

# New Testament Isagogics

## NOVEMBER 27, 2000: CLASS

- Tests: “What Guthrie Says”, even though we’ll disagree with it
  - Weekly quizzes on Wednesdays and Fridays, notice given beforehand
  - Two exams: Friday of Week 4, sometime in Week 10
  - Memorize the books of the New Testament, in order
  - See **bold writing**
- Papers: 5 pages each, due Week 5 and Week 9
- Texts:
  - Bauckham: “The Gospel for All Christians” -> rethinks the whole Gospel-writing process
    - The Gospels were written as Scripture for the Church at large
    - A good “second textbook”, perhaps more important than Franzmann
    - The books reveal more about the author than the community
  - Guthrie: Evangelical but more in common with liberal than catholic theology

## QUESTIONS

- What makes each Gospel unique? How did the theology of the epistles develop?
- How do these books fit together? What are the issues raised by each book? What are their themes?
- What is the “canon within the canon”? Why is 2 Peter not as important as Romans?

## READINGS

- Read the relevant readings in the texts, plus the books in English

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, (Galatians, Colossians, Ephesians, Philippians), 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

## NEW TESTAMENT CANON

- Old Testament canon “closed” at the Council of Jamnia, 90 AD
- New Testament never officially “closed”; “set” by 367 AD
- Books that “didn’t make it” (the Notha):
  - Apostolic Fathers
    - Epistle of Barnabas
    - The Shepherd of Hermas
    - Didache
    - 1 Clement
  - Pseudopigraphal
    - Gospel of Thomas
    - Infancy Gospel of Thomas
    - Gospel of Peter
- Our canon is not like the Koran or the Book of Mormon: it developed in history
- Our books “became” recognized over time, universally
- *Canon*: meant “reed” or “ruler”; came to mean “list” or “table”
  - Scriptural use: Galatians 6:16
  - 1<sup>st</sup> Use: Council of Laodicea, mid-4<sup>th</sup> century
  - Later uses were **first portion of the Mass, listing of the Saints, church law**
- Authority for these books comes from CHRIST:

- Fundamentalists often take Christ out of the doctrine of the Scriptures
  - All we need is the Holy Spirit whispering in people's ears
- Liberals dig "archaeologically" through the texts to "get to" Jesus
- The choice of disciples is indicative of the manner in which the story will be told
  - The one sent is as the one who sent him, and possess his and *only* his authority
  - Scripture is a product of the Church, in the sense that there was a Church before a Bible
  - John 14:26: All things that have been taught by Jesus will be recalled and explained
  - Matthew 13: Parable of the seed that takes root and grows
- *Homologoumena*: 20 Books: Gospels, Acts, Paul, 1 John, 1 Peter
- *Antilegoumena*: 7 Books: Hebrew, James, 2 Peter, 2 John, 3 John, Jude, Revelation (West liked)
  - Origen and Eusebius both gave the church these terms

### DECEMBER 1, 2000: CLASS

- Quiz on WEDNESDAY: memorize the order of the NT books
- We only care about contents: don't worry so much about date or authenticity
- EPISTLE PAPER: Jude – what's he referring to, and what's it all about?
- GOSPEL PAPER: The Sermon on the Mount by Dr. Scaer and Dr. Powell

### CANONICITY

- Apostolicity: written by an Apostle or by someone who knew an Apostle
  - Mark was Peter's interpreter
    - Mark was hardly ever used in the early church
    - Matthew and Luke contain most of what Mark contains
    - IF Matthew contains the first Gospel, then Mark binds Luke and Matthew together
    - Peter's lectures may have given support to Luke since he lectured on both
    - Riley and Orchard: "The Order of the Synoptics: Why Three Synoptics?"
  - Luke traveled with Paul
  - John's Gospel
    - Few references in the Church Fathers of this gospel as well
    - "From Dawn to Decadence: 500 Years of Civilization" Jacques Parzume
    - John tacks on John 21 in order to rehabilitate and "re-pope" Peter
  - Acts
    - Whatever Peter does, Paul does: an endorsement of Paul's apostolicity
    - Peter heals, preaches, raises from the dead, Paul is seen doing the same
  - Hebrews had no author, so had difficulty being accepted
- Catholicity: must have been accepted by several churches
  - 1 Cor. 11:16: "nor do the churches of God"
  - "It's never been done before" is sometimes a good argument; but perspective is important
  - Tradition means that people may have had reasons that we today no longer understand
  - Cyril of Jerusalem: "Do not read for yourselves what is not read in the churches"
  - Both Hebrews and Revelation were not widely read
- Rule of Faith: Does this fit with everything I know about Christ and the big picture?
  - Beyond proof-texting: it has to do with the whole body of Christian knowledge
  - "Does this innovation fit in with the Christian tradition, with our worldview?"
  - If Matthew contradicted the OT, it would have been rejected
  - If Luke has completely contradicted Matthew, it would have been rejected
- Continuation:
  - Luke and Matthew tie their Gospels to the OT narrative in their genealogies

- John ties is prolegomena to Genesis 1:1
- Self-authenticating: The writings create faith which is a characteristic of scripture
  - The scriptures have power, so it proves itself to be inerrant and infallible
- **QUIZ**: How does Marcion fit in to the making of the canon?
  - He develops the first canon
  - It forces the adoption of the rule of faith as something strong
  - Council of Carthage does not dispute the NT in 397 AD, so its finally settled

#### DECEMBER 4, 2000: CLASS

- SOURCE CRITICISM: preceded form criticism: JEDP, Q, etc.
- FORM CRITICISM: systematic, historical tool for analyzing the form and therefore content of biblical literature. Classifies units by genre.
  - Hermann **Gunkel** the first form critic (OT Pentateuch)
    - Many stories are “aetiological”: stories written to show why things are called what they are
      - Trivializes the stories
      - Hypotheses that cannot be proven
    - Some Psalms have been form-analyzed, but this turns more into *content* analysis
  - **Bultmann** (NT): demythologization of the New Testament
    - Evolutionary model: time is needed to develop the legends
    - 1) Dominical Sayings: Apophthegms
      - Wisdom: the new Solomon, a general statement or proverb
      - Apocalyptic/Prophetic: “gird your loins”, but not “this temple will be destroyed” (false)
      - Church rules: Matthew 18 which are written to resolve Jewish/Gentile tensions
        - Scholastic: did the man with the withered hand sin or his parents?
        - Controversy: plucking grain on the Sabbath (work on the Sabbath)
        - Biographical: where was he born?
    - 2) Narratives: make Jesus as great as the ancient Greek heroes
      - Miracles: not all miracles are “miracle narratives”
        - Some are given to make Jesus appear as Messiah (feeding of the 5000)
        - Some toward the Greeks (walking on water)
        - Later additions, *less reliable* than the dominical sayings
        - Shows the experience of the post-resurrection Lord projected backward
      - Legends: The 12 almost become part of the myth
  - **M. Dibelius** (NT): texts were from Christian sermons
    - The Gospels seem to be short chunks suitable for preaching
    - *Sitz im leben* is the Christian kerygma or sermon
    - BUT the Passion narratives are a different type: long and chronological
    - AND not all the Gospels are *chronological*, but are all *thematic*
    - 1) Paradigm: a short, original statement placed in the context of an embellished “story”
    - 2) Tale: suitable for missionary preaching; “heroic deeds” of Jesus; embellished and detailed
    - 3) Legend: birth narratives
    - 4) Myth: resurrection, ascension, transfiguration: points to divinity
  - **Martin Hengel**: destroyed this whole idea by examining Judaism and Hellenism
    - Greek and Jewish culture were enmeshed, and not so easily divorced
    - This was not a historically naïve world: myth wouldn’t have cut it
  - **B. Gerhardsson**: “Memory and Manuscript”
    - Jesus and his Disciples were like a Rabbi and his pupils

- Pupils of a Rabbi *memorized*: they would have known much of Christ's sayings
- The Apostles become less cloudy and more significant players
- BUT they wouldn't have been mere "tape recorders"
- **Klaus Berger**: "emic" form criticism vs. "etic" form criticism
  - "emic" is interior, goes by ancient rhetorical forms
    - the epistles all follow certain conventions according to old rhetoric
    - diatribes, exhortations, hymns
    - The beginnings of redaction criticism
  - "etic" is exterior, goes by the author's own categorizations
- The Bible was always seen as the product and possession of the Church
  - In the 16th century, the Bible was more widely distributed
  - Now, the Bible is the possession of the Academe: tweed jackets and bow-ties
  - Historical criticism is the result of this shift
- **Descartes**: reason is the sole criteria for truth
- **Lessing**: wrote the play "Nathan the Wise";
  - three rings represent Knowledge: Christianity, Islam and Judaism
  - **"Lessing's Ditch"**:
    - the contingent truths of history can never become the proof of the necessary truths of reason
    - WAS Jesus born in Bethlehem? It's a contingent truth that is not foundational
    - How can you ever go back and know what REALLY happened?
    - The moral of the story is more important than a historically shaky story

QUIZ: Canon criticism and form criticism

## DECEMBER 6, 2000: CLASS

### THE GOSPEL OF MATTHEW

- **KNOW Guthrie's characteristics of Matthew:**
  - 1) Conciseness: ie, shorter than Mark! (much less verbose)
  - 2) Messianic interest:
    - Isaiah 7:14 - "and the virgin shall conceive"
    - Micah 5:2 - "but you, O Bethlehem, shall not be least among the tribes of Judah"
    - Hosea 11:1 - "out of Egypt I have called my Son"
    - Jeremiah 31:15: "a voice is heard in Ramah. Rachel weeping for her children"
    - ????: "he will be called a Nazorean"
  - 3) Jewish Gospel: but Matthew is always disparaging the Jews
    - 3 x 14s – double 7s of perfection?
  - 4) Particularism / Universalism: what is the support of this?
    - Visit of the Magi
    - Centurion at the cross
    - Canaanite woman
    - Safety in Egypt
    - Genealogies show Jesus had "outsiders" as ancestors
      - Urriah is an outsider; Solomon and David were hardly "great Jews"
  - 5) Apologetic Interests:
    - Jesus is a true Son of David through Joseph
    - Illegitimate son (virgin birth)
    - True resurrection (body was not stolen)

- Posting of the guards
  - Sealing of the tomb
  - Bribe to the guards: “disciples came while we were sleeping” (saw it while they sleep?)
- 6) This is the book of the Genesis of Jesus,
  - the Son of Abraham: father of the Jewish covenant
  - the Son of David: Jesus is the Messiah (the KING imagery very important)
  - Genesis: the last book of the Old Testament Canon, tied to creation
  - New David, New Moses, Fulfilled Prophecies
- 7) Ecclesiastical Elements
  - The only “explicit” teaching about the ekkelesia
    - Matthew 18 (Discipline),
    - Office of the Keys,
    - Supper (ransom for many) = Luke and Mark also include
    - Baptismal Commission = Mark’s “he who believes and is baptized”
    - Lord’s Prayer = sort of in Luke
  - Matthew lays out this information, which the other Gospels don’t repeat
- 8) Unique Elements
  - NEW MOSES
    - 40 days in the desert
    - Coming to the Jordan
    - Blessing of the bread
    - Transfiguration
    - 10 miracles
- **Five Discourses of Matthew (TEST)**
  - “after he had finished these sayings”...
  - WORD
  - 7:28: Ethics of the Kingdom (5-7)
    - Sermon on the Mount
    - The New and Greater Moses
  - 11:1 Mission of the Kingdom (10)
    - Universality and particularity
  - 13:53 Growth of the Kingdom (13)
    - Seed parables
    - Parable of the Wheat and the Tares
    - Parable of the Mustard Seed
  - 19:1 Life in the Kingdom (18)
    - How to deal with people who have offended you (forget it!)
    - Parable of the Lost Sheep
    - Parable of the Unforgiving Servant
    - Children’s Discourse (chief argument for infant baptism)
    - Divorce
  - 26:1 Eschatology of the Kingdom (24-25)
    - Parable of the Ten Bridesmaids
    - Parable of the Talents
    - Judgment of the Nations
    - How will the king come? In judgement. What should we do? Work!
  - SACRAMENT
    - “Passover”, passion narratives

- 1) Word, 2) Sacrament!
- Problems:
  - anti-Semitic: rails against the Jews of the time, gives “the 12 woes” (24:ff)
  - Comes up in current Biblical literature
  - Supersessionism: that Christianity has replaced Judaism, which no longer exists
- Authorship:
  - Know some of the arguments
  - Early church considered it Matthean
  - Papias wrote “Matthew wrote the logia in the Hebrew tongue”
    - Was there a “sayings” source?
    - Greek a translation of the Hebrew
    - Hebrew dialect could mean Hebrew, Aramaic, or a Judaic Greek (Septuagint)
- Date: conservative before 70 AD, liberal after 70 AD

### **DECEMBER 11, 2000: CLASS**

- 1<sup>st</sup> Quiz: 95%
- Friday: Quiz on Matthew, Mark and Luke

### **THE GOSPEL OF LUKE**

- “The Artist” in the Orthodox tradition, shown in icons painting icons
  - Good rhetorical skills
  - Writer of beauty
    - Angels, canticles, babies leaping in wombs, mangers etc.
    - The Good Samaritan, The Prodigal Son, “The Adulterous Woman”
    - The thief on the cross
  - No doctrine of the ransom: it is a picture of Jesus bringing people to salvation (the thief)
- “The Historian” as seen in the preface, among the most eloquent Greek of the NT
  - This is a typical historical preface, as seen in Josephus
  - Rooted in the world’s history (unlike Matthew, rooted in Jewish history)
- Theophilus
  - A patron? Might have paid Luke to compile this history
  - A general honorific for anyone who loved God?
  - An unknown individual?
- The Jews come off looking very well in the first few chapters of Luke
  - A devout priest and old lady, just like Abraham and Sarah
  - A lovely young maiden named Mary
- Step Parallelism: John the Baptist and Jesus *synkrisis*
  - Parents Introduced
  - Announcement and Angel
  - Conception
  - Birth and Naming
  - Response in Song
  - Growth of the Child (common in Hellenistic biographies: Plutarch)
    - Close of OT and start of NT - transition
    - Over-idealized OT? Like a “hallmark commercial”
- Genre:
  - Biography: like today
  - Sui generis: a genre unto itself, nothing else like it

- Divine man myth: legend of the heroic Jesus
- Themes:
  - Luke assumes an audience with a general knowledge, familiar but not engrossed in Judaism
  - Gives a picture of the OT in J the B as a prophet, fills in details about Judaism
  - “We piped for you and you would not dance, we sang for you, and you would not mourn”

#### QUIZ:

Matthew

Some Luke from the readings and class

#### DECEMBER 15, 2000: CLASS

- Themes:
  - Luke works on two levels: starts with a familiar form, then puts a twist on it
  - 1) Great Reversal: First shall be last, last shall be first
    - Magnificat
    - Widow’s Mite
    - Visitation to the Shepherds, not to Augustus
    - “Who is the greatest?”
  - 2) Table Fellowship: 4 Meals
    - 5:27-39, 7:36-50, 11:37-54, 14:1-24
    - Word (teaching of Jesus) and Sacrament (meal)
    - Culminates with the Last Supper (and Emmaus)
    - “Blessed is he who eats bread in the Kingdom of God”
    - “The Symposium”: ‘drinking together’: Greco-Roman literary form
      - Demonstrates that Luke is ready to take on philosophy on an intellectual level
      - *Host of Prominence*: Pharisees, Matthew
      - *Chief Guest*: Jesus, “the man of wisdom”
        - Says things similar to Plutarch, Socrates
          - “It is not the healthy who need a physician”
          - “Old wine in new wineskins”
          - SEE: Letter of Aristeas for a similar format
        - But always adds a twist
      - *Other Prominent Guests*
      - *Fait Divers*: something that spurs on conversation
      - *Topics*: wine, who sits where
  - 3) Rich vs. Poor: the poor are privileged
    - The Shrewd Manager: use your money wisely in THIS world
    - The Rich Man and Lazarus
    - The Ten Talents
  - 4) The Lost: concern for those who are lost
    - The Lost Coin
    - The Prodigal Son
  - 5) Journey: trip from Galilee to Jerusalem
    - Galilee to the Transfiguration to Jerusalem to Rome (in Acts)

#### JANUARY 8, 2001

## THE GOSPEL OF JOHN

- Traditionally believed to be written late, based on knowledge of the Synoptics
- May indeed have been written earlier, with knowledge but not necessarily copies of the Synoptics
  - AUTHOR: John, Son of Zebedee
    - Seemed to be of some economic status (father had servants, a family business?)
    - Eyewitness account: geographic details, story details (unlike Luke)
  - AUDIENCE: Jewish Christians?
  - DATE: 90-95 AD in Ephesus based on church tradition
  - SOURCE: Possibly homilies that John had preached many times before writing
- Structure:
  - Prologue (1:1-18)
  - Book of Signs
    - 1) Miracle at Cana
    - 2) Healing of the Official's son
    - 3) Healing at Bethzatha
    - 4) Feeding of the 5000
    - 5) Walking on water
    - 6) Healing of the Blind Man
    - 7) The Raising of Lazarus
  - Book of Glory
    - I) Hour of Glorification (12)
    - II) The Farewell Discourse / High Priestly Prayer (17)
    - III) Passion (18-19)
    - IV) Resurrection (20)
  - Epilogue (21)
- Sacraments:
  - Not grounded in a point of institution, but in the death of Jesus
  - Baptism and the Supper take their meaning from the cross (blood and water)
- Schisms:
  - Anti-John the Baptist sect rhetoric: "He was not the light", "I must decrease"
  - High Christology is a justification of Christian worship to the Jews

## JANUARY 12, 2001: CLASS

### THE GOSPEL OF MARK

- Messianic secret: Jesus' Messiahship is to be hidden from the world
  - The Demons recognize him first as the Christ, the Son of the Living God
    - How did the demons recognize the incarnation?
    - The early fathers saw it as a trap for Satan (but this seems unreasonable, given Scripture)
  - Peter confesses that he is the Christ (but does not add, 'The Son of God')
  - The Jews would have understood the Messiah as 'Son of God' but not 'THE Son of God'
  - The Christian does not see the man as the Son of God until the cross
    - "Truly this man was the Son of God" (Mark 15:38)
    - If Mark was written in Rome, wouldn't this emphasis on the Centurion make sense?
- Matthew: Peter makes the first confession, as the one to build the church
- John: Nathaniel is the first, one who is the least among the brethren
- Luke: Mary is the first, to a certain extent
- Mark: The demons, and then the centurion (Gentile, Roman)

## JANUARY 15, 2001: CLASS

- AUTHOR: Mark, disciple of Peter
- CHARACTERISTICS:
  - A passion narrative with a long introduction
  - More wordy (longer quotes) but with less content (no birth, no resurrection, no canticles)
  - The rambling style of an oral teacher (Peter?)
  - “Immediately”
  - More miracles than teaching
  - Critical toward all the disciples in general
- AUDIENCE:
  - Not familiar with Jewish customs, as they are explained in the text (Mk 7:3-4)
- ENDINGS:
  - Not too much resurrection, to emphasize the cross:
    - no “power of Christian living” stuff!
    - The resurrection points to the fear of the crucifixion
  - *Longer ending*:
    - early manuscript evidence against it,
    - church tradition has it,
    - disjointed, strange verses regarding “handling of snakes”
  - Short ending to:
    - Prompt questions at the end
    - A book such as Acts already existed to explain what happened afterward
    - Priority: no birth narrative, no resurrection, a primitive account, no Q, awkward style
- Matthean priority: Griesbach, W. Farmer
  - Matthew, then Luke uses Matthew, then Mark uses both (an epitomy of the two)

## JANUARY 19, 2001: CLASS

### TEST:

- Form Criticism: basic
- Canon: which books are in ,out, what makes them in
- Gospels: not much date, know themes, essay questions
  - Matthew: “the genesis of the Jesus Christ”, genealogies, Abraham,
    - unsavory characters, emphasizing lineage as non-definitive
    - recapitulation of the life of Israel in Jesus (birth narrative)
    - Old Testament fulfillment; God is present with us
    - Apologetic (defense) of the virgin birth
    - STRUCTURE: 5 prophetic fulfillments, 5 discourses
  - Mark: “The good news of Jesus Christ, the Son of God”
    - Begins with baptism
    - Get to the point, a race to the cross – “immediately”
  - Luke: Setting in history
    - John the Baptist, the miracles, the angels, emphasized
    - Women and the poor: Elizabeth, Mary, and the shepherds
    - Genealogy ends at Adam, demonstrating universality of Christ’s mission
    - STRUCTURE: The Travel Narratives

- John: High Christology
  - The Prologue: A Hymn to the Son
  - Emphasizes his divinity, a “gospel from above”, revealed messiahship
  - Written “that you might believe”
  - STRUCTURE: Seven Signs and the Seven “I Am” Discourses (fulfilled 7 days)\
    - Water into wine
    - Healing of the nobleman’s son
    - Healing of the long lame man
    - Healing of the blind man
    - Feeding of the five thousand
    - Raising of Lazarus
  - Most “anti-sacramental” or the most “sacramental”, depending on your point of view
  - Servant gospel: “washing of the feet”
  - The Father wishes to glorify the Son, who wants only to do the Father’s will
  - Ch. 13-17 is spent in the upper room
- Resurrection Appearances:
  - Mark doesn’t have much of a resurrection account (empty tomb)
    - Written shortly after it occurred
    - Fear is acceptable and understandable in the face of the resurrection
    - Even with the resurrection, don’t expect to live a life without suffering
    - The point is the cross, not the resurrection
    - Long ending seems awkward, not on the oldest manuscripts
      - But the church has used it
      - Mark may have added the ending at some later point
  - Luke
    - “Go to all the world, starting in Jerusalem”
    - The road to Emmaus: the Lord will be with us always in the Sacrament
    - Eats with the disciples
    - The Ascension
    - Sacrament: Lord’s Supper
  - Matthew has an apologetics approach
    - Guards were bribed to guard the tomb
    - Emphasizes the *thatness* of the resurrection
    - Ends with the Great Commission: universal emphasis
    - “Emmanuel” at the end says “Lo, I am with you always”
    - Sacrament: Baptism
  - John has an apologetics approach

## JANUARY 24, 2001: CLASS

### The Book of Acts

- What is going on between Peter and Paul?
- Acts 15: Council of Jerusalem
  - Debate on the status of Gentiles in the Christian church (circumcision)
  - Judaizers were promoting circumcision prior to church membership
  - This was in direct conflict with Paul’s theology
- James (cabinet president) settles the issue (Acts 15:13)
- Simon (Peter) backs up the decision of James

- Acts 3:2-8: The healing of the lame man by Peter and John
  - “What I do have I give to you: in the name of Jesus the Nazarene, walk”
  - The sign that apostleship is confirmed in the healing
  - “Jesus” holds the divine name: “In the name of YHWH”
- Acts 14:8-12: The healing of the lame man by Paul
  - “The gods have come down in human form!”
- Acts 5:15: The sick were brought into the streets that Peter’s shadow might heal them
- Acts 19:12: Aprons and handkerchiefs from Paul were brought to heal the sick
- Acts 8:18: Simon Magus offered Peter money to be taught his power
- Acts 13:6: A Jewish Magician named Bar-Jesus encounters Paul
- Acts 9:31-42: Peter heals a paralyzed man, and raises Dorcas / Tabitha from the dead
- Acts 20:9-12: The raising of the young man who fell from the 3<sup>rd</sup> story (at the Eucharist)
- Acts 12:7: Miraculous release from prison in Jerusalem of Peter
- Acts 16:26: Miraculous release from prison in of Paul
- F.C.Baur: thesis is Peter (Jews), antithesis is Paul (Gentiles); the church is the synthesis
  - Luke is bringing Peter and Paul together to stitch the church into one
  - Luke takes Paul, and makes him palatable
- This is the justification for Paul’s apostleship: Peter’s is undisputed, but Paul’s is shaky
- But Paul is still depending on Peter and the Jewish roots of the church

#### Acts 21:17: The follow-up council in Jerusalem

- Concern regarding antinomianism on Paul’s part
- The council recommends Paul show himself as Moses’ follower
- Paul goes up to the temple in accordance with the law
- “James calls Paul into the office”
- BUT: what does this do to Paul’s words in Galatians?
- The more gospel you preach, the more people get offended

#### **JANUARY 29, 2001: CLASS**

- Use “SBL Handbook of Style”
  - Author. Title. (Chicago: University Press, 1988) 245-256
  - Jerome Néré cannot be spoken ill-of

#### **The Book of Acts (con’t)**

- Parallels between Acts and Luke
  - *Jesus* predicts or says something in *Luke* - the *Apostles* do or say in *Acts*
  - Compare Luke 22:12-15
    - People laying their hands on the Apostles (Peter and Paul imprisoned)
    - People persecuting the Apostles (Stephen is stoned, Peter and John stoned)
    - Delivering up to the synagogues (Paul attacking the Christians, Paul being imprisoned)
    - Put in prison (Stephen, Peter, Paul)
    - Brought before kings and rulers for my name’s sake (Paul ends up before governors)

- It will be an occasion for testimony (“you will be a witness”)
- Suffering *for his name’s sake* (“do not speak or teach in the name of Jesus”)
- Do not settle in your hearts your testimony (“and the Spirit spoke”)
- Everything that happens to Jesus happens to the Apostles
- Following in the footsteps of Jesus’ journey
- LUKE is the blueprint for the ACTS of the APOSTLES
  - ACTS is indeed the second part of a two-volume work
  - The connections are more than just superficial, but deep and structural

From Franzmann for the **TEST**:

- Jewish membership, circumcision, and the ceremonial law is the key question
- The growth of the church will depend on the resolution of the Jewish/Gentile problem
- p.46: Jerusalem, Judea, Samaria, to the ends of the earth
  - Philip and the Ethiopian Eunuch
  - Peter’s vision of the Unclean Animals (through Christ, the world has been made clean)
  - Cornelius the Gentile and his meeting with Peter (table fellowship)
  - The role of the temple (space)
  - The role of the Sabbath (time)
- Paul:
  - A studied Pharisee born of Pharisees, a Roman citizen, and a Greek born in Tarsus
  - Trained in Jewish law through Gamaliel and Greek rhetoric and debate
  - Made an apostle by direct revelation
- Galatians 1:12: “I received it by a revelation of Jesus Christ” – the call
- 1 Cor. 15:1-3: “The Gospel which I preached to you...that which I also received”
- Knowledge of the Old Testament
  - Paul received knowledge from tradition and the Scriptures
  - Paul demonstrates from Abraham the invalidity of circumcision for righteousness
- Knowledge of the church would have come through persecution of the church

**Galatians:**

- Paul: not one from Jerusalem; but one who was outside the core action
  - “Sent not from men or by men” – do not attack the doctrine, but the man
  - Defense of his apostleship is also a defense of his teaching, the Gospel
- Louis Martyn: a new commentary
  - Not just a treatise on grace, but a recognition that the victory is won in heaven
  - “to rescue us from this present evil age”
- See Galatians notes in Logos
  - Why did Christ come at a particular time? (**TEST**)
  - Paul was set apart as a Jew among Jews, Roman Citizen, persecuted, Greek educated
- Isaac and Ishmael
  - Those who are circumcised have claimed Hagar as their mother
  - Those who are under Sarah are under the divine promise
- Sundays and Seasons
  - This is observance of the Jewish festivals
  - The liturgical calendar should never become a law
- Sanctification
  - Each one should carry his own burden
  - Christians should have mercy on others in their problems

- Paul's beatings are far more significant than a cut below the pants!
- **TEST**
  - Essay
  - Take a passage and put it into context of the letter
  - What do the Judaizers do? Commend circumcision, put them back under the Law
  - The Law is a disciplinarian

### THESSALONIANS:

- The Parousia

### JAMES

- James, the brother of Jesus
- BUT did Jesus indeed have brothers?
  - Mark 3:31: "Then Jesus' mother and brothers arrived..."
  - Acts 1:14: "along with the women and Mary the mother of Jesus, and with his brothers?"

### Authority

- At the Council of Jerusalem, where he debates against Paul
- James is an unquestioned leader in Jerusalem in Acts; makes sense given that he is a brother
  - 1 Corinthians 15:7: "After that he was seen by James, then by all the apostles" – where is *Peter*?
  - Acts 12:17: "Tell this to James and to the brethren"
- His greeting is simple: "James, the servant of God"

### Message

- "Brothers" may refer to fellow bishops
- Chapter 1: Perseverance, but God is faithful, and he will get you through
- Chapter 2: Social favoritism; don't do it!

### FEBRUARY 7, 2001: CLASS

### HEBREWS

- **Theme**
- A sermon, with no writer or audience or location
  - An apologetic sermon meant to build up the faith of the Jewish Christians
  - THEME: "Jesus fulfills and improves on the Old Testament"
  - TONE: almost a pre-baptism catechetical sermon
- Confirmation in Luther's time was at 7 years old
- Infant communion was practiced in the Eastern tradition for a thousand years
- **Author**
- Possibly Apollos
  - A man of learning and eloquence
  - Mentioned in Acts and in some of the other letters
- Not likely Paul
  - One who has received the word "second hand"
  - No mention of apostolic authority
  - "justification by faith" not emphasized
- Not likely Luke

- Doesn't emphasize vicarious satisfaction
- Not a lot of mention of the OT in Luke
- Possibly Barnabas
  - A companion of Paul; contemporary of Timothy (mentioned in the letter)
  - Knowledgeable of OT
  - Suggested by Tertullian
- Priscilla
  - Adolf von Harnack first suggested it
  - She was the one who educated Apollos in Acts 16
- **Destination**
- Quite possibly Rome
- **Theme**
- Christ is superior for he belongs to a previous order, Melchizedek
- Sacrifices once and for all, without a need for his own sacrifice

## **FEBRUARY 12, 2001: CLASS**

### **1<sup>st</sup> (2<sup>nd</sup>) CORINTHIANS**

#### **CORINTH:**

- Reestablished by Julius Caesar in 29 AD
- A trading town, strategically located on a waterway in Greece
- Greco-Roman culture dominates
  - Sexual promiscuity and licentiousness
  - Quest for prestige and honor in the face of others
  - There are no rigid class distinctions yet, so you can make your own destiny

#### **NATURE OF THE CHURCH:**

- A mess
- Division into factions and sects
  - Paul, Apollos, Christ, Peter
  - Poor and the rich
- Cause of the divisions
  - Pride: follow the apostle that has the most prestige
  - Peter is the Pope
  - Apollos has rhetorical eloquence
- Antidote to the divisions
  - Follow Christ, glory only in his cross

#### **ADVICE:**

- **Marriage:**
  - Stay married if you are, stay single if you're not
  - Marry a Christian, but if you haven't, hang in there
  - Pride and purity were the reasons for divorcing a non-Christian
- **Food to Idols:**
  - Care for the weaker brother

- Gospel freedom can cause another to stumble
- Sacraments:
  - See chapter 10; passage through the Red Sea (baptism)
  - Ate of the same spiritual food and drank of the same spiritual drink
- Closed Communion:
  - Chapters 10 and 11
  - The rich eat good food and the poor snack on whatever they've got
  - They are eating separately; rich in one room, poor in another
- Spiritual Gifts
  - The analogy of the body
  - Seek the greater gifts – LOVE (Chapters 13)
    - The importance of prophecy (proclaiming Christ)
    - Speaking in tongues is the biggest problem (the last gift mentioned)
  - Sarcasm regarding speaking in tongues (5 words in prophecy = 10,000 in tongues)
  - He permits something, then a few verses later he condemns it
  - People know God is present when the confession “Christ is Lord” is made
- Resurrection
  - Thatness of the resurrection
  - Nature of the resurrection
  - 15:3: “What I received I passed on to you” – the Creed

## 2nd (4<sup>th</sup>) CORINTHIANS

- Angst over the continuing work of the “Jerusalem agitators”
- It's not the messenger, it's the message
  - We are “Jars of Clay”
  - We must not become puffed up
  - We must not commend ourselves, but our Gospel
- Many mentions of money (chapters 8-9)
  - Fork it over!
  - Not a command, but “I'm testing the sincerity of your love”

NEXT: Ephesians, Revelation, 1 Peter, and 2 Peter

TEST: Expect everything but 1,2,3 John, Jude, Philemon

## FEBRUARY 16, 2001: CLASS

Jude sheds light on how the early Jewish Christians interpreted Jewish traditions in light of Jesus Christ, his work, and his person.

## EPHESIANS

- Author: Paul
- Theme: Election, Christology
- From: Prison in Rome
- To: Ephesians
- Predestination:
  - Comforting doctrine
  - Big picture doctrine

- Not central, but one that gives support under persecution
- View from heaven of Paul
  - Begin with the cross
  - Leads to grace, not works
  - Then leads to thoughts of predestination
- Unity of the Church
  - Gentiles and Jews are now one: a mystery made known in the church
  - The church is the manifestation of the mystery of Christ to the world
  - This is the church as it never appears on the outside (*a mystery*)

### **1<sup>st</sup> PETER**

- Theme: grace in baptism
- Listeners: diaspora scattering of Christians throughout Asia Minor
- Writer: Peter
- Baptismal
  - “He has given us a new birth”
  - Noah and the flood
- Instructions
  - How to live as a baptized people
  - 3:21: “baptism...now saves you”
    - The Ark is the church; be in the church!
    - No, the water is the vehicle of salvation
  - 3:18-21: a creedal passage; descent into hell
    - The exultation of Christ
    - The parable of the Strong Man
    - After the resurrection and before the appearances
- Relationships
  - Mark
  - Babylon

### **2<sup>nd</sup> PETER**

- Importance
  - Plagiarizes Jude (or vice versa)
  - Mentions the letters of Paul (2 Peter 3:15)
  - A canon is already in existence – “the other scriptures”

### **1 JOHN**

- Heresy: gnosticism
- Eyewitness to the fleshness and thatness of Christ
- “Every spirit that acknowledges that Christ came in the flesh is from God”

### **2 and 3 JOHN**

- Traveling pastors and their regulations

### **REVELATION**

- Author: John
- Genre: Apocalyptic
- Theme: Encouragement in times of suffering

- See the current struggle in cosmic proportions
- Fighting not with flesh and blood, but with principalities and powers
- Revelation of Christ
- Letters to the Seven Churches
  - Strengths
  - Weaknesses
  - Each one has its own personality
- Apocalypse of Jesus
  - The Woman and the Dragon: the birth of Christ
  - 1,260 days in the desert: the story of Mary and of the church
  - Chapters 20-21: Funeral chapters

TEST: Wednesday

- 20 passages from various epistles (2 points each)
- 3 essay questions on the themes of books (choose 3 of 6) (20 points each)
  - Be able to discuss three out of six New Testament books
  - Revelation, Galatians, Corinthians, Ephesians, James

READ: Modern Reformation