of the Holy Spirit
  - L: to Jesus at his baptism
  - A: to the disciples at Pentecost
- Description of mission
  - L: That of Jesus
  - A: That of the disciples and Paul
- Geographical translation
  - L: From Galilee to Jerusalem
  - A: From Jerusalem to Rome
- Trials leading to death
  - L: (Temptation), Jesus
  - A: Disciples and then Paul

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### A New Beginning in Jerusalem

- A1 Introduction: Matthias chosen by lot to replace Judas
  - B1 Spirit: the Spirit comes at Pentecost
    - C1 Community: praying, teaching, sharing
      - D1 Teaching and trial: Peter and John teach and are arrested
    - C2 Community: on sharing wealth
      - D2 Teaching and trial: the Apostles teach and are arrested
    - C3 Community: sharing with Greek speaking Jews
      - D3 Teaching and trial: Stephen teaches and is stoned
    - C4 Community: message spreads to Samaria and Ethiopia
  - B2 Spirit: Jesus as blinding light comes to Saul/Paul
- A2 Conclusion: Saul chosen by God to be apostle to Gentiles

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### The Spirit: The Receiving of a New Torah

- The Spirit is presented as coming to the Christians at Pentecost
  - Pentecost in Judaism: Shavuot
    - 7 weeks plus 1 day after Passover (50 days)
    - Traditional celebration of the giving of the Torah at Mt. Sinai
    - The Spirit thus becomes the new Torah
  - Christians add new significance to these festivals
    - Passover becomes remembrance of Jesus's death
    - Pentecost becomes remembrance of coming of Spirit
      - This is part of the theme of the Spirit replacing the Torah
  - Adding of significance is very Jewish
    - Originally Exodus and Shavuot were harvest festivals, but the YHWH alone movement added Exodus significance

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### Coming of Spirit Seen as Fulfilling Scripture

- 2:16 No, this is what was spoken through the prophet Joel: 2:17 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. 2:18 Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.
- Spirit at Pentecost was also seen as fulfilment of Jeremiah:
  - 31:33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.

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### Coming of Spirit a Very Real Thing

- For the early Christians, the presence of the Spirit was tangible (physically present)
  - It allowed them to perform miracles
    - There are examples of Peter, John, and Paul performing miracles
      - Even raising people from the dead
    - Paul speaks in Galatians of wonders performed
  - It allowed them to prophesize
  - They would speak in tongues
    - Trance like gibberish
- The Spirit was proof for the Christians that God was with them and supporting what they did

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### Alternating Panels on Community and Persecution

- Community
  - Luke presents an idealized picture of the Jerusalem community
  - It is a community full of the Spirit, that prays, teaches, performs miracles, and completely shares its wealth
- 3 Trials
  - In between the community panels are reports of persecution
  - There are three accounts of arrests and trials
    - These parallel the trials of Jesus
    - In Luke (and not the other gospels), Jesus has three trials
    - The account of Stephen's death has parallels to that of Jesus's arrest and death
- Luke's message
  - The community was innocent and falsely persecuted
  - The Jewish leadership is repeating its action against Jesus
    - But now against the Christian

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### A Community that Lives the Gospel

- Strong emphasis on the sharing of property (besides teaching and prayer)
- 2:41 So those who welcomed his message were baptized, and that day about three thousand persons were added.
- 2:42 They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.
- 2:43 Awe came upon everyone, because many wonders and signs were being done by the apostles.
- 2:44 All who believed were together and had all things in common; 2:45 they would sell their possessions and goods and distribute the proceeds to all, as any had need.
- 2:46 Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, 2:47 praising God and having the goodwill of all the people.
- And day by day the Lord added to their number those who were being saved.

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### Sharing Wealth Important

- 4:32 Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. 4:33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 4:34 There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. 4:35 They laid it at the apostles' feet, and it was distributed to each as any had need.
- 5:1 But a man named Ananias with his wife Sapphira sold a piece of property, 5:2 and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet.
- After being questioned by Peter the couple die suddenly and miraculously

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### The Way

- Christians at first called themselves the followers of the Way
  - This is the way of Jesus Christ
  - It is one of loving God and neighbour
  - It is one of humility and humbleness
  - It is one that views wealth as the cause of evil
  - It is one that helps the poor
  - And so on . . .
- Luke presents the community following the way with its prayer, teaching, and sharing.

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### Trials and Tribulations: 3 X 3

1. Jesus
  1. Before assembly of chief priests, elders, and scribes
    - Guilty
  2. Before Herod (not in Mark, Matthew, or John)
    - Found innocent
  3. Before Pilate
    - Found innocent
2. Early Jerusalem Community
  1. Peter and John before Sadducees, elders, and scribes
    - Told to stop preaching
  2. Apostles before Sadducees, elders, and scribes
    - Let go: Pharisees argue if not from God the movement will come to nothing
  3. Stephen before council
    - Stoned for blasphemy

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### Trials and Tribulations 3 X 3

3. Paul
  1. Paul before chief priests and council
    - There is dissension (disagreement) between Sadducees and Pharisees)
    - Plot to kill Paul by chief priests
      - Paul warned and is taken from Jerusalem to Caesarea (coastal city) for protection
      - He is a Roman citizen
  2. Paul before the governors Felix and Festus (2 trials in 1)
    - Paul pleads to be judged by emperor as he is a Roman citizen
      - Festus agrees
  3. Paul before King Agrippa and Festus (not actually a trial)
    - He is found innocent
      - But Festus cannot do anything because of his plea to be sent to Rome as a Roman citizen

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### Jesus and Stephen Parallelism

- Jesus before chief priests, elders, and scribes
  - "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God."
  - And they all said, "Are you the Son of God, then?" And he said to them, "You say that I am."
  - And they said, "What further testimony do we need? We have heard it ourselves from his own lips." (Luke 22:67-71 NRSV)
- Stephen before being stoned
  - But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God;
  - and he said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God."
  - But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. (Acts 7:55-58 NRSV)

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### Jesus and Stephen Parallelism

- Jesus's death:
  - And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "**Father, forgive them; for they know not what they do.**" (Luke 23:33-34 NRSV)
  - Then Jesus, crying with a loud voice, said, "**Father, into thy hands I commit my spirit!**" And having said this he breathed his last. (Luke 23:46 NRSV)
- The wording above in bold is not in the other gospels
- Stephen's death
  - 7:59 While they were stoning Stephen, he prayed, "**Lord Jesus, receive my spirit.**" 7:60 Then he knelt down and cried out in a loud voice, "**Lord, do not hold this sin against them.**" When he had said this, he died.

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### Why the Negative Reaction from Some Fellow Jews?

- We are unsure, and scholars are divided on the issue.
  - Most think it has to do with Torah following
  - However, there is nothing in Jesus's message on the Torah which is offensive
    - He in fact as we shall see had a very strict view on the Torah
    - He also taught that the Torah must be followed fully
- The likely reason is the Christology
  - The preaching that the crucified Jesus was the heavenly Messiah

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### Christology in Early Christianity

- It used to be thought that Christianity went from a low Christology to a high Christology slowly over time
  - Low Christology = Messiah human
  - High Christology = Messiah is God
- From a low Christological perspective, saying Jesus was the expected Davidic Messiah would not be offensive
  - People would simply just laugh: the Davidic Messiah was not supposed to die
- It is now widely accepted that the Christology of the Church started out very high
  - This based on a close analysis of Paul's letters
  - He teaches the highest Christology, and no other Christians question him on this, unlike other issues

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### High Christology as Offensive

- As we have seen, the gospels also present a very high Christology
  - Jesus is presented as YHWH coming to visit his people
  - He is the heavenly Messiah who will come and defeat all evil and rule from his temple in Jerusalem
  - He is the Lord as Luke repeatedly calls him, which in the Hebrew Bible is the title for YHWH
  - Thus, one should most likely read this constant referencing to the Lord as to the LORD
- To say that Jesus was God would be offensive to many
  - It would be considered blasphemy
  - Remember God was considered so sacred his name could not even be mentioned
  - To say that Jesus who was crucified and died would thus seem not only ridiculous but also be highly offensive

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### The Reaction to Stephen

“But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God;  
and he said, ‘Behold, I see the heavens opened, and the Son of man standing at the right hand of God.’  
But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him;”

- Note how the equation of Jesus with the Son of Man, the heavenly Messiah, that is, YHWH, causes the people to stop up their ears.
- It is the claim that Jesus is the Son of Man at the right hand of God that is offensive.

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### Gospel First Spreads to Semi-Gentiles

- Persecution leads to Gospel spreading
  - Devout men buried Stephen, and made great lamentation over him. But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.
  - Now those who were scattered went about preaching the word. Philip went down to a city of Samaria, and proclaimed to them the Christ. (Acts 8:2-5 NRSV)
  - Philip then converts a high ranking Ethiopian and travels up the coast to Caesarea
- Gospel thus first goes to non-Judean YHWH worshippers first (semi-Gentiles according to Jews)
  - Both the Samaritans and Ethiopians worshipped YHWH, but were not Jews
  - The Samaritans receive Spirit: they are blessed by God

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### Gospel Parallels: A Man Gets Up and a Girl Is Raised

- Peter after Samaria goes to the coastal regions
  - In Lydda he cures bed ridden man
    - He says, "Aeneas, Jesus Christ heals you, get up and make your bed" (9:34)
    - Cf. Jesus telling a man to get up and take his mat
  - In Joppa he raises a girl
    - He does this at the request of widows, it is in a closed room, and he says, "Tabitha, get up" (9:40)
    - This has strong references to both the miracles of Jesus raising Jairus's daughter and the widow of Nain's son

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### Gospel Parallels: A Good Centurion

- There is a good centurion who feared God
  - He is thus a God-fearer
  - God-fearer's were Gentiles who went to Synagogue, followed the moral parts of the Torah, but did not fully convert
- At the 9<sup>th</sup> hour he has a vision to call for Peter
- Peter the next day in Joppa at the 6<sup>th</sup> hour has a vision
  - It is a sheet of all types of food, clean and unclean
  - The Lord tells him to eat, he refuses
  - The 3<sup>rd</sup> time he accepts

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### The Centurion Converts

- Peter then receives messengers from Cornelius
- They are Jews who says he is righteous man who is spoken well off by the "whole Jewish nation" (10:22)
  - Cf. the Centurion whose servant Jesus healed, and who had more faith than any in Israel
- Peter goes, and Cornelius recounts his vision
- Peter recounts the story of Jesus
  - The Holy Spirit then comes upon everyone there
- Peter then baptizes them all

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### Peter like Jesus

- The miracles show that Peter has the power of Jesus
  - Therefore, just as Jesus's miracles show that Jesus was from God and doing the work of God, Peter is thus also doing the work of God
  - Peter, however, is clearly doing it in the name of Jesus Christ
  - Jesus is presented as doing miracles on his own authority

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### The Vision and Cornelius

- The centurion becomes paradigmatic for the Gentile mission
  - He is the first Gentile convert
  - Just as the Gentile centurion of the Gospel foreshadowed the mission
- The vision and the coming of the Holy Spirit make it clear that this is God's will
  - Peter, as he will later argue, had no choice but to baptize
  - Not doing so would go against the wishes of God

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### Why does the Spirit go to the Gentiles?

- Luke implies that the reason that the Gospel spreads out to non-Jews is the persecution
  - In other words, the rejection of the Church by the Jewish authorities leads to God's Spirit going to the Gentiles
- Luke also sees this a continuation of the persecution of Jesus
  - This implies that the destruction of Jerusalem is also due to the persecution of the Church
  - Luke implies that Jerusalem was given a second chance with the preaching of the disciples, but refuses
- For Luke, this is not a rejection by God of the Jewish people as a whole per se:
  - Only the Jewish leadership
  - All of the Church in Jerusalem and elsewhere were Jews

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## Checking Up

- The community is reported to be concerned about what happens elsewhere
  - Philip goes to Samaria and converts people
    - Those in Jerusalem hear about it
    - John and Peter sent to check up
  - Philip goes to Caesarea and the coast
    - Peter just happens to go there next as well
  - Peter converts gentiles
    - Peter brought before James and 12 to justify actions
    - He explains he had to baptize Cornelius because God had sent his Spirit on him and his household, and who was he to question God

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**Acts II: Paul Apostle to the Gentiles**

THEO 203 Introduction to the New Testament  
 Class 10.3: Monday, 16 March 2019  
 © Dr. Steven R. Scott

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**Acts: Broad Outline**

Introduction: the risen Jesus commissions apostles to go to world

**A1 Jerusalem 3 trials:** Spirit arrives, community life and 3 trials, Spirit comes to Paul

**B1 Gentiles Centurion:** Spirit comes to a centurion who is baptized by Peter

**C1 Jerusalem: Gentile Debate 1:** Community discusses accepting Gentiles

**D1 Gentiles Paul and Barnabas:** Gospel and Spirit comes to Gentiles in Antioch; Barnabas sent and collects Paul

**E Jerusalem:** Peter arrested, escapes, and leaves Jerusalem

**D2 Gentiles: Paul and Barnabas 1<sup>st</sup> Journey:** Paul and Barnabas preach in Cyprus and Southern Asia Minor

**C2: Jerusalem: Gentile Debate 2:** Jerusalem Council: Community discusses accepting Gentiles

**B2 Gentiles: Paul's 2<sup>nd</sup> and 3<sup>rd</sup> Journeys:** Paul preaches around the Aegean

**A2 Jerusalem 3 trials:** Paul arrested and tried 3 times: he recounts receiving Spirit

Conclusion: Paul goes to Rome and preaches (commission is completed)

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**A New Beginning in Jerusalem**

- A1 Introduction: Matthias chosen by lot to replace Judas
  - B1 Spirit: the Spirit comes at Pentecost
    - C1 Community: praying, teaching, sharing
      - D1 Teaching and trial: Peter and John teach and are arrested
    - C2 Community: on sharing wealth
      - D2 Teaching and trial: the Apostles teach and are arrested
    - C3 Community: sharing with Greek speaking Jews
      - D3 Teaching and trial: Stephen teaches and is stoned
    - C4 Community: message spreads to Samaria and Ethiopia
  - B2 Spirit: Jesus as blinding light comes to Saul/Paul
- A2 Conclusion: Saul chosen by God to be apostle to Gentiles

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### Roman Provinces




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### Paul's Journeys and 7 Churches of Revelation




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### Who was Saul then Paul?

- Saul was a Hellenistic Jew from Tarsus
  - Born and raised in Tarsus: province of Cilicia
    - Not too far from Antioch
- He was a Roman citizen
  - Parents earned this honour for service to the Empire
- He had a Hellenistic education
  - Like all well-off children of Jews in the Greco-Roman diaspora
- He had a Jewish education
  - Raised in the tradition of the Pharisees ,
- Saul went to Jerusalem
  - Paul went to Jerusalem to complete his Jewish education
  - Seems to have been an excellent student

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### Saul the Persecutor

- Saul was part of the persecution of the Christians in Jerusalem by the authorities
  - This again shows his good connections
- He was there when Stephen was stoned
- <sup>58</sup> Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul.
- ... When he had said this, he died.
- <sup>8.1</sup> And Saul approved of their killing him. (Acts 7:58-8:1 NRSV)

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### The Spirit Surprises

- But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.
- Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?"
- And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you are to do."

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### Paul Chosen By God to Go to the Gentiles

- (Acts 9:1-6 NRSV)
- But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; 16 for I will show him how much he must suffer for the sake of my name."
- So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit."
- And immediately something like scales fell from his eyes and he regained his sight.
- (Acts 9:15-18 NRSV)

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### Blinded by the Light

- Paul experiences blinding light
  - This is to be understood as the Glory of God
  - Jesus is thus presented as the Glory of God
- Paul has a transformative experience
  - Some call this a conversion
  - Others think this is wrong as conversion implies the change from one religion to another
    - In this technical sense they are right
    - However, in English, one can be simply be converted to another point of view
- Paul thus becomes a member of the Way (a Christian)

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### Paul the Super Apostle

- Paul is clearly one of those high-energy people who throw their whole selves into projects
  - He enthusiastically persecuted the Christians
  - He enthusiastically promoted Christianity
  - He is a man with a mission
- In Damascus he energetically starts to spread the news
  - Too energetically: he is forced to leave
  - He then preaches for several years in Arabia
    - To Gentile tribes? To Jewish tribes?
    - Yes, there were Jewish "Arab" tribes
  - He then returns to Damascus and leaves for Jerusalem

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### Paul: The "Lost" Years

- Paul returns to Jerusalem
  - He returns in hiding and Barnabas introduces him to the apostles there
  - He stays in Peter's house
  - However, his presence causes problems due to his past history, and he is sent home to Tarsus
- Paul is in Tarsus for several years
  - Barnabas then comes to find him and they return to Antioch
  - He and Barnabas go on their first mission

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### The Gentiles (Hellenists) Become Christians

- <sup>19</sup> Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews.
- <sup>20</sup> But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists (Gentiles) also, proclaiming the Lord Jesus. <sup>21</sup> The hand of the Lord was with them, and a great number became believers and turned to the Lord.
- <sup>22</sup> News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch.
- <sup>23</sup> When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; <sup>24</sup> for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord.
- <sup>25</sup> Then Barnabas went to Tarsus to look for Saul, <sup>26</sup> and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians." (Acts 11:19-26 NRSV)

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### The Community in Antioch

- Christianity spread out from Jerusalem
  - Many pilgrims would come to Jerusalem from all over the diaspora (the Mediterranean and Mesopotamia)
- The attack on the "Hellenistic" or Greek-speaking Jewish Christians in Jerusalem caused many to flee
  - Some of these went home, and then gathered in Antioch
  - Here they also preached to non-Jewish Greek speakers, the God-fearers
- The Jerusalem Christians hear about this and send Barnabas to check up on what is happening
  - Barnabas goes to Antioch and then fetches Paul from Tarsus

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### Paul's First Journey

- Paul, Barnabas, and John Mark (also sent from Jerusalem) go to Cyprus to check-up
  - During this journey they also speak and convert Gentiles
- They then go to south coast of Asia Minor in the province Pamphylia
  - John Mark leaves them, and goes and reports back to Jerusalem
  - Paul and Barnabas preach in Pamphylia, Lycia, and Galatia before returning to Antioch

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### The Jerusalem Council

- The Jerusalem Christians, who were under the leadership of James, the brother of Jesus, do not like what they hear from John Mark
  - Barnabas and Paul are summoned to Jerusalem
- Paul and Barnabas explain what happened
  - They defend their decisions to not require Gentile converts to practice the Torah
  - Peter supports them
- An agreement is concluded

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### The Jerusalem Council

- This council was called to settle the question of the Gentiles
- Two issues:
  - Should Gentiles be accepted as full members of the community?
  - If yes, should they have to follow the Torah?
    - That is, convert to Judaism?
- All seem to accept that the Gentiles had received the Spirit
  - No evidence that it manifested differently
- Therefore God had accepted them
  - In other words, they were part of the righteous who would live in the Kingdom of God
  - There seems to be agreement on this
  - This was the same argument used by Peter when summoned after he converted Cornelius

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### Gentiles and Torah

- The main issue of disagreement concerned the Torah
- Most of those in Jerusalem seem to think Gentiles should fully convert
  - If they are going to be part of the people of God, then they should follow the rules God gave for his people
  - After all, the Torah defines what is righteousness
- Paul and Peter (and others) argued that since God had accepted the Gentiles without following the Torah, they did not have to follow it
  - This argument seems to have won:
    - Arguing against it could be seen as arguing against God
  - Gentiles will not have to follow the follow the (physical part of) the Torah except for a few items:
    - but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. (Acts 15:20 NRSV)

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### Gentiles and the Moral Torah

- The moral aspects of the Torah would still have to be followed
  - Naturally, as taught by the Messiah
- Jesus's teaching was amenable to this situation:
  - It focused on the moral aspects of Torah, and neglected the more physical aspects
  - It is these physical aspects (circumcision, food laws), which will not be followed
    - Except eating of blood, strangled animals, food sacrificed to (polluted by) idols, and having illicit sex (fornication),
- Righteousness for Gentiles became solely defined by the teaching of Jesus, the LORD
  - Which will be viewed as superseding the Torah (see Matthew)
  - This understanding of Jesus's teaching would lead to Jewish Christians not having to follow the Torah

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### A Disagreement in Antioch

- Paul has an argument in Antioch and departs on his 2<sup>nd</sup> journey
- In Acts, the reason he goes alone is due to him not wanting to take John Mark, whom he sees as a spy
  - Barnabas and John Mark thus go to Cyprus to check-up on how things are going
  - Paul goes through Galatia and on to Greece
- In Paul's letter to the Galatians, the reason he departs alone is because of an argument with Peter
  - Peter had escaped from prison in Jerusalem and fled to Antioch
  - Peter had been eating with Gentiles, but when people from Jerusalem came he stopped
  - Paul got angry, told him off, and left

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### Paul's Second Journey

- Paul travels over land and checks-up on the inland communities he and Barnabas had founded
- He then heads north and was going to go Greece mostly by land across the Hellespont (near Istanbul)
- However, the Spirit prevents him and he goes via Troas and then boat to Macedonia
- He then goes around the Greek coast to Corinth
- He spends a long time in Corinth and then heads to Ephesus
- After a while there he departs travels a bit along the coast and then takes a boat to Caesarea and Jerusalem

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### Paul's Third Journey and Trip to Rome

- Paul then goes back to Antioch
- He then returns to Greece through Galatia to check-up on how things are going
- However, instead of heading north, he goes straight across to Ephesus
- He spends a long time there, including some time in jail
- He then travels up the coast and around the Aegean to Corinth and back checking up on the communities there
- He decides to by pass Ephesus, but meets people from there close by and gives a farewell speech

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## Paul in Jerusalem

- He again returns to Jerusalem
  - Here a disturbance is caused by Paul's presence in the Jerusalem
  - He is accused of denigrating the Torah
  - He is arrested
  - He is then sent to Rome to be judged by the Emperor
    - Paul was a Roman Citizen and had this right
- Paul arrives in Rome under house arrest
  - He is then killed by Nero during his persecution of Christians

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## Paul: Community Establishment

1. Paul would arrive in town and head to the Synagogue
  - He would then preach to both Jews and God-fearers
  - He would teach the standard Christian message
    - This is the message of Jesus
      - The kingdom of God is at hand, and the baptism for the forgiveness of sins
    - And also that Jesus is the Messiah
      - And thus the story of Jesus being risen from the dead
  - He would also teach about the acceptance of Gentiles

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## Godfearers/God-Worshippers

- Godfearers were Gentiles who worshipped the Jewish God, but did not convert
  - They would attend synagogues
    - They found the Jewish teaching attractive
    - Especially the moral aspects
  - They would take part in festivals etc.
  - They would support the synagogue
    - Especially financially
- These Godfearers were likely the first Gentile converts to Christianity
  - Luke was likely a Godfearer

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### Trials and Tribulations

- Paul seems to have got a mixed reaction
  - Some accepted the message
  - The majority seemed to have found it offensive
- Often he caused such a negative reaction that there was public disturbance
  - This often led him to being in jail
  - Sometimes whipped or beaten
- In some cities the Jewish community was allowed to administer their own civil law
  - He received the highest punishment the 39 lashes they were allowed to give at least a couple of times

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### Paul: Community Establishment

2. Despite the opposition, and if he was not run out of town, Paul would spend a few weeks in a city
- He spent a much longer time in the larger centres, the provincial capitals
    - E.g., Corinth and Ephesus
    - These would later become "mother" churches for outlying regions
  - During this time we can assume that he taught the way to those who had accepted his message
    - He would return to the communities to see how things were going

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### Did Paul Teach the Way?

- There is a debate as to whether or not Paul knew the Jesus tradition and if he did, did he teach this
  - This is because his letters barely mention the Jesus tradition
  - This is, however, an argument from silence
- Arguments from silence
  - These are hard to prove
    - "Absence of evidence is not evidence of absence"
  - One has to first show that one should expect the item that is absent
    - This has not been done

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### Paul's letters

- Paul's letters are occasional
  - They are written for a specific occasion and address a specific problems
- Most of these problems and situations in the letters were not encountered by Jesus
  - Thus, his teaching is largely not applicable
  - The few times that the situations are on the same topic, Paul does quote Jesus
- Paul's teaching, however, often presupposes or coincides with Jesus's
  - For example, the emphasis on love

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### Would Paul Have Known Jesus's Teaching?

- Yes, he had opportunity
  - He would have known some of it from the time he was persecuting the community in Jerusalem
  - He would have learnt it in Damascus from the Christians there
  - He would have learnt it during the time he spent at Peter's house
  - He would have learnt it from Barnabas
  - He would have learnt it in Antioch
- Yes, he, like all Christians, would think it was important
  - Remember, Jesus's teaching was viewed as being the teaching of the LORD, God himself
  - It would have been valued and treasured and taught

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### Paul: Community Establishment

3. After Paul left a community he would keep in contact
- People would send him reports on what was happening
    - He would send letters in response
  - He would write letters
    - He would often send the letters with people
    - These people in turn would report back to him
  - He would send people to check-up
  - He would do return visit

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## Paul: Community Establishment

- 4. He appointed people in charge
  - They would report back to him
    - For example, Chloe
  - He also had helpers whom he would send in his stead
    - For example, Timothy

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## Checking Up

- In the Book of Acts and Paul's letters there is evidence of constant checking up
  - By the people in Jerusalem
    - What happened in Samaria, the coastal towns, Antioch, and in Cyprus
  - By Paul
    - With all his communities
  - We even have evidence that people were sent from Antioch to check up on what Paul was doing in Galatia
    - Paul complains about them in his letter to the Galatians

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## There Are Designated People in Charge

- Luke presents a clear leadership structure
  - There are the 12 disciples
    - They are in charge, appointed by Jesus (except the replacement for Judas)
  - There are the 3 within the 12 with special authority
    - Peter, John, and James
    - This was originally James the brother of John, but becomes James the brother of Jesus
  - James the Just (brother of Jesus) is the head of the church in Jerusalem
  - There are the 7 appointed to be in charge of the Greek speaking Jewish converts in Jerusalem
  - Peter seem to be charge of the mission outside of Judah, and Paul specifically in charge of the mission to the Gentiles
- This hierarchy is confirmed in Paul's letters
- Paul's letters also speaks of designated teachers

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### Can One Speak of “the Church”?

- I believe one can
  - There is a definite hierarchy
    - Designated leaders
    - They check-up on those below
    - Paul and others have to report back to Jerusalem
  - There is definite desire for everyone to be on the same page
    - The checking-up
    - The letter writing
- Is the early Church like our Church?
  - No, it was completely different in almost every respect
  - The only constant is a similar Christology and the teaching of Jesus

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## Paul's Letters: Introduction

THEO 203 Introduction to the New Testament  
Class 10.4: Monday, 16 March 2020  
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## The Letters in the New Testament

- Most of the New Testament is composed of letters
- Most of these are attributed to Paul
  - Many list other people as co-authors
  - The titles of the letters for Paul are based on the names of the recipients
- Three are attributed to John: 1–3 John
  - These are by the author of the Gospel
  - The Book of Revelation is also a letter by John
    - Same John as the Gospel? Or a different John?
- Two are attributed to Peter: 1–2 Peter
- Two are attributed to brothers of Jesus: James and Jude
- One the author is unknown: the Letter to the Hebrews

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## Letters Are Occasional

- Each letter addresses specific problems
  - They are written for a specific occasion with specific problems
- Letters are generally not theological treatises
  - Exceptions are Romans and Hebrews
  - Other letters contain parts with theological explanations (e.g., James)
- The letter is one half of a conversation
  - It is usually responding to either reports, a message, or another letter
  - Sometimes it is difficult to judge the exact nature of the situation
  - We also do not know how people responded

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### Letters Written to Be Read Aloud

- The letters are generally written to a community
  - They were intended to read aloud to the community
  - Perhaps mostly from memory by the messenger
  - There is evidence of chiasmic structuring in some
- Some letters are meant to be circular letters
  - They were meant to be copied and passed on to other communities
  - This is specifically the case in the Revelation of John
  - This is implied by the Letter to the Galatians: Galatia was an area not a specific city in central Asia Minor
- The reason we have the letters is that they were passed on and copied
  - Clement of Rome (end of 1<sup>st</sup> Century) knew Paul's letters to the Corinthians
  - Same with Ignatius of Antioch (beginning of 2<sup>nd</sup> Century), another early letter writer, seems to have known most of the Pauline correspondence

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### The General Significance of Letters

- Letters show a desire for unity
- Each address a problem
  - The author desires the recipients to view things from his/her (correct) perspective
- Letters indicate contact maintained
  - Letters we have are likely a fraction of those sent
  - Some letters seem to be several letters combined
    - There are various proposals for dividing some letters into their original components
  - Need to know who and where recipients are
    - Letters sent via travellers
      - Most likely other Christians

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### Authorship in the Ancient World

- Authorship in the ancient world was not applied like we apply it
  - Hebrew texts, besides the prophets, rarely designate authors
  - Compositions were often composed in the name or style of someone famous
- In Judaism, for example, wisdom literature was assigned to Solomon and songs to David
  - These people saw themselves writing in the tradition of Solomon or David
  - Thus, we have the Wisdom of Solomon written in the late Second Temple Period
- These authors were not trying to pass off their works as that of Solomon, but were honouring Solomon

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### Pseudepigrapha

- A similar phenomenon is that of pseudepigrapha
  - It means false (pseude) writing (grapha)
- It is when a writing is falsely ascribed to an author
  - It is any text assigned to an author other than the person who composed it
  - There are many examples in the Second Temple Period
    - There are books assigned to Enoch, Moses, the patriarchs (Abraham, Isaac, Jacob, and his 12 sons), Solomon, and others
    - This literature was considered scripture by some Jews including Christians
  - Most are considered apocrypha (texts not accepted into the official canon), but some are found in the Bible
    - Daniel
    - One could include the assignment of the Torah to Moses
- It is not known to what extent the authors wished their compositions to have been understood as being actually written by the assigned author

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### Authorship in the New Testament

- Because of the way the ancients assigned authorship, it is difficult to know for sure if the assigned authors are the actual authors
- Thus, for example, some scholars are very sceptical about the traditional assignation of the gospels to Mark, Luke, Matthew, and John
  - There are problems with assignation of the last two as we shall see
- This is especially true of the letters
  - Many scholars think that Paul only wrote about 7 of the letters originally assigned to him
  - Most scholars doubt that James and Peter wrote the letters assigned to them
- Are they right?

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### Disputed and Undisputed Letters in Paul

- Letters of Paul are divided by scholars amongst those that almost all scholars accept as genuinely written by Paul (the undisputed letters) and those where there is disagreement amongst scholars (the disputed letters)
- The 7 undisputed letters:
  - Romans, 1–2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon
- Disputed letters
  - Colossians, Ephesians, and 2 Thessalonians
  - The 3 pastoral letters: 1–2 Timothy, Titus
  - Hebrews (almost no scholars accept this as Pauline)

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### Who Physically Wrote Paul's Letters

- Authorship is difficult to determine because
  - Paul often co-wrote his letters
    - Most letters say they are from Paul and one or more of his assistants/co-workers
  - Paul may have used scribes
    - Scribes were commonly used in the ancient world, even by those who knew how to write
  - Scribes were not like modern secretaries, and simply wrote what was dictated
    - They would word things according to convention, unless instructed otherwise
    - Paul may have dictated verbatim (word for word) or he may have given more general instructions: "Write something to the effect . . ."

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### Determining Authorship

- To determine authorship two things are judged: content and style
  - Does the writing style reflect that of Paul?
  - Does the content reflect that of Paul's?
- However, arguments based on the style of the letters are difficult to prove
  - Paul may have composed the letter, but the style may reflect that of the co-writers and/or scribes
- Letters based on content are also difficult to prove
  - One bases what we know of Paul and his thinking on the letters
  - If one then bases judgment of the letters based on content there is a danger of circular argument
  - Letters used to understand content which is then used to judge letters

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### Dating Is Also Difficult to Determine

- The outline of Paul's life is based largely on Acts
  - However, did Luke arrange things in chronological order?
  - Most scholars do think the general sequence of Acts is correct
- Luke does not provide exact dates for the life of Paul
  - One thus has to calculate rough time-lines for the journey based on:
    - How long it took to travel between places
    - Guesses on how long he spent in different locations
  - Despite these problems very plausible and generally accepted time-lines have been made

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## Theological Development of Paul

- Dating for different letters has also been based on the theology displayed in them
  - However, it is difficult to know how Paul's theology developed
  - There are also different and contradictory theories of theological development in early Christianity proposed by scholars
- For example, it used to be thought that Christological understanding in early Christianity went from low to high
  - Therefore, letters with highly developed high Christology (Ephesians and Colossians) were dated late.

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## Paul's Teaching

- Precise content of Paul's general teaching to his congregations is hard to gauge
  - His letters address problems for the most part and do not mention what he taught
- Appears to be typical Christian message
  - High Christology
    - Jesus was/is manifestation of God/LORD
      - No opposition to this claim in letters
  - Highly eschatological
    - Kingdom of God/Day of YHWH close
      - Day of YHWH becomes Day of Lord Jesus Christ

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## Paul's Teaching and Jesus's Teaching

- Teaching of Jesus
  - Teaching of Jesus is implied in much of his writing
  - For example, the emphasis on love
- Some dispute whether Paul knew and/or taught Jesus's teaching, because direct reference to it is mostly absent from letters
  - This is an argument from silence
  - However, the absence of evidence is not evidence of absence
  - In other words, the absence in Paul's letters of Jesus's teaching does not necessary mean an absence of knowledge of it on his part
- His letters are addressing specific problems that rarely would require him to mention Jesus's teaching
  - Often the letters are dealing with problems that Jesus did not meet in his ministry

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## Uniquely Pauline Teaching (may have originated elsewhere)

- Gentiles and Torah
  - This leads to an emphasis on the Spirit
- Jesus's death as an atoning sacrifice forgiving sins
  - This comes to replace the free offering from God, which is found in John's baptism
- Answers to problems due to believers not having Jewish background
  - Issues of sexual morality
  - Issues involving meat originally sacrificed to idols
- Issues of leadership and unity
  - Problems arise when other Christian teachers (or their representatives) arrive in his communities
    - E.g. Peter or Apollos

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# 1–2 Thessalonians

THEO 203 Introduction to the New Testament  
Class 11.1: Monday, 23 March 2019  
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## Paul Outline of Life

31 or 34 CE Saul persecutes Christians in Jerusalem  
34 CE Saul becomes a Christian  
34–37 CE Saul in Arabia and Damascus  
37 CE Saul in Jerusalem and then goes to Tarsus  
**47–48 CE Saul with Barnabas in Antioch and 1<sup>st</sup> missionary journey Crete, Pamphylia, and Galatia**  
49 CE The Jerusalem Council  
**50–52 CE Dispute with Peter and 2<sup>nd</sup> journey; mostly in Corinth**  
**53–57 CE 3<sup>rd</sup> journey; mostly in Ephesus**  
57–59 CE Paul under arrest in Judah  
**59/60 CE Paul goes to Rome**  
60–64/65 CE Paul under arrest in Rome and then executed

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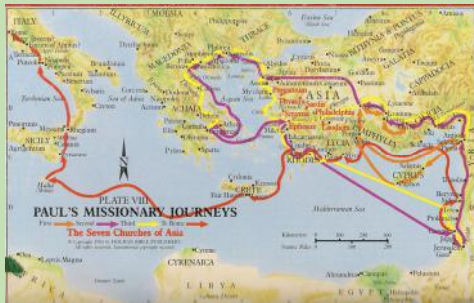
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Thessalonica in Macedonia, which with Achaia are the provinces of ancient Greece



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### Paul's First and Second Journeys




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### 1 Thessalonian's Outline

- A1 Salutation 1:1
  - B1 Thanks and praise for Thessalonians 1:2–10
    - C On PST's comportment when they visited 2:1–12
  - B2 Thanks and praise for Thessalonians 2:13–16
    - C Paul on his desire to visit again 2:17–3:10
- A2 Benediction 3:11–13
  - B3 On how to behave: lust, love, and work 4:1–12
    - D On return of the Lord 4:13–5:11
  - B4 On how to behave: respect leaders, the weak in faith, and words of prophets 5:12–22
- A3 Benediction: 5:23–24 and Farewell greetings 5:25–28

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### 1 Thessalonians: Who from/to?

- The letter is from Paul and his travelling companions and helpers Sylvania and Timothy (PST)
  - The letter uses first person plural (we, us) throughout, except in one place where Paul specifically speaks about himself
- However, the style is very Pauline, and one can assume that the letter was written primarily by Paul
- The use of first person plural shows that Paul sees his work as a collective effort
- It is also reflects the view found in the letter that he is not doing things for self-glory
  - He is doing all for God along with others
- The letter is to the newly formed church in Thessalonica
  - They seem to be mostly Gentile

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## 1 Thessalonians: Why?

- Occasion
- Paul, Sylvanus (Silas in Acts) and Timothy had made converts in Thessalonica
  - This was Paul's second journey, and his first in mainland Greece
- They had then heard news that the church in Thessalonica had suffered persecutions
- Paul had sent Timothy to get news and to encourage them
- Timothy had returned with good news that the community is okay
- Paul (with Sylvanus and Timothy) are writing to further encourage and to express joy at the good news

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## Opposition

- Paul's mission met opposition from both Jewish and Roman authorities
  - Jewish authorities did not like what he was preaching
    - Note how he mentions how he was persecuted in Philippi before going to Thessalonica
  - Roman authorities would not like the idea of a new religion
    - New religions and clubs were not allowed in the empire: they needed approval
    - The Romans were worried about sedition
    - They did not like people meeting in private

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## Christianity Was Both Old and New

- Old
  - Christianity was a form of Judaism
  - It worshipped the Jewish God
  - Proclaimed the Jewish Messiah
- New
  - Though Christianity was a form of Judaism it seems to have been largely disowned by the Jewish community
  - The hall marks of Judaism were widely known
    - Following the Torah
    - Being descended from Abraham through Jacob
  - Gentile converts did not follow the Torah (unlike other converts)
    - One could become Jewish

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### Exact Nature of the Persecution

- We are not sure.
- This is long before any official proclamation against Christianity
  - It was only just beginning
- One should not think of later persecution, torture, and execution
  - Such as being fed to lions etc.
  - Also note, such persecution was exceedingly rare
- It was likely fairly mild: arrest and flogging

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### The Book of Acts on Paul's Second Journey

- Luke writes that Paul on his second journey took Silas (a shortened form of Silvanus) with him (15:40)
- In Lystra, we are told he picks Timothy to join them (16:3)
  - We are told Timothy was half Jewish: he had a Greek father
- In Philippi, after being there a few weeks, they are arrested and severely flogged and put in jail for the night, and then leave town (16:12–16:40)
- In Thessalonica some Jews and a great many devout Greeks are converted; the other Jews are upset and a small riot occurs
  - One of the Greeks, Jason is arrested and let go on bail
  - The Jews say that they are preaching another king besides the Emperor
  - Paul and his companions leave

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### 1 Thessalonians Confirms Acts

- The Book of Acts is largely confirmed by 1 Thessalonians
  - Paul is with Silvanus and Timothy
  - He says he was persecuted in Philippi
  - The letter presumes the audience is Gentile, and Luke says mostly Greeks were converted in Thessalonica
  - The letter speaks of persecution in Thessalonica, and Acts mentions the chief Gentile Christian being arrested and placed on bail
    - Acts does not say what happened at their trial

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### Acts: Fairly Historically Accurate (here)

- The Book of Acts seems reasonably accurate
  - Remember Luke did not write history as we would
- The account also makes sense
  - Paul converts a lot of God-fearers who attended the Synagogue
  - The synagogue leaders would not like this
    - They do not agree with his message about Jesus
  - Also, the God-fearers would be a source of income
    - They would attend and give money for the upkeep of the synagogue
  - Thus, it is highly plausible that the Jewish leaders would take the actions they did.

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### 2 Thessalonian's Outline

- A1 Opening greeting (1:1–2)
  - B1 Thanks, praise, assurance, and prayers for the Thessalonians (1:3–12)
    - C1 On the Day of the Lord (2.1–11)
  - B2 Thanks, assurance, and prayers for the Thessalonians (2:13–17)
    - C2 On Idle Believers (3:6–15)
  - B3 Final prayer for the Thessalonians (3:16)
- A2 Concluding Greeting (3:17–18)

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### Disputed Authorship

- Many scholars think 2 Thessalonians is not written by Paul
  - This is primarily due to the descriptions of the Day of the Lord
    - In 1 Thessalonians Paul stresses that the times will be sudden and without warning
    - In 2 Thessalonians Paul stresses that there will be warning signs
- However, we find the same contradiction in Mark
  - Mark lists all the signs that will indicate the coming of the Day of the Lord (the synoptic apocalypse)
  - However, the precise time of the arrival is not known and it will come suddenly

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### Contradiction?

- There are thus according to the synoptic tradition:
  - A time of destruction and signs
    - Wars and famine
    - False messiahs leading people astray
    - Persecution of the faithful
  - Then the arrival of the Son of Man on clouds
    - This will be sudden
    - Jesus used many metaphors/parables to describe the suddenness
- The end times thus have two parts
  - The lead up to the Day: a long period of time
  - The actual Day: sudden

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### 2 Stages of the Coming of Jesus in 2 Thessalonians

- Paul speaks of the rebellion of the “Son of Destruction” (translated as the “Lawless One”)
  - Right now he is being restrained
  - But later he will be given free reign
    - He will use the power of Satan to perform lying wonders
    - He will deceive many
    - He is thus a false messiah
- Paul then speaks of the coming of Lord Jesus
  - Jesus as Lord will destroy him with the breath of his mouth
  - The holy word/command of order will destroy the evil chaos/disorder

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### Paul Describes the End Times in 1 Thessalonians

- In this letter Paul describes the end times and what to expect in response to the news that some have died (4:13–5:10)
  - He says to not grieve like non-believers: they know that the dead will be resurrected
- He describes the resurrection of the dead
  - God will raise the dead through Jesus
  - Jesus as Lord will give a loud command, angels will call, and God’s trumpet will sound
  - This will cause the dead to rise and join Jesus on his clouds
- He says the timing is unknown
  - It will come like a thief in the night,
  - One must thus stay awake be sober by wearing the breastplate of faith and love

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### Paul's teaching parallels that of Jesus

- The teaching of Paul and Jesus on the Day are for the most part the standard Jewish apocalyptic view
  - Except, of course, that Jesus is the heavenly Messiah, the Son of Man who will come in power on his clouds with angels
- In Matthew 24:30–31 Jesus speaks of:
  - The Son of Man coming in power on clouds with the angels
  - A trumpet sounding to call the elect from the four winds (the whole earth) and from one end of heaven to the other

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### Jesus on Being Ready

- Jesus also taught a lot on the importance of being ready for the end times
  - He taught that even the Son of Man did not know the timing, only God
  - It would come suddenly
- He used many parables on the subject
  - He compares to a thief coming in the night
  - He has parables on keeping awake and watchful
- The point of the parables is that it is important to remain faithful and righteous,
  - He defined righteousness as following the double love commandment

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### Paul in 2 Thessalonians Echoes Jesus on the Signs of the End

- Jesus in the Synoptic tradition speaks of the:
  - Son of Man having vengeance
  - The rule of evil and chaos
  - People being led astray
- Paul mentions all these in 2 Thessalonians
  - Though naturally with different language
- Jesus also speaks of the time of chaos as being the labour pains.
  - Paul uses this metaphor in 1 Thessalonians, though as one for the suddenness of the Day not the lead up to the day

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### Paul on Love

- Paul throughout 1 and 2 Thessalonians stresses love
- 1 Thessalonians
  - 1:3 remembering before our God and Father your work of faith and labour of love
  - 3:6 But Timothy has just now come to us from you, and has brought us the good news of your faith and love.
  - 3:12 And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you.
  - 4:9 Now concerning love of the brothers and sisters, you do not need to have anyone write to you, for you yourselves have been taught by God to love one another;
  - 4:10 and indeed you do love all the brothers and sisters throughout Macedonia. But we urge you, beloved, to do so more and more

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### Paul on Love

- 1 Thessalonians
  - 5:8 But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation
  - 5:13 esteem them very highly in love because of their work.
- 2 Thessalonians
  - 1:3 your faith is growing abundantly, and the love of everyone of you for one another is increasing.
  - 2:13 brothers and sisters beloved by the Lord
  - 2:16 Now may our Lord Jesus Christ himself and God our Father, who loved us
  - 3:5-6 May the Lord direct your hearts to the love of God and to the steadfastness of Christ. 6 Now we command you, beloved

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### The Double Love Commandment in 1 Thessalonians

- Paul seems to have taught the Thessalonians the double love commandment
  - He speaks of teaching them God's word not his own (2:13; 4:10)
    - This would apply to Jesus's teaching: Jesus was God and delivering God's message
    - He later speaks of the instruction he gave them from the Lord Jesus (4:2)
  - He wishes the Thessalonians to increase the (great) love they have for each other (4:12)
    - This parallels love your neighbour as yourself
  - He also tells them not to repay evil with evil, but to do good to each other in all (5:15)
    - This parallels the commandment to love one's enemies

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## The Love of God: 2 Thessalonians

- Jesus also taught about the love of God and how one should reciprocate this love
  - By also loving others
  - By loving God
- In 2 Thessalonians, Paul speaks of:
  - The Thessalonians being beloved of God
  - That Jesus may direct their minds to the love of God
- Paul in both letters speaks to the Thessalonians of imitating Jesus and Paul, Silas, and Timothy
  - Paul, Silas, and Timothy are presumably imitating Jesus
  - Jesus was to them God, and imitated God
    - One should love as God loves

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## Jesus's Teaching: Lust

- There is the implication that the Thessalonians are being lustful, because Paul warns them against it
  - Or Paul thinks, like most Jews did, that all Greeks were prone to lust
    - In comparison to Greek attitudes, Jews were very prudish
  - Some may be taking the command to love each other too literally
- Jesus did not teach a lot on lust, but he did say that everyone who looks at a woman with lust has already committed adultery
  - In Judaism, one was only supposed to have sex with one's husband or wife

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## Jesus's Teaching: An Apostle's Wages

- Paul says he and his co-workers could have "made demands as apostles of Christ" (2:6)
  - This just after stressing they did not come with greed or seek praise
- The demands he is referring to are those mentioned by Jesus when he sent out his disciples
  - Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. (Luke 10:7 NRSV)
- Paul also in saying they did not seek money or praise is saying that they did not lord it over the Thessalonians
  - Paul is following the teaching that a leader should be servant of all

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## Idleness in 2 Thessalonians

- Paul does not say why some people in Thessalonica are not working
  - Are they just lazy and benefiting from Jesus's command to share wealth?
  - Have they stopped working because they think the Day has arrived or is in the process of arriving?
- Many scholars think the latter
  - This would thus mean the 2 main sections of the letter are connected
    - The first section on why the Day has not yet come
    - The second on why one must (still) work

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1 Corinthians  
Part 1: Division in Corinth  
THEO 203 Introduction to the New Testament  
Class 11.2: Monday, 23 March 2020  
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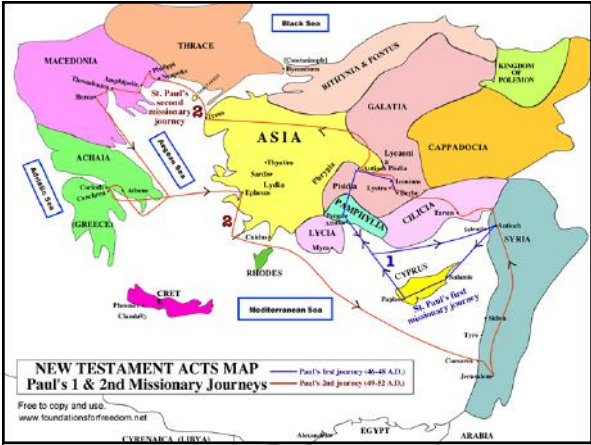
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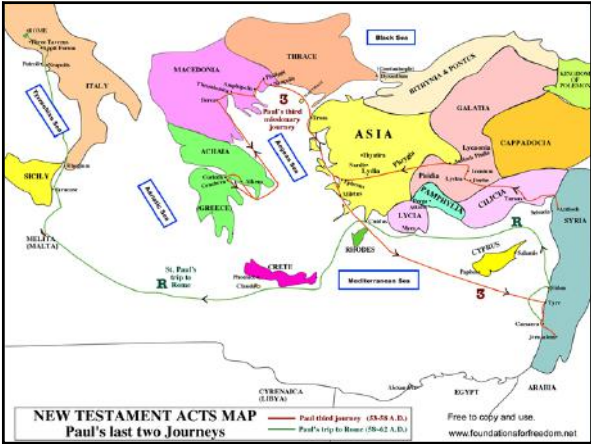
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### 1–2 Corinthians: When?

- Appears to be written during his third journey
  - The church seems to fairly established
  - Apollos has preached there
    - According to Acts he was converted after the second journey
  - Peter also seems to have preached there
    - This would have been after Paul's second journey
    - Peter was in Antioch when Paul left for his second journey
- They also appear to have been written over a period of time
  - Most scholars think that each letter is two or three letters combined

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### 1 Corinthians: Where? Why? What?

- Where? Likely Ephesus
  - Paul spent most of his third journey there
  - He seem to have made a quick trip to Corinth and back at some point
    - This is not mentioned in Acts
  - Later he did a journey around the Aegean from Ephesus to Corinth and back
- Why?
  - He has heard some disturbing things from Chloe on what was happening in Corinth
  - He had also received a letter from Corinth with questions from the congregation
- What?
  - He admonishes the Corinthians in regards to various things they are doing and thinking

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### 2 Corinthians: Where? Why? What?

- Where?
  - Macedonia en route to Corinth
    - He speaks of his suffering "he experienced in Asia" (1:8)
  - He speaks of wanting first to visit Corinth and then Macedonia instead of the reverse (1:15–16)
- Why?
  - To make his arrival in Corinth as smooth as possible in regards to past admonishments
- What?
  - It is a long defence of his ministry, which also includes attacks on his opponents

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### 1 Corinthians Outline: Part 1

- Introductory greeting (1:1–9)
- Problems reported by the house of Chloe (1:10–6:20)
  - On factions in the Church (1:10–4:21)
    - Includes discussion on God’s wisdom and folly of this world
  - Sexual Immorality (5:1–13)
  - Lawsuits amongst members (6:1–11)
  - Moral defilements (6:12–20)

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### 1 Corinthians Outline: Part 2

- Problems mentioned in the letter from Corinth (7–15)
- Marriage and celibacy (7:1–40)
  - Eating meats sacrificed to idols (8:1–13)
  - Paul on not taking his right for support (9:1–18)
  - On Torah, Moses, and sexual immorality (9:19–10:13)
  - More on eating meats sacrificed to idols (10:14–11:1)
  - Women praying and prophesying with heads uncovered (11:2–16)
  - The Lord’s Supper (11:17–34)
  - Spiritual Gifts (12:1–14:40)
  - Resurrection from the dead (15:1–58)
  - Collection for the saints (16:1-4)
  - Concluding remarks and greetings (16:5-24)

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### Unity

- This is perhaps the central theme of Pauline letters
  - The Gentile/Torah theme can be seen as part of this theme
  - All of his letters have the goal of unity
- Causes of division in Corinthian
  - Christians dividing according to leader/teacher
    - Such as Peter or Apollos
  - Christians dividing according to wealth
    - Wealthy not sharing during community meals
  - Some thinking they are superior because of their spiritual gifts

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### On factions in the Church (1:10–4:21)

- Has Christ been divided? (1:10–16)
- Folly of Cross/Wisdom of God (1:17–31)
- Wisdom of God revealed through the Spirit (2:1–16)
- Quarrelling shows they are of flesh not Spirit (3:1–3)
- Church as God’s field, a building, and temple (3:4–17)
- More on wisdom of God is foolishness to world (3:17–20)
- Human leaders are stewards of God’s mysteries (3.21–4.2)
- Do not judge Paul; judgement for God (4:3–7)
- Corinthians are kings/apostles servants (4.8–13)
- Paul writing as Father and Timothy sent to remind them of the ways of Christ (4.14–21)

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### Divisions in 1 Corinthians

- God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.
- Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose.
- For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ."
- Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
- (1 Cor 1:9-13 NRSV)

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### Has Christ been divided?

- People in Corinth seem to be grouping according to which apostle they prefer
  - Paul, Peter, or Apollos
- He asks, "Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"
  - The implied answers to these rhetorical questions are
    - Christ is not divided, and that Christ was crucified for them, and they were baptized into Christ
- Paul thus points out their sense of belonging is in Christ and not an apostle

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### Greek Philosophical Thought

- There were two main schools of thought, Platonism and Stoicism
  - Most people followed elements of both
  - General Greek thought can be called either stoicizing Platonism or platonizing Stoicism
- Principle worldview
  - This world is an imperfect reflection of an ideal world
- This is based on the view of Thales
  - This world in a constant state of movement and thus not real
    - One cannot step into the same river twice
    - Because the river is in a constant state of movement, the second time one is stepping into a slightly different river
    - The river as such does not truly exist

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### The Ideal World and This World

- Plato proposed that there is an unmoving ideal world
  - In this world things truly exist
    - Things are permanent and non-perishing
  - It is also perfect
    - It contains perfect, that is, "ideal" versions of everything
    - Such as lines, circles, squares, and other forms such that of animals, and even concepts like "the Good"
- This is in contrast to this world
  - Things do not truly exist because of constant movement
    - Things in this world are impermanent and perishing
  - Things are not perfect: one cannot draw a perfect circle
    - If one magnifies any circle, the line becomes uneven eventually
- It is the ideal world that provides the reality to this world
  - How exactly was not clearly explained: see Plato's Timaeus

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### This Is Different from ANE Thought

- In ANE (Ancient Near East[ern]) thought movement defined what is real
  - It is repeated movement that defines order and thus what is real
    - Thus, the movement of the sun, moon, and stars
    - This is opposed to the irregular movement of the chaotic waters
      - Without ordered movement nothing exists
  - Creation is by definition perfect and good
    - It is a manifestation of the wisdom of the creator God
    - The order defines what is wise, good, righteous, etc.
- In Greek thought creation was good etc., but it is a reflected goodness and wisdom
  - True goodness and wisdom resides in the "ideal" world

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### Paul Was an Hellenistic Jew

- He was taught Greek philosophy and its attendant worldview
  - This is clear from his letters
- He thus applies this worldview to that of Judaism
  - Philo of Alexandra also did this, but in a systematic way.
- Paul thus speaks of “this world” as imperfect, perishing, and governed by Satan
- This is in contrast to the perfect world of the future Kingdom of God
  - There everything will be perfect
  - In a sense the perfect/ideal world will be merged with this world

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### The Foolishness of the Message of the Cross

- Paul when speaking of the foolishness of the message of the cross, does so from the framework of two worlds
  - This imperfect world
  - The perfect world of God
- The thinking and values of this world have been corrupted
- Consequently according to the thinking of this world, the message of the cross is foolish
  - 1:18: For the message about the cross is foolishness to those who are perishing
    - Those who are perishing are those of this world who cannot hear the message and be saved
  - 1:22–23 For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles,

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### The Wisdom of God and the Spirit of God

- The wisdom of God, however is perfect
- It is so above the wisdom of this world, that:
  - “God’s foolishness is wiser than human wisdom” (1:25)
  - The foolishness of the message of the cross is part of God’s wisdom
- Furthermore, God’s wisdom is not revealed through “plausible words of wisdom” (2:1)
  - It is revealed by demonstration of the Spirit and Power
  - What Paul precisely means by this is not known
  - However, it indicates that the manifestation of the Spirit is tangible in some way

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## The Spirit Connects to the Mind of God

- The Spirit of God knows everything
  - It searches everything, even the depths of God (2:10)
- Paul says Christians in receiving the Spirit of God receive gifts and God's wisdom
  - Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. (2:12-13)
- Furthermore, the Spirit seems to be the same as the mind of God/the LORD (Jesus)
  - "For who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ" (2:16)

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## Metaphors of Unity

- Paul then argues that the Corinthians are behaving according to the flesh not the Spirit with factionalism
- He then gives 3 metaphors
  1. The different apostles are labourers in God's field (the Church/God's people)
    - For example, Paul plants, Apollos waters; both are servants of the one Lord/God
    - This is using the biblical metaphor of the people of Israel as God's vineyard
  2. Likewise the apostles are labourers building God's building
    - Paul laid the foundation and the others built upon it
    - However, it is all the same building, and its foundation is Christ
  3. Paul expands the building metaphor to say that the Church is God's Temple
    - God will avenge anyone who destroys it

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## The Community Is One Plant or One Building

- For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human? What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each.
- I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth.
- The one who plants and the one who waters have a common purpose, and each will receive wages according to the labour of each. For we are God's servants, working together; you are God's field, God's building.
- According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.
- (1 Cor 3:4-11 NRSV)

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### Boasting and Judging

- Paul then says they should not boast according to which leader they follow (I belong to Peter etc.)
  - Their boasting should be to Christ
  - They do not belong to human leaders, but to Christ who belongs to God
- As such they belong to God, they need to be found trustworthy
  - Along with the apostles, they are stewards of God's mysteries
- Furthermore, the factionalism is a form of judgement against the leaders they are not for
  - Paul says it is God will judge him and the other builders
  - This parallels the teaching of Jesus about judgement

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### Apostles Least of All, Corinthians Are Kings

- Paul then says that the apostles are least of all and the Corinthians are kings
  - This clearly echoes Jesus's teaching on what it means to be a disciple
  - The disciples as leaders must be the servants of all
    - They are thus the least of all
    - Those they serve thus become the kings
    - The roles are reversed
- Paul then speaks of the hardships the apostles have endured (at least himself)
  - To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands (4:11-12)

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### The Way of the Lord

- Paul then says that despite the suffering that:
  - When reviled, we bless; when persecuted, we endure; when slandered, we speak kindly. (2:12-13)
- Here he is echoing the teaching of Jesus, which is one of utter humility and love for others
  - He implies the Corinthians are not doing this
  - They are boasting and being arrogant
- He is thus sending Timothy to remind them of the ways of Christ
  - That is, the teaching of Jesus on how to live.

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# 1 Corinthians

## Part 2: More Problems

THEO 203 Introduction to The New Testament  
Class 11.3: Monday, 23 March 2020  
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### Various Problems in 1 Corinthians

- Sexual Immorality (5:1–13)
- Lawsuits amongst members (6:1–11)
- Moral defilements (6:12–20)
- Marriage and celibacy (7:1–40)
- Eating meats sacrificed to idols (8:1–13)
- On the Exodus, idolatry and sexual immorality (10:1–10:13)
- More on eating meats sacrificed to idols (10:14–11:1)
- Women praying and prophesising with heads uncovered (11:2–16)
- The Lord's Supper (11:17–34)
- Spiritual Gifts (12:1–14:40)

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### Gentile Problems: Sex

- Sexual morality
  - Greek sexual mores were different from Jewish sexual mores
    - This led to confusion for Gentile converts
      - Some were going to prostitutes
      - One person was living with his step-mother (likely a younger second wife)
  - Paul in general is against all sex outside of marriage
    - Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! (1 Cor 6:15 NRSV)
    - Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? (1 Cor 6:19 NRSV)

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## Paul: Sex and Marriage

- Paul in general views sex negatively
  - The ideal for him is no sex
    - Thus, he encourages people not to get married and not to have sex: best
  - But, not all are able to control their desires
    - They should then marry: 2<sup>nd</sup> best
- Sex outside of marriage is a sin
  - Paul sees sex in marriage as preventing sex outside of marriage
    - He thus says married couples should have sex even if one of them does not want to
- Paul also views divorce and separation as wrong: on this he follows the teaching of Jesus
  - This is one of the few instances he quotes Jesus

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## Gentile Problems: Idol Meat

- Meat sacrificed to idols
  - At festivals meat would be distributed to all
    - This was often only time poor had meat
- Some members of the community were arguing that:
  - Idols were not real, only God was real
  - Therefore meat sacrificed to idols was being sacrificed to nothing
  - Consequently, there is no harm in eating it
- Paul agrees,
  - But argues that others (those weaker in knowledge) will not understand and may be led astray
  - He also argues that though the idols are not real, they represent demons
    - One cannot partake of the table of demons and the table of the Lord

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## Divisions at the Lord's Supper

- For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine.
- When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk.
- What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!
- (1 Cor 11:18-22 NRSV)

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### Our Earliest Description of the Lord's Supper

- For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread,
- and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me."
- In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."
- For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
- (1Co 11:23-26 NRS)

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### Problem: Class Distinctions?

- This passage gives us insight into how the Eucharist was conducted
- It appears that people are not treating the Lord's Supper as a communal meal
  - Each seems to bring their own food, and start eating when they arrive
  - Some even get drunk
  - Also some are going hungry and not getting any food
- Paul says they should treat the Lord's Supper with its due respect:
  - He says one should eat something before coming if hungry (so they can wait for the others and all can eat together)
- The problem is likely due to class/wealth distinctions
  - Paul condemns for the divisions that the behaviour at the meal shows

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### No Divisions in the Spirit

- Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone.
- To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.
- All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.
- (1 Cor 12:4-11 NRSV)

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### All Are One Body in Spirit

- For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.
- For in the one Spirit we were all baptized into one body-- Jews or Greeks, slaves or free-- and we were all made to drink of one Spirit.
- Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body.
- If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose.
- (1 Cor 12:12-18 NRSV)

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### And Above All Else even Faith, Love

- If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.
- Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth.
- It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end.
- For we know only in part, and we prophesy only in part; but when the complete(ness of the Kingdom) comes, the partial(ness of this world) will come to an end.
- (1 Cor 13:1-10 NRS)
- Note works without faith parallel

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### More Divisions

- The members at Corinth seem to have asked which spiritual gifts are more important
  - It seems that some wish to silence those speaking in tongues
    - Speaking in tongues is an incoherent stream of word like sounds
    - It is also called glossolalia
- Paul says that all gifts are valuable and indispensable
  - He compares them to parts of the body
- Thus, Paul in this regard says all gifts are equal

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## The Centrality of Love

- Paul after the body metaphor then says that all the gifts are meaningless if one does not have love
  - Thus, like Jesus, he emphasizes the centrality of love
  - It is above everything else and will endure forever
- This is in accord with Jesus defining God's law with love
  - It is the defining principle of creation and that which orders creation
- Paul then in pointing out all the things that love is and is not indirectly rebukes the Corinthians
  - "Love is not envious, boastful, or arrogant, or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrong doing."
- For Paul, like Jesus the most important is the internal attitude,
  - And this is love, which is patient and kind

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## Building Up

- Paul then uses the principle of building up:
  - All should be done with the aim of building up
  - That which builds up is better than that which does not
- Thus, prophecy is more important than speaking in tongues
  - Speaking in tongues, because it is incoherent, is not useful
  - It can also be disruptive to the other parts of the gathering
    - Singing of hymns, the giving of lessons, and revelations
- Thus, though speaking in tongues is a gift of the Spirit it is placed lower down
  - When they gather, also they should do so with respect
  - Those speaking in tongues should not all do it at the same time, and at most two or three at a gathering
  - Also, those speaking in tongues should restrain themselves if there is not someone to interpret their sounds
- However, it is still a gift and should not be forbidden

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# 1 and 2 Corinthians Part 3: 2 Corinthians

THEO 203 Introduction to The New Testament  
Class 11.4: Monday, 23 March 2020  
Dr. Steven R. Scott

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## 2 Corinthians: When and Where

- When
  - After 1 Corinthians
  - After leaving Ephesus
  - After 2<sup>nd</sup> visit
    - Paul seems to have made a visit after 1 Corinthians
    - This visit not mentioned in Acts:
      - A quick there and back from Ephesus
  - 2<sup>nd</sup> visit referred to as visit of tears
    - Paul seems to have told the congregation off
- Where
  - Seems to be in Macedonia on route to Corinth

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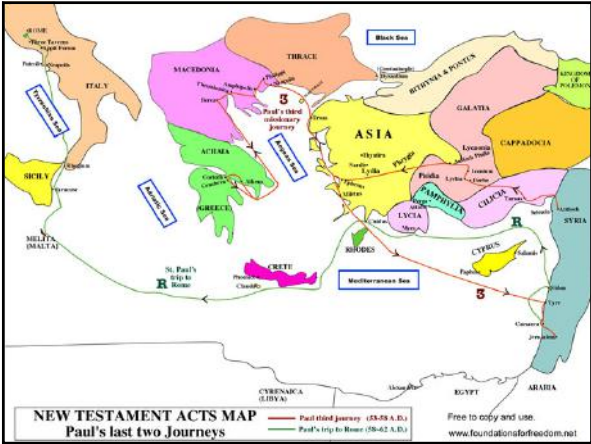
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## 2 Corinthians: Why and What?

- Paul seems to be preparing the way for his visit
- The letter is largely one long defence of his apostleship
  - He has heard that some in Corinth are questioning his credentials
  - Some also seem to be saying his letters are weightier than his presence
  - The letter contains first-person account of the history of his apostleship
- Paul thus seems to want to avoid having to defend himself in person when he arrives

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## Outline of 2 Corinthians

- Greetings 1:1–2
- A1 Defence Part 1
  - A1.1 On suffering in Asia (1:3–11)
  - A1.2 On why Paul did not come first to Corinth (1:12–2:17)
  - B1 On his ministry of the Spirit (3–5)
  - A2.1 On how he has overcome suffering (6.1–10)
  - A2.2 On his relationship with the Corinthians (6.11–7:16)
- B On the collection for the saints in Jerusalem (8–9)
- A2 Defence Part 2
  - B2 On his earthly ministry and authority (10:1–12:13)
  - A3.2 On his relationship with the Corinthians (12:14–13.10)
- Concluding farewell (13:11–13)

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## Paul's Defence Part 2

- A2 Defence Part 2
  - Paul is accused of acting according to human standards (10:1–11)
    - He is humble in person and bold when away towards the Corinthians
    - His letters are weighty and strong, but his bodily presence is weak and his speech is contemptible
  - Paul defends himself those who commend them-selves and measure themselves against others—including Paul (10:12–18)
    - Paul points out that he was the first to preach to them
    - Therefore, they are boasting in the area where the work was already done (by Paul)

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### Paul's Argument of Foolish Boasting

- Paul then lays his main argument where he defends himself
  - This defence is one based on human/earthly standards, not spiritual/Godly standards
  - He thus calls this argument one of foolishness
- Why?
  - He fears his ministry and work are becoming undone
    - That the Corinthians are being lead astray
  - He thus thinks he needs to show by earthly standards he is as good as the other apostles
  - He also shows that those criticising are living and judging by earthly standards
- How?
  - By listing (boasting of) his past accomplishments

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### Paul Describes His Means of Argument

- <sup>2</sup> And what I do I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about. <sup>13</sup> For such boasters are false apostles, deceitful workers, disguising themselves as apostles of Christ.
- <sup>14</sup> And no wonder! Even Satan disguises himself as an angel of light. <sup>15</sup> So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds.
- <sup>16</sup> I repeat, let no one think that I am a fool; but if you do, then accept me as a fool, so that I too may boast a little.
- <sup>17</sup> What I am saying in regard to this boastful confidence, I am saying not with the Lord's authority, but as a fool; <sup>18</sup> since many boast according to human standards, I will also boast.
- <sup>19</sup> For you gladly put up with fools, being wise yourselves!
- <sup>20</sup> For you put up with it when someone makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or gives you a slap in the face. <sup>21</sup> To my shame, I must say, we were too weak for that! But whatever anyone dares to boast of-- I am speaking as a fool-- I also dare to boast of that. (2 Cor 11:12-21 NRSV)

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### Paul Lays Out His Boasting

1. His Jewishness
  - <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. <sup>23</sup> Are they ministers of Christ? I am talking like a madman-- I am a better one: (2 Cor 11:22-23 NRSV)
2. His Suffering
3. His visions of the LORD

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### Paul's Sufferings

- In an honour shame society these are all indications of shame and thus weakness
- For Paul they become a badge to show his commitment
- <sup>23</sup> Are they ministers of Christ? I am talking like a madman-- I am a better one: with far greater labours, far more imprisonments, with countless floggings, and often near death.
- <sup>24</sup> Five times I have received from the Jews the forty lashes minus one. <sup>25</sup> Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea;
- <sup>26</sup> on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters;
- <sup>27</sup> in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. (2Co 11:23-27 NRS)

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### Paul's Visions (12:1-9)

- It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord.
- <sup>2</sup> I know a person in Christ who fourteen years ago was caught up to the third heaven-- whether in the body or out of the body I do not know; God knows.
- <sup>3</sup> And I know that such a person-- whether in the body or out of the body I do not know; God knows-- <sup>4</sup> was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat.
- <sup>5</sup> On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. <sup>6</sup> But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me,
- <sup>7</sup> even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated.
- <sup>8</sup> Three times I appealed to the Lord about this, that it would leave me, <sup>9</sup> but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me.
- (2Co 12:1-9 NRS)

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**Pauline Christology**

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**Philippians: The Christological Hymn**

- <sup>4</sup> Let each of you look not to your own interests, but to the interests of others.
- <sup>5</sup> Let the same mind be in you that was in Christ Jesus,
- <sup>6</sup> who, though he was in the form of God, did not regard equality with God as something to be exploited,
- <sup>7</sup> but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form,
- <sup>8</sup> he humbled himself and became obedient to the point of death-- even death on a cross.
- <sup>9</sup> Therefore God also highly exalted him and gave him the name that is above every name,
- <sup>10</sup> so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,
- <sup>11</sup> and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:4-11 NRSV)

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**Pre-Existence**

- The notion of pre-existence is that Christ pre-existed before he was born
  - If he is the heavenly Messiah, this makes sense
  - As the heavenly messiah he is an aspect of God
- In this passage there is a clear evidence of the Christ's pre-existence before he was born
  - "he was in the form of God . . . emptied himself . . . being born in human likeness" (2:6-7)
  - Thus, he was in the form of God, but emptied himself of his Godly qualities and became a human

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### Christ as the Order of Creation

- Colossians has more evidence of pre-existence. There we are told:
  - <sup>15</sup> He is the image of the invisible God,
  - the firstborn of all creation;
  - <sup>16</sup> for in him all things in heaven and on earth were created,
  - things visible and invisible, whether thrones or dominions or rulers or powers
  - —all things have been created through him and for him.
  - <sup>17</sup> He himself is before all things, and in him all things hold together. (Col 1:15–17 NRS)

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### The Image of God

- Here God seems to have two parts
  - There is God and his Image (the LORD Jesus Christ)
  - This recalls the Platonic division of ideal spiritual realm and the earthly realm
    - The earthly is a reflection, that is, image, of the spiritual
- It is through this image that creation is formed
  - In the Bible this is done through the Word of God
  - The heavenly Christ thus seems to be the order and foundation of physical existence
- Also, humans were created in God's image
  - The image of God thus also stands as the spiritual ideal of humans

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### More Pre-Existence

- This notion of pre-existence is found elsewhere also:
  - "All were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. (1Cor 10:2–4 NRSV)
- Here Jesus is presented as the glorious cloud that followed Moses and from within Moses received the Law at Sinai
  - The order of creation also represents light:
    - It is the glory of God
  - The order of creation is all that is good and righteous
    - It is thus the spiritual food and drink
  - The order of creation is also law
- The heavenly Christ as the order of creation becomes all these things

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## Adoptionism

- This is the view that Christ became God's Son either at the baptism, transfiguration, or at his death
  - Before that he was just a normal human being
  - There is thus no notion of pre-existence
- Paul's writings imply a notion of Adoptionism
  - He becomes the heavenly Messiah *because* he was obedient
  - He is thus human and then becomes the heavenly Messiah
  - This is also found in Romans 1

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## Romans 1:1–4

- <sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
- <sup>2</sup> which he promised beforehand through his prophets in the holy scriptures,
- <sup>3</sup> the gospel concerning his Son, who was descended from David according to the flesh
- <sup>4</sup> and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord,
- (Rom 1:1–4 NRS)

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## Pre-Existent and Adopted

- Paul, however, clearly sees Jesus existing as the heavenly Messiah before he was born
  - He was an aspect of God and then emptied himself of his godly attributes
  - He thus became fully human
- However, Jesus regains his position because of his obedience (=righteousness)
  - He is thus re-adopted as the Son of God, the heavenly Messiah
- Note Paul says he “was declared,” not “became” the heavenly Messiah
  - The resurrection thus showed who he was to his disciples

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### Christ Returned to His Pre-Existent Rulership

- <sup>20</sup> God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,
- <sup>21</sup> far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come.
- <sup>22</sup> And he has put all things under his feet and has made him the head over all things for the church, <sup>23</sup> which is his body, the fullness of him who fills all in all. (Eph 1:20-23 NRS)

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### The Church as the Body of Christ

- <sup>12</sup> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.
- <sup>13</sup> For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.
- <sup>14</sup> Indeed, the body does not consist of one member but of many.
- (1Co 12:12–14 NRS)

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### Christ the Head of the Body

- <sup>18</sup> He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything.
- <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.
- <sup>21</sup> And you who were once estranged and hostile in mind, doing evil deeds, <sup>22</sup> he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him--
- <sup>23</sup> provided that you continue securely established and steadfast in the faith, (Col 1:18-23 NRS)

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## United in Spirit

- The idea of the Church as the Body of Christ has two aspects
  - Unity
    - All are united and equal in Christ
    - There is no male or female, no slave or master, no Greek (Gentile) or Jew
  - Christological
    - Jesus as God unites people through the Spirit to himself
    - This was his goal and purpose as Messiah
    - In Johannine language, he is the vine of the people of God and the Spiritual Temple (Church)

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## A Question Concerning Resurrection

- Apparently some in Corinth are questioning the concept of the raising of the dead (1 Cor 15)
- Why?
  - This has to do with Greek theology/metaphysics
    - The spiritual is prioritized over the physical
    - The physical is corrupt and perishing
  - However, on the Day of the LORD, all evil will be gone
    - The world will not be corrupt or perishing
- Some seem to think that this means there will not be a physical existence
  - All will only have a spiritual existence

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## Proto Docetists? Proto Gnostics?

- This reasoning is the same reasoning that will give rise to Docetism and Gnosticism
  - In both, the perfect Spiritual realm cannot partake in the physical realm
- Thus, in Docetism, the Heavenly Messiah, an aspect of God cannot manifest as a human, Jesus
  - Jesus was thus only possessed by the Spirit of God
  - Or only appeared to be physical but was not
- Thus, in Gnosticism humans spirits are parts of the divine spirit entrapped in the physical world
  - One is saved by knowing how to rejoin oneself to the spiritual dimension and leave the physical dimension
  - Jesus taught how to do this for Gnostics

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### Paul Points Out Jesus Was Raised and Seen by Witnesses

- He first lists the witnesses
  - First, to Peter
    - Peter went to the tomb after the women (Luke, John)
    - In Luke, Jesus appears first to Peter (or at same time as those on road to Emmaüs)
  - Second, to the Twelve
    - As in Luke and John
  - Third, to 500 at once (Galilee? Jerusalem?)
    - Matthew speaks of the 11 seeing Jesus in Galilee
    - Luke recounts the story of Pentecost in Jerusalem
  - Fourth, to James and fifth, to all the apostles (Jerusalem?)
    - This is likely Jerusalem as that is where James and the church was based
  - Sixth, to Paul
- Note, Paul does not say whether or not these appearances involved touching Jesus

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### Paul then Points Out Message Is Meaningless if Jesus Was Not Raised

- Jesus being raised and seen is part of the proof that Jesus is the Heavenly Messiah, the Son of God
  - It is a central part of the message of Christianity
- It was also seen that Jesus's death showed his obedience
  - It was through this that he was resurrected
  - It was also because of this that people will have their sins forgiven
- Thus, Paul says the whole message is meaningless without Jesus being resurrected

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### Jesus the Pre- and Last Adam (15:20–28)

- Paul then points out that Jesus is the first fruits of the resurrection
  - He is just the first to be resurrected
  - His resurrection shows that death and sin have been defeated
- Thus, as sin and death entered through the first Adam, it is taken away by Jesus (cf. Romans 5)
  - Jesus is also a second and last Adam
  - <sup>45</sup> Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit.
  - <sup>46</sup> But it is not the spiritual that is first, but the physical, and then the spiritual.
  - <sup>47</sup> The first man was from the earth, a man of dust; the second man is from heaven.
  - <sup>48</sup> As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven.
  - <sup>49</sup> Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. (1Co 15:45-49 NRS)

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### The Spiritual Physical Resurrection

- Paul, however, is in partial agreement with those who deny physical resurrection
  - He argues that there are different kinds of flesh
  - Just as there are different types of glory (that of stars, moon, and sun for example)
  - People will thus be raised with a new type of body
    - This is why they must die as seed dies to give new life
- He agrees, that the new body will be imperishable
  - Unlike the current physical bodies
  - The flesh raised will bear the imprint of the heavenly Adam
  - It will be a perfect imperishable physical body
  - It thus becomes a type of spiritual body

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### On Seeds, Bodies, and Glory (1 Cor 15:35–44 NRS)

- <sup>35</sup> But someone will ask, "How are the dead raised? With what kind of body do they come?"
- <sup>36</sup> Fool! What you sow does not come to life unless it dies.
- <sup>37</sup> And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain.
- <sup>38</sup> But God gives it a body as he has chosen, and to each kind of seed its own body.
- <sup>39</sup> Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish.
- <sup>40</sup> There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another.
- <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.
- <sup>42</sup> So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable.
- <sup>43</sup> It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.
- <sup>44</sup> It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

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### On Imperishable Bodies (1 Cor 15:48–54)

- <sup>48</sup> As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven.
- <sup>49</sup> Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.
- <sup>50</sup> What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.
- <sup>51</sup> Listen, I will tell you a mystery! We will not all die, but we will all be changed,
- <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.
- <sup>53</sup> For this perishable body must put on imperishability, and this mortal body must put on immortality.
- <sup>54</sup> When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: "Death has been swallowed up in victory."

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# Ephesians / Laodiceans, Colossians, and Philippians

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Class 11.6: Monday, 23 March 2020  
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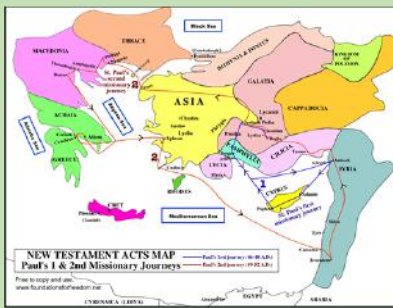
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## Paul's 1<sup>st</sup> and 2<sup>nd</sup> Journeys



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## Paul's 3<sup>rd</sup> and 4<sup>th</sup> Journeys



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### Cities with Christian Communities in the 1<sup>st</sup> C. CE



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### Problems with Ephesians

- There is a problem that in the earliest manuscripts the words “in Ephesus” does not appear:
  - Paul, an apostle of Christ Jesus by the will of God, To the saints who are [*in Ephesus*] and are faithful in Christ Jesus: (Eph 1:1 NRS)
- However, this leaves a strange gap.
  - Some scholars thus suggest that it was originally intended as a circular letter
  - The gap would be left to fill in the actual name of the town
- Thus, the letter could have originally been known as the letter from Ephesus

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### Ephesians: Written From Prison

- The letter is written from a prison: Paul is in chains
  - I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, (Eph 4:1 NRS)
  - <sup>19</sup> Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains. (Eph 6:19-20 NRS)
- Paul was only really in prison three times: Ephesus on his third journey, Judah before going to Rome, and Rome
  - He was imprisoned temporarily elsewhere
  - He would not likely have written in such circumstances

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### Ephesians: No Greetings or Plans to Visit

- Paul usually talks about the time he spent in a place and gives personal greetings to individuals etc.
  - If written in Jerusalem or Rome he would surely mention his stay there and greet various people etc.
- Also, if written on his second journey before going to Ephesus, he would surely say he planned on visiting
- Also, the letter, like Colossians, seems to be addressed to a community he has not been to and does not plan to visit
  - “I have heard of your faith in the Lord Jesus” (Eph 1:15)
  - “For I want you to know how much I am struggling for you, and for those in Laodicea, and for all who have not seen me face to face.” (Col 2:1)
- Thus, he does not seem to have visited Ephesus yet

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### Colossians, Ephesians, and the Missing Letter to the Laodiceans

- Colossians mentions a letter that was written to the Laodiceans
  - Colossae was not far from Laodicea
  - Paul tells the Colossians to read the letter to the Laotians, and to make copies of their letter and pass it on to the Laodiceans
  - The two letters thus seem to be a pair
- Ephesians is very similar to Colossians
  - It has similar themes but with different emphases
  - It is also sent by the same person, Tychicus
- Thus, a minority of scholars think the letter to the Ephesians is actually the missing letter to the Laodiceans
  - It was then likely written while Paul was in prison in Ephesus (and not Rome)

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### Ephesians and Colossians: Writing Style and Authenticity

- The writing of style of Ephesians and Colossians is similar, and different from that of the “undisputed” letters
  - Greater difference in vocabulary
  - Long complex sentences as opposed to shorter simpler ones
- However, both letters are written from prison and he may have used a scribe
  - The change of style would thus be to the usage of a scribe

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### Ephesians and Colossians: Content and Authenticity

- It has also been noted that the content is different in Colossians and Ephesians
- However, the circumstances of these letters are different
  - These are letters of introduction
  - Paul is thus giving more of his basic teaching on Christology and how to behave
- Paul's other letters are dealing with problems in Churches he has set up
  - They are thus very "occasional"
  - Ephesians and Colossians are general letters and not in regard to any specific problems

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### Ephesians Short Outline

- Salutation 1:1-2
  - A1 Paul recounts their calling (1.3-14)
  - B1 Paul prays for them (1:15-19)
    - C1 Paul stresses Christ's authority(1:20-23)
    - A2 Paul recounts their calling (2:1-22)
    - C2 Paul stresses his authority (3:1-12)
    - B2 Paul prays for them (3:13-21)
  - A3 Paul calls on them to live according to their calling (4.1-16)
- Long list of examples of how to behave (4:17-6.17)
- Closing prayer and benediction (6.18-24)

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### Ephesians Long Outline 1

- Salutation (1.1-2)
- Paul recounts the history of their calling 1 (1:3-14)
  - Predestination: they were chosen by God in Christ since before creation
  - They are redeemed by Christ's blood
  - They have received inheritance by Holy Spirit
- Paul prays for them (1:15-19)
  - He hopes they have a spirit of wisdom
- Paul stresses Christ's authority over all (1:20-23)
  - He received this when he was raised
- Paul recounts the history of their calling 2 (2:1-22)
  - They were dead in world of sin, but are now alive in Christ (2.1-10)
  - They, Gentiles, are now joined with Israel as one body through the abolishment of the Law (2:11-22)

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### Ephesians Long Outline 2

- Paul stresses his authority (3:1–12)
  - Paul is prisoner because he is apostle to the Gentiles
  - Paul was commissioned by God through revelation
  - God’s mystery concerning Gentiles revealed through the Spirit
  - Paul is servant of this mystery
- Paul prays for them (3:13–21)
  - That they do not lose heart over Paul’s sufferings
  - That God strengthens them and dwells in them
  - That they know the love of Christ

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### Ephesians Long Outline 3

- Paul recounts their calling 3 (4.1–16)
  - He calls them to lead a life worthy of calling
    - One of humility, gentleness, patience, and love
  - He calls on them to unity
    - There is one body, one Spirit, one hope, one Lord, one God and Father (who is above all, through all, and in all)
  - He gave them all different gifts
  - They must grow into Christ together
- Paul gives specific instructions on how to behave (4:17–6:17)
- Final prayer and benediction (6.18–21)

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### Ephesians: How to Behave 1: Follow the Way

- Do not live like Gentiles
  - They have to put away former life and clothe themselves with the likeness of God (Christ)
- General way to behave (4:25–5:2): The Way
  - Put away falsehood and speak truth,
  - Be angry but do not sin, or end the day in anger
  - Do not steal, work honestly and hard
  - Share with the needy
  - Do not speak evil, but speak to build up
  - Put away bitterness, wrath, anger, wrangling, slander, malice
  - Be kind, tender-hearted, forgiving (like God)
- In short, be “imitators of God, as beloved children, and **live in love as Christ loved us and gave himself up for us, a fragrant offering to God.**” (5.1–2)

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### Ephesians: How to Behave 2 No Fornication or Vulgarity

More general behaviour of the way (5:3–20)

- No fornication or impurity
- No obscene, silly, or vulgar talk
- Give thanksgiving
- Fornicators and greedy people are not to be accepted
- Do not associate with those of empty words and deception
- In short: live as children of light, and let Christ shine within
  - Do not get drunk, but be filled with Spirit and sing and give thanks to God
- This is not part of the Way as Jesus did not teach on these things
  - They were accepted part of Jewish culture
  - One can assume Jesus would be in accord

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### Ephesians How to Behave 3 Wives, Children, and Slaves Obey

- On obeying one another (5:21–6:9)
  - Wives obey husbands as they are the head (as Christ is head of the Church)
    - Husbands love wives as themselves (as Christ loved the Church)
    - Husbands and wives are one body in Christ
  - Children obey parents
    - Fathers do not provoke children, but discipline them and bring them up in the Lord
  - Slaves obey masters
    - Render service with enthusiasm as slaves of Christ
    - What good they do will be returned by the Lord
    - Masters are to do the same to slaves
- Though Paul says some should be obedient to others, all must follow the Way, and do everything in love.

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### Ephesians: How to Behave 4 Clothe in Spirit to Defeat Flesh

- Put on the armour of God (6:10–17)
  - The fight is not against rulers of the flesh
  - It is against evil spiritual forces (within)
- <sup>14</sup> Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness.
- <sup>15</sup> As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace.
- <sup>16</sup> With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one.
- <sup>17</sup> Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

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### Colossians Long Outline 1

- Salutation: from Paul and Timothy (1:1–2)
- Prayers for them (1:3)
  - Paul constantly thanks God for them
  - Epaphras who taught them is a faithful servant
  - Paul prays they lead worthy lives
- Paul says they should give thanks to God
  - God enabled them to share in Kingdom
  - Paul describes Christ: the head of the Church
  - They who sinned are now reconciled to him as is all things (creation)

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### Colossians Long Outline 2

- Paul on his suffering and the mission to Gentiles (1:24–2:3)
  - Paul rejoices in his suffering
  - The mystery is now revealed: the mission to the Gentiles
  - Paul though he has not met them and is a prisoner is with them
- Paul then warns them against false teaching of Judaizers (2:4–23)
  - They have a spiritual not a physical circumcision
  - Therefore do not listen to those who say what they cannot eat and concerning religious festivals
- On how to behave (3:1–4:6)
  - Shortened version of that in Ephesians
- Final instructions, greetings, and closing (4:7–18)

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### Colossians

- Colossians is very similar in style and content to Ephesians
- It has one new subject: Judaizers
  - It seems they are still at work
  - However, Paul does not seem overly concerned with them
- There is also a nice metaphor of clothing oneself in love
  - Again showing the centrality of Jesus’s central teaching
- His description of how to behave is a shorter version of that in Ephesians
  - This makes sense if Ephesians is really to the Laodiceans, and he expects them to read it

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### Clothing of Love: The Way

- <sup>12</sup> As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience.
- <sup>13</sup> Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive.
- <sup>14</sup> Above all, clothe yourselves with love, which binds everything together in perfect harmony.
- <sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. (Col 3:12-15 NRS)

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### Philippians: Thanks for Gift from Ephesus?

- Why?
  - The Philippians have heard that Paul is in jail
    - They are concerned and thus sent him a letter
    - They had also sent money
    - Paul (and Timothy) are responding and thanking the Philippians
- Where and when: Rome or Ephesus
- Ephesus?:
  - Paul says he expects to survive and visit them
  - This would place the letter in Ephesus
  - Whereas in the letter to the Romans he says he plans to go to Spain after

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### Philippians: Rome

- Rome?
  - Paul mentions that his imprisonment has actually helped him
    - "to spread the gospel, so that it has become known throughout the whole imperial guard
    - and to everyone else that my imprisonment is for Christ,
    - and most of the brothers and sisters, having been made confident in the Lord by my imprisonment,
    - dare to speak the word with greater boldness and without fear." (1:14)
- The mention of the imperial guard makes some scholars think it is Rome:
  - However, the imperial guard was stationed throughout the Empire

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### Philippians: 2 Letters

- The letter seems to be 2 letters joined
  - At 3:1 there is a farewell "Finally, my brother and sisters, rejoice in the Lord."
  - A new letter seems to begin
- The letter in the second half, actually seems to be the firsts
  - The Philippians concerned about Paul sent Epaphroditus
    - He thanks them for the gifts sent via him
    - No mention of being in jail or Epaphroditus being sick
- The letter in the first half is later
  - Paul was arrested, and Epaphroditus got sick
  - The Philippians thus send a second letter

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### Philippians Outline

- Salutation: (1:1-2)
- A1.1 Thanksgiving for the Philippians: (1:3-11)
- A1.2 Paul on his situation and thoughts in the face of possible death (1:12-26)
- B1 Paul encourages them to live a life worthy of Christ (1:27-2:18)
- A2 Paul on sending Timothy and Epaphroditus, who was sick, to them, and first farewell (2:19-3:1)
- B2.1 Paul warns against Judaizers and encourages them to emulate himself, a Jew (3:2-4:1)
- B2.2 Paul encourages them to keep following the way (4:2-9)
- A3.1 Thanksgiving for the Philippians (4.10-14)
- A3.2 Paul on his mission to them and thanks for concern (4.15-20)
- Closing salutation and blessing 4:21-23

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### Philippians: Purpose and Content

- Unlike Thessalonians, Corinthians, and Galatians, Paul is here not dealing with problems
- His primary goal in writing is to assure and thank the Philippians
  - That he is all right no matter what happens
    - If he is released he can continue preaching the gospel
    - If he dies he will be with Christ
    - He cannot decide which he prefers!
- His secondary goal is to encourage them in their faith

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### Paul's Encouragement: Mind of Christ

- He says it is a privilege to suffer like Christ
  - So it seems they are suffering persecution of some sort
- Paul encourages them to have the same mind as Christ
  - Namely, obedience unto death
- He also tells them to hold fast to "the word of life"
  - Presumably the gospel of faith in and of Christ

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### Philippians: Judaizers

- Paul also warns them to keep an eye out for "the evil workers, those who mutilate the flesh" (3:2)
  - He points out that he is also of the circumcised
    - "Circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee; as to zeal a persecutor of the church; as to righteousness under the law, blameless"
    - Thus an ideal Israelite
  - However, that all means nothing: it is rubbish
    - Now he has Christ and righteousness through faith in/of Christ
- He finishes by inviting them to imitate his example and to "let their gentleness be known to everyone" (4:5)

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# Galatians Part 1: Paul's Early Years

THEO 203 Introduction to the New Testament  
Class 12.1: Monday, 30 March 2020  
© Dr. Steven R. Scott

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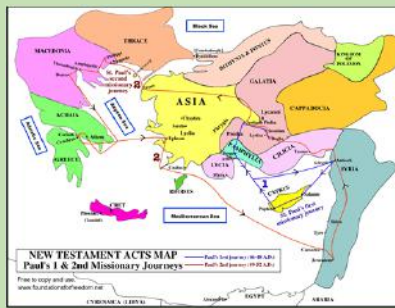
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## Paul's First and Second Journeys



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## Galatians: When?

- When?
  - After a dispute with Peter in Antioch
    - They had an argument and Paul left
    - This is the beginning of his second journey
  - After the Jerusalem council 49 CE
    - However, not likely long after
    - The people who are "Judaizing" have either not heard of the ruling, or disagree with it
  - It is not too long after Paul had visited there
    - "I am astonished that you are so quickly deserting the one who called you in the grace of Christ" (1:6)
  - 50 CE?
    - First journey to Galatia 48 CE
    - Jerusalem council 49 CE
    - Just after the second journey which passed through Galatia 50 CE at its beginning

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### Galatians: Where? Why?

- Where?
  - On the second journey after he had passed through Galatia
  - Before he reached Troas?
    - He was going to go to Macedonia via Bithynia and Thrace (Byzantium/Constantinople/Istanbul)
    - However, he went via Troas and boat
- Why?
  - “Judaizers” have gone to Galatia and told the Gentiles they should or need to convert to Judaism to be Christians
  - Paul has heard this and is (very) upset

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### Galatians: Outline Part 1

- Salutation and good wishes (1:1–5)
- Reason for the letter (1:6–10)
  - Galatians are turning to another gospel
- Paul defends his apostleship (1:11–2:21)
  - Provides a summary of his apostleship from persecution of Christians to the Jerusalem council (1:11–2:10)
  - **He describes his dispute with Peter** in Antioch with reference to faith versus works (2:11–21)

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### Galatians Outline Part 2

- Paul’s Main Argument: Justification through the Spirit/Faith and not the Law (3:1–5:1)
  - Paul recounts how they came to faith through the Spirit (3:1–5)
  - Example of Abraham who was considered righteous by faith and not by doing the Law/Torah, which came later (3:6–18)
  - On the Law/Torah versus faith in Christ (3:19–28)
  - Christians are heirs to Abraham and children of God (3:29–4:8)
  - Paul recounts how they came to faith through him (4:9–20)
  - Example of Abraham and how Sarah and Hagar are allegorical of two covenants: one of law and one of faith (4:21–5:1)

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### Galatians Outline Part 3

- The slavery of circumcision versus the freedom of the Spirit (5:2–6:10)
  - Being circumcised means nothing; faith and love is everything (5.2–6)
  - Against the Judaizers: may they castrate themselves (5.7–12)
  - The freedom of love and living by the Spirit (5.13–18)
  - The works of the flesh (sin) versus fruits of the Spirit (5:19–26)
  - Bring sinners to righteousness in compassion (6.1–5)
  - On sowing and reaping to the flesh or the Spirit (6:6–10)
  - Against the Judaizers: the goal is boasting in the flesh (6.11–13)
  - Circumcision means nothing; new creation is everything (6.15)
- Blessing and farewell (6.16–18)

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### Paul's Gospel

- Paul calls what his opponents (the Judaizers) teach "another gospel"
  - "(I hear you) . . .are turning to a different gospel— not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ.
  - But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!
  - As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed! (Gal 1:6–9 NRS)
  - <sup>11</sup> For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin;
  - <sup>12</sup> for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ. (Gal 1:11–12 NRS)

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### What Is Paul's Gospel?

- Paul seemingly says that **non of his** gospel is from human origin.
  - This I think would be a mistake
- His focus, like the letter, is on a particular subject: do Gentiles need to become Jews to be saved?
  - In other words, do they need to follow the Torah
- He is speaking about whether **the good news that as Gentiles, they do not need to follow Torah**
  - It is this he got from God and not humans
  - How exactly, he does not say

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### Paul Also Once a Judaizer

- He also points out he was a great Judaizer
  - <sup>13</sup> You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it.
  - <sup>14</sup> I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. (Gal 1:13-14 NRSV)
- He then says that Jesus called to proclaim among the nations (= Gentiles)
  - But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me,
  - so that I might proclaim him among the Gentiles, I did not confer with any human being. (Gal 1:15-16 NRS)
- Note he does not say to the nations/Gentiles, but in (among) the nations (this is a geographic not an ethnic call)
- He then recounts how he proclaimed in Arabia (a gentile area)
  - Whether to Jews, Gentiles, or Jews and Gentiles is not stated
  - There were Jewish "Arab" tribes in Arabia especially in the region of Medina

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### Paul Apostle to the Gentiles

- Paul implies that the good news he received regarding Gentiles came from God
  - He understood his revelation that Jesus was the Christ was also one of commission
  - A commission to preach the good news amongst the Gentiles
- It is this commission that he received from God and not from humans
  - It is this gospel he refers to (not the full Gospel that Jesus is Christ and Jesus's teaching)
- It does not mean he did not teach any of the Gospel he learnt from Peter and the other disciples that was passed on via humans

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### Paul in Jerusalem

- After going Damascus and Arabia Paul says he went to Jerusalem and stayed with Peter for 15 days
  - The only other person he says he saw was James the brother of the Lord
- He then went to Syria (Antioch is the capital) and Cilicia (Tarsus is in Cilicia)
  - Where he apparently preached the gospel
    - To just Jews, Gentiles, or Jews and Gentiles is not stated
  - He says people in Jerusalem glorified God because of this
- He then says he returns to Jerusalem with Barnabas and the Gentile convert Titus
  - He then tells them what he was doing, and it was approved
  - Titus he notes was not asked to become circumcised

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### Agreement with Acts

- Paul’s account agrees with Acts
  - Paul commissioned by revelation to be apostle to the Gentiles
  - Paul going to Damascus and Arabia
  - Paul returning to Jerusalem in hiding
  - Paul returning to Tarsus
  - Paul going to Jerusalem and getting approval of his mission to the Gentiles
  - Paul has a disagreement in Antioch after which he leaves (this is his second missionary journey)
- However, details of the above may differ

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### Did Paul Know the Gospel Jesus Taught?

- Paul had plenty of time to learn about what Jesus taught
  - One has to assume that he would be more than interested in Jesus’s teaching
  - Jesus, for Paul, and other Christians was God on earth
- He would have learnt the Jesus tradition
  - In Damascus
  - From Peter and James
  - From Barnabas
- He would not have spent his time with these people talking only about the weather!
  - Remember Paul was an A+ student type

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### Differences with Acts

- Acts mentions Paul met Barnabas in Jerusalem who took him to meet the apostles
  - Barnabas though may not be considered an “apostle”
  - Apostles in plural can mean two or more, or simply taking him to the leaders of the Apostles: Peter and James
  - There is thus no contradiction
- Acts mentions another trip by Paul and Barnabas taking donations to the Jerusalem due to a famine
  - Paul does not say he did not go any other time to Jerusalem before going for the Jerusalem council
- In Acts the disagreement is with Barnabas and not Peter
  - In Galatians Paul says the disagreement was with both Peter and Barnabas
- In Acts the disagreement is over travelling companions
  - Their may have been this disagreement as well
- Luke would not want to say or emphasize that the hero of his story argued with Peter, one of the twelve and three chosen by Jesus

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### Paul in Charge of the Gentiles/ Nations

- Paul acknowledges (reluctantly) that there are acknowledged leaders in the Church
  - He notes that there are “pillars” of the church: James, Peter, and John
    - These are the three within the twelve
  - Paul says that these leaders recognized the grace given Paul for his mission
- Paul also notes that Peter was given charge of the mission to the circumcised
  - Presumably amongst the nations: James is in charge in Jerusalem
- And that he Paul was given charge of the mission to the uncircumcised (Gentiles)
  - However, since Peter is a pillar, he is above Paul

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### Paul’s Argument with Peter

- Peter had come to Antioch
  - Presumably as part of his mission as person in charge of the mission amongst the nations
- Peter and Barnabas used to eat with the Gentiles
  - However, when people from James came, they stopped
- Were Peter and Barnabas eating food forbidden by the Torah?
  - We do not know.
- However, Paul says they were living as Gentiles and not as Jews
  - This implies that they were not here following the Torah
  - Jews could associate and eat with Gentiles without living as Gentiles

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### Paul Condemns Peter: Works of Law versus Faith

- Paul points out that though he and Peter are Jews (and not Gentile sinners) are reckoned as righteous (=justified) by the faith of Jesus Christ not by works of the law.
- “Faith of Christ” is often translated as “faith in Christ”
- Faith of Christ can be:
  - The faith that Jesus taught and practiced (of Christ)
  - Or the faith concerning Christ; that is the faith the believer has towards Christ (in Christ), that is, he is the Messiah
  - Cf. the Gospel of Christ can mean the good news about Christ or the good news Christ taught
- I prefer “faith of Christ”: Paul seems to distinguish between the two: “And we have come to believe in Christ Jesus, so that we may be justified by the faith of Christ.” (2:16)
  - Others prefer the “faith in Christ” translation

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### What Does Paul Mean?

- "A person is not justified (=made righteous) by the works of the Law"
- This is surprising coming from a Jew
  - The Torah defined what it is to be righteous for humans
- However, what Paul means that no human can be completely righteous
  - No-one can completely follow the Law
  - This was well accepted in Judaism
  - Thus, he says later: "For all who rely on the works of the law are under a curse; for it is written, "Cursed is everyone who does not observe and obey *all* the things written in the book of the law." (3.10)
- Therefore, everyone sins, and thus trying to follow the Torah does not actually prevent sin, and thus judgement
  - He is not saying that doing what the Torah says is not practicing righteousness

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### The Perfect Faith of Jesus

- Jesus, however, was believed to have been perfect in his faith
  - He was completely obedient to God: obedient unto death (Philippians 2:8)
  - See also the temptation stories
- For Paul (and other Christians) his death becomes a turning point
  - He becomes the heavenly messiah (Philippians 2:9-11)
  - It allows the Spirit to come
- It is actually the Spirit that saves
  - It is a sign of God's grace
  - It is grace, because all sin and thus are not deserving
- Consequently, Jesus died so people could be saved
  - This is the purpose of his death
  - It supplies the grace that the Torah cannot

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### The Spirit and Faith of/in Christ

- Thus, it is the Spirit that saves
  - And the Christians are the one's who have received it
  - Whether Jew or Gentile
- Thus, believing that Jesus is the Christ (the definition of a Christian) leads to one being saved
  - However, believing in Christ is not enough; one also has to be righteous
- How is one righteous?
  - By following the teaching of Jesus
  - That is, the faith that Jesus taught and practiced
- One thus needs faith in Christ and the faith of Christ
  - Thus, either translation is good as long as one recognizes the other meaning

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### Faith as Believing in Christ

- Paul begins his main argument by pointing out that the Galatians did not receive the Spirit through following the Torah
  - He compares them to Abraham
    - Abraham in Judaism is considered the most faithful person who ever lived
    - Abraham was considered righteous because he believed in God
    - This was before he was circumcised
    - This was before the Torah was given to Moses
- Therefore he concludes it is not circumcision or the Torah that makes one faithful, but believing in God
  - For Christians this becomes also believing the Jesus is God (the heavenly Messiah)

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### The Law Curses

- As mentioned above, the Law becomes a curse because no-one can completely follow the Torah
  - “Cursed be everyone who does not uphold the words of this law by observing them” (Deut 27:26: Paul adds “all” before “words” in his quote, which is implied here in Deuteronomy)
- Paul thus argues that righteousness cannot come through the Torah: in fact, a curse does
- Paul also argues that since the Torah was not given to make people righteous, it was given to add to the people’s transgression (3:19).
  - There is an unstated “must have been” here
  - 3:19 literally says “Why then the Law? Transgressions in order to add”
- Thus, for Paul salvation, or the fulfilment of the promises made to Israel cannot come through the Torah

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### Christ Redeems

- The Law thus, for Paul, essentially imprisoned Israel into sin.
  - However, Paul also notes that it was a guardian and instructor (often poorly translated as “disciplinarian”)
- However, this is only temporary, until Christ, who allowed people to be justified/made righteous by faith
- How? Through dying and sending the Spirit
  - The Spirit allows one to be baptized into Christ and thus clothed in Christ
  - By this those who believe become heirs to the promises to Israel
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### Heirs of the Promise

- Paul sees the promises to Abraham as summing up the promises to Israel
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  - This comes through believing in Jesus and receiving the Spirit, not through following the Torah

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### An Allegory: Heirs and Sons Not Slaves

- Abraham had two children:
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  - She give birth to Ishmael, the father of the Arab tribes
  - Sinai where the commandments were given he places in Arabia
  - They are slaves to the law
- Sarah and Isaac on the other hand represent the Christians, the youngest
  - They like Isaac are the heirs of the promise
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- Paul goes on to say that simply believing is not enough
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  - This usually by repenting and offering a sacrifice etc.
  - This was done both individually and collectively, e.g., on the Day of Atonement
- Thus, the Torah does save
  - However, not if you are Gentile

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## Galatians Part 2 Faith, Works, and Fruit

THEO 203 Introduction to the New Testament  
Class 11.2: Monday, 30 March 2020  
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### Paul Condemns Peter: Works of Law versus Faith

- Paul points out that though he and Peter are Jews (and not Gentile sinners) are reckoned as righteous (=justified) by the faith of Jesus Christ not by works of the law.
- “Faith of Christ” is often translated as “faith in Christ”
- Faith of Christ can be:
  - The faith that Jesus taught and practiced (of Christ)
  - Or the faith concerning Christ; that is the faith the believer has towards Christ (in Christ), that is, he is the Messiah
  - Cf. the Gospel of Christ can mean the good news about Christ or the good news Christ taught
- I prefer “faith of Christ”: Paul seems to distinguish between the two: “And we have come to believe in Christ Jesus, so that we may be justified by the faith of Christ.” (2:16)
  - Others prefer the “faith in Christ” translation

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### What Does Paul Mean?

- “A person is not justified (=made righteous) by the works of the Law”
- This is surprising coming from a Jew
  - The Torah defined what it is to be righteous for humans
- However, what Paul means that no human can be completely righteous
  - No-one can completely follow the Law
  - This was well accepted in Judaism
  - Thus, he says later: “For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey *all* the things written in the book of the law.” (3.10)
- Therefore, everyone sins, and thus trying to follow the Torah does not actually prevent sin, and thus judgement
  - He is not saying that doing what the Torah says is not practicing righteousness

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### The Perfect Faith of Jesus

- Jesus, however, was believed to have been perfect in his faith
  - He was completely obedient to God: obedient unto death (Philippians 2:8)
  - See also the temptation stories
- For Paul (and other Christians) his death becomes a turning point
  - He becomes the heavenly messiah (Philippians 2:9–11)
  - It allows the Spirit to come
- It is actually the Spirit that saves
  - It is a sign of God's grace
  - It is grace, because all sin and thus are not deserving
- Consequently, Jesus died so people could be saved
  - This is the purpose of his death
  - It supplies the grace that the Torah cannot

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### The Spirit and Faith of/in Christ

- Thus, it is the Spirit that saves
  - And the Christians are the one's who have received it
  - Whether Jew or Gentile
- Thus, believing that Jesus is the Christ (the definition of a Christian) leads to one being saved
  - However, believing in Christ is not enough; one also has to be righteous
- How is one righteous?
  - By following the teaching of Jesus
  - That is, the faith that Jesus taught and practiced
- One thus needs faith in Christ and the faith of Christ
  - Thus, either translation is good as long as one recognizes the other meaning

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### Faith as Believing in Christ

- Paul begins his main argument by pointing out that the Galatians did not receive the Spirit through following the Torah
  - He compares them to Abraham
    - Abraham in Judaism is considered the most faithful person who ever lived
    - Abraham was considered righteous because he believed in God
    - This was before he was circumcised
    - This was before the Torah was given to Moses
- Therefore he concludes it is not circumcision or the Torah that makes one faithful, but believing in God
  - For Christians this becomes also believing the Jesus is God (the heavenly Messiah)

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### The Law Curses

- As mentioned above, the Law becomes a curse because no-one can completely follow the Torah
  - “Cursed be everyone who does not uphold the words of this law by observing them” (Deut 27:26: Paul adds “all” before “words” in his quote, which is implied here in Deuteronomy)
- Paul thus argues that righteousness cannot come through the Torah: in fact, a curse does
- Paul also argues that since the Torah was not given to make people righteous, it was given to add to the people’s transgression (3:19).
  - There is an unstated “must have been” here
  - 3:19 literally says “Why then the Law? Transgressions in order to add”
- Thus, for Paul salvation, or the fulfilment of the promises made to Israel cannot come through the Torah

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## Romans Part 1: Faith Versus Works

THEO 203 Introduction to the New Testament  
Class 12.3: Monday, 30 March 2019  
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### Paul's Third and Final Journeys

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### Romans: When, Where, and Why?

- When?
  - It is written towards the end of his third journey
- Where?
  - He is on route to Jerusalem to deliver money for the poor their
  - Perhaps Miletus, near Ephesus: his last stop before going to Judah
- Why?
  - He has always wanted to visit the church in Rome and preach to their
  - He also wishes to use Rome as his departure point for Spain
  - He wishes to explain his mission and teaching to the Romans

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### Paul's Plans

- He clearly feels that his work is completed around the Aegean
- He desires to spread the gospel further
  - First in Rome, though not for long
  - He has chosen Spain as his next main place of missionary work
  - He desires to go where others have not yet been
    - He does not wish to build on another's foundation
    - After all, he criticised those who came to Corinth after him for doing this
- He plans to check in at Jerusalem
  - He has collected money for the church there to aid the poor

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### Romans and Galatians

- Galatians is believed to be many to be Paul's earliest letter
  - The first we have of his missionary journeys
- Romans is Paul's last major letter
  - The last of his missionary journeys
- Both focus on his prime teaching to the Gentiles concerning the Torah
- Romans gives a detailed outline of his argument
  - It is the only letter that is fully a theological treatise
- The two letters show that his argument of faith versus works is a very early view of his
  - It seems to be a constant of his mission to the Gentiles

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### Romans: Outline Beginning and End

- Opening (1.1–17)
  - Paul, apostle of God to the Gentiles to the saints in Rome (1:1–7)
  - On his long held desire to go to Rome to proclaim (1:8–15)
- Paul explains his gospel (1:16–15:12)
- Conclusion (15:13–16.27)
  - Paul writing as apostle to the Gentiles (15.14–19)
  - Paul's plans to go to Jerusalem, then Rome, and then Spain, and asks for their prayers (15.20–33)
- Greetings to and from numerous people (16.1–23)
- Praise to God (16.24–27)

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### Paul's Argument: Short Outline

- Everyone commits sin: Gentiles and Jews; therefore the Torah does not save (1:16–3:20)
- Faith versus Works of the Law (3:21–4:25)
- The faith of Jesus the perfect man takes away the sin since Adam; this is grace (5)
- Dying in Christ is dying to sin and the Torah (6–7)
- The Law of the Spirit is above the law of the flesh (8)
- Israel and children of the promise (9)
- Christ is the end of righteousness through the Law (10)
- Israel's stumbling brings grace to Gentiles (11)
- On living righteously (12–13)
- Do not judge, but welcome those weak in faith (14:1–15:12)

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### Paul's Argument Outline 1 (1–7)

- Everyone commits sin: Gentiles and Jews; therefore the Torah does not save (1:16–3:20)
- Faith versus Works of the Law (3:21–4:25)
  - It is the faith of Jesus Christ that saves not the Law (3:21–31)
  - Example of Abraham (4)
- The faith of Jesus the perfect man takes away sin since Adam; this is grace (5)
- Dying in Christ is dying to sin and the Torah (6–7)
  - Should one sin so Grace can abound? (6:1)
  - Should we sin because we are not under the Law but under grace? (6:15)
  - Marriage analogy: when one (the Law) dies, the contract is over (7:1–6)
  - Should we say the Law is sin? (7:7)
  - Did what is good (the Torah) bring death to the believer? (7:13)

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### Paul's Argument Outline 2 (8)

- The Law of the Spirit is above the law of the flesh (8)
  - Law of Spirit sets free from law of death and sin (8:1–8)
  - Believers are not of flesh but of the Spirit that gives life makes them children of God (8:9–17)
  - Creation awaits the revealing of the children of God (8:18–25)
  - Spirit helps in weakness and intercedes for those predestined, and nothing can prevent it (8:26–39)
    - If God is for us, who is against us?

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### Paul's Argument Outline 3 (9)

- Israel and children of the promise (9)
  - To Israel belongs all the promises and covenants from the patriarchs to the coming of the Messiah (9:1–5)
  - Only righteous Israelites truly belong to Israel and heirs to the promise (9:6–8)
  - God makes and chooses who is righteous and heeds his call: they are the children of the promise whether Israelite or not (9:9–32)

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### Paul's Argument 4

- Christ is the end of righteousness through the Law and beginning of righteousness through faith (10)
- Israel's stumbling allows grace to Gentiles (11)
  - God has kept a remnant (the elect) chosen by grace, but the rest stumbled (11:1–10)
  - The stumbling and disobedience caused salvation and mercy to come to the Gentiles (11:11–36)
    - Allegory of wild olive shoot (Gentiles) grafted onto the richness of a cultivated olive tree (Israel) (11:17–24)
    - All Israel will be saved eventually (11:25–27)

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### Paul's Argument Outline 5

- On living righteously (12–13)
  - Present bodies as a living sacrifice (12:1–2)
  - Church is one body with many members with different functions and gifts (12:3–8)
  - Love, hope, be patient, pray, and give (12:9–13)
  - Bless enemies and do not avenge (12:14–21)
  - Obey governing rulers, because God has appointed them (13:1–7)
  - Love fulfils the law (13:8–10)
  - Keep awake, time is near (13:11–14)

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### Paul's Argument Outline 6

- Do not judge, but welcome those weak in faith (14:1–15:12)
  - For example, those (Jewish Christians) who abstain from eating some things (14:2–4), and those who judge one day better than another (Jewish festivals) (14:5–6)
  - Do not judge fellow believers because all are one in Christ (14:7–13)
  - Do not let what one eats or does not eat be a stumbling block, but do and say only what builds up (14:14–15:6)
  - Christ came as servant to the circumcised and so Gentiles might glorify God (15:7–12)

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### Paul Begins His Argument

- Paul present's his thesis statement at 1.16–17:
  - the gospel . . . is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. <sup>17</sup> For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."
- He then begins by arguing that everyone sins and no one is perfect (1:18–3:20)
  - First he outlines how all Gentiles sin
  - He then argues that all Jews, even those who try to follow the Torah, sin
  - He thus concludes that everyone sins and thus not worthy of passing the judgement on the Day (and enter the Kingdom)

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### Faith versus Works

- He then argues that it is faith that saves and not doing the Torah
  - He calls following the Torah doing "works"
  - The Greek term he uses refers to manual labour
- He will later speak of the law of the Spirit and the Torah as the law of the flesh
- Paul is thus setting up a spirit-physical division between Torah and faith
  - Torah: physical work and flesh
  - Faith: spirit

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### Paul and Platonic Thought

- Paul is using Greek Platonic notions of the spiritual versus the physical
- Spiritual dimension
  - Perfect, true existence, unchanging
    - Home of the ideal forms
    - The perfect circle etc.
- Physical world
  - Imperfect, constantly changing and therefore does not truly exist
    - For example, a river does not exist because it is constantly changing
    - Each time you step into it you step into different water
  - Physical world is an imperfect reflection of ideal forms
    - For example, there is no perfect circle in our world

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### The Example of Abraham

- As in Galatians Paul uses the example of Abraham
  - He points out that this paradigm of faith was counted righteous because of his belief in God
  - Abraham was counted righteous before he was circumcised and long before Moses received the Torah
- Paul concludes that it is faith and not doing the Torah that saves
  - Consequently, believing in Jesus is enough to be saved
- Paul goes further: he says,
  - If righteousness comes through the Law and not faith,
  - **Then** the promise to Abraham made in faith becomes void (4:13–14)

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### The Promise to Abraham Expanded

- Paul says that Abraham was promised he would “inherit the world”
  - The actual promise in Genesis does not quite say this:
    - <sup>12:2</sup> I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” (Gen 12:2–3 NRSV)
- It was viewed that the covenant had been partially fulfilled with the kingdom of David and Solomon
  - However, both sinned and the kingdom divided
  - Further, the nation sinned and became no more
  - The promise is thus still not fulfilled
- The promise then became expanded with the prophets: it became the glorious Kingdom that would be inaugurated on the Day of the Lord

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### The Heirs of the Promise

- Paul argues that the law cannot bring about the promise
  - Only the righteous will enter the kingdom of God
  - The law does not allow this: no-one can follow all of it
- Paul thus argues it is faith, the complete faith of Abraham
  - Faith that believed despite being ancient he and Sarah would conceive a child.
  - Faith that after the child was conceived, he would sacrifice it to God believing the promise will be fulfilled

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### Christ: Death allows Fulfilment

- Thus, Paul argues the law does not and cannot make one righteous
  - Thus the promise cannot be fulfilled
- However, God is loving and merciful
  - He is here drawing on the teaching of Jesus
  - He grants forgiveness as a free gift: it is grace
- God does this by sending Jesus, who was completely righteous, “obedient unto death” as Paul says in Philippians
  - Jesus’s death becomes the perfect sacrifice and does what he sacrifices of the Torah cannot do (according to Paul): bring forgiveness of sins.
  - This death allows God to be gracious

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### Accessing the Forgiveness of Sin

- How does one access this Grace?
  - For Paul, it is through the Faith of and in Jesus
  - One has to believe in Jesus **and** follow the faith of Jesus
- What is the faith of Jesus?
  - It is his teaching on how to be righteous
  - It is following the Way of Jesus
  - It is having love
- Why believe in Jesus?
  - For Paul and the early Christians one would not follow the Way, without believing in Jesus
  - Namely that Jesus was LORD
- If one believes Jesus is LORD then one will follow the faith he taught (that is, how to be righteous)

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### Physical Adam Brings Sin and Death

- Paul then points out that it was through one man that sin and death entered the world (5:12)
  - Adam (and Eve) committed the first sin by disobeying God
  - They ate of the tree of knowledge and as punishment they were kicked out of Eden and not allowed to eat from the tree of life
- Since then death and decay have ruled
  - Before then, everything was perfect in Eden
  - On the Day of YHWH the world will return to the perfection of creation when it was new

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### Heavenly Adam Brings Grace and Life

- Elsewhere Paul will argue that Jesus is the image of God
  - Adam was created in the image of God
  - In other words, Jesus is the perfect (Platonic) form from which humans are a poor reflection.
- Paul says that just as Adam's act of sin brought death for everyone, Jesus's act of righteousness brought life
  - This act was his death, which showed his complete obedience.
- According to Paul, it is because of this perfect sacrifice that God grants forgiveness of sin
  - God did not have to do this, it is grace, because all people sin

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### The Law Causes Punishment and Brings Sin to the Mind

- Paul points out that sin was in the world before Moses, but it was not counted against people without law
  - "Sin is not reckoned when there is no law" (5:13)
- Later he says that the Torah was necessary so people would know what sin is (7:7)
  - However, because the law tells people what not to do, it brings sin to the mind
  - Thus, though it is good, it excites sin inherent in the flesh
  - "With my mind I am a slave to the Law of God, but with my flesh I am a slave to the law of sin" (7:26)

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**The Letter of James**

THEO 203 Introduction to the New Testament  
 Class 12.5: Monday, 6 April 2019  
 © Dr. Steven R. Scott

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**The Family of Jesus: Beelzebub**

- The family of Jesus is largely absent in the gospels
  - When they are mentioned there is usually a sub-text of disapproval
- Mark first mentions Jesus's family in the Beelzebub section:
  - A1 Jesus's family we are told go to restrain him because they have heard he has gone mad
    - B The scribes accuse Jesus of doing his miracles because he is possessed by Beelzebub/Satan
    - B Jesus says that those who blaspheme the Spirit will not be forgiven
  - A2 Jesus's family arrive, and when told that his family is there, Jesus says his disciples are his true family
- Being mad was believed to have been caused by demons
- Jesus's family is thus seen in agreement with those saying he is possessed by a demon and are thus blaspheming the Spirit
- Jesus then dispossesses them in favour of the disciples

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**Family of Jesus: Nazareth**

- The next time the family of Jesus are mentioned is in the story of his hometown in Nazareth
  - On the Sabbath he began to teach in the synagogue, and many who heard him were astounded.
  - They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands!"
  - <sup>3</sup> Is not this the son of the carpenter and Mary and brother of James and Joseph and Judas and Simon, and are not his sisters here with us?" And they took offense at him.
  - <sup>4</sup> Then Jesus said to them, "Prophets are not without honour, except in their hometown, and among their own kin, and in their own house."
  - <sup>5</sup> And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. <sup>6</sup> And he was amazed at their unbelief. (Mar 6:2-6 NRS)
- Here Nazareth stands in for Israel: Jesus will be seen as being rejected by his own people in the gospel tradition and welcomed in the Gentile world
- The family are said to be there in Nazareth, and it is implied part of the "disbelief"

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### Luke, Matthew, and John

- Luke omits these passages of Mark, and in the beginning of Acts he says:
  - <sup>14</sup> All these (the 12) were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers. (1:14)
- Matthew keeps the passages in Mark.
- John does not use the passages, but has a passage, which could be a scribal addition/commentary, which says,
  - "For not even his brothers believe him"

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### John on Jesus's Brothers

- <sup>2</sup> Now the Jewish festival of Booths was near.
- <sup>3</sup> So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing;
- <sup>4</sup> for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world."
- <sup>5</sup> (For not even his brothers believed in him.)
- <sup>6</sup> Jesus said to them, "My time has not yet come, but your time is always here.
- (John 7:2–6 NRS)
- However, 7:5 is perhaps a scribal addition.

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### Why the Negativity? 1: Jerusalem Church Largely Destroyed in 70 CE

- In Mark it is likely to be connected with the destruction of Jerusalem
  - James (and the brothers of Jesus) were associated with the Jerusalem church
- The church in Jerusalem was largely wiped out
  - Mark may have asked himself, "Why?"
- Jerusalem for Mark was destroyed for its unbelief
  - Is Mark seems to be saying that Jesus's family also had unbelief?
  - Yes, they did; however, we know they did come to believe
  - However, there original unbelief could not be forgiven because they blasphemed the Holy Spirit

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### Why the Negativity? 2: Jerusalem Church Rejected Pauline View on Torah

- Also, the Jerusalem church seems to be associated with those that did not accept full inclusion of Gentiles
  - Full inclusion in Jerusalem would be difficult, because they could not go to the temple ceremonies etc.
  - The Jerusalem Christians were also full Torah following Jews
- Paul and Peter seem to have advocated that Jewish Christians need not follow the Torah (see Galatians and Romans)

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### James in Acts

- <sup>18</sup> The next day Paul went with us to visit James; and all the elders were present.
- <sup>19</sup> After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.
- <sup>20</sup> When they heard it, they praised God. Then they said to him, "You see, brother, how many thousands of believers there are among the Jews, and they are all zealous for the law.
- <sup>21</sup> They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs.
- (Act 21:18–21 NRS)

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### Others Think Jesus's Family Was Good

- Clearly not everyone had this view, despite the influence of Mark's gospel
  - The letters of James and Jude were kept
  - Even if they were not authentic, they show respect for these figures
  - Luke has a different perspective
- Also, the majority of Christians, despite Paul's work, were likely Jewish, or at least a substantial number
  - There was an ongoing missionary to the Jews of the diaspora led by Peter (see intro to the letters of this section and to Hebrews)
  - All the letters of the New Testament were written by Jewish Christians.
  - Paul is worried in most letters of "Judaizers", whether actual or potential
- Finally, James was widely known for extreme piety and righteousness: He was and is known as James the Just

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### James Outline

- Salutation (1:1): to the 12 tribes of the dispersion
  - The letter is to Jewish Christians, not Gentile Christians
- Introduction: General pastoral advice
  - Face trials with joy as they produce endurance (1:2–4)
  - If lacking wisdom pray for it (1:5–8)
  - Boast in being raised up and in being brought low (1:9–12)
  - Endure temptation, it comes from own desire not God (1:12–16)
  - Acts of giving are a perfect gift from above (1:17–18)
  - Be slow to anger and be meek (1:19–21)
  - Be doers and hearers of the word (1:22–25)
  - Religion is bridling tongues and caring for orphans and widows (1:26–27)

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### James Outline: Main Body 1

- On the Royal Law (2:1–9)
  - Favouring rich over poor is not believing in Lord Jesus
    - The poor are rich in faith and heirs to the kingdom
  - Instead, fulfil the Royal Law according to scripture: “You shall love your neighbour as yourself”
    - Partiality is breaking this law
- On following the Torah (2:10–13)
  - Whoever fulfils all of Torah, but fails on part is accountable for all of it
    - Therefore act as those judged by the law of liberty
    - Judgement will be without mercy for those who do not show mercy: “mercy triumphs over judgement”

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### James Outline: Main Body 2

- Faith versus works (2:14–26)
  - Faith without works will not save people
    - One has to love by helping others
  - Works show faith
    - Abraham was willing to sacrifice Isaac
    - This fulfilled Abraham believing and being considered righteous by God
  - “A person is justified by works and not faith alone”
  - “Faith without works is dead”: like a body without a spirit

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### James Outline: Main Body 3

- On teaching and true wisdom (3)
  - Teachers will be judged with greater strictness
  - All make mistakes
    - To be perfect one must control tongue and keep body in check
  - The tongue can set forth a great fire
    - It is impossible to fully tame
    - It is the source of both good and bad
  - Wisdom and understanding is shown by works and how one lives
    - Wisdom out of bitter envy and ambition is not from above: it is disorder and wickedness
    - Wisdom from above is peace and mercy

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### James on Two Types of Wisdom

- Bad Wisdom
  - <sup>14</sup> But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth.
  - <sup>15</sup> Such wisdom does not come down from above, but is earthly, unspiritual, devilish.
  - <sup>16</sup> For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind.
- Good Wisdom
  - <sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.
  - <sup>18</sup> And a harvest of righteousness is sown in peace for those who make peace. (Jam 3:14–18)

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### James Outline: Main Body 4

- Against worldliness (4:1–5:6)
  - Conflicts and disputes come from cravings
    - Wanting leads to murder and conflict
  - One must ask properly, then one will receive
    - Those who are friends with the world are enemies of God and committing adultery
    - God opposes proud and gives grace to the humble
  - If you draw near to God he will draw near to you
    - Purify heart, lament, be humble, do not speak evil, do not judge another
    - Judging is against the Torah/Law: there is only one lawgiver and judge
  - Do not look to make money and be rich: riches are no good when judgement comes
    - The cries of abused workers reach God
    - Living in luxury is murdering the righteous one

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### James Outline: Conclusion

- Final encouragement (5:7–20)
  - Be patient until the coming of Lord
  - Do not complain about others; the judge is coming
  - Take Job as an example of suffering and patience
  - Do not swear by heaven or earth
  - Those who suffer should pray; those who are happy sing praise; sick call elders to pray over them
  - Confess sins and pray for one another
  - Faithful prayer is powerful
  - Any who brings a sinner back, will cover a multitude of their own sins

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### James: Who and Whom?

- From James
  - This has been disputed primarily because the Greek is to high a quality for a Galilean peasant
  - However, this denies he could have had any learning
  - James also would likely use a scribe
    - There would be Hellenistic Jewish Christians coming to Jerusalem
- To Christian Jews outside of Judah: the “Diaspora”
  - “To the twelve tribes of the Dispersion”
    - As it is in Greek, this is likely those in Greece and Asia Minor
    - These are the main Greek speaking areas
    - This is where most of the early proselytising was done
  - It is assumed throughout they believe Jesus is the Lord

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### 4 Reasons for James the Just as Author

1. There is use of Jewish wisdom literature over Hellenistic wisdom literature
  - This is similar to Jesus’s teaching
2. References to weather patterns typical of Judah not elsewhere
  - Except south-eastern Asia Minor
3. Uses phrase “into our synagogue”, and to “elders” and not “bishops”
  - There is no separation of synagogue and church yet
4. Christology of the letter is simple, and use of the Way is not dependent on the written tradition
  - This indicates the letter is before the time of the gospels

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### James: What and Why?

- Main foci are:
  - Faith versus works
  - Living righteously
- It seems that some people are misinterpreting Paul’s message concerning faith versus works
  - They are thinking one just needs faith and thus, one need not do anything
  - This is perhaps also leading to licentiousness; or lawlessness in Jewish terms

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### James: Agreement with Paul 1

- Some have seen this letter as a veiled attack on Paul
  - It opposes Paul’s argument of the priority of faith
  - It speaks of bad teachers of wisdom and how teachers will be judged more severely
- However, the letter has many points of agreement with Paul
  - It agrees with Paul that if one follows the Torah, one must follow all of it
    - If one breaks one bit, one is liable for all
  - Also, there is the implication that it is next to impossible to follow all of it

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### James: Agreement with Paul 2

- James also speaks of the “law of liberty” (2.12)
  - This is Pauline language for the faith of Jesus: the love command
  - This is opposed to the law of the Torah
- James elsewhere calls this the “royal law”
  - James tells them they will be judged by this law
    - They should thus not show favouritism to the rich
    - This is breaking the Torah summed up by the royal law of liberty
  - He warns them that if they show no mercy, they will not get mercy
    - This is a central part of Jesus’s teaching and an aspect of the love command
    - If one loves others like God does, then one will be merciful
- Thus, for James, it is not the Torah that saves, but the law of liberty

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### James the Royal Law of Liberty

- **On not following the royal law: judging rich better than poor**
  - <sup>4</sup> have you not made distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup> Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him?
  - <sup>6</sup> But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? <sup>7</sup> Is it not they who blaspheme the excellent name that was invoked over you?
  - <sup>8</sup> You do well if you really fulfil the **royal law** according to the scripture, "**You shall love your neighbour as yourself.**"
- **Breaking part of Torah is breaking all of Torah: guilty**
  - <sup>9</sup> But if you show partiality, you commit sin and are convicted by the law as transgressors. <sup>10</sup> **For whoever keeps the whole law but fails in one point has become accountable for all of it.**
  - <sup>11</sup> For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law.
- **The law of liberty saves**
  - <sup>12</sup> So speak and so act as those who are to be **judged by the law of liberty.**
  - <sup>13</sup> **For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.** (Jam 2:4-13 NRS)

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### James: Agreement with Paul

- Paul was also adamant that one must not simply believe, but also do
  - He calls actions of the Spirit "fruits" as opposed to the "works" of the Torah
- Paul also seemed to have problems in his preaching of the law of liberty
  - He also had to warn people against lawlessness and licentiousness
- There is nothing in James that contradicts what Paul says
  - It is a matter of emphasis and choice of language
  - Paul emphasizes faith over works (the Torah);
  - James emphasizes that works (fruits of the Spirit) show faith
- James does not deny the importance of faith in Jesus

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### James: Works Show Faith

- <sup>14</sup> What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you?
- <sup>15</sup> If a brother or sister is naked and lacks daily food, <sup>16</sup> and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that?
- <sup>17</sup> So faith by itself, if it has no works, is dead.
- <sup>18</sup> But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.
- <sup>19</sup> You believe that God is one; you do well. Even the demons believe-- and shudder. <sup>20</sup> Do you want to be shown, you senseless person, that faith apart from works is barren?
- <sup>21</sup> Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? <sup>22</sup> You see that faith was active along with his works, and faith was brought to completion by the works. <sup>23</sup> Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.
- <sup>24</sup> You see that a person is justified by works and not by faith alone. (Jam 2:14-24 NRS)

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### James: High Christology

- James throughout shows a very high Christology
  - Like Paul it is not blatant, but shown primarily by choice of language
- For James, Jesus is Lord (LORD)
  - He is always referred to as Lord Jesus Christ
    - Following the royal command shows believing in him
    - "My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ?" (2:1)
  - At times it is not clear whether James is speaking of Lord as God or Jesus
    - For James, they are likely the same: he believes that God is one.

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### James: The Way

- James also has lots of references to the teaching of Jesus on how one should behave
  - Emphasis of the love command, mercy, and being humble
- There are many parallels to the Sermon on the Mount
  - Some have listed 21 parallels
- This can be seen as support for their being an early collection of the sayings of the Way
  - However, the Way being taught orally would also account for the parallels
- All the Gospels especially Luke and John emphasize the importance of not only believing but following the Way

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# The Pastoral Letters

THEO 203 Introduction to the New Testament  
Class 13.1: Friday, 5 April 2019  
© Dr. Steven R. Scott

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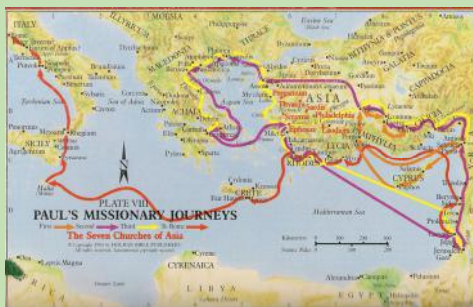
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## Paul's Journeys



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## The Pastoral Letters: Provenance

- Pastoral:
  - Religious or spiritual care or guidance
  - Hence Pastor: priest: from Latin meaning shepherd
- What?
  - Personal letters to individuals giving advice
  - Three on how to govern (1–2 Timothy and Titus)
  - One on looking after a slave (Philemon)
    - This is technically not a pastoral letter
- Who?
  - By Paul, though many scholars dispute this
  - See discussion under when
- Where?
  - Written either from around the Aegean Sea or Rome
  - Possibly even from Jerusalem

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## When?

- Generally seen as late
  - However, they are hard to date
  - The only real evidence is the content of the letters themselves.
- Church organization
  - Most scholars see them as late because they display a large degree of Church organization
    - Paul speaks of appointing elders
  - For most scholars this type of organization did not develop until later
    - They see little evidence of early organization

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## Dating: Organization

- Most scholars see the church as being largely un-organized until towards the end of the second century
  - However, to do this they must discount the evidence in the New Testament
- Evidence of Early Organization in the New Testament
  - Acts:
    - Organisation in Jerusalem: James, the 3, the 12, and the 7
    - The checking-up by the leaders
  - Paul:
    - The confirmation of the situation in Acts found in Galatians
    - His checking up and appointing of leaders
    - Discussion of how leaders are to behave in the Pastoral letters

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## Evidence of Disorganisation

- The argument is not that simplistic: there is also evidence of disorganisation
  - The Judaizers
    - They do not seem to accept the decision made in Jerusalem
  - Factionalism in Corinth
    - Different people supporting different leaders
  - People teaching different doctrines
    - For example, that there is no resurrection of the dead
    - False messiahs/prophets
  - Disputes
    - Almost every letter refers to a dispute

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## Disorganization versus Organisation

- There is thus evidence of disorganisation
  - However, this does not mean that everyone was disorganised
- Paul seems to have been very organised
  - The same seem to be true of the Jerusalem church
  - Paul seems to be in accord with the Jerusalem church
    - He regular returns there
    - Presumably to report what he is doing
  - The Jerusalem church would have authority: the 12 were taught by Jesus
- Later organisation reflects earlier unity
  - Even if the organisation is late, it would point to an earlier unity
  - There were a widespread group of churches that saw themselves as being part of one church
  - Pauline Christianity has unity and wholeness as a central theme

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## Historical Decision Making

- How does one decide between competing historical frameworks
  - E.g. Early Christianity as organised or disorganised
- Historical frameworks are based on the available evidence
  - However, evidence can be interpreted in different ways
    - For example, does one judge the evidence in Acts representing the beginnings of the Church or the time it was written
  - Often there is little evidence
- One decision on evidence will also affect other decisions
  - One judges a piece of evidence on how it fits with the overall larger historical framework or context built up
  - However, one must always remember the larger framework is built on individual pieces of evidence
- The larger historical framework is like a large tapestry composed of many multi-coloured threads, the individual facts, woven through it
  - You change a thread and the picture changes
  - Or you pull a thread here and it changes things way over there

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## Philemon: Who? Where?

- Who?
  - Philemon is by tradition an elder of the church in Colossae
  - In Colossians Paul mentions Onesimus, Philemon's slave as being from Colossae
- Where?
  - Paul is in prison: most likely place is Ephesus
  - Paul tells Philemon that he hopes to be free soon and will be visiting him
  - He also mentions Epaphras with whom he sent the letters to the Colossians and the Laodiceans
  - Some place the letter in Rome, but Paul had plans to go west after Rome and not back east

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### Philemon: Why and What?

- Why?
  - Paul has been using Onesimus, Philemon's slave
  - Paul wishes to thank Philemon and say he hopes it is okay
    - He tells Philemon to charge any costs to him
    - Though he points out that Philemon owes him his life (spiritually: life in the Kingdom)
  - However, he is now sending Onesimus back
    - Paul does not want Philemon to see the delay as Onesimus's fault
  - Paul wishes Onesimus to treat him as he would Paul
    - Paul also says he sees himself as Onesimus's father

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### Titus: Who? Why?

- Who?
  - Titus is a long time companion of Paul
    - He is mentioned in Galatians as going with Paul to Jerusalem
    - He is a Gentile Christian: Paul in Galatians says those in Jerusalem did not require that Titus be circumcised
- Why?
  - Paul wishes to remind him of qualities for appointing elders and give advice on being a bishop (= "overseer")
  - Paul wishes to meet Titus in Nicopolis

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### Titus: Where?

- Titus: is clearly in Crete
- Paul: location is unknown
  - In Acts he only goes to Crete on his way to Rome
- Against Rome
  - Paul does not mention being a prisoner
  - Paul's plans after Rome were to go west not back east
- An unknown journey?
  - Paul may have made another journey, or gone to places not mentioned in Acts
  - Luke's agenda was not necessarily to give a complete account of Paul's life
  - Luke has Paul do three journeys: this may be to match his three trials.

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### Where: Illyricum?

- A fourth journey after Rome
  - Some suggest that Paul went on a fourth journey after Rome
  - He is thus acquitted in Rome according to this framework
  - He then changes his mind about going to Spain, and instead goes to Crete and around the Aegean
  - He then goes back to Rome and dies there
- Another journey before Rome
  - Paul in Romans says he had fully preached as far round as Illyricum
    - Nicopolis, which is on the west coast of Greece south of Illyricum
    - Illyricum is in the southern part of the province of Dalmatia, which was north of Macedonia
  - There is no mention in Acts of Paul travelling in this region
    - In Acts he is never far from the Aegean coast

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### Illyricum



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### Nicopolis



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### One Suggested Fourth Journey




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### Titus: Outline

- Salutation (1:1–4)
- Paul left Titus in Crete to organise the Church (1:5–16)
  - Qualities for elders and bishops (1:5–9)
  - Warning against deceivers and to be stern (1:10–15)
- On teaching sound doctrine (2:1–3:11)
  - On how old men, old women, and young men should behave (2:1–8)
  - Slaves to obey masters (2:9–10)
  - Living upright lives worthy of Christ (2:11–15)
  - Obey authorities, not follow base desires, but the Spirit (3:1–8)
  - Avoid stupid doctrines and expel after second warning if those promoting them persist (3:9–11)
- On future plans and farewell (3:12–15)

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### Titus: Elders and Overseers (Bishops)

- Paul stresses that elders and overseers must be particularly righteous:
  - <sup>6</sup> someone who is blameless, married only once, whose children are believers, not accused of debauchery and not rebellious.
  - <sup>7</sup> For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain;
  - <sup>8</sup> but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled.
  - <sup>9</sup> He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it. (Tit 1:6–9 NRSV)

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## Titus: Warnings and Right Behaviour

- Paul warns Titus to beware of false teachers
  - Especially Jewish ones
    - Apparently they are teaching Jewish myths
    - What Paul means by this is not exactly known
  - This is similar to warnings in Ephesians and Colossians
- Paul also gives advice on teaching right behaviour
  - People are to teach what is good and be temperate
  - Wives obey husbands, slaves their masters, and all to the authorities

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## 1 Timothy: When, Where, and Why?

- When and Where?
  - It seems to be on Paul's third trip after he has left Ephesus and gone to Macedonia
  - He does not seem to be imprisoned
  - He plans on returning to Ephesus to speak to Timothy
  - Corinth perhaps?
- Why?
  - Paul has left Timothy in charge of Ephesus
  - Paul had hoped to see him soon, but is delayed
  - Paul is giving instructions on how to govern and to encourage him

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## 1 Timothy: Simple Outline

- Salutation (1:1–2)
- Introduction (1:3–18)
- Paul advises 1 (2:1–3:16)
  - On prayer (2)
  - On bishops/overseers and deacons (3:1–13)
- Paul on plans to visit being delayed (3:14–16)
- Paul advises 2 (4:1–6:2)
  - Against false teachings (4:1–10)
  - On Timothy's youth and dealing with elders (4:11–5:22)
  - Further advice: Timothy is to follow instructions (5:21–25)
  - Slaves are to obey masters (6:1–2)
- Final encouragement and words to Timothy (6:3–19)
- Final farewell (16:21)

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## I Timothy Outline: Introduction

- Salutation (1:1–2)
- Introduction (1:3–18)
  - On stopping the teaching of false doctrines with myths and endless genealogies (1:3–7)
    - The birth stories?
  - On the Law being good for the lawless concerning sins, but otherwise contrary to the Gospel (1:8–11)
  - Paul on being grateful for his conversion (1:12–17)
  - On Timothy’s leadership prophesized in contrast to those who have lost faith (1:18–20)

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## 1 Timothy Outline: Main Section I

- On prayer (2)
  - Prayers should be said for all as God is God of all (2:1–7)
  - On conducting prayer in calm (2:8)
  - On women being modest and not teaching men, but to focus on childbearing (2:9–15)
- On bishops/overseers and deacons (3:1–13)
  - Bishops must have exemplary behaviour as shown by how he manages his household and good opinion of outsiders (3:1–7)
  - Deacons must not be indulgent or greedy and good managers of households; female ones not slanderers and temperate (3:8–13)
- Paul on plans to visit being delayed (3:14–16)

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## 1 Timothy Outline: Main Section 2

- Against false teachings (4:1–10)
  - Spirit foretold false teachings (4:1–2)
  - Against asceticism and avoiding certain foods (4:3–5)
  - Have nothing to with profane myths, but focus on good behaviour (4:6–10)
- On Timothy’s youth and dealing with elders (4:11–5:22)
  - On not letting others despise his youth, and to focus on exhorting and teaching (4:11–16)
  - Treat elders like fathers, younger men like brothers (5:1–2)
  - On treating widows: only true widows without families to support them should get aid; young ones should marry (5:3–16)
  - Elders who rule well honour doubly, but rebuke those who persist in sin

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### 1 Timothy Outline: Main Section 3

- Timothy is warned to follow instructions without prejudice and to not sin (5:21–25)
- Slaves are to obey masters (6:1–2)
- Final encouragement and words to Timothy (6:3–19)
  - Timothy to promote these instructions (6:2)
    - On those who do not follow these instructions and those of the Lord (6:3–10)
    - On those who love disputes (6:4–5)
    - On being contentment and those who seek wealth (6:6–10)
  - Encouragement to Timothy to keep the commandment (to love) (6:11–16)
    - On those who are wealthy—they are to share (6:17–19)
  - Timothy to avoid false knowledge (16:20)
- Final farewell (16:21)

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### Qualities of Bishops (=Overseers)

- **3:1** The saying is sure: whoever aspires to the office of bishop desires a noble task.
- <sup>2</sup> Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher,
- <sup>3</sup> not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.
- <sup>4</sup> He must manage his own household well, keeping his children submissive and respectful in every way— <sup>5</sup> for if someone does not know how to manage his own household, how can he take care of God’s church?
- <sup>6</sup> He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil.
- <sup>7</sup> Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

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### Qualities of Deacons

- <sup>8</sup> Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money;
- <sup>9</sup> they must hold fast to the mystery of the faith with a clear conscience.
- <sup>10</sup> And let them first be tested; then, if they prove themselves blameless, let them serve as deacons.
- <sup>11</sup> Women likewise must be serious, not slanderers, but temperate, faithful in all things.
- <sup>12</sup> Let deacons be married only once, and let them manage their children and their households well;
- <sup>13</sup> for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.
- (1Tim 3:8–13 NRS)

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### On Widows

- Widow: someone whose husband has died
  - Often they can have no means of support
  - Paul defines “real” widows as these
- The early church clearly supported these people
  - “Widows and orphans” was a catch phrase for the poor
  - The Church was supposed to care for the poor
  - The dispensing of money was usually the responsibility of the deacon (who must thus not be greedy for money)
- Paul limits the support
  - He says if they have grown children and grandchildren, or other relatives, these should provide for them
  - Also, if they are young, they should remarry again
    - To avoid being tempted by fornication and to be idle gossiping busybodies

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### On Widows and Their Relatives

- <sup>3</sup> Honour widows who are really widows.
- <sup>4</sup> If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight.
- <sup>5</sup> The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day;
- <sup>6</sup> but the widow who lives for pleasure is dead even while she lives.
- <sup>7</sup> Give these commands as well, so that they may be above reproach.
- <sup>8</sup> And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.
- (1Tim 5:3–8 NRS)

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### On “Young” Widows

- <sup>9</sup> Let a widow be put on the list if she is not less than sixty years old and has been married only once;
- <sup>10</sup> she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way.
- <sup>11</sup> But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry,
- <sup>12</sup> and so they incur condemnation for having violated their first pledge.
- <sup>13</sup> Besides that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say.
- <sup>14</sup> So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us.
- <sup>15</sup> For some have already turned away to follow Satan. (1Ti 5:9-15 NRS)

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### “The List”

- It is unclear what “the list” means
  - The word means enrol or select, usually on a list
- The limiting to the age of sixty as well as the other requirements are unusual
  - Especially if it is just for financial aid
- The qualities are very similar to those for women deacons
  - The list is perhaps the list for women with senior positions and not a list for those receiving aid
- The first section on widows would thus be those qualify to be leaders and the second on who qualifies for financial aid,

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### 2 Timothy: When, Where, and Why

- When and Where?
  - Paul is in prison in Rome (1:17) and it looks like he will be sentenced to death and will die soon (4:6)
    - <sup>6</sup> As for me, I am already being poured out as a libation, and the time of my departure has come.
    - <sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith. (2 Tim 4:6-7 NRSV)
  - His first defence did not go well (4:16: “no one came to my support, but all deserted me”)
  - This is likely Paul’s last letter
- Why?
  - This thus reads as final farewell to his spiritual son Timothy
    - “To Timothy my beloved child” (1:2)
  - This is though Paul hopes to see him and asks him to come
    - The legal process can be slow

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### 2 Timothy Outline: Introduction

- Salutation (1:1-2)
- Introduction (1)
  - On Paul’s fondness of Timothy (1:3-5)
  - On keeping faith and to receive laying on of hands (1:6-7)
  - Timothy not to be ashamed of Paul and his predicament; he was called by Christ (1:8-12)
  - Encouragement to hold faith and love (1:13-14)
  - On how those in Asia deserted Paul (1:15-18)

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## 2 Timothy Outline: Main Body

- Share workload with faithful people (2:1–3)
- Share in suffering like Jesus and Paul (2:2–10)
- Encourage others to good behaviour through example (2:11–15)
- Avoid idle talk and senseless controversies; respond with kind patience (2:16–26)
- Warnings concerning the last times
  - People will be led away to sin (3:1–9)
  - The faithful will be persecuted like Paul (3:10–12)
  - Imposters will deceive (3.13)
  - Timothy is to remember what he has learnt from scripture and teach it (3:14–17)

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## 2 Timothy Outline: Final Section

- Timothy urged to proclaim the message (4:1–5)
  - He is to preserve in the difficult times coming
- Paul says he will die soon, and that he happily awaits his reward (4:6–8)
- Paul asks that Timothy to come and visit him and bring Mark (4:9–15)
  - Paul says that others have deserted him, and only Luke remains
- Paul says that at his first defence no one supported him (4:16–20)
  - He is happy with his work, and believes God will rescue him from sin
- Final greetings and farewell (4:19–22)

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## A Farewell Letter

- The letter reads as a farewell letter
  - Paul begins by saying how much Timothy means to him
  - Paul points out that his suffering was for the gospel, and he is sure he will receive his reward
  - He says Timothy must not be ashamed of Paul in his situation and to be strong
    - The implication is that he should not let Paul's situation deter him from continuing to proclaim
    - He should follow Paul's example
- There is a focus on the end-times
  - His and others suffering points to the Day coming soon
  - One's suffering will not be in vain
- There is a sad resolution in the tone of the letter
  - All have deserted me, but I have faith in God
  - He recalls his past suffering and how he endured it

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## Paul's Strength

- <sup>16</sup> At my first defence no one came to my support, but all deserted me. May it not be counted against them!
- <sup>17</sup> But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth.
- <sup>18</sup> The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen. (2 Tim 4:16–18 NRS)
- The lion's mouth is the Day of the LORD
  - He was rescued from judgement through becoming apostle to the Gentile
  - Evil attack is likely temptation from Satan
    - Paul is thus assured a place in the Kingdom

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# The Letters of Peter and Jude

THEO 203 Introduction to the New Testament  
Class 13.2: Monday, 6 April 2019  
© Dr. Steven R. Scott

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## 1 Peter Simplified Outline 1

- Salutation (1:1–2):
- Introduction (1:3–2:10): Salvation due to being purified in Christ
  - Rejoice in Salvation (1:3–12)
  - On perishable and imperishable (1:13–26)
    - Imperishable is blood of Christ and love command
  - Christ as a living stone (2:1–8)
  - They are a holy nation (2:9–10)
- Conclusion (5): final exhortation and farewell
  - Exhortation to elders (leaders) (5:1–4)
    - Set good example
  - To All (5:5–11)
    - Be obedient and disciplined
  - Closing (5:12–14): written through Silvanus from Babylon (Rome)

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## 1 Peter Simplified Outline 2

- Main Body: On abstaining from desires of flesh and being honourable (2:11–4:11)
  - On obedience to those in authority (2:13–3:7)
  - On being good (3:8–17)
  - On suffering (3:13–4:6)
    - On suffering due to proclamation (3:13–17)
    - On Christ’s suffering (3:17–4:6)
  - The end of all is near (4:7–19)
    - Therefore be disciplined (4:7–11)
    - On current suffering (4:12–19)

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### 1 Peter Outline: Introduction 1

- Salutation (1:1–2):
  - To the exiles of the dispersion (Jews) in various places in Asia Minor (Turkey)
- Introduction (1:3–12)
  - Rejoice in Salvation
    - Blessings due to salvation in Christ
    - Rejoice, though suffering
    - This is time prophets spoke about: they thus served them
  - On perishable and imperishable (1:13–26)
    - Perishable: futile old ways of redemption
    - Imperishable: salvation by blood of Christ

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### 1 Peter Outline: Introduction 2

- On perishable and imperishable (cont.)
  - Christ destined from foundation of the world
  - They purify in the obedience of love
  - They are born anew as an imperishable seed
  - The word of the Lord endures for ever: this is the gospel announced to them
- Christ as a living stone (2:1–8)
  - Christians like spiritual stones building a spiritual house
  - Quotes on Jesus as cornerstone that caused people to stumble
- They are a holy nation (2:9–10)
  - A chosen race, God’s own people, a royal priesthood
  - They were not God’s people, but they are now again
    - They have received mercy

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### 1 Peter Outline: Main Body 1

- On abstaining from desires of flesh and being honourable (2:11–4:11)
  - On obedience to those in authority (2:13–3:7)
    - Accept authority of every human institution (2:13–17)
      - They are appointed by God
    - Slaves obey masters (2:18–25)
      - Accept suffering like Jesus
    - Wives obey husbands and husbands show consideration for wives (3:1–7)
  - On being good (3:8–17)
    - Be united in Spirit
    - Love one another, be humble, do not repay evil with evil
    - Keep tongues from evil and seek peace
    - There is no harm in being eager to do good

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## 1 Peter Outline: Main Body 2

- On suffering (3:13–4:6)
  - On suffering due to proclamation (3:13–17)
    - If they suffer from doing right, they are blessed
    - Do not fear: sanctify Christ as Lord in mind
    - Always be willing to explain salvation
    - Do so with gentleness even when abused
  - On Christ's suffering (3:17–4:6)
    - Remember Christ suffered, but was resurrected
      - He then proclaimed to dead sinners in prison
      - He is now at right hand of God in heaven
    - Have same intention and will as Christ
      - Do not follow human desires but will of God
      - Stop behaving like Gentiles
      - Gentiles will be judged, but they are given opportunity to be saved like the dead

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## 1 Peter Outline: Main Body 4

- The end of all is near (4:7–19)
  - Therefore be disciplined (4:7–11)
    - Love and serve one another with gifts
    - Those who speak (teach) and serve must do so in God
  - On current suffering (4:12–19)
    - Do not be surprised at it
    - Rejoice as sharing in Christ's suffering
      - They have the Spirit of God
    - Do not suffer due to sin, but as a Christian
      - They bear the name of God
    - Time of judgement has become
      - It is hard for righteous to be saved, but no hope for the ungodly

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## 1 Peter Outline: Conclusion (5)

- Exhortation to elders (leaders) (5:1–4)
  - They are to tend flock willingly
  - They are not to do it for gain
  - Do not lord it over, but be good examples
  - They will receive eternal crown of glory
- To All (5:5–11)
  - Younger ones must accept authority of the elders
  - Be humble, and they will be exalted
  - Discipline selves and keep alert
  - Devil is always tempting: be steadfast
  - Remember all their brothers and sisters are suffering too
    - Suffering will not be long: God will support and restore them
- Closing (5:12–14): written through Silvanus from Babylon (Rome)

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### 1 Peter: Not Peter (NP)? Or Peter (P)? 1

- Some dispute letter is from Peter, a Galilean peasant
- NP: Greek is too good
  - P: Sylvanus is mentioned as being the scribe and helping write the letter
- NP: Letter is generally too sophisticated
  - P: Seems to have been first a follower of John the Baptist (Acts and John) and then Jesus and spent his whole life in a religious cause
  - P: In other words, he surely became very religiously sophisticated over time
  - P: "Peasants" can be very sophisticated
- NP: Content and thought world is Hellenistic
  - P: Peter spent a long time in the Greco-Roman world
  - P: He is with Sylvanus, and likely well versed in Paul's Jewish Hellenistic understanding of things

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### 1 Peter: Not Peter (NP)? Or Peter (P)? 2

- NP: Lack of references to Jesus's life and teaching
  - P: though no direct references the letter is steeped in following the Way
- NP: High sophisticated Christology points to a later date
  - P: View is now of a very early High Christology
  - P: The Christology is no more sophisticated than Paul's
- NP: References to Gentiles leaving their ways point to time of a fully mixed congregations later
  - P: Paul's letters clearly show Gentiles mixing with Jews (being influenced by them: Judaizers)
  - P: The so-called references are indirect and can just as easily be read as Jews being influenced by Gentile ways

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### Petro-Pauline Christianity

- All of the gospels are:
  - Give priority to Peter
  - Very pro-inclusion of the Gentiles
    - Gospel goes to Gentiles included because Jesus rejected by "the Jews"
- They can thus be described as Petro (emphasis on Peter) – Pauline (inclusion of Gentiles)
- 1 Peter is heavily Pauline
  - This is to be expected
    - It is written with help of Sylvanus
    - Peter and Paul were working in the same areas
    - Both according to tradition accepted full inclusion of the Gentiles

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### 1 Peter: When?

- Some scholars place it post destruction of the temple
  - However, there is no reference to it
  - This maybe to it being pseudepigraphical
- Peter died under Nero by tradition
  - Therefore, it is before the mid-sixties
- He is with Sylvanus
  - Sylvanus is not mentioned as being with Paul after his first missionary journey
- Letter is heavily Pauline
  - It is likely after Paul's main missionary work
- From Rome?

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### Examples of Petro-Pauline Christology

- Salvation comes through blood of Christ
  - Through this Christians have the Spirit within
  - The Spirit unites
- Christ marks the start of the end
  - From the perishable to the imperishable
  - This was planned by God from the beginning
- Christ is the cornerstone of a new temple that Jews stumbled over
  - Christians are stones of the new spiritual temple

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### Examples of Petro-Pauline Righteousness

- Strong emphasis on the love commandment
  - This is the heart of the Way
  - Be humble, do not repay evil with evil
- Obedience to those in authority
- Strong opposition to licentiousness
  - This includes controlling one's tongue
- Following example of Christ
  - Especially in regards to suffering and persecution

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## Increasing Persecution

- Persecution and suffering was a strong theme in Paul's letters
  - He was clearly persecuted and suffered a lot for the way
  - Communities he wrote to also suffered at times
    - This is from the first letters (Thessalonians) to the last (the Pastorals)
- As time went on and the new religion became more popular it seems persecution increased
  - It culminated under Nero
  - It would continue after (though not consistently)

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## 2 Peter Outline: Introduction

- Salutation (1:1–2)
  - To all Christians
- Introduction
  - On God's generosity (1:3–4)
    - God has given all that is needed for life
    - He gave promises that allow one to escape corruption (of this world)
  - Therefore be righteous (1:5–11)
    - one must support faith, with goodness, knowledge, mutual affection, and love
    - Lack of these leads to blindness
    - Listening to call leads to the Kingdom
  - Peter reminding them because he will die soon (1:12–15)

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## 2 Peter Outline: Main Body 1

- On truth of divine prophecy (1:16–21)
  - Peter and company did not follow myths
  - They were eyewitnesses to majesty of Jesus
    - They also heard God's voice saying "This is my Son" when they were on the mountain God (the Transfiguration)
  - The prophetic message (of HB) was thus confirmed
    - He adds that, prophecy is not matter of own interpretation
    - Because it comes from God through the Spirit

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## 2 Peter Outline: Main Body 2

- On false prophecy (2:1–22)
  - Introduction (2:1–3)
    - False prophets arose before, and false ones will arise amongst them
    - They will deny Christ and follow licentiousness and greed
  - God will punish (2:4–10)
    - God did not spare: angels, Noah’s generation, Sodom and Gomorrah
    - He did save Noah and Lot:
    - He saves the righteous and punishes the unrighteous

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## 2 Peter Outline: Main Body 3

- On nature of false prophets (2:10–)
  - They are not afraid though angels are
  - They are like irrational animals
    - List of disgusting behaviour
    - They have gone astray like Balaam (who did not believe God or his donkey)
    - They are waterless springs and slaves of corruption
  - It would have been better for them not to have heard the Way and the Holy Commandment (of love)
- Peter mentions this is now his second letter (3:1)
  - Is this the start of a new letter? 1 Peter was to Jews, 2 Peter is to all Christians

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## 2 Peter Outline: Main Body 4

- On the Day of the Lord
  - Reminder
    - To remember words of the prophets and obey the commandment of the Lord (to love)
  - Assurance that the Day is coming
    - Warning against scoffers who deny coming of the Day
    - They will say it has been promised many times and not come
    - However, one day for Lord is like a 1 000 years
    - Slowness is due to God being patient and merciful
      - More will be saved
    - It will come suddenly and unexpectedly
    - Be patient

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## 2 Peter Outline: Conclusion

- On beloved brother Paul
  - Reminds them Paul also spoke of this “in all his letters”
  - Some of his letters are hard to understand
    - People twist them as they do scripture
    - Do not be carried away by “error of lawlessness”

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## 2 Peter: Who, Where, When, and Why?

- Who?
  - Many question authorship
    - Some think it is re-writing of Jude
  - No real reason to doubt authenticity
- To whom? All Christians
- Where and When?
  - If Peter, it mentions he is about to die soon and that he is writing from Babylon (=Rome)
  - This would place it in the sixties
- Why?
  - Main concern is false prophets and teachers

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## 2 Peter: On False Prophets 1

- Many parallels to Paul’s pastorals and Jude
- Peter notes that he and his fellow disciples “did not follow cleverly devised myths”
  - Their Gospel is based on what they saw and heard
    - Gives example of the Transfiguration
    - They saw him transfigured and heard God’s voice
    - Is this a post resurrection appearance?
- Peter also affirms the truth of prophets from HB
  - Peter’s gospel is thus based like Paul’s on original eyewitness and interpretation of the HB

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## 2 Peter: On False Prophets 2

- False prophets
  - They are denying Christ and pursuing licentiousness
    - We will discuss this more when talking about 1 and 2 John
  - God will punish them as he did people in the past
    - Examples of angels, generation of Noah, and Sodom and Gomorrah
  - He describes them as worse than animals and waterless springs
    - They are completely useless
- Mark in his apocalypse also emphasizes false prophets
  - This is not found in Jewish apocalypses and descriptions of the Day of YHWH

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## 2 Peter: The Day of the LORD

- Peter then turns to the Day of the Lord
  - Apparently people are scoffing at the notion
    - They point out it has been promised for a long time, and it has never come
  - Peter points out scoffers were predicted to come at time of the Day
    - Jesus taught that false prophets would appear
      - False prophets and scoffers are all false teachers who lead people astray:
      - They become one with false messiahs
    - This is widely attested in early Christian letters
  - Peter says a day for the Lord is like a thousand years
    - His time is not the same as our time

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## 2 Peter: Pauline

- Peter closes by mentioning “our beloved brother Paul”
  - He notes that Paul mentioned the things he is saying in his letters
  - However, he also notes that some of what Paul says is “hard to understand”
    - They are twisted by the ignorant
    - This is leading to the error of lawlessness
- Thus, the denying of Christ and licentiousness seems to be a misinterpretation of Paul’s teaching
  - The licentiousness theme is also found in James.

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### Jude Outline 1

- Salutation (1:1–2)
  - To those who are called (all Christians)
- On false teachers
  - He is writing due to people perverting faith
    - They deny Jesus Christ and are licentious
- Reminders from Hebrew Scripture
  - God saved “a people” from land of Egypt
  - Punished angels (in Enoch), Sodom and Gomorrah
- On not accepting authority with examples from scripture
  - These people defile flesh and reject authority
  - Even the devil acknowledged authority of archangel Michael (concerning Moses’s body)
  - They err like Cain, Balaam, and Korah (rebelled against Moses)

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### Jude Outline 2

- They are like waterless springs
  - Enoch prophesized about these
    - Lord will come with 10 000 of his holy ones
    - He will judge and convict them
- Remember predictions of Jesus
  - He warned of scoffers (cf. false prophets in Mark)
- Final exhortation to be good
  - Build selves up on faith, prayer, love of God
  - Look to the Day and save others
  - Christ will keep them from falling and without blemish for the day

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### Jude: Who, Where, and When?

- Who?
  - No reason to doubt it is Jude
    - If pseudepigraphical, why no mention of name in the letter?
- Where?
  - Likely Jerusalem, or Judah or Galilee
- When?
  - If Jude, probably after James died and before destruction of temple
    - Roughly same time to letters of Peter

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## Why? False Prophets/Teachers

- There are many similarities between Jude and 2 Peter
- Many see dependence between 2 Peter and Jude
  - Same issue
  - Similar examples of punishment from Hebrew Scripture, often in same order
  - Similar condemnation “waterless springs”
- However, though there may be a relationship, it is overplayed
  - Always danger of “parallelomania”
  - Jewish people would respond similarly with the same type of argument
  - Hebrew Bible examples would be mentioned in Biblical order
- On the other hand
  - Strong possibility that Peter would receive a copy of Jude
  - The two letters may be part of a concerted effort to counter false teachings
  - See also Paul’s pastoral letters that warn of false teachings

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# The Johannine Letters

THEO 203 Introduction to the New Testament  
Class 13.3: Monday, 6 April 2020  
© Dr. Steven R. Scott

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## Johannine Letters: Who, Where, and When?

- Who?
  - John the Elder (same author as the Gospel)
    - A Jew from Jerusalem who as young man became a disciple of Jesus
- Where?
  - John later moved to the Ephesus region
  - This is where all the Johannine literature seems to have been written
- When?
  - Most scholars place it towards the end of the century
    - The teaching it is based on likely goes back earlier
  - The evidence of a more developed sectarianism points to a later period than the other New Testament letters

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## 3 John

- Letter to Gaius
  - Praises Gaius's actions
    - Gaius is loved in truth (beloved)
    - Gaius walks in truth (the way of Christianity)
    - Love shown in hospitality to travelling Christians
  - Emphasizes importance of giving hospitality to travelling Christians
  - Condemnation of Diotrephes
    - Does acknowledge John and spreads lies about him
    - Is not hospitable to travelling Christians
  - Praise of Demetrius
    - He walks in the truth
- Note all persons mentioned have Gentile names

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### 3 John Chiastic Outline

- A1 Introduction: loves Gaius and wishes good health
  - B1 Good testimony about Gaius
    - C1 Gaius's good actions in supporting friends
      - D1 Friends should be supported
        - E1 Bad testimony about Diotrephes
        - E2 Author will challenge Diotrephes in person
      - D2 Diotrephes did not welcome friends
    - C2 Gaius should continue to be good to friends
  - B2 Good testimony about Demetrius
- A2 Conclusion: I will say more in person

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### 3 John: Nature of Division

- Why Diotrephes does not acknowledge John's authority is not said
  - Different theological views?
    - If so, why are they not mentioned?
  - Or simply anti-hierarchal?
  - Different views on relationship with other Christians?
- Only thing mentioned is lack of hospitality to travelling Christians
- Reason for lack of hospitality not given
  - Because they are from John?
    - Or because they have same view as John?
  - Or because did not wish to support them with food and lodging
    - This is a good possibility based on the Didache

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### The Didache

- Valuable letter/essay on Christian practices, beliefs, and organisation around turn of the century (100 CE +/-)
  - Believed written in Antioch area (ties to Gospel of Matthew)
- Teaches on the two ways
  - Christianity was first called "The Way"
  - Two ways: way of good and way of evil
  - Way of good: teaching of Jesus and moral parts of the Torah
- Also discusses
  - Baptism, fasting, the Eucharist, and the Lord's Day (Sunday)
  - How to treat travelling Christian teachers and prophets
  - The importance of appointing deacons and bishops
  - Signs of the end-times

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### Didache on travelling Christians

- It says to beware of "Christ-mongers": people who claim to be Christian simply for food and shelter
- Ways to distinguish true travellers further described;
  - They do not ask for food or money under the Spirit
  - They teach true way/doctrine as outlined in first part of letter
  - They do what they teach
- If s/he teaches true way, then hospitality should be given
  - Should only give hospitality for one night, two or three at most
  - Person can stay if they work for living
  - However, if community need of a teacher/prophet, then s/he can stay and is deserving of support (first fruits)

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### Chiastic Outline 2 John

Greetings: to Elect Lady  
 A1  
 Truth abides in (true) Christians  
 God's grace and love is within (true) Christians  
 B  
 Walking in truth means obeying love commandment  
 Love commandment is what was heard from beginning  
 A2  
 Deceivers teach Christ did not come in flesh  
 Association with deceivers is not abiding in God  
 Deceivers are teaching something new  
 Farewell: I will say more in person

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### 2 John

- From John: describes himself as the elder
- To another church: described as the elect lady
- Two main concerns
  - People not obeying the love commandments
  - People teaching that Christ did not come in the flesh
- Reason
  - Both of these lead to not being in union with God ("abiding")

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### Abiding in Truth Equals Love

- Christians “know” the truth
  - They have the truth within them (the Spirit)
  - This truth is from God
  - This truth provides grace, mercy, and peace
    - Referring to judgement on the Day
- Walking in truth is walking in love commandments
  - Love commandment has been taught from beginning
    - Therefore, John’s teaching is traditional (conservative)
  - Love is also walking in all the commandments (teaching) of Christ

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### Teaching Christ Did Not Come in Flesh is Not Abiding in Truth

- People who teach this are deceivers and antichrists
  - They are not part of the Truth (deception=non-truth)
- These people have gone beyond the teaching of God
  - Going beyond teaching means they do not have God (abiding in them)
  - They are therefore teaching something new (not from the beginning)
- These people are not to be associated with
  - Associating with them = not abiding in God

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### Docetism

- Belief that Christ did not come in the flesh
  - In other words, that Jesus was not the Christ
- This based on Greek metaphysical worldview
  - According to Greek metaphysics things/beings in the Spiritual dimension cannot fully partake in the Physical dimension
    - The perfect unchanging incorruptible forms cannot fully partake in the imperfect changing world
      - If they did, they would be corrupted and lose their perfect essence
  - Christ from this perspective is part of the perfect spiritual dimension
    - He thus cannot fully partake in the physical realm
    - That is, he cannot become flesh and blood

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## Two Types of Docetism

- Those that viewed the Spirit of Christ possessing Jesus
  - Jesus is thus not the Christ
  - The Spirit of Christ then leaves Jesus when he dies
- Those that viewed the Spirit of Christ taking on the appearance of flesh
  - Here Jesus and the Christ are one
    - But Jesus as flesh and blood never existed
  - Christ as Jesus from this perspective was thus not really human

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## Docetism and Denying Christ

- Paul in his letters had a similar problem
  - In 1 Corinthians people were denying the physical resurrection
- In other letters (1 Peter) for example people are “denying Christ”
  - They seem to be Christians
    - Thus, they obviously affirm Christ in some way
  - Docetists can be said to “deny Christ”
    - They deny that the physical flesh and blood Jesus is the Christ
    - They deny the physical resurrection of Jesus as Christ

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## Docetism and Lawlessness

- Docetism can also lead to licentiousness
  - This is the case with certain Gnostic sects
  - Gnosticism grew out of Docetism
    - Docetism is a primitive form of Gnosticism
- By affirming the spiritual over the physical can lead to two views
  - Asceticism:
    - The denial of physical pleasure because the physical is “bad”
    - “Mainstream” Christianity and the Essenes tend towards this view
  - Licentiousness
    - Because the physical is not really real, one can do anything
    - Only the Spirit within counts
- Thus, faith over works combined with Docetism can lead to lawlessness and the denial of Christ
  - This seems to be the problem in later letters of the New Testament

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### 1 John: Basic Outline

**A1 True Witness: Physical human witness from beginning concerning Word of Life (1:1-4)**

**B1 Main section 1: God is light (1:5-2:17)**

Walking in light and truth; confessing sin is truth; love commandment

**C1 False witness: On antichrists (2:18-27)**

Antichrists deny Jesus is Christ; antichrists are not part of the truth

**B2 Main section 2: God is righteousness (2:28-3:24)**

Children of God abide in God and are righteous; righteousness is loving brother and sister as Jesus loved

**C2 False witness: On antichrists (4:1-6)**

Antichrists have lying Spirit and are children of world; Christians have Spirit of God and are children of God

**B3 Main section 3: God is love (4:7-5:5)**

Loving one another equals being born of God and abiding in God; God's love shown by sending son in flesh; confessing Jesus is Christ is also abiding in God

**A2 True Witness: God and Spirit witness Jesus is Christ (5:6-21)**

Belief that Jesus is Christ equals God abiding within and eternal life; God abiding within protects from sin

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### True Witness: A1 and A2

- A1 Declaring what was heard, seen, and touched
  - This done so hearers can have:
    - Eternal life
    - Fellowship with senders
    - Fellowship with the Father and the Son
  - Also done so senders "joy may be complete"
- A2
  - Water, blood, and Spirit all testify
  - Those who believe have testimony in their hearts
  - God will answer all prayers (except for those who commit mortal sin)
  - Those born of God do not sin: God protects them
  - God has given them understanding to know what is true

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### False Witness: C1 and C2

- **C1 The Antichrists**
  - It is last hour: antichrists have come
  - Antichrists were part of the community, but did not belong
  - Community was anointed by God: they have truth
  - The liar is the one who denies Jesus is the Christ
  - Denying Son is denying the Father
  - Abiding in what was heard from beginning is abiding in God
  - Community will have eternal life
- **C2 The test of the spirits**
  - Not all spirits are from God: they must be tested
  - Test: Spirit is from God if it confesses Jesus came in flesh
  - Spirits who do not are the antichrist
  - Spirits are from world; but, they are from God
  - Whoever is from God listens to senders

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### B1: Simplified Outline

- A1 (1:5): God is light:
  - B1 (1:6–7a): Walking in light
    - C1–2 (1:7b–2:2) : Sins are forgiven through their acknowledgement
  - B2 (2:3–6): Walking as Christ walked
- A2 (2:7–8): The light is already shining
  - B3 (2:9–11): Light is loving brother and sister
    - C3–4 (2:12–14): Sins are forgiven via God’s name
  - B4 (2:15–16): Love of God is opposite of love of world
- A3 (2:17): World is passing away

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### B1: God Is Light 1 (1:5–2:8)

- A1 (1:5): God is light:
  - This is message (testimony) of Christ from beginning
  - B1 (1:6–7a): Walking in light = fellowship with God
    - Walking in light = truth; walking in darkness = lie
    - C1–2 (1:7b–2:2) : Sins are forgiven through their acknowledgement
    - Jesus died to provide forgiveness of sin
    - Confessing sin = truth; not confessing = lie
    - Acknowledging sin = forgiveness of sin
    - Christ sacrifice for sin for Christians and entire world
  - B2 (2:3–6): Walking as Christ walked = abiding in God
    - Knowledge of God = obeying commandments and Word of Christ
- A2 (2:7–8): The light is already shining
  - This is the new commandment
  - Word heard from beginning = Old commandment

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### B1: God Is Light 2 (2:7–17)

- A2 (2:7–8): The light is already shining
  - This is the new commandment
  - Word heard from beginning = Old commandment
  - B3 (2:9–11): Light is loving brother and sister
    - Darkness is hating brother and sister
    - C3–4 (2:12–14): Sins are forgiven via God’s name
      - Through knowing him who is from beginning
      - Knowing God/Christ = overcoming evil one
    - B4 (2:15–16): Love of God is opposite of love of world
      - Desire/love of world does not come from God
      - It comes from the world
  - A3 (2:17): World is passing away
    - Christians will live forever

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**B2: God is Righteousness (2:28–3:24)**

A1 Abide for confidence at judgement (2:28)  
 B1 God is righteous and so are those born of him (2:29–3:1a)  
   C1 World does not know us because it did not know Christ (3:1b)  
 B2 God’s children will be like Christ (3.2–3)

A2 If you sin you do not abide (3:4–6)  
 B3 Sinners are children of the devil and murderers (3:7–12)  
   C2 The world hates you (3:13)  
 B4 Do not be murderers but love, give, and abide (3:14–18)

A3 Love leads to confidence on Judgement Day (3:19–24)

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**B3: God is Love (4:7–5:5)**

A (4:7–8) Those who love one another are born of God because God is love  
 B (4:9–10) God’s love shown by sending Son to atone for sin

A (4:11–13) Loving one another is seeing God and abiding in God  
 B (4:14–16a) God abides in those who confess God sent his Son

A (4:16b–c) God is love: abiding in love is abiding in God  
 B (4:17–18) Love equals lack of fear due to knowing no punishment on the Day

A (4:19–21) Loving God equals loving brothers and sisters  
 B (5:1–5) Those who believe are born of God, love one another, obey commandments, and conquer the world

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**1 John: Why?**

- The background seems to be a similar situation to 2 John
  - People are denying Jesus in the flesh is Christ
  - They are being “lawless” and now “walking” (= doing) the commandments
- This letter is more a treatise on the whole subject
  - It is divided into to two types of material
    - On true and false testimony
    - On the nature of God and being righteous

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### 1 John: Johannine Style

- The style of 1 John is different from 2–3 John
  - This leads some to propose a different author
  - However, 2–3 John are short specific personal letters
  - 1 John is treatise or “homily”
    - The purpose is thus of different form or genre
    - Style usually adapts to genre
- Style: A repetitive build up of ideas
  - One aspect of Johannine style is the repetitive build up of ideas
    - An idea is introduced and then later picked up and added to
    - Ideas become connected to each other in various different ways and combinations
- It is bit like a symphony that introduces and weaves different instruments and melodies, which all build up into a complex whole

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### John: True Testimony: A1

- John begins by stressing that the testimony he teaches is the same as that from the beginning
  - That is, from when the gospel was first preached
    - Clearly it is some time after that
  - He emphasizes that he and the early proselytisers physically saw, heard, and touched Jesus in the flesh
    - In other words they are eyewitnesses that Jesus truly came in the flesh
- John says this testimony is so others can have eternal life
  - That is, be declared good on the Day of Judgement
- He speaks of those who accept the testimony as leading to fellowship in each other and God

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### John: True Testimony A2

- The letter also ends in discussing true testimony
  - This time of the Spirit
- He begins by saying how both the water, blood, and Spirit all testify
  - The water and blood speak to the physical testimony
    - Jesus came by both water and blood
      - Water: all people are born of water
        - The water breaks just before birth
      - Blood: refers to his flesh and blood
        - His blood was shed at the end
    - The physical testimony was spoken of in A1

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### True Testimony: A2 (continued)

- The Spirit's testimony is that of the testimony of
  - Seeing Jesus as the Messiah in visions
    - It is the true prophecy concerning who Jesus is
  - The experience of the Spirit within
    - Believing in the Jesus leads to the Spirit coming to the believer
    - The Spirit is thus proof: those who believe have the testimony in their hearts
- The Spirit is from God:
  - It is greater than human testimony
  - Not believing this testimony is denying God
- The testimony is that God gave eternal life through his Son
  - That is, through the physical sacrifice of his Son sent in the flesh
  - Thus, believing = life, disbelieving = death

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### False Testimony: C1 and C2

- In C1 John states that the false believers were originally "one of us"
  - That is, they are Christians
  - However, they have turned into "antichrists"
    - They deny Christ
  - This is also a sign of the end-times are near
    - Jesus predicted false messiahs and prophets would come at the end
- In C2 we learn that denying Christ means denying that Jesus Christ came in the flesh
  - John then says that one can judge a true Spirit:
    - True Spirits say Christ came in the flesh; false spirits do not

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### A Problem of Spirits

- For Spirit based religions there is always a problem
  - How to distinguish true spirits from false spirit
- HB:
  - One can tell a true prophet if what they say comes true
- John:
  - One can judge a true prophet if what they say accords with what one knows to be true
    - In this case that Jesus came in the flesh
- The Docetists:
  - They naturally believe that their Spirits is according with the truth
  - Their truth is that the spiritual cannot fully partake of the physical
    - Therefore, Jesus did not really come in the flesh

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### Another Sign: Love

- Another sign to tell if people are true is whether or not they follow the Way
  - This is also the message of Christ from the beginning
    - What these others think of the Way is not known
    - However, according to "mainstream" Christianity, they are not following it
    - They perhaps believe in an extreme faith over works
- John's three main sections all deal with Way under three interconnected themes
  - God is Light, God is Righteousness, God is Love
  - They all become equated
    - Light = Righteousness = Love

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### B1: Simplified Outline

- A1** (1:5): God is light:
  - B1** (1:6–7a): Walking in light
    - C1–2** (1:7b–2:2) : Sins are forgiven through their acknowledgement
  - B2** (2:3–6): Walking as Christ walked
- A2** (2:7–8): The light is already shining
  - B3** (2:9–11): Light is loving brother and sister
    - C3–4** (2:12–14): Sins are forgiven via God's name
  - B4** (2:15–16): Love of God is opposite of love of world
- A3** (2:17): World is passing away

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### B Level: God Is Light: Walk in Light

- In the ANE worldview light is one of the prime symbols of the order of creation
  - Thus identifying God with light is identifying him with the order of creation
    - He is all that is good
- Walking in light (B1) is walking in the order of creation
  - That is, living in accord with the law of creation
  - This is how Christ walked (B2)
- Jesus taught that the Law/Torah was summed up by the love commandment
  - Thus, walking in light is also loving one's brother and sister (B3)
  - This is the opposite of loving this world (desiring physical gain) (B4)

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### C-Level: Repent

- The C-level focuses on the opposite of light
  - This is sin
  - Sinning is walking in darkness
- C1 emphasises that one must first confess sin
  - That is, one must acknowledge one's sins
  - This is a part of repentance
    - When one repents, one is acknowledging that one has sinned, and turns away from in
    - One is thus going from walking in darkness to walking in light
- C2 emphasises that sins are forgiven via God's name
  - This is done via knowing God/Christ
  - That is, by having God/Christ in one's heart/mind
    - This comes via the Spirit
    - The Spirit came via Jesus's perfect sacrifice

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### A-Level: The Light Is Shining

- God is light (A1)
  - This light is also in the heart/mind of the believer
- Thus, the light shines (A2) when people are walking in light
  - This is part of the defeat of this world (A3)
  - This world is thus passing away (A3)
- From this perspective, those who believe and walk in the light are part of change from moving from "this world" to the kingdom of God
  - The time all evil (this world) will be eliminated
  - The time when all people will walk in the light

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### B2: God is Righteousness (2:28–3:24)

- A1 Abide for confidence at judgement (2:28)
  - B1 God is righteous and so are those born of him (2:29–3:1a)
    - C1 World does not know us because it did not know Christ (3:1b)
  - B2 God's children will be like Christ (3:2–3)
- A2 If you sin you do not abide (3:4–6)
  - B3 Sinners are children of the devil and murderers (3:7–12)
    - C2 The world hates you (3:13)
  - B4 Do not be murderers but love, give, and abide (3:14–18)
- A3 Love leads to confidence on Judgement Day (3:19–24)

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## Righteousness and Abiding

- Saying God is righteousness is basically the same as saying God is light
  - Light represents the order of creation, which in turn defines righteousness
    - Righteousness = living in accord with the order of creation = walking in light
    - Sin = going against the order of creation = walking in darkness
- Being righteous is abiding in God
  - One is connecting to the Spirit within
- The Spirit resides in the believer's heart/mind and connects one directly to God
  - Thus, God abides in the believer
  - Thus, one abides in God
  - However, if one sins, one is not abiding in God

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## Righteousness Makes One Children of God

- Through being righteous, one is abiding in God
  - This connection for John is "being born of God"
  - One through the Spirit within becomes born of God (see the story of Nicodemus in the John 3)
  - Those born of Spirit are children of God
- Christ was Son of God and a child of Spirit
  - The perfect child: he was completely righteous
  - Thus, by being righteous, one is being like Jesus
    - On the Day in the Kingdom all will be perfect children like Christ

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## Sinners makes one a child of the devil

- On the other hand, when one sins, one is being born of Satan
  - Thus, one is becoming a child of Satan
- Since none are perfect, people thus switch from being children Satan and children of God
  - One thus goes from abiding in God to abiding in the devil when one sins
- It is by repenting that one can return to being a child of God
  - One repents and turns to the Spirit within

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### The World Hates Believers

- This world from the Petro-Pauline perspective is currently under the dominion of Satan (C-level)
  - The goal of Satan is to promote evil
    - The kingdom of Satan, this world, is the opposite of the kingdom of God
    - Satan thus does not know righteousness, and thus Christ and those who believe in him
  - Thus "this world" hates the believers
    - They are defeating this world and Satan through abiding in God/Light/Righteousness
  - Consequently, the Christians are being persecuted
- However, Christians should have no fear
  - They have God within and are abiding in God
  - This is assurance that they will be saved on the Day
    - Thus, no matter what may happen it is temporary pain in comparison to the glory they know they will have
    - Christians became known for bravely facing death

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### B3: God is Love (4:7–5:5)

- A (4:7–8) Those who love one another are born of God because God is love
  - B (4:9–10) God's love shown by sending Son to atone for sin
- A (4:11–13) Loving one another is seeing God and abiding in God
  - B (4:14–16a) God abides in those who confess God sent his Son
- A (4:16b–c) God is love: abiding in love is abiding in God
  - B (4:17–18) Love equals lack of fear due to knowing no punishment on the Day
- A (4:19–21) Loving God equals loving brothers and sisters
  - B (5:1–5) Those who believe are born of God, love one another, obey commandments, and conquer the world

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### God Is Love: Abide in Love

- Jesus defined God's law as love
  - Thus, saying God is love, is the same as saying he is light and that he is righteousness
  - His love is shown by his sending of his Son to suffer and die so the Spirit could be sent
- Thus abiding in righteousness and walking in light is the same as abiding in love and following the love commandment
- The Spirit within is God within, since God is Love, when one loves, one is connecting with God
  - In Petro-Pauline tradition, the Spirit within is God's law being written on the heart (as prophesised by Jeremiah and Ezekiel)
- Thus by loving, one is connecting to the Spirit and to God within
  - This connecting assures one that one will be saved
  - Hence, there should be no fear of persecution

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## Righteousness and Abiding

- Saying God is righteous is basically the same as saying God is light
  - Light represents the order of creation, which in turn defines righteousness
    - Righteousness = living in accord with the order of creation = walking in light
    - Sin = going against the order of creation = walking in darkness
- Being righteous is abiding in God
  - One is connecting to the Spirit within
- The Spirit resides in the believer's heart/mind and connects one directly to God
  - Thus, God abides in the believer
  - Thus, one abides in God
  - However, if one sins, one is not abiding in God

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# The Letter to the Hebrews

THEO 203 Introduction to the New Testament  
Class 13.4: Monday, 6 April 2020  
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## Simplified Outline

- Christological Prologue (1:1–4)
- The Son is superior to the angels (1:5–1:14)
- The effect of Son becoming human (2:1–18)
- Jesus superior to Moses (3.1–19)
- An exposition on Psalm 95:10–11 (4:1–13):
- Jesus being referenced in Psalm 110 as high priest (4.14–5:10)
- Discussion about Jesus as Melchizedek and not “fundamental things” (5:11–6:12)
- The priesthood of Melchizedek versus the Levitical priesthood (7)

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## Simplified Outline (continued)

- Old ministry versus new ministry (8)
- On the old sanctuary (9:1–14)
- Jesus’s sacrifice (9.15–28)
- Comparison of old versus new sacrifice (10:1–19)
- Encouragement to be Steadfast (10:19–36)
- On Faith (11)
- On Jesus’s suffering (12)
- Encouragement to follow the way (13)
- Final farewell (13:20–25)

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### Hebrews Outline: Introduction 1

- Christological Prologue (1:1-4)
  - Long ago God spoke to our ancestors in many and various ways by the prophets,
  - <sup>2</sup> but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds.
  - <sup>3</sup> He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high,
  - <sup>4</sup> having become as much superior to angels as the name he has inherited is more excellent than theirs.

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### The Christological Prologue

- As in Paul, Jesus is the means through which the world is created, he is later said to sustain the world by his Word
  - God created through his Word, and thus supplied the Law or order of creation
  - Jesus is seen as this word
  - He becomes a demiurge: a god like being through whom creation is manifest
- He is the reflection and exact imprint of God
  - This points to a Platonic understanding
  - God the ideal and immovable and the Son being the more physical reflection of God
  - He stands between God the purely spiritual and the physical earth he creates and sustains
- Jesus also inherits a name superior to all the angels, this would be YHWH

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### Hebrews Outline: Introduction 2

- The Son is superior to the angels (1:5-1:14)
  - 7 quotes from the Hebrew Bible (1:5-13)
  - Angels are in divine service to those who inherit salvation (1:14)
  - Here it is made clear that Jesus, the Son and Heavenly Christ is not simply an angel
    - He is much more, he is God and Son of God
- The effect of Son becoming human (2:1-18)
  - Here the author describes why YHWH became a human
  - His suffering perfected him by making him completely merciful
  - His death and resurrection destroyed Satan, who was associated with death
    - In the ancient Semitic world the forces of evil manifested as two main figures: the dragon in the sea and death
    - Thus, Jesus destroys Satan/death via his coming back to life

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### Hebrews Outline: Introduction 2

- Jesus superior to Moses (3:1–19)
  - Moses is servant; Jesus is Son (3:1–6)
  - Warning not to be lacking in faith like those in the wilderness story (3:7–19)
- An exposition on Psalm 95:10–11 (4:1–13):
  - <sup>10</sup> For forty years I loathed that generation and said, "They are a people whose hearts go astray, and they do not regard my ways." <sup>11</sup> Therefore in my anger I swore, "They shall not enter my rest."
    - The author argues the "rest" has not come: humans are still labouring
    - The rest will come with the Day of YHWH
    - On that day the order of creation will run perfectly
    - All of creation will be at rest and peace

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### Hebrews Outline: Jesus as High Priest 1

- Introduction (4:14–6:20)
- Jesus being referenced in Psalm 110 as high priest (4:14–5:10)
  - The LORD says to my lord, "Sit at my right hand until I make your enemies your footstool."
  - <sup>2</sup> The LORD sends out from Zion your mighty sceptre. Rule in the midst of your foes. <sup>3</sup> Your people will offer themselves willingly on the day you lead your forces on the holy mountains. From the womb of the morning, like dew, your youth will come to you.
  - <sup>4</sup> The LORD has sworn and will not change his mind, "**You are a priest forever according to the order of Melchizedek (= King of Righteousness).**"
- Discussion about Jesus as Melchizedek and not "fundamental things" (5:11–6:12)
  - Fundamental things: works vs. faith, baptism, laying on of hands, resurrection, and judgement
  - This is thus a special spiritual teaching

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### Hebrews Outline: Jesus as High Priest 2

- Jesus as Melchizedek who met Abraham
  - Melchizedek was a king and priest in Salem (Jerusalem) at the time of Abraham
  - <sup>18</sup> **And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High.** <sup>19</sup> He blessed him and said, "Blessed be Abram by God Most High, maker of heaven and earth; <sup>20</sup> and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him one tenth of everything. (Gen 14:18–20 NRSV)
  - Melchizedek means king (melchi) of righteousness (zedek)
  - His thus the righteous king of peace (Salem)
    - Jerusalem means: city of peace

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### Hebrews Outline: Jesus as High Priest 3

- The priesthood of Melchizedek versus the Levitical priesthood (7)
  - Melchizedek has no genealogy in the bible
  - Hebrews says that this is because he was actually Christ
    - The Messiah king of righteousness who will bring peace on the Day of YHWH
  - The psalm 75 quote indicates that Melchizedek is an eternal priesthood
    - This begins with Jesus's death: he becomes the high priest
    - He is the first and last high priest of this order
    - He is priest forever: psalm 75
  - This the author says is a change in the priesthood
    - From the tribe of Levi to Judah
    - Jesus thus becomes both the priestly and Davidic messiahs
  - He argues that with a new priesthood comes a new law
    - The old law is finished
    - New law is perfect and permanent
    - This parallels Paul's arguments of a new spiritual law replacing the old Torah given to Moses, the Levite priest

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### Hebrews Outline: Jesus as High Priest 4

- Old ministry versus new ministry (8)
  - The author then argues there is now a new ministry
  - That is, with the new priesthood (consisting of just him) the way things are done is different
- He says that Jesus with his sacrifice entered the true temple, the heavenly one
  - The earthly temple is sketch and shadow of the heavenly one
  - Again this is Platonic: perfect heavenly temple versus imperfect earthly temple
  - His sacrifice makes possible access to the heavenly temple
- Part of the new ministry is a new covenant (law)
  - This Hebrews says is the one predicted by Jeremiah and Ezekiel
  - It is one written on the heart
- The author argues that these prophecies from God speaking of a new covenant show that old covenant was faulty
  - If it was not faulty, a new one would not be needed

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### Hebrews Outline: Jesus as High Priest 5

- On the old sanctuary (9:1-14)
  - The author then points out that the high priests of Levi had to worry about bodily purification: baptism, food and drink, and sacrifice
    - There was constant re-purification in order to enter the Holy of Holies (the presence of God in the temple)
  - Jesus, on the other hand, entered new (heavenly) sanctuary once and for all time
    - His sacrifice was perfect and had to only be done once
    - This was because his blood superior to that of goats and cows

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### Hebrews Outline: Jesus as High Priest 6

- Jesus’s sacrifice (9.15–28)
  - The author says it mediates a new covenant, and at the same time redeems all the transgressions of the first covenant
  - In old law, transgression were essentially redeemed through repeated purifications and blood sacrifices
  - Because Jesus’s sacrifice was perfect, it renders all this as necessary: all have been redeemed for all transgressions forever
- Comparison of old versus new sacrifice (10:1–19)
  - In the old covenant the blood of goats and cows took away sin
    - However, God according to the prophets did not desire sacrifice (but righteousness)
  - Believers now enter of Holy of Holies through the blood of Jesus
    - This through baptism of water and Spirit
    - One’s body is cleansed by water, and one’s heart (the mind) is cleansed by the Spirit

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### Hebrews Outline: Closing Section

- Encouragement to be Steadfast (10:19–36)
  - They must love and do good deeds
  - If they persist in sin, the sacrifice of Jesus is annulled for them
    - Punishment will be worse than that of the Old Law
    - Punishment of new is worse because one is spurning the Son of god
  - They must thus keep confidence like at first
    - Author notes that they experienced persecution then as they do now

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### Hebrews Outline: Closing Section

- On Faith (11)
  - Examples from people from Scripture: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Gideon, Barak, Samson, Japheth, David, Samuel, and the prophets
  - Author notes that many faithful have suffered, but have not received their promise from being faithful
  - They were waiting for time of Jesus, who inaugurates the end with his day
- On Jesus’s suffering (12)
  - Jesus’s suffered and resisted sin until the point of death
  - This was a trial from the Father: it was painful, but reward worth it.
  - They should thus endure as Jesus did: reward is great
  - Choice is to pursue peace or receive judgement

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## Hebrews Outline: Closing Section

- Encouragement to follow the way (13)
  - Show mutual love
  - Show hospitality to strangers
  - Remember those in prison and who are tortured
  - Honour marriage avoid fornication
  - Do not love money
  - Imitate leaders
  - Avoid strange teachings and Judaizers
  - Do not neglect good and share
  - Obey leaders
- Final farewell (13:20–25)

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**Book of Revelation 1**  
**Introduction**

THEO 203 Introduction to the New Testament  
Class 13.5: Monday, 6 April 2020  
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**Author: Well Known**

- Unlike other apocalypses of the time the author was known
  - Most apocalypses were written pseudepigraphically
  - They are attached to a famous historical figure
    - Enoch, Daniel, Ezra, Baruch, or one of the patriarchs
    - This provides prestige to the work
  - This is seen as not needed to be done
- John seems to be a person of authority in the community
  - He is known to the community: "John"

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**Author: Same as Gospel Author?**

- Author is clearly well versed in Johannine terminology and thought
  - Emphasis on Jesus as the lamb who died for sin
  - Emphasis on believers as witnesses and testifiers
  - Various Johannine metaphors prominent
    - The vine
    - Marriage
  - Apocalypse testified to by both the author and Christ
    - Similar to defence of Jesus tradition in Gospel

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### Author: Same as the Gospel Author?

- If it is another John, why is he not distinguished from John the author of the gospel
  - One would expect this if there were two famous leaders of the community with same name
  - Text simply says John wrote it while on Patmos
    - He is not "of Patmos", though we call him that
- However, language style is different from Gospel and letters
  - Due to different literary genre?
  - He is supposed to be describing words and visions presented to him, not by him
  - **Most scholars see author as not being John of the Gospel and Letters**
  - I am not sure one way or the other.

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### Apocalyptic Literature

- Apocalypse means revelation
  - As in the Book of Revelation/the Apocalypse of John
  - There is a revealing of heavenly things
- Apocalyptic literature is the description of a visual prophecy (a revelation)
  - This prophecy concerns the end times
  - It uses symbolic/mythological language
  - There is often an angel or heavenly interpreter to decipher the symbolic nature of the vision
- Jewish prophetic literature in the Persian and Hellenistic periods moves from
  - Traditional style prophecy speaking the word of God
  - To visual prophecy focusing on the Day of the LORD

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### A Formal Description

- An apocalypse has the following three characteristics
  - 1) The revelation is a vision
    - The vision is like the visions of the prophets
    - Many books of the prophets contain apocalyptic type visions or descriptions
      - However, they are not explained by angels
  - 2) The revelation is usually guided by an angel, who explains the elements of the vision
  - 3) The revelation is eschatological in nature
    - Eschatological means concerning the end times
    - That is, the revelation describes the Day of YHWH, or aspects of it

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### Creation and Apocalypse

- Apocalypses describe the Day of YHWH
  - On this Day, all evil will be defeated
  - The world will be made perfect
- The Day of YHWH is in some respects a return to creation as it was when it was first created
  - God created creation perfectly
  - However, it has been corrupted by disorder/evil
  - So much so in the eyes of early Christians that creation is now ruled by evil
  - The Day of the LORD is thus a day of re-creation
- However, for this return, creation must be partially undone
  - Chaos or evil comes in and destroys
  - The world is then (re-) created
  - It is both new creation and old creation with evil gone

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### Apocalypses as Types of Myth

- Apocalypses use symbolic language
  - This is the same language we find in myths
  - It is unsure how much is to be taken literally and how much is to be taken metaphorically
- An apocalypse is like a mythological description of the end times
- The 3 characteristics of a myth
  - It is in narrative form
  - It describes the relationship between the spiritual (heavenly) and the physical (earthly) usually involving spiritual beings
  - It is held to be authoritative
- Apocalypses conform to all of these characteristics

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### Mythical Language

- Apocalypses clearly use mythical language
  - This is a type of metaphorical language used to describe events in the spiritual dimension
    - This language is not meant to be taken literally
    - This language is not meant to be taken completely symbolically
- Hence a purely literal or a purely spiritual/symbolic interpretation would be wrong
  - It is a mixture of the both
  - “True” metaphor
- Thus, some argue mythical language explains the unexplainable
  - That which our minds cannot fully fathom

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## The Symbolic Nature of Apocalypses

- In apocalypses the seer/prophet has a visionary experience
  - They see a presented tableaux or story
- What they see involves highly symbolic images
  - These usually need to be interpreted by a heavenly being
- What they are seeing is not a direct visual of what is about to happen
  - They are not seeing a video of the future
  - They are seeing a symbolic representation of what will happen

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## Symbolic Nature: Daniel 7

- Daniel sees 4 beasts rise out of the sea
  - These beasts represent the four empires of Babylon, the Medes, the Persians, and the Greeks
  - These empires do not literally look like this
    - They look like normal history
  - The image is symbolic: it is saying these empires are evil
    - They are part of the Dragon (beast) of the sea that represents evil
- Daniel also sees the Ancient of Days and one Like a Son of Man
  - God and the Son of Man do not physically look like this
  - This is an image or symbolic representation of them
    - God is old and wise
    - The Son of Man is a vigorous warrior riding on his clouds

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## Example from John: What Does Jesus as Christ Look Like?

- Jesus is presented as a lamb, but also much more
- Jesus is also presented as a mighty warrior with a sword as a tongue
  - Neither image presents the full experience of the Messiah, the Word and Glory of God
- Both images are true at the same time
  - It depends from which angle one is looking at him
- What does Jesus "truly" look like?
  - Our minds cannot likely properly understand
  - Humans cannot experience the full reality of God
    - We are stuck with metaphors

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### More Symbolic Images

- The image of the last beast
  - He is stated to represent a real person
    - On earth he will be a king/emperor
- The image of the whore of Babylon
  - She is the spiritual manifestation of Rome
  - She rides the second beast with the seven heads
    - This beast also represents Rome: Rome has seven hills
- Is Rome a whore or a beast
  - Both: depends on which angle you are looking from

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### More Literal Images

- The plagues and war
  - These things seem to actually take place
  - They are description of earthly things
    - Though they are caused (like everything) by heavenly things
    - The heavenly directs the earthly
      - As above, so below
- Some items may be more metaphorical
  - The plague of scorpion locusts (first woe/5<sup>th</sup> trumpet)
  - The dread army (second woe/6<sup>th</sup> trumpet)

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### A Major Cosmic Cataclysmic Event

- Whether one understands the descriptions as being more metaphorical or literal, one thing is certain:
  - A major cosmic event is taking place
  - This event will completely reshape the cosmos as we know it
- A new heaven and earth are going to be created
  - This requires the partial destruction of the old heaven and earth
- The events are meant to be understood as truly stupendous
  - Even if those on earth the events appear as being "natural" they will be so mighty as to become "supernatural"
- Thus though the language of the Apocalypse is metaphorical, it is also intended to be taken as true

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### Strong Dualism

- Another characteristic of apocalyptic writings is strong dualism
  - Everything is either on the side of good or evil
- This dualism is also found in the Gospel and letters
  - It is true to a degree of early Christianity as a whole
  - Christianity was an apocalyptic sect
- People are seen as either good or evil
  - They either have seal of the Lamb or the mark of the devil
- Evil is a negative mirror image of the good
  - Beast with 7 heads: counter to order imposed by God
  - Whore of Babylon/ (virgin) Heavenly mother of messiah
  - Evil prophet/ The two witnesses (and or Elijah/John the Baptist and or Jesus)
  - Rule of the beast versus rule of Christ

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### An Apocalypse of Apocalypses

- John's Apocalypse draws on almost all visions of God we know in Hebrew literature
  - Both the Bible, the Apocrypha, and Pseudepigrapha
- It also draws on the imagery of all the previous apocalyptic literature
  - The book is thus very literary in nature
  - This vision is by someone very well versed in Hebrew Scripture
  - It is also an apocalypse of apocalypses

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### The Apocalypse of Apocalypses

- Just over 2/3 of the verses refer to the Hebrew Bible (278 references in the 404 verses)
  - Mostly to other descriptions of the Day of the LORD
  - Number of references increases if one includes non-canonical Hebrew scripture
  - Even more if one includes Jesus tradition
- The Apocalypse of John consciously presents itself as **the** fulfilment of scripture
  - The sequence of events takes into account all possible Biblical references a pre-figurations of the end times
  - In this regard it is an apocalypse of apocalypses

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## The Apocalypse of John

- Written as circular letter to 7 churches
  - More churches intended
    - 7 fits schema of work
- Number 7 extremely prominent
  - 7 is the number of creation and the world
- Extremely visual
  - Almost hallucinatory
- Extremely literary
  - It is highly structured
    - 7 main series each with 7 sub-sections
- A work of literature or reported vision or both?

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## Revelation: Ordered Structure

Introduction: John series A1, A2, and A3: 7 letters

Throne scene 1

**1st series: 7 seals**

Throne scene 2

**2nd series: 7 trumpets**

John series A4–A5

Jerusalem series D1–D3

Throne scene 3

**3rd series: 7 dragon scenes**

Jerusalem series D4

**4th series: 7 angels**

Throne scene 4

**5th series: 7 bowls**

Throne scene 5

**6th series: 7 Babylon scenes**

Throne scene 6

**7th series: 7 scenes of Son of Man and beast**

Last scene also throne scene 7

Jerusalem series D5–D7

Conclusion: John series A6–A7

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## Significance of Order

- Number 7
  - The number of creation
    - The Apocalypse describes the destruction of creation
      - Forces of chaos/evil released
    - The forces of chaos/evil are destroyed
      - They are in the form of beast/dragon when destroyed
      - As in combat myth descriptions
    - Creation is then reborn, but with all evil and death removed
- Order
  - Shows that God is in complete command
  - All has been foreseen and is part of God's plan

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### Revelation or Literature or Both?

- How is one to view John's apocalypse?
  - Is it direct report of a revelation without any personal embellishment?
    - The equivalent of prophet dictating directly the words of God
  - Or is it carefully composed work of literature not based on any revelation?
  - Or does it lie somewhere in between?
- We cannot answer these questions
  - The answer will be determined by one's belief system

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### Art and Mystics

- One way of understanding is by looking at how mystics create art
  - Many mystics are also accomplished artists
  - Their art work can be highly stylized and ordered
    - For example, the sand mandalas of Tibetan Buddhists
- Their work is a form of mental concentration
  - Many mystics use exercises of mental concentration to get into a mystical state
- The artwork can be partly based on the artistic tradition and the vision of the mystic

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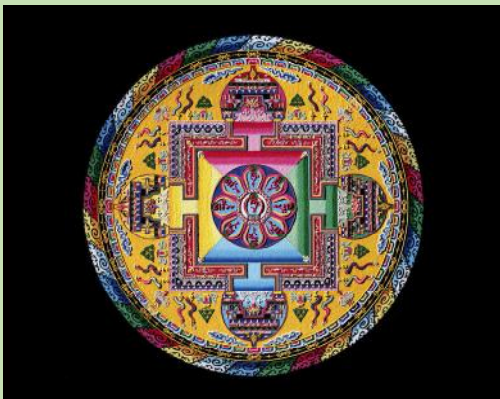
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### A Tibetan Sand Mandala



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# The Apocalypse of John 2 The 7 Letters, Introduction, and Conclusion

THEO 203 Introduction to The New Testament  
Class 13.6: Monday, 6 April 2020  
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## Revelation: Ordered Structure

Introduction: John series A1, A2, and A3: 7 letters  
Throne scene 1  
**1st series: 7 seals**  
Throne scene 2  
**2nd series: 7 trumpets**  
John series A4–A5  
Jerusalem series D1–D3  
Throne scene 3  
**3rd series: 7 dragon scenes**  
Jerusalem series D4  
**4th series: 7 angels**  
Throne scene 4  
**5th series: 7 bowls**  
Throne scene 5  
**6th series: 7 Babylon scenes**  
Throne scene 6  
**7th series: 7 scenes of Son of Man and beast**  
Last scene also throne scene 7  
Jerusalem series D5–D7  
Conclusion: John series A6–A7

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## The Big Picture

Introduction: vision of Son of Man  
The 7 letters to the 7 churches  
**Main vision of the destruction of evil: 7 series of 7 items**  
**A Destruction on earth:**  
*Seal series and trumpet series*  
**B Birth of messiah and rule of the beast:**  
*Dragon series*  
**C Announcement of the end:**  
*Angel series*  
**A Destruction of the kingdom of the beast:**  
*Bowl series and Babylon series*  
**B Defeat of Beast by Son of Man, and his rule:**  
*Beast series*  
Description of the New Jerusalem  
Conclusion: final words from Son of Man

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## Introduction and Conclusion

A1 **The testimony of John** regarding the testimony of Jesus Christ (1:1–2)

B1 **Blessing** for those who hear and heed words (1:1–3)

C1 John tells 7 churches the **Alpha and Omega (Jesus) is coming soon** (1:4–8)

D1 **John describes how vision begins** (1:9–11)

D2 **John describes how he heard and saw this vision** from an angel (22:8–11)

C2 **The Alpha and Omega (Jesus) says he will be coming soon** (22:12–17)

B2 **Curse** for those who hear and change words (22: 18–19)

A2 **The testimony of Lord Jesus** regarding the testimony of John (22: 20–21)

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## Purpose of Conclusion and Ending

- Assurance
  - Assurance of testimony
    - Directly from John and Lord Jesus
  - Assurance of truth of testimony
    - Words are true therefore
      - Blessed are those who heed them
      - Cursed are those who change them
  - Assurance that the time is soon

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## The Seven Letters

- Letters surrounded by an inclusio of visions of Son of Man and God
  - Vision of Son of Man
    - The seven letters to seven churches
      - To angel of: name of church city
      - The words of: descriptive title of Christ
      - Words of warning against evil doing: Christ sees
      - Description of reward if righteous
  - Vision of God

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### The Seven Letters: Highly Structured /Ordered

- Like the Apocalypse they are highly structured/formulaic:
  - All are addressed to the angel of the church in a particular city
    - ([Letter] 1) Ephesus; (2) Smyrna; (3) Pergamum; (4) Thyatira; (5) Sardis; (6) Philadelphia; (7) Laodicea
  - They are then told these are the words of Christ, who is described in various ways
    - (1) The one with seven lampstands and seven stars; (2) the first and last; (3) he who has a sword in mouth as tongue; (4) he with eyes like fire and feet like bronze; (5) he with seven stars and seven spirits of God; (6) the holy and true one with the key of David; (7) the Amen

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### The Seven Letters: More Order

- They are then told their works are known, and these are then described
  - (1) they do not have earlier love; (2) be faithful during persecution; (3) eating of the food of idols and following the teaching of Nicolaitans; (4) fornication and food of idols; (5) vague imperfection; (6) people who are not Jews saying they are; (7) not doing enough for poor
- They are then told if they resist evil they will get a specific reward
  - (1) tree of life; (2) will not be harmed by second death; (3) manna and special white stone; (4) authority over nations; (5) will wear white; (6) pillar in temple of God and name of God; (7) place on throne and sit with Christ on throne

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## Letters show Christ has his eye on the church

- The items of evil doing give insight into the challenges the church was facing
  - Not have earlier love
  - Be faithful during persecution
  - Food of idols and teaching of Nicolaitans
  - Fornication and food of idols
  - Unspecified imperfection
  - People who are not Jews saying they are (Christians following Judaism?)
  - Not doing enough for poor
- Some of the concerns are similar to those found in Letters and Gospel of John
  - These types of problems seem to be widespread and early
    - See letters of Paul on especially on fornication, idol foods,
- Some (very few) similarities in language to letters and gospel
  - Not really enough to determine if from same author

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## Letters Begin with Description of the Son of Man

- Description contains elements found in Hebrew scripture
  - 1:12 Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands, 1:13 and in the midst of the lampstands (**Zechariah**)
  - I saw one like the Son of Man (**Daniel, Ezekiel**), clothed with a long robe (**Isaiah**) and with a golden sash across his chest (**Daniel**). 1:14 His head and his hair were white as white wool, white as snow (**Daniel, Enoch**);
  - his eyes were like a flame of fire (**Daniel**), 1:15 his feet were like burnished bronze, refined as in a furnace (**Daniel, Ezekiel**), and his voice was like the sound of many waters (**Daniel, Ezekiel**)
  - 1:16 In his right hand he held seven stars (**Zechariah**), and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force (**Daniel, Ezekiel**).

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## The Vision of Zechariah of the Temple

- Zechariah sees seven lampstands with two olive trees on either side
  - The seven lampstands are the menorah
- The seven lampstands also represent the proper order of creation
  - It is a central image of the temple
- Joshua and Zerubbabel as the two olive trees feed oil to the lampstands
  - As the leaders, they represent the community
  - The community is thus supposed to supply the order of creation
- In Zechariah we are told the seven lampstands represented the eyes of God
  - They are the seven principle luminaries of the heavens that cross the sky
  - God sees everything

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## 7 Churches: New Temple

- Vision of Son of Man
  - Son of man is standing amidst 7 lampstands and is holding 7 stars
    - Image also shows that Christ sees and is aware of what the church is doing
    - He is like the eyes of God and is aware of everything
  - We are told the 7 lampstands represent the 7 churches and the 7 stars represent the angels of the churches
    - Each nation was seen as having its own representative angel
  - The number 7 is the number of the whole world
    - The 7 churches are thus representative of the church in the whole world
  - The number 7 also represents the order of creation
    - They are the menorah of proper order
      - The Christian community (the Church) thus replaces the temple
    - The Church is thus supposed to practice proper order
      - But they are not: see letters

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## Letters End with Description of God

- 4:2 At once I was in the spirit, and there in heaven stood a throne, with one seated on the throne! 4:3 And the one seated there looks like jasper and carnelian, and around the throne is a rainbow that looks like an emerald. (**Exodus, Ezekiel**)
- 4:4 Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads. (**Daniel**)
- 4:5 Coming from the throne are flashes of lightning, and rumblings and peals of thunder, (**Ezekiel, Daniel**) and in front of the throne burn seven flaming torches, which are the seven spirits of God;
- 4:6 and in front of the throne there is something like a sea of glass, like crystal. (**Exodus, Enoch**) Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind . . . (**Ezekiel**)

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## El and YHWH: Father and Son

- El:
  - Wise old man: ancient of days
    - White hair etc.
  - Usually depicted as seated on his throne
  - Throne is above the waters
    - They are turned to crystal
    - They are solidified by his order
- YHWH:
  - A powerful warrior
  - Usually depicted as a standing
    - Also has a chariot throne
  - Associated with his storm weapons
    - Rides his storm clouds
    - He defeats disorder and maintains order

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### El and YHWH: Commonalities

- They are both manifestations of the same God
  - They are thus not separate beings
- There descriptions will thus have commonalities
  - Both are associated with light/glory
    - Descriptions thus involve
      - Whiteness and purity
      - Gleaming gold and fire
        - Golden metals
        - Red and yellow precious stones
  - Both have a throne
    - Similar description: they are one God with in reality one throne
    - Throne manifests differently for situation
      - For YHWH it is also a chariot

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### Merkabah (Throne) Mysticism

- A tradition of Jewish mysticism that is based on having visions of God's throne
  - This originates in the Bible, especially the prophetic books
    - Exodus, Macaiah, Isaiah, Ezekiel, Enoch, Daniel
- The mystic is transported up to the heavenly court
  - S/he sees God on his throne
  - Can also involve seeing God's court
  - Often contains other visions
  - Not necessarily eschatological
- John's apocalypse has mention of God's throne before or after each of the seven series

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### The Throne Visions

- **Throne 1:** vision of God (4:1–11); presentation of scroll of seven seals; vision of lamb at throne of God (5:6–14)
  - *Seal series*
- **Throne 2:** the martyrs before throne and lamb (7:9–17); trumpets revealed; golden censer at altar before throne (8:3–5)
  - *Trumpet series*
- **Throne 3:** rejoicing before throne as Ark of Covenant revealed (11:15–19)
  - *Dragon series*
- **Throne 4:** vision of lamb and righteous on Mount Zion; a new song is sung before the throne (14:1–5)
  - *Angel series*
- **Throne 5:** rejoicing at sea of glass (15:2–8)
  - *Bowl series*
- **Throne 6:** voice from temple (16:17b)
  - *Babylon series*
- **Throne 7:** rejoicing before the throne (19:1–10)
  - *Destruction of beast series*

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### Throne Visions: Characteristics

- They announce the coming series
  - They are also the end of the previous series
    - Last item of a series is often presentation of a new series
  - The series thus interlock with each other
    - Number 7 is also number 1 of next series
  - At transition there is a vision of the throne
- Everything is thus very ordered
  - God is in charge of the chaos described in the series
- Strong focus on worship
  - Descriptions of singing and songs sung
  - Prostrating and bowing
  - Incense and ritual

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### Purpose of the Church: Worship

- <sup>4</sup> John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne,
- <sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,
- <sup>6</sup> and **made us to be a kingdom, priests serving his God and Father**, to him be glory and dominion forever and ever. Amen.
- (Rev 1:4–6 NRSV)

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### Voices from Heaven

- In the middle of each series there are also voices from the throne
  - 3 seals; voice from midst of four living creatures (6:6); 4 seals
  - 4 trumpets; voice of eagle in heaven (8:13); 3 trumpets
  - 4 dragon scenes; loud voice from heaven (12:10); 3 dragon scenes
  - 3 angel scenes; voice from heaven (14:13); 4 angel scenes
  - 3 bowls; voice of altar from heaven (16:7); 4 bowls
  - 3 Babylon scenes; angel with mighty voice and another voice from heaven (18:1–8); 4 Babylon scenes
  - 3 scenes of destruction of beast; vision of thrones of judgement (20:4–5); 4 scenes

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## Voices: Purpose and Content

- Again show that God is in full control
  - It is part of the ordered structure of the end
- They make an announcement concerning what is going on
  - 1: Lack of basic food for poor, but plenty of luxury food for rich
  - 2: Woe pronounced on the inhabitants of the earth
  - 3: The coming of salvation and the kingdom and victory over the dragon
  - 4: Blessing on the dead who will rise
  - 5: Praise of the judgements of God
  - 6: The fall of Babylon
  - 7: Call of the righteous out of Babylon

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# The Book of the Revelation of John 3 The Ordered Disorder

THEO 203 Introduction to The New Testament  
Class 3.7: Monday, 6 April 2020  
©Dr. Steven R. Scott

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## Revelation: Ordered Structure

Introduction: John series A1, A2, and A3: 7 letters  
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**1st series: 7 seals**  
Throne scene 2  
**2nd series: 7 trumpets**  
John series A4–A5  
Jerusalem series D1–D3  
Throne scene 3  
**3rd series: 7 dragon scenes**  
Jerusalem series D4  
**4th series: 7 angels**  
Throne scene 4  
**5th series: 7 bowls**  
Throne scene 5  
**6th series: 7 Babylon scenes**  
Throne scene 6  
**7th series: 7 scenes of Son of Man and beast**  
Last scene also throne scene 7  
Jerusalem series D5–D7  
Conclusion: John series A6–A7

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## The Ordered Chaos of the End

- The Seven Series of Destruction
  1. The seven seals
  2. The seven trumpets
  3. The dragon series (seven scenes)
  4. The angel series (seven scenes)
  5. The seven bowls
  6. The Babylon series (seven scenes)
  7. The destruction of the beast series (seven scenes)
- This seven sets of destruction are the opposite of the seven days of creation

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### Structure of Seven Main Series

- Everything is very orderly and under direction of heaven
  - They begin and/or end with description of heavenly court and praise being given
  - There is a voice from heaven or alter in the middle of the series
- Descriptions often uses symbolism and imagery found elsewhere in bible
  - Four horses (Zechariah), Locusts (Joel), plagues (Exodus), beast (Daniel)
- Very Dualistic:
  - Christ/Beast; Babylon/New Jerusalem; name of God/mark of beast; woman representing church/whore representing Babylon
  - This makes the Apocalypse similar to some of the Qumran/Dead Sea material; e.g., the apocalyptic War Scroll

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### The (new/current) Babylon

- Cipher for Rome
  - Represented as whore: idolatry
  - Drunk on blood of witnesses to Jesus
  - Beast of whore has seven heads representing seven hills (Rome)
- Criticism focuses on rich rulers and merchants and ships that trade
  - List of riches and trade ends with slaves and "human lives"
  - Picks up social justice tradition of prophets

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### The New (future) Jerusalem

- Represents Church
  - No temple in Jerusalem: not needed
  - Jerusalem is bride to the Bridegroom (Jesus as God)
- City based on number 12
  - Represents 12 tribes, but now nations
  - Perfect cube of 12 thousand units
  - Walls have twelve precious stones; twelve gates of pearl
  - Walls and streets gold and crystal
  - Glory/light of God pervades city

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## The Devastation

- Many of the descriptions of destruction echo previous ones in the Hebrew Bible
  - They represent the almost complete undoing of the order creation
    - Everything from disease to plagues to drought to war and more
  - There is destruction of both nature and humans; heaven and earth
- At the end evil rules represented by the beast
  - A personification of the dragon in the sea

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## The Righteous Witnesses

- In between the devastation are descriptions of the righteous; for example:

The Lamb breaks the seal

**Seals 1-4:** four horses of destruction: 1/4 of humanity

A **Seal 5:** Souls of martyrs at altar assured revenge

B **Seal 6:** Cosmic disturbance: people wish for death

C **Seal 7:** 7 angels stop winds from blowing: Israel marked

A Souls of martyrs at altar from all nations

B Martyrs assured life

C **Seal 7:** 7 angels produce trumpets

A Angel at altar: incense joins prayers of martyrs

B Cosmic disturbance

C Angels blow trumpets

**Trumpets 1-4:** destruction: 1/4 of nature

**Trumpets 5-6:** 2 armies: 1/2 of humans

(A fourth and a third, may point to 7: 3 + 4 = 7)

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## The Revenge of the Lamb of God

- Why is it the lamb of God that opens the seals?
  - It seems odd that an image of meekness is opening the seals
  - At end of the destruction of the seals, people hide from the "wrath of the lamb"
- Key is the mention that the lamb is slaughtered
  - The following actions are vengeance
  - In fifth seal martyrs for the word call out for vengeance
    - They like the lamb were slaughtered for the word
- The description of destruction thus acts as assurance for those being persecuted
  - They will get revenge and have a place in heaven and later in the new kingdom

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### The Sealing of a Set Number of the Righteous in Israel

- Four angels at four corners of earth are holding back the four winds
  - They have authority to damage the earth and sea
  - They are told to wait until the servants of God are marked with a seal on their foreheads
    - This recalls Ezekiel 9:4-6
- 144 000 from every tribe of Israel
  - 12 X 12 000 from each tribe
  - The number seems to symbolize completeness
    - 144 has fours in it and is 12 squared

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### The Multitudes of the Nations (Gentiles)

- Next is mentioned of “a great multitude that no one could count” from all nations of the world
  - This is in contrast to the specific number of those from Israel
- They are before the throne of God waving palm branches and singing salvation belongs to the God and the lamb
  - This recalls Jesus’s entry into Jerusalem where the Jewish people hailed Jesus as the Son of David
  - However, here the nations hail him as the heavenly Lord and King

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### Assurance for Martyrs

- The people from nations are said to be clothed in white
  - We are told they have been through great ordeal
    - Their robes are made white by blood of lamb
  - We are told they will suffer no more
    - Their shepherd, the lamb, will lead them to the springs of the water of life
- This likely the main reason for the apocalypse
  - To assure people during persecution that all will be okay in the end
  - To assure them that it is coming, and coming soon

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### The Seventh Trumpet: The Rule of the Dragon/Beast Outline

- In heaven (mostly)
  1. Vision of the pregnant woman clothed in sun
  2. Vision of the great dragon in heaven
  3. Birth of the King Messiah
  4. Battle between Michael and Dragon
- (Voice in heaven proclaims victory)
- On earth
  5. Dragon on earth pursues woman
  6. Beast of sea rules and is worshipped
  7. Beast of earth rules and marks humanity with the his mark 666

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### The Pain of the Birth of the End

- The end is heralded by the birth of the Messiah
  - This repeats the birth of Jesus
  - However, this time, the end really is coming
- This causes a war in heaven
  - John here seems to be trying to incorporate traditions about the Archangel Michael who was seen as defeating the dragon
  - The dragon represents all chaos/evil
- Defeat of dragon in heaven leads to apparent victory of dragon on earth
  - This is part of the pain of the birth of the new age

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### The Three Beasts

- The three beasts are clearly all personifications of the same beast
  - They thus form an unholy trinity
  - One from heaven, one from earth, and one from sea
    - Heaven, earth, and sea form totality of everything
- John is combining ancient traditions
  - Ancient view of Leviathan
  - The description of Leviathan in Daniel's first vision (Dan 7)
  - The description of the Ram in Daniel's second vision (Dan 8)
- Evil often is seen as mirroring righteousness
  - Hence beasts associated with number 7
  - Leviathan traditionally had 7 heads

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## The Mark of the Beast

- This is associated with buying and selling
  - This picks up on the view of Mammon (wealth) being the root of all evil
    - Part of main teaching of Jesus in synoptic tradition
    - View also especially of the Essenes
- It acts as an opposite of the sealing of the righteous
  - The mark will single out the wicked
- The number 666
  - Is 616 in some very early manuscripts
  - Seems to point to Nero, who was rumoured to return (some sort of resurrection)
    - 616 is total of letter of Nero Caesar in Latin
    - 666 is total of letters in Greek

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**6th series: 7 Babylon scenes**  
 Throne scene 6  
**7th series: 7 scenes of Son of Man and beast**  
 Last scene also throne scene 7  
 Jerusalem series D5–D7  
 Conclusion: John series A6–A7

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## The Babylon Series Outline

- 1 Angel shows whore of Babylon (17:1–6a)
- 2 Beast explained by angel (17:6b–14)
- 3 Waters under beast explained (17:15–18)  
 [Angel with mighty voice announce Babylon’s fall (18:1–3) Another voice in heaven calls righteous to leave Babylon (18:4–8)]
- 4 Kings of earth reaction (18:9–10)
- 5 Merchants reaction (18:11–17)
- 6 Shipmasters reaction (18:17–20)
- 7 Angel overthrows Babylon (18:21–24)

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### Scene 1: The Great Whore

- John taken in the Spirit to the wilderness
  - He is to be shown "the judgement of the great whore who is seated on many waters"
- Woman is on a blasphemous beast with seven heads and ten horns
  - The woman is thus another incarnation of the dragon in the sea
- She represents Babylon
- She is drunk with the blood of the saints and witnesses to Jesus
- She acts an evil mirror imager to the great woman in the sky
  - She was the mother of the Messiah
    - Thus associated with Mary the virgin
  - She was also in the wilderness

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### The Good Woman versus the Evil Woman

- Heavenly Woman
  - Clothed in symbols of right order
    - Sun, moon, and stars
  - Traditionally a virgin
  - In opposition to the dragon of the sea
  - Gives birth to the one who will destroy Babylon
- Evil Woman
  - Above a symbol of chaos
    - The many waters
  - A great whore
  - Rides the dragon of the sea
  - Represents Babylon which will be destroyed by child of the heavenly woman

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### Scene 2: The Beast Is Explained

- We are told that the beast "was, and is not, and about to ascend from the pit"
  - We later be called "was, and is not, and is to come"
  - This is anti-name of God: YHWH: "I am who is"
    - Thus, Jesus, who is YHWH, is called by John he "who is, and who was, and who is to come"
  - The beast will come out of the pit and be destroyed by Jesus as YHWH who will come and destroy him
- The beast represents Rome
  - We are told the seven heads represent seven mountains
    - Rome rested on seven hills
  - The seven heads also represent seven kings
  - The ten horns represent ten further kings
    - This is very Daniel like

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### Scene 3: The Waters

- The waters represent the nations
  - The nations traditionally represent the forces of chaos in the Hebrew Bible
- The beast we are told will turn on the whore
  - The ten kings will devour her and burn her
- Unknowingly they will fulfil God’s purpose
  - God is always in control

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### Two Voices

- First voice
  - A mighty angel declares Babylon fallen
    - Emphasis on fornication and rich merchants
- Second voice
  - Calls on people to come out of her and not share in the plagues
    - Emphasis on Babylon’s self-glorification and luxury
  - Says pestilence, mourning, and famine will come in a single day

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### The Reaction of Kings, Merchants, and Shipmasters

- Kings
  - They committed fornication and lived in luxury
    - Will weep and mourn the sudden demise of Babylon
- Merchants
  - They mourn for the lack of people to buy their luxury goods
    - They will weep the loss of their wares in one hour
- Shipmasters
  - They mourn because they had grown rich by Babylon’s wealth

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## Structure of the Coming of the New Kingdom

- John wrongly worships angel
- Destruction of the beast series
  - 1 Son of Man on White Horse (19:11–16)
  - 2 Beast and Armies Defeated (19:17–21)
  - 3 Beast Thrown in Pit (20:1–3)
  - 4 1000 Year Reign of Christ and Martyrs (20:4–6)
  - 5 Beast Released and Destroyed (20:7–10)
  - 6 Judgement of Dead (20:11–15)
  - 7 The new heaven and earth (21:1)
- Continuation of Jerusalem series
  - 5 New Jerusalem Descends (21:2–8)
  - 6 New Jerusalem Described (21:9–27)
  - 7 River of Life in Jerusalem (22:1–7)
- John wrongly worships angel

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- 6th series: 7 Babylon scenes**
- Throne scene 6
- 7th series: 7 scenes of Son of Man and beast**
- Last scene also throne scene 7
- Jerusalem series D5–D7
- Conclusion: John series A6–A7

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## Destruction of the Beast Series: Scene 1

- The Son of Man on a White Horse
  - Jesus now appears in his warrior mode as the Word of God
    - The Word of God is the law of creation
    - It holds back chaos
      - It is thus in constant battle with chaos/evil
      - If it was not chaos would overwhelm
    - The Word of God thus also has a military aspect
      - Hence Jesus as the Christ is described as having a sharp sword coming out of his mouth
      - The word of God slays chaos/evil
  - As the Word who slays chaos, Jesus as Christ is the true “king of kings and lord of lords”

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### Destruction of the Beast Series: Scenes 2 and 3

- Scene 2: The defeat of the beast and his armies
  - Birds are called to feast
    - Recalls birds and animals called to feast in Ezekiel after battle of Gog and Magog
  - Beast, his evil prophet, and his armies are defeated
    - Beast and prophet thrown in lake of fire
    - Rest are killed by the sword of the Word of God
      - The word thus kills those with the mark of the beast
- Scene 3: Dragon/Satan is chained and thrown into the bottomless pit
  - This will be for a 1 000 years
  - We are told he will then be let out

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### Destruction of the Beast Series: Scene 4

- The 1 000 year reign of Christ and the martyrs
  - Thrones of judgement are set up
    - The martyrs who had died and not received the mark of the beast are resurrected
      - They are the first resurrection
      - The "second death" will have no power over them
    - They will be the priests of God and Christ
  - The martyrs thus get a special reward
    - This special time of 1 000 year with Christ
    - They also have positions of authority

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### Destruction of the Beast Series: Scene 5

- Scene 5: Satan released and destroyed
  - Satan is released from prison
    - He is allowed to deceive the nations
      - They are called Gog and Magog
    - They surround the city of the saints (the martyrs)
      - Fire from heaven destroys them
    - Satan then thrown in the lake of fire with the beast and the false prophet
      - They will be tormented continuously forever

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### Destruction of the Beast Series: Scene 6

- Scenes 6: The judgement of the dead
  - A great white throne is set in place
    - All the dead are resurrected (the second resurrection)
  - The books are opened
    - This seems to be the books recording people's deeds
  - The book of life is also opened
    - This contains the names of those destined for eternal life
- The dead are judged according to what they have done
  - The wicked along with death and Hades are thrown into the Lake
    - This is "the second death"
  - It seems judgement is based on works not faith

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### Destruction of the Beast Series: Scene 7

- John then sees a new heaven and new earth
  - The old heaven and earth had fled when the great white throne of judgement was placed
  - Heaven and earth: the totality of creation
- We are also told the sea was no-more
  - Chaos has been banished
- Thus the whole of creation has been renewed, but this time without evil

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### Revelation: Ordered Structure

- Introduction: John series A1, A2, and A3: 7 letters
- Throne scene 1
- 1st series: 7 seals**
- Throne scene 2
- 2nd series: 7 trumpets**
- John series A4–A5
- Jerusalem series D1–D3
- Throne scene 3
- 3rd series: 7 dragon scenes**
- Jerusalem series D4
- 4th series: 7 angels**
- Throne scene 4
- 5th series: 7 bowls**
- Throne scene 5
- 6th series: 7 Babylon scenes**
- Throne scene 6
- 7th series: 7 scenes of Son of Man and beast**
- Last scene also throne scene 7
- Jerusalem series D5–D7
- Conclusion: John series A6–A7

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### The Jerusalem Series

- The witnesses (11:1–3)
  - 1 Two witnesses stand over temple and prophesy (11:1–6)
  - 2 Two witnesses destroyed by beast: bodies hung up for 3 ½ days (11:7–10)
  - 3 Two witnesses resurrected: Jerusalem partly destroyed (11:11–13)
- Lamb with 144, 000 on Mount Zion (14:1–5)
  - 4 They are the first fruits redeemed from humankind
- The descent of the New Jerusalem (21:2–7)
  - 5 New Jerusalem Descends (21:1–8) *Then I saw*
  - 6 New Jerusalem Described (21:9–27)
  - 7 River of Life in Jerusalem (22:1–7)

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### The New Jerusalem Descends

- She is adorned as a bride for her husband
- We are told this is to be the home of God among mortals
  - They will be his peoples (note plural)
    - All nations will now be his people
  - Death will be no more
    - Mortals will thus appear to be immortals now
- One on throne (The Word/Christ) says all things are now new
  - He declares himself the Alpha and Omega
    - The Greek A and Z: he is the first and the last
- He will supply water from the spring of life
  - Only for the faithful
  - The unfaithful suffer the second death in the lake of fire

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### The Description of the New Jerusalem

- It is radiant like a Jewel clear as crystal or ancient jasper
- It is surrounded by a great high wall
  - There are twelve gates with twelve angels
    - Three on each of the four sides of Jerusalem
    - Each gate is inscribed with a name of the twelve tribes
  - There are twelve foundations
    - They are inscribed with the twelve names of the apostles of the lamb
- The city is huge cube
  - It is 1 500 miles (each side of the cube?)
  - The wall is 144 cubits high

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## The New Jerusalem Continued

- The city of gold and jewels
  - The wall is translucent jasper
  - The city itself is gold
  - Each foundation is adorned by a different jewel
  - Each gate is made from a pearl
- There is no temple
  - “For its temple is the Lord God almighty and the Lamb”
- There is eternal light
  - Sun and moon do not shine
  - There is no day or night
  - The city self-glowes with the glory of God
- There is absolutely no uncleanness
  - Only those written in the Lamb’s book of life can enter

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## The River of Life

- The river of life flows from the throne of God and the Lamb
  - It goes through the middle of the street of the city
- On each side of the river is the tree of life
  - It has twelve kinds of fruit (one for each month)
  - Its leaves bring healing to the nations
- God’s people will see the face of God and his name will be on their foreheads
  - God will be their eternal light
  - They will reign forever

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