

New Testament Foundations

Regent College – BIBL 502

Winter 2005 – Wed 9:30-12:30

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I. Introduction:

- a. Presuppositions about the nature of the NT
 - i. The canonicity of the 27 books of the NT
 - ii. Therefore the NT as Holy Scripture is the authoritative Word of God (along with the books of the OT).
- b. NT as Canon: What do we mean?
 - i. A reading of Wisdom 4.1... :is this canon? In apocrypha, most consider a secondary source.
 - ii. *Kanon* (Gk) = lit. “ruler” or “measuring stick”
 - iii. Canon = collection of authoritative texts
 - iv. Theologically, “canon” is a minimum judgment; it aims to be inclusive, not exclusive
- c. The study of the Canon as two basic questions
 - i. *When* did the writings of the Bible come to be recognized by the Church as scripture?
 - ii. *Why* did the writings of the Bible come to be recognized by the Church as scripture?
- d. Last books around 88-100 AD (Revelation) – about hundred years later is when Church took them as scripture (2nd – 3rd Century)
- e. WHY are books included as scripture – how did the Church judge it to be “in”
 - i. “stability” (text) – will see this doesn’t happen until much later
 - ii. Authorship – apostolic.
 - iii. Use of other canonical texts (such as OT)
 - iv. Widely used or available
 - v. Orthodoxy
 - vi. Date, close to original
 - vii. Is it believable? Credibility.
 - viii. Used liturgically
- f. Criteria of Canonicity are (scholarly):
 - i. Modern, scholarly criteria attempting to describe what were the means by which the early Church would talk about the NT canon.
 - ii. Apostolicity
 1. better chance if they are written by or associate with early Christian apostles
 2. Paul
 3. Not all the texts fit this – the Gospels? Hebrews? Etc.
 4. Converse is true: dedicache: teaching of the 12 apostles – don’t make it in.
 - iii. Catholicity
 1. Needs to be relevant to the whole church.
 2. Attempting to avoid limited usages
 - iv. Orthodoxy
 1. Conformed to the teachings of the church.
 2. Hard to avoid circular argument.
 3. Many examples of writings that are orthodox but not canonical
 - v. Traditional Usage
 1. Regular and frequent use by the church
 2. Paul uses the OT frequently

- 3. Letter of Jude vs. 14-16 quotes from Enoch as authoritative scripture.
- vi. They were judged to be inspired because they were accepted as canon, not the other way around.
- g. Now the NT canon can be looked at as authoritative.
 - i. Given they have been accepted as canon by the earliest Christians, the canonical books of the NT (and the OT) are the *Word of God*
 - ii. They are entirely trustworthy
 - iii. What do we mean by Word of God?
 - 1. “of” – belonging (God’s word), from (words from God), about (words about God), to (words to God)
 - 2. The “Word” in John’s Gospel = JC
 - 3. “God’s written word” (scripture) vs. the more general term “Word of God” a term which incorporates “God’s written word.”
 - 4. Other adjectives: inspired, reliable, trustworthy, sufficient, etc.
- h. The NT as Holy Scripture is
 - i. The *Word of God*
 - ii. Written in the *words of human beings*
 - iii. Scripture exhibits human emotions, characteristics, ways of communicating, literary genres, etc. e.g. Paul’s letters. Can see sarcasm used, absent mindedness, warmth, emotion.
 - iv. Therefore, Scripture is both “fully divine” and “fully human”
 - v. See Paul Achtemeier [“Inspiration and Authority”](#) 1999 by Hendrickson.

(Q) Comment on attribute of “sufficiency” and notion of *Sola Scriptura* along with usage of extra canonical sources both in scripture and in the Church. (A) Someone made the decisions as to what the canon was, that is relying on a different authority, no Christian can be completely reliant on one authority of scripture. Should open up to the traditions of the past.

- i. Inspiration and 2 Tim 3.16
 - i. “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness [or, ‘every inspired scripture is useful for teaching...’]”
 - ii. Implicitly saying some are inspired and some are not.
 - iii. Not necessarily referring (probably wasn’t) to the NT canon.
 - iv. “Inspiration,” as an adjective, denotes a *quality* as opposed to a *process*.
 - v. Telling us that *these* texts are different than other texts.
 - vi. Also 2 Peter 3 suggests that Paul’s letters are scripture and an early form of canon.
- j. Why is closed?
 - i. Technically not closed ecumenically.
 - ii. Muratorian Fragment – canon coalesces, closes functionally.

II. The Text of the NT: An Introduction to Textual Criticism

- a. How did we get the NT? Where did it come from? How was it preserved? Etc.
- b. Restoring pages of the sacred text because we possess no original copies of the text, no autograph.
- c. Text critic sees variations and must determine which variation best represents the original.

III. Production of Ancient Books

- a. Literacy rates on ancient world?
 - i. Usually wealthy males
 - ii. Sometimes training of slaves for purposes of household management
 - iii. Widespread illiteracy so most writings were meant to be read aloud, even if too yourself.
 - iv. Still part of most people’s every day lives.
- b. Writing materials and media – how would you go about writing?
 - i. Papyri
 - 1. writing surface from papyrus plant

2. scrolls or codices
3. leaves pounded flat, pressed, dried
4. 2 sides: Recto and Verso
5. Cost days wages
- ii. Parchment
 1. Also 2 sides
 2. Skins of animals, usually sheep or goat. Usually two sheets per animal
 3. Often 50 or 60 animals to reproduce the Bible.
 4. Recto is the inside part of skin (best side for writing).
- iii. Wax Tablets
 1. Similar to slate and chalk.
 2. Could be rewritten
- iv. Ostraca
 1. broken fragments of pottery used for writing
 2. school exercises, practice of calligraphy
- c. Manufacturing
 - i. Scrolls / Book Roll
 1. made from papyrus or parchment
 2. Sheets glued together
 3. Usually written on recto side.
 4. Rolls left to right
 5. Only have access to sequential information because of the nature of the roll
 - ii. Codex
 1. Similar to modern book
 2. Pages folded and sewn together.
 3. Allowed for random access to material
- d. Writing Posture in Antiquity
 - i. We usually work on a desk with papers spread around
 - ii. Caliphans (a concluding section to a work) – the entire body labors, debility of body.
 - iii. Writing tables not until 4th and 5th century
- e. Books easily damaged, need to preserve the written word. Needed to be copied. Reproduction and transmission of the NT was not different than any other ancient text.

IV. Practice of NT Textual Criticism

- a. We have no original autographs
- b. Our copies are several generations after they were written
- c. Earliest manuscript comes from around 150AD (just a scrap). Most come from 2nd through 5th Century. Originally written between 48-100AD
- d. Nearly 6000 (complete or incomplete) NT manuscripts to date. Within these 6000 there are between 150000-250000 variant readings.
 - i. Luke – 150 manuscripts, 30,000 variant readings.
- e. Textual critics need to sift through these 6000 manuscripts.
- f. Textual witnesses of the NT (Throckworten ix-xxvi)
 - i. Papyri (Script P with superscript numeral). Dates II – VII century. Most are fragments.
 1. Earliest is a scrap of John 18 from 125-150 AD (size of credit card)
 2. P46 – codex from circa 200 AD. All of Paul (less pastorals), plus Hebrews.
 - a. See Paul's letters already circulating
 - ii. Uncials (all capitals) / Majuscules – (Capital Greek Letters)
 1. Usually a scroll or codex.
 2. No versification, capitals, very few punctuation.
 3. B = Codex Vaticanus (4th Century)
 - iii. Minuscules (Numbers)
 1. Written in lowercase / cursive writings

2. 9th century onward
- iv. Lectionaries (*l* + number)
 1. 10th century onwards
 2. Most are translations of the Greek into another language
 3. Most important 383 AD – Jerome’s Latin Vulgate
- v. Church Fathers
 1. Usually Greek
 2. e.g. Origen, Ignatius, Cyprian
 3. 2nd Century onward
 4. Many of these exist.
- g. Reasons for disagreements among NT manuscripts (i.e. “variant readings”)
 - i. Both intentional and unintentional alterations
 - ii. Unintentional
 1. scribes make mistakes – forget a line, repeat a line, repeat word, mistake letters that may look similar. These errors are usually identified
 2. Could happen pretty easily.
 3. what does this say? GODISNOWHERE – “God is nowhere” or “God is now here” Having to deal with continuous script
 - iii. Intentional alterations (the “smart scribes”)
 1. remove bad spelling
 2. sometimes “corrected” on doctrinal grounds.
 3. removed barbarisms and poor grammar
 4. Luke 2.43: Jesus as young boy. Some say “with parents” some “Mary and Joseph” Looks like the “M and J” is secondary because saying “parents” could be ambiguous so it is replaced by a scribe and “corrected” the ambiguous theology of “parents”
 5. Mark 3.21: Early reactions to Jesus’ Ministry. Scribe might not like Jesus’ family looked at in poor light so could have changed that.
- h. Criteria of the NT Textual Criticism
 - i. Tend to prefer readings that are earlier than later, less conflation
 - ii. External Criteria: Judging the “originality” of variant readings based on the quality of the NT manuscripts
 1. date of MSS, usually P or early Unicial codices
 2. Tend to prefer text that come from the Alexandrian family. (King James was from the Eastern) Western also tends to be earlier and also better than Eastern.
 - iii. Internal Criteria: judging the “originality” of variant readings based on... (see class notes)
 1. *Lectio Difficilior* – usually the rougher reading is earlier and more original.
 2. Scribes will conflate or explain. Usually the shorter reading is better.
 3. Scribes had strong tendency to read the wording of one Gospel into another.
 4. Stylistic agreement – Koine vs Attic reading
 - iv. Examples
 1. Mt 24.36
 2. etc.
- i. Concluding Questions
 - i. Do we have an “original” Greek NT?
 - ii. Is our NT reliable?
 - iii. The alterations generally do not change Christian theology.
 - iv. Great care was taken in the preservation – most areas are in agreement.
 - v. 6000 manuscripts attest to the importance – doctrine does not change by variant readings.

January 19, 2005

St. Agnes, Martyr at Rome ca.304

The Social and Cultural Backgrounds of the New Testament

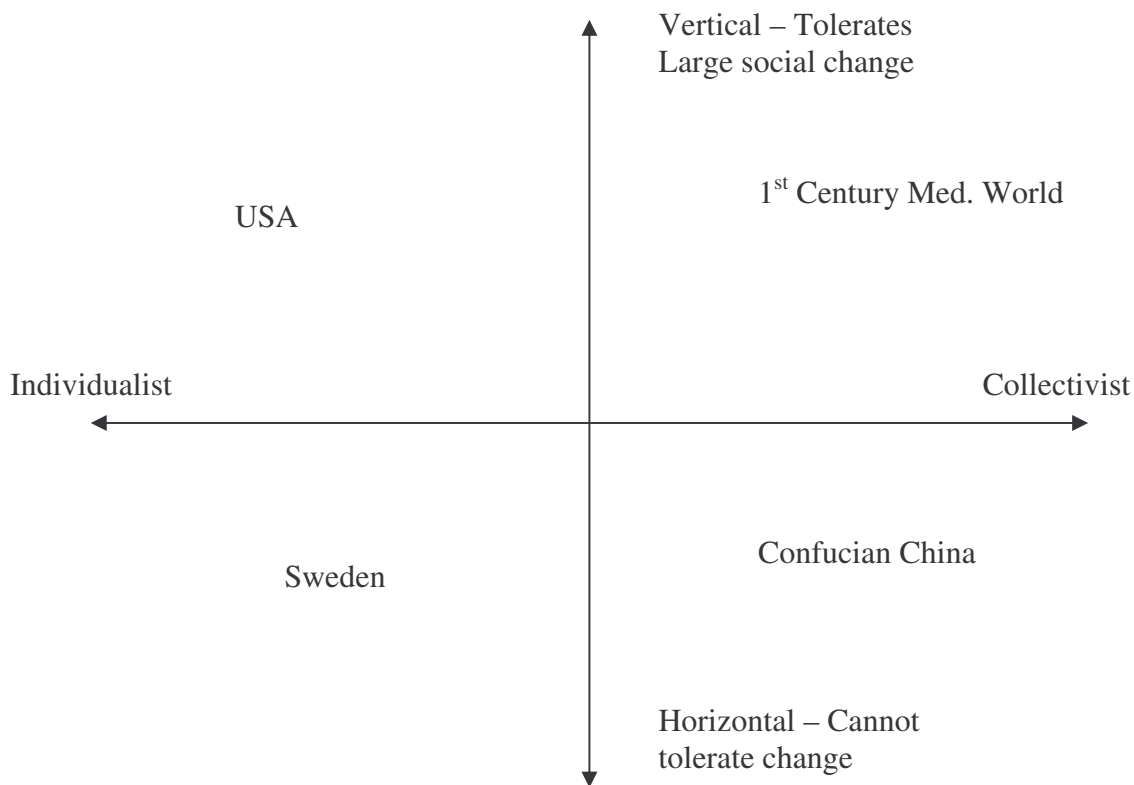
I. Introduction

- a. World of the Author – text – World of the reader => Two worlds interact at text to produce meaning
- b. World of the Author
 - i. Worldview, Presuppositions, Language, Culture, Values, Self-understanding
- c. World of the Reader
 - i. Worldview, Presuppositions, Language, Culture, Values, Self-understanding
- d. These two worlds must be taken account of.
- e. Modern view said we didn't need to pay attention to the reader (like saying just need science, not the scientist), post-modern view says cannot know the world of the writer at all. Both are lacking and not very accurate.
- f. Will focus today on the World of the Author. Through that will learn something about our world.
- g. *Theological* reading of the NT (vs. *Social* or *Cultural* reading)
- h. "I'm just mad about my flat" – context provides meaning. What does this statement mean? If don't know context this statement could be meaningless or could be misconstrued.
- i. *Context Provides Meaning...*
 - i. An understanding of the *ancient* context of the NT writings (e.g. literary, social, political, religious, economic, etc.)
 - ii. An understanding of *our context* as modern readers of the Bible and how our contexts impact how we read the Bible.
- j. *Social-Scientific / Social-Historical* readings of the NT – see required readings.
- k. From Tate, *Biblical Interpretation*
 - i. Pg. 29 – diligent study of the world that produces the text
 - ii. Pg. 30 – communication is not possible apart from the influence of culture
 - iii. We read the text with a set of different cultural values, different than what the 1st Century readers heard.
 - iv. Pg. 60
- l. The Healing of the Man with the Withered Hand – how context provides meaning
 - i. Matt 12.9-14, Mark 3.1-6, Luke 6.6-11
 - ii. Luke identifies the *right* hand whereas Matt and Mark do not.
 - iii. We might dismiss this as trivial, but is probably not a trivial detail.
 - iv. Not just a story of healing, but about a man being restored to a state of cleanliness.
 - v. In that century, the right hand is the unclean hand – that is being restored, cleaned again.
 - vi. The left hand, normally, you would not use to touch people, it was used for personal hygiene.
 - vii. The right hand is clean, used for touching others
 - viii. This story is about social restoration, not just about healing the man's hand.

II. Agrarian and Industrial Societies Compared

- a. Agrarian Societies (e.g. the Roman Empire)
 - i. 90% of pop was rural (peasants)
 - ii. 90-95% of the pop engaged in farming or extracting raw materials
 - iii. 2-4% of population is literate
 - iv. Life Expectancy – 40 years
 - v. Family unit both unit of production and consumption
 - vi. Very low productive capacity
 - vii. Political instability
- b. Industrial Societies (e.g. North America)

- i. 90% of population is urban – cities
 - ii. 5% of pop engaged in farming or extracting raw materials
 - iii. 2-4% of pop is Illiterate
 - iv. Life Expectancy 80 years
 - v. Very high productive capacity that exceeds most advanced agrarian societies by at least 100 times
 - vi. Relative political stability
- c. Vertical – Horizontal / Individualist – Collectivist Societies Compared
- i. Horizontal – Cannot tolerate change, tolerates little difference in social change, status. – Sweden. Not a huge gap between rich and poor.
 - ii. Vertical – Embraces much change
 - iii. Individualist – self centered, creativity encouraged and expressed
 - iv. Collectivist
 - v. See below



III. The “Dyadic” Culture of the Ancient Mediterranean World

- a. *Dyadism*: “Individual people not known or valued because of their uniqueness, ut in terms of their dyad, that is, some other person or thing.”
- b. *Place* – e.g. Simon of Cyrene
- c. *Nation* – e.g. Paul is an Israelite “Hebrew born of Hebrews”
- d. *Clan* – e.g. Mary is of the house of David
- e. Important which group you belong to.

IV. Three Spheres of Social Relationships in the NT World

- a. The Empire or “Kingdom” – the “Pax Romana” as life under Roman military occupation – very large area – Mediterranean World
 - i. Many examples of the Roman empire in the NT
 - ii. Coinage, people, crucifixion, etc.
 - iii. Don’t hear anything about protests to the Empire

- iv. Under surface of the Pax Romana, all was not well, people only held under control by violence.
- v. The Empire really was the least important sphere of relationship to those in the NT.
- vi. “Kingdom of God” doesn’t necessarily point to some future, un-earthly kingdom. To them it was probably a living kingdom – “on earth as it is in heaven”
- vii. Jesus is advocating an alternate kingdom to that of Rome, not through violence, but through love.
- viii. Largest size of influence (not importance)
- b. The City or Polis
 - i. 90% of the pop lived outside the city.
 - ii. Jerusalem had about 25,000 inhabitants.
 - iii. Mostly elite – literate, rich
 - iv. Outside lived the non-urban, non-elite people that supported the city.
 - v. Jesus’ ministry takes place outside the city, based in Galilee, but not mention of the largest city there.
 - vi. In the urban cities, like Jerusalem, Jesus meets His greatest opposition
- c. The Household or Family
 - i. Probably most important sphere of social relationship
 - ii. Might imagine the nuclear family – 2 parents, 2 kids, etc. the immediate family.
 - iii. Outside of North America the family is a much more dynamic sphere – other blood relatives.
 - iv. Free people and slaves alike are part of the family and “property” of the *pater familias* - the head of the family.
 - v. Household in Jerusalem would be taxed on at least three levels (temple, city, Empire)
 - vi. Economic transactions based on bartering system so not much actual income but still had to pay a tax so the house helped with that.
 - vii. Jesus’ call was HUGE – people not only left their occupation, but also their family, this was a huge deal.
 - viii. Matt 10 – not to bring peace, but a sword. Man against son, etc. Jesus is creating a new household.
 - ix. Paul describes the church as a household of God. (Pastoral letters (1,2 Timothy and Titus)

V. Cultural Values Defined

- a. Pilch and Malina (px. xv) – value describes some general quality and direction of life that human beings are expected to embody in their behavior
- b. Cultural influences that make up society
- c. The “grammar” by which human society expresses itself
- d. The forces that move cultural life
- e. North American “Social Values”
 - i. Equality, human rights, democracy, freedom, justice, happiness, individual rights, literacy, etc.
- f. Purity and Defilement in the Ancient World (from Molina and Rohrbaugh 1992, 72-74)
 - i. Time – which specified rules for the Sabbath, when to say the *Shema*, and when circumcision should be performed.
 - ii. Places
 - iii. Persons – designation who could marry, touch, or eat with, etc.
 - iv. Things – clarifying what was considered clean or unclean
 - v. Meals – determining what could be eaten, which who it could be shared...
 - vi. “Others” – what is whoever and whatever could pollute by contact.
 - vii. The Luke story, would have been obvious to the readers that the story is about a man moving for a status where he was outcast from society, unclean, to being restored
- g. Honor and Shame as the Pivotal Social Values in the Ancient Mediterranean World
 - i. North American understandings of the terminology

1. Honor – individual prestige or esteem
2. Shame – individual dishonor
- ii. Aristotle on “Honor” – for honor is clearly the greatest of external goods.
 1. Says it is a commodity, a currency
 2. If you have honor you have a good “credit rating”
- iii. Xenophon (430-355 BCE)
 1. love of honor is rooted neither in the brute beasts nor in every human being.
 2. How you differentiate “important” humans from the “lesser” or beasts
- iv. Honor is talked about as a very important social value.
- v. Ancient understanding of Honor and Shame
 1. to have honor is a publicly acknowledged worth.
 2. Shame the reverse of honor, loss of respect.
 - a. To acknowledge you “have shame” is a good thing because it is a recognition of where you are going.
 - b. To “be shamed” is always negative
 3. Represent values of the elite class in particularity.
 4. Gender and its relation to honor and shame
 - a. Ancient Med. World = “gender divided” world
 - b. Males = public world – public defense of honor
 - c. Females = private world (the household) – Defensive of their family honor by virtue of their behavior (e.g. chastity, shyness, submission, timidity)
 - d. Males could not perform “female” tasks, use their tools, take their roles
 - e. Males would compete for public honor
 - f. Females have a sense of honor when they live up to what they were supposed to be like
 - g. Matt 1 – betrothal to each other. In honor / shame culture Joseph is supposed to expose her for her “cheating” so he can show himself to be blameless. There is a surprise to the read in antiquity. Joseph is honorable and does not expose her and decides to quietly take care of things (of course we know the end of the story that he doesn’t have to do this at all). Joseph becomes honored all the more because he is faithful to God, not the societal norms.
5. Characteristics of Honor and Shame
 - a. An understanding of life in strictly personal terms
 - i. What is important is “looking good” in the eyes of the public (cf. Matt 23.5-7)
 - ii. How one interacts with others depends precisely on being recognized as a certain type of person – one with honor, or one with shame
 - iii. Compare this value to the modern, western value of a “high self-esteem” – doesn’t really matter what others think about us, what matters is how we feel about ourselves.
 - b. An understanding of society being *agonistic*: one must compete for (a limited amount) of recognition (honor)
 - i. There is not such things as “I’m okay, you’re okay.”
 - ii. Instead, rivalry and competition are part of everyday life.
 - c. Two types of honor
 - i. Ascribed honor
 1. inherited through family, communities, or through persons of power
 2. Lineage is vitally important (makes sense that Matt, Luke concerned with lineage)

- ii. Acquired honor
 - 1. gained by excelling over others
 - 2. public competition for honor, *challenge* and *riposte*
 - 3. Obligated to respond to a challenge, otherwise something wrong with you if you don't
- d. Challenge and Riposte: Peter's Denial in Matt 26.69-75
 - i. Challenge #1 (from a servant girl) – "You also were with Jesus the Galilean." V69
 - ii. Riposte #1 – "I do not know what you are talking about" v70
 - iii. Challenge #2 (from another servant girl) – with Jesus
 - iv. Riposte #2 – I do not know the man
 - v. Challenge #3 – one of them
 - vi. Riposte #3 – I do not know the man
 - vii. Challenges to Peter's honor by association with a group
 - viii. Peter "loses" the game as he breaks down in the next verses.
- e. Challenge and Riposte: The Temptation of Jesus (Matt 4.1-11)
 - i. Jesus and Satan back and forth
 - ii. Satan flees – Jesus wins (compare to Peter)
- 6. Play with the honor/shame game that Jesus does with the "turn your other cheek". Being slapped on the cheek was an act of shaming someone, Jesus says don't play that game.

VI. Patronage / Clientism: A Dominant Social Relationship in the Roman World

- a. A reciprocal and voluntary relationship between two socially unequal parties (patron/client)
- b. Provided a social interaction between two unequal partners
- c. The relationship is characterized by loyalty and commitment – patron would provide praise and honor to their client.
- d. Patron grants favors, protection to the client
- e. Client remains loyal to his/her patron, bestowing honor and him/her in public
- f. Martial – *Salutatio*- the early morning visit to the patrons by the client. Full house was a sign of great honor. Not just the client that benefits, the patron also gains – public bestowals of honor and praise.

Did the client lose honor by giving praise and honor to the client? If people knew someone was a patron, did they really believe the client was really honoring them?

- g. Pliny to the Emperor – being named as a patron and asking for their recognition of being a citizen. Two patron/client relationships
- h. Jesus as patron – Luke 7.2-5: being praised as a patron. Jesus to perform a service.
- i. Jesus as patron – Acts 10.34-38 – serving as benefactor
- j. Terms that are associated with patron/client
 - i. Favor and grace
 - ii. Benefactor
 - iii. Goodness, generosity
 - iv. Doing of god
 - v. Friendship (very different relationship than our conception of friendship)
 - vi. Patron
 - vii. Helper, friend
- k. Civil structures don't work so you get a patron to get what you want.

VII. Examples of ancient social values and relationships

- a. *The Godfather* (1972)
 - i. See both patron/client as well as honor/shame
- b. Jesus' Statements on Retaliation: Matt 5.38-48
 - i. Do not resist an evildoer – turn the other cheek. Slapping the right cheek (is a backhanded slap, NOT act of violence, this is an act of humiliation, shame) is an insult.

Normally the other person would slap right back. Jesus advocates non-compliance. Give the other cheek as well. Social structures of honor/shame are turned over. Not a message of passivity to violence because this is not about violence.

- ii. Love you enemies and pray for those who persecute you (cf. Matt 5.10)
 - iii. If asked to go a mile, go a second (vs. 41).
 - iv. Radical call to discipleship. We are a member of his “family” will mean regular shame and dishonor and eventually death. But divine protection is given.
- c. Matt 6.7-14: The Lord’s Prayer
- i. Father is used – language of patronage.
 - ii. Your will be done
 - iii. Request is that the will of God will supercede
 - iv. Rescue us, give us daily bread, forgive our debts – request made to the patron by the client.
 - v. If I have a patron, all that matters is that he gives me enough to get through the day.
- d. Matt 8.1-4: Cleansing of the Leper.
- i. Less language of healing here, but more a language of being made clean, restored.
 - ii. “make me clean” not “make me healed” or “make this skin condition go away”
 - iii. Jesus violates purity laws by touching the man. (He has no problem touching dead bodies as well, these purity laws no longer apply, no longer have currency in the culture of God)
 - iv. Man is restored. Is about community restoration.
- e. Matt 22.15-22: A Challenge over Taxes to the Emperor
- i. A Challenge over Jesus’ honor.
 - ii. Lawful to pay taxes? In line with Jewish law?
 - iii. They possess the coins that incriminate them (coin with deity of Caesar – idol).
 - iv. Jesus humiliates them instead.

VIII. Implications for Reading Biblical Texts Today

- a. Context provides meaning!
 - i. We have high context texts. VERY steeped in that time.
 - ii. The readers then knew exactly what was going on in the texts, we do not – have to figure it out. Have to contextualize the NT in its appropriate settings BEFORE we look at the NT in our settings.
- b. Helps to prevent *eisogesis* – reading something into the text that does not belong there.
- c. The social “unconventionality” of the teachings of Scripture. Ancient social values vs. 21st century social values.

1.26.2005

The Jewish Background of the New Testament

- I) Introduction
 - a. At least 19 of 27 books of the NT written by Jewish followers of Jesus
 - i. Term Christian appears only three times in the NT, originating as a pejorative term, literally meaning “Christ-lackey”
 - b. The Chief figures in the NT are mainly and explicitly Jewish
 - c. **Context Provides Meaning!**
- II) A Brief History of the exilic, post-exilic, and intertestamental (the Judaism that existed between the OT and NT) – Three Phases
 - a. Babylonian exile and return from exile
 - b. The Hellenization of Palestine
 - c. Rise of Roman control and influence of Palestine
 - d. Exilic and Post Exilic Phase
 - i. Babylonian exile of the Southern Kingdom of Judah (587BC)

- ii. Conquering of Babylon by the Persians; Cyrus the Great allows exiled peoples to begin to return to their homelands (538 BC)
- iii. A new Temple is dedicated (515 BC)
- iv. Ezra is a chief figure – scribe skilled in the Law of Moses
- v. Renewed interest in Torah – Mosaic law.
- e. Alexander the Great (356-323 BC) and the Hellenization of Palestine.
 - i. Greek Influence (Hellenization)
 - ii. Seleucid Greeks control – Antiochus IV Epiphanes (ca. 175 BC)
 - 1. Forced Hellenization – temple sacrifice, circumcision and Sabbath worship outlawed
 - 2. “the abomination of desolation” - Most holy site desecrated – temple desecrated by a idol of Zues.
 - iii. Leads to Maccabean (Judas Maccabeas) revolt – the Seleucids defeated in 164 BC
 - iv. Establishment of the Maccabean / Hasmonean kingdom (164-63): rise of the Sadducees, the Pharisees, and the Essenes
- f. Rise of Roman control and influence of Palestine
 - i. Feud among the Hasmoneans settled with the Roman General Pompey siding with Hyrcannus II (ca. 63BC). This leads to a Roman military presence and control of Palestine.
 - 1. Jewish obligation to pay taxes
 - 2. Jews were given some freedoms
 - 3. Population restless
 - ii. Herod the Great (ruled 37-4 BCE)
 - 1. Seen in architecture – much of what is seen today.
 - 2. Renovates the 2nd Temple (the one that is destroyed in 70 AD)
 - 3. Created a port in a coastline that has no ports. Finds way to cast and form concrete in water!
 - 4. Summer palace where he is buried (Josephus)
 - 5. Built the fortress at Masada (last holdout in the Jewish war)
 - 6. Seeks to Hellenize the Jewish world even though he is Jewish, puppet of the Romans
 - 7. Killed family and political adversaries that were against him
 - 8. Palestine divided (his sons)
 - a. Galilee: ruled by Herod Antipas (4BC – 39AD)
 - b. Judea / Samaria: ruled by Herod Archelaus (until 6 AD) (didn’t do very good job so is taken out and the Roman procurator Pontius Pilate (ruled 26-36 AD) takes over.
 - iii. Leads (again) to Jewish revolt and Destruction of Jerusalem (70AD)
 - 1. Increasing Roman abuse of Jews living in Judea and Samaria
 - 2. Roman rulers rob the Temple treasury in 66AD; Jewish revolt against Rome begins
 - 3. The Roman general Titus lays siege on Jerusalem, Jerusalem, including its Temple, is leveled (burned to the ground) in 70AD
 - 4. Christianity (much like a Jewish sect) was greatly affected by this, a “watershed” event

III) Sources for Intertestamental Judaism

- a. The OT (Jewish) Apocrypha (“hidden things”) – not found in Hebrew Writings (4th-2nd Century BC)
- b. OT Pseudepigrapha (ca. 2nd century BC – 2nd century AD)
- c. The Rabbinic Writings
 - i. Midrash: Rabbinic Scripture Commentaries
 - ii. Babylonian Talmud – more authoritative

- iii. Palestinian Talmud
- iv. Tosefta (Aramaic for “Additions”)
- d. Dead Sea Scrolls – found at Qumran (north part of the Dead Sea) – 1st c. BC to 1st c. AD
 - i. Found in caves, hidden by the Essenes (removed themselves from temple based Judaism)
 - ii. Scrolls were written and hidden in pots
 - iii. Scrolls produced by the Essenes who lives at Qumran from Maccabean times until the Jewish War in 66-70AD
 - iv. Scrolls first discovered in 1947
 - 1. Copies of books of the Hebrew Bible (e.g. the Isaiah scroll ca. 1st century BC)
 - 2. Documents relates to the community life, worship ad particular theology of the Essenes at Qumran
 - v. Important discovery because gives contemporary Jewish comparison to NT writings.
 - vi. Give detailed picture of beliefs of a Jewish community that is in conflict with the Temple-based Judaism of Jerusalem.
 - vii. Give us some literature that parallels the eschatological perspectives of some NT writings.
 - viii. English Translations – G. Vermes, 4th Edition
- e. Josephus (ca 37AD)
 - i. Born a Sadducee; trained as a Pharisee (“competing” denominations)
 - ii. General in Jewish War agasint Rome; defected and was captured by the Romans – life spared because of accurate prophesy.
 - iii. Prophesied that Vespasian would become emperor when this happened he was freed
 - iv. Employed by Rome to write about the history of the Jewish people, as well as a history of the Jewish War (*Jewish Antiquities, The Jewish War*)
 - v. Important source for the history of the intertestamental period of Judaism
 - vi. Give us sense of historical source as well as info about people from the NT.
- f. Philo (somewhere in 1st century)
 - i. Attempted to reconcile Greek philosophy (he was Platonist) with the Hebrew Bible by showing the Law and Jewish faith to be the forerunner of Hellenistic philosophy.
 - ii. 38 extant titles
 - iii. The only ancient writer who extensively represents “Hellenistic Judaism” (not necessarily the best representative, but is all we have)

IV) Judaism as a monotheistic religion

- a. Judaism was fundamentally different from other religious movements in the Greco-Roman world in terms of its monotheism.
- b. As result, Judaism did not accept polytheism’s
- c. Monotheism was a consistent feature of Judaism, despite the Babylonian exile, Persian cultural and religious influences, Hellenizations and Roman imperial culture
- d. As a result, Christians were the same.

V) The purpose o the “Law” (Torah) in the first century Judaism:

- a. Popular Christian belief: Judaism = religion of legalism one would “earn” his/ her salvation by observing the Law, one would be “justified” by following Torah
- b. Questioning of this popular belief
 - i. Torah observance = maintaining membership within the covenant community, not means by which to be saved. You **get in** by God’s election, **stay in** through Torah.
 - ii. God’s favor (“justification”) is bestowed through God’s election of Israel
 - iii. The “New Perspective on Paul” – what was his background? Is he saying it is religion of legalism and Christianity is against that? Does he convert – ceases to be Jew and becomes Christian? (probably not quite like that – the “new perspective” – will come later in course)
 - iv. Used to be the dichotomy of: Jews are saved by law, Christians saved by grace.

- v. This view is actually similar to Christian perspective – we still must follow the new Law – the Law of Jesus who IS the new law – we are not IN because we follow, we are IN by God’s grace and STAY IN because we follow it: loving God, your neighbor, and yourself. (This will come back in a later class with more explanation)
 - c. Characterizations of Judaism by Christians – was portrayed as “works righteousness” – legalistic. The needs to be rejected. Jesus is NOT opposed by the Pharisees because they were over legalistic, they were opposed because Jesus claimed authority as God.
- VI) The Jerusalem Temple
- a. [Vandercamp](#) gives good information
 - b. Like polytheism, the Temple was the place where the deity was said to dwell, where worship of that deity took place
 - c. Unlike polytheism, only one “temple” was to be built
 - d. This most sacred and tangible symbol of ancient Judaism is destroyed in 70 AD. Judaism then shifts its focus from Temple worship to Torah observance
- VII) The Jewish Synagogue
- a. Temple in mind, but not all could make it there
 - b. A local worship site, secondary to the Temple
 - c. Sabbath worship in the synagogue would involve reading and discussion of the Scriptures, as well as prayer
 - d. Synagogue worshippers met more frequently (weekly) than other religions. Women and children were included
 - e. Synagogue means gathered together.
 - f. Likely a model for early Christian gatherings
- VIII) The “Judaisms” of the Roman World (see definition sheets from class)
- a. Pharisees – both Paul and Josephus
 - b. Sadducees – linked most closely with Romans. High Priest was the liaison to Rome
 - c. Essenes – members produced Dead Sea scrolls. Separated themselves from mainline Judaism. Fundamentalists who though others were too lax. Never mentioned explicitly in the NT.
 - d. The “fourth philosophy”
 - i. The “Sicari” – Latin “dagger-men” – hidden daggers and go around and assassinate enemies
 - ii. Pre-70 AD Zealot Movement
- IX) The importance of understanding Judaism in NT study
- a. Variegated picture of Second Temple Judaism. No one central group. Many competing groups. Out of this variation another group can arise – Christianity – essentially another Jewish sect.
 - b. Transmission of tradition. Helps us understand oral traditions, understand how the literature came to be written, its context.
 - c. Ideological milieu. Helps understand the NT.
 - d. Use of the Hebrew Scriptures (*TANAK*) – scriptures for Paul

The New Testament Gospels: Genre and Relationships

- I) The Word of God *in the words of Human Beings*: The Bible as Literature
- a. “While the Bible may be part of God’s revelation and self-disclosure to humanity, it is a revelation expressed in human language. In one sense the authors of biblical texts employ the finiteness of written discourse to say something about an infinite God.” ([Tate, *Biblical Interpretation*](#))
- II) Literary Genre
- a. *Literary genre* is a category or type of literature
 - i. Science fiction, bio, romance novel, cookbook.
 - b. Why is genre important?
 - i. E.D. Hirsch is *Validity in Interpretation*: “All understanding of verbal meaning is necessarily genre-bound” (p.76).

- ii. Tate, p. 70. need to know what kind of questions to ask, do that by knowing genre
- c. Two accounts of the life of Julius Caesar: Two distinct genres
- d. The Four New Testament Genres (G. Fee, *New Testament Exegesis*)
 - i. The Gospels – comprised of *pericopes*, individual units of narrative or teaching, which are of different kinds, with different formal characteristics, and which have been set in their present contexts by the evangelists.
 - ii. Acts – basically a series of connected shorter *narratives* that form entire narratives interspersed with *speeches*.
 - iii. The *Epistles* [letters] – for the most part are comprised of paragraphs of argument or exhortation. Here the exegete must learn, above all else, to trace the flow of the writer’s argument in order to understand any single sentence or paragraph.
 - iv. Revelation – apocalyptic literature
- e. The Genre of the Gospels
 - i. Up to the 1970s, the Gospels were viewed by scholars as *sui generis*, “in a class of its own.”
 - ii. However, this assumption began to be questioned as the Gospels were read alongside other contemporary writings.
 - iii. The Prologue of Luke – “an orderly account”
 - iv. Scholarly Opinions about Gospel Genre:
 - 1. *bios/bioi*: ancient biography, “lives” of famous people, usually prominent political figures or leading intellectuals (philosophers). Plutarch (50-120 AD) – “I am not a writer of histories but of biographies. My readers therefore must excuse me if I do not record all events or describe in detail, but only briefly touch upon, the noblest and the most famous....portray the life of each, leaving to others the description of great events and battles.” – Just like the Gospels. They are selective about what they tell.
 - 2. Two Types of Ancient Biographies
 - a. Historical: usually political figures; usually spans entire life of figure; concerned with historical detail.
 - b. Encomium: laudatory biography; not as concerned with historical detail; focus on teachings of individual; purpose is to provoke praise and emulation of the individual.
 - 3. “Acts” genre – perhaps the “acts of Jesus” – narrative of heroic deeds. Pretty much rejected as possibilities.
 - 4. “Memoirs” genre – usually transcribed by a follower. Doesn’t seem to fit with gospel – not just sayings of Jesus, but narrative as well.
 - v. So what are the Gospels?
 - 1. *Mixed* or *modified* biographies (see Burridge)
 - 2. Gospels lack much of the material one would find in purely “historical” biographies. No description of what Jesus looked like, no mention of psychological makeup, much focus and emphasis on his death.
 - 3. The Gospels mix sayings / teachings material with narrative material.
 - 4. Has many of the characteristics of the ancient biography.

III) Hints for Gospel reading:

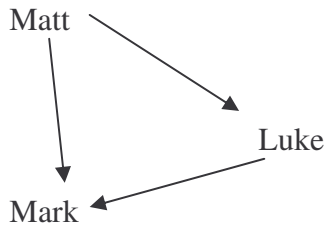
- a. Isolate individual units of tradition (episodes or “pericopes” – lit. “to cut around”). Single unit of tradition – infancy narrative, passion narrative, parables, etc.
- b. Read the Gospels both horizontally (comparatively) and vertically.
- c. Recognize that the four Gospels provide four distinct portraits of Jesus (not complete portraits) – reflect Jesus in a particular way.

IV) Reading the Gospels in Harmony vs. reading the Gospels synoptically or comparatively.

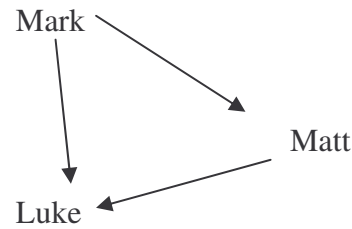
- a. The different paintings are harmonized – elements from the different narratives will be blended together. E.g. the Nativity of Jesus – Christmas.

- b. Popular thing is to harmonize, but we need to move away from that to a reading of comparison.
 - c. This tendency to harmonize the Gospels dates as early as the 2nd century AD (cf. Tatian's *Diatessaron*)
 - d. But the Gospels can also be read *synoptically*, that is, to read them comparatively ("synoptic" = "to view together")
 - e. The Gospel synopsis – first invented by J. J. Griesbach in 1776 – allows the reader to read the Gospels *synoptically*
- V) Four Distinct Portraits of Jesus – The Anointing (Matt 26.6-13, Mark 14.3-9, Luke 7.36-50, John 12.1-11) – see class notes (handout)
- a. Matthew, Mark, John – to prepare Jesus for burial.
- VI) Two Portraits of Jesus – Synoptics vs. John – see class notes (handout)
- VII) Why do we view the "synoptic" Gospels synoptically, i.e. together?
- a. As we have just seen, the Syn Gos share in common many episodes of Jesus' life (98% of Mark is paralleled in Mat and / or Luke)
 - b. As well, at the level of episode, the Syn often share verbal agreements
- VIII) The Literary Relationships of the Syn Gos
- a. Viewing th Gospels in a Syn has produced the so-called "Syn problem" that is, how do we explain both the similarities and the differences between the Syn
 - b. See Class notes
- IX) Synoptic Tradition
- a. Triple Tradition – material shared by all three syn
 - b. Double Tradition – material common to Matt and Luke but not Mark – also called Q material
 - c. Single Tradition or Special Material – Material found only on one gospel
- X) Synoptic Relationships – Stats – see class notes
- XI) Synoptic Facts – see class notes
- a. Is a literary dependence existing
 - b. The agreement with Mark begins where Mark begins and end where Mark ends. Suggests that Matthew and Luke were using Mark.
- XII) Three "solutions" to the Syn Problem
- a. Griesbach – "Two Gospel" hypothesis
 - i. Farmer, Dungan, Peabody
 - ii. Matthew is primary, Mark conflates and eliminates a lot of material from both Matthew and Luke
 - b. Farrer-Goulder Hypothesis
 - i. Goulder, Goodacre
 - ii. Mark is first – Luke conflates Mark and Matthew
 - c. Two-Document ("Two Source") Hypothesis
 - i. Most NT scholars (including Bob)
 - ii. Mark and Q (German Quelle – "source") are first – Matthew and Luke use both of those sources.
 - d. Three "Solutions" Compared
 - i. Notice that the Griesbach an Farrer-Goulder theories both posit that Luke knew Matt
 - ii. Notice that the Farrer-Goulder and Two-Document theories both posit that Mark is the earliest Gospel written, used by both Matthew and Luke – this is what is known as "Markan priority."

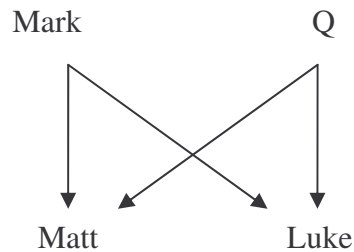
Griesbach “Two-Gospel”



Farrer-Goulder



Two-Document “Two-Source”



2.2.2005

St. Ansgar (d. 865) – Feb 3. Denmark and Sweden.

Synoptic problem

- I) Two – document hypothesis – this IS a hypothesis, NOT fact. The data seems to fit this model the best.
 1. Is also a variation called 4-source hypothesis that suggest “M” and “L” sources that are used by Matthew and Luke respectively – tends to be a more complex theory that isn’t really needed.
- II) Markan priority, Independence of Matthew and Luke, at least no literary relationship (possible that Matthew is aware of Luke’s Gospel, but does not use it)
 1. Mark’s shortness of the three synoptics
 - a. Epitome (e.g. 2 Macc.) shortened versions of larger texts
 - b. Makes this a poor argument as many texts actually did make texts shorter
 2. Poorer writing style (compared to Matthew and Luke)
 3. Examples of “harder” or more problematic readings in Mark. (e.g. Galilean geography that Luke’s smooth out)
 4. Matt and Luke’s editing of Mark can be more easily explained than Mark’s editing of Matthew and Luke together.
- III) Q Source (“Sayings Gospel”)
 1. No longer exists
 2. Matthew and Luke use Mark in writing their Gospels
 3. Literary Independence of Matthew and Luke: M and L appear to have no direct literary relationship
 4. Double tradition (parallel material in Matthew and Luke, not in Mark): in the double tradition, the strong verbal agreements (in Greek) need to be explained. This material tends to be sayings material.
 - a. If M and L don’t know each other, must be a way to explain having the same material
 - b. They probably don’t know each other because their literary style is different and have diverging material.
 5. Looks somewhat similar to the Gospel of Thomas (considered heretical in general) – sayings Gospel.
- IV) Why is the Synoptic Problem important?
 1. Solving the problem enables one to plot history of the development of the Jesus tradition and the composition of the Gospels – can’t date the Gospels without solving this problem.

2. Solving the Syn Prob enables one to begin to plot the development of early Christian theology, in particular, Christological development.
 - a. How the gospels came to be, their development
3. Solving helps us identify some of the earliest sources for the Jesus of History – will come back in later class.
 - a. Preference for earlier sources (e.g. Mark and Q)
 - b. Doesn't mean should be prejudiced against later sources.
4. Allows us to picture the ways that later evangelists (e.g. Matthew and Luke) may have conceived of the work of earlier evangelists (e.g. Mark).
 - a. What is it about Mark that Matt and Luke don't like? What role did Mark play to those that Matt and Lk wrote to? Why did they edit Mark?

V) Who or what is "Q"

1. Hypothetical and lost document that contained teachings and sayings of Jesus.
2. Beginning of Q has teachings of John the Baptist.
3. Example of Q text – Matt 2.9-10, Lk. 3.8-10
4. Reconstructing Q – The extent of Q
 - a. "Minimal Q" – the Double Tradition material (just in Matt and Lk.)
 - i. Verbal agreements between Matt and Lk. – 50% of the wording in Double Tradition
 - ii. What about other 50%?
 - iii. Sometimes redaction of the authors. More difficult reading tends to be the "original"
 - b. Single or "Special" Tradition material
 - c. Triple Tradition material (Mark and Q overlap)
 - d. Most scholars say that Lk follows the order of Q the best
 - i. tends to preserve the order and structure of Q (as he does with Mark)
 - ii. Matthew tends to reword

VI) Gospel of Mark

1. An Early Christian Tradition – Eusebius – (John) Mark (named as author by Eusebius) not an eyewitness but follows Peter who was an eyewitness, didn't follow linear order.
2. Unnamed source, anonymous
 - a. Authorship was not so closely guarded a practice in antiquity (as it is in the West)
 - b. Little is gained by identifying the author of Mark's Gospel as "Mark"
 - c. Greek speaking
 - d. Probably from outside of Aramaic-speaking Palestine: e.g. geographical confusion of 7.31 and also translates a number of Aramaic expressions into Greek
 - e. Ethnic status difficult to identify, does have some knowledge of the OT – possibly Jewish Christian
3. Date of Mark?
 - a. Probably before Matthew and Luke (and John); clearly after JC's death (ca. 30 CE) so between 30 and 75 CE.
 - b. Mark 13 "Synoptic Apocalypse" (in scholarship this is seen as talking about the Jewish war, NOT the second coming) seems to indicate that Mark was written sometime around the Jewish War (66-70 CE). (cf. 13.14 – parenthetical comment by Mark – suggesting that he is telling the reader "look, this just happened")
 - c. If Papias quote is accurate, a date of 64 or 65 CE (at the latest) is more likely as that is about the time Peter is executed.
4. Purpose or occasion of Mark?
 - a. To present a picture of Jesus that has to be views in light of the Cross; this would make Mark's picture distinct as compared to the other narratives of important figures. Ironic that a biography is focused on a shameful death of the person.
 - b. To associate the sufferings of followers of Jesus with Jesus himself (cf. 8.34-37)
 - c. To encourage early Christians marginalized from Roman society and mainstream Judaism (early church is persecuted by Jews, after 70 CE shifts to state sponsored persecution [possibly

occasion for Revelation]). Might start to see this other side (Roman) persecution at the time of Mark.

- d. To head off discouragement that the *eschaton* did not take place with the destruction of Jerusalem in 70 CE. Mark is attempting to counter the notion that one could calculate the timing of the events of the Last Days (Mk 13); cosmic events (not historical signs) would herald the coming of Jesus (Mark 13.1-8) – Jesus in Mark says DO NOT DO THIS (try and determine the time of Jesus' return).

5. Literary Techniques

- a. “Sandwiching” technique: e.g. Jairus' daughter/hemorrhaging woman/Jairus' daughter (5.21-43; Throckmorton 107).
 - i. Hemorrhaging woman is ritually unclean and has physical contact with Jesus (doesn't bother him) then goes and touches the dead body. Mark is saying the stories belong together. Both stories illuminate each other. “12 years” links the stories (girl is 12, woman hemorrhaging for 12 years). Faith link, both are women. Interpret each other.
- b. Distinctive and vivid vocab: e.g. use of “immediately” (43x in Mark; cf. 19x in Matt and 9x in Lk.). Vivid narrative style, pace is rapid, makes it a dramatic narrative. Causes us to engage.
- c. Parataxis – use / overuse of “and” and “but” – reflects rapid nature. Come criticize this usage. But really, just reflects how Mark wants to tell the story.
- d. Use of *Stichword* (German for “head-word”) – common word/memory device that binds parables together, making the parables memorable – cf. agricultural language (“seeds”) in Mark 4.1-34 (Throckmorton 90-99).

6. Repeated Themes

- a. Mark 1.1-15 (like musical overture – will be developed later)
- b. Time, kingdom of God, spirit, good news
- c. Fulfillment of OT
- d. Galilee
- e. “Secrecy” / Ignorance motif – Jesus' identity kept secret from those in the narrative (the readers know, the demons in the story know) – first to recognize Jesus being God's son is the centurion at the cross – also indicates the importance / centrality of the Cross – Can't say who Jesus is until you experience to the Cross. Not until Jesus' death is His identity known to man.
- f. Discipleship – particular understanding – what does it mean to be a disciple. Cf. Mk 8 – suffering and death is wrapped up in being a disciple. Certainly suffering, possibly even martyrdom. Jesus set the pattern. Uses the verb “to follow” – not just do the things He asks, but actually follow in His footsteps - suffering. Use of “with Him” is significant. The disciples do not understand because they have not experienced His death at the cross.

7. Toward an understanding of Mark and his community

- a. Richard Bauckham “[The Gospels for All Christians](#)”
 - i. Somewhat against traditional approach that says the Gospels were written to a particular community i.e. Mark to a “Markan” community.
 - ii. Gospels were written widely with no particular audience in mind.
 - iii. “Mark,” as member of the “Markan community” could communicate (teach) orally, without having to write his Gospel if he needed to
 - iv. This is consistent with the genre of the Gospels – modified *bioi*- biography
 - v. The churches of the first century were not autonomous, unconnected entities; they were interconnected and dependent communities.
- b. SO who was his audience?
 - i. If Bauckham is correct, the “clues” in the Gospels themselves may only tell us something of the authors and the demographics and situations of *some* of the first readers of the Gospels
 - ii. Could be Gentile because Jewish traditions / customs were often explained in the text.
 - iii. Greek speaking
 - iv. Have familiarity of the OT
 - v. May have been from outside Aramaic-speaking Palestine

VII) The Gospel of Matthew

1. Authorship – see Achenmeier p. 121
 - a. Matthew was Jewish.
 - b. Is anonymous
 - c. More important that we engage with the character of Jesus and not who wrote it.
 - d. Matthew, one of the 12 disciples (see Eusebius) – probably not actually written by Matthew because would have been very old (70s or 80s) at the time of it being written. And why would it follow so much of mark (a non-eyewitness) if Matthew was an eyewitness?
2. Date
 - a. After Mark (66-70 CE)
 - b. Ignatius of Antioch (d. 107) alludes to the Gospel
 - c. Matthew 22.7 maybe refer to 70 CE (destruction of Jerusalem)
 - d. Thus, most date between 75 – 100 CE
3. Purpose and Occasion
 - a. Written for Greek-speaking people who are very familiar with the OT (in particular LXX), as well as the Hebrew language (vs. Aramaic)
 - i. OT text quoted in the NT is usually from the LXX
 - b. Written for people for whom OT prophecy and fulfillment is vitally important.
 - c. Thus, the primary readers may have been Jewish-Christians reading in the late 1st Century
4. Interest in organizing patterns: toward an understanding of structure
 - a. Overall organization
 - i. Narrative (stories – infancy, passion, parables, etc.) and discourse – sayings and teachings
 - ii. 5 major sections of teaching / discourse
 1. End similarly – “now when Jesus had finished ...”
 2. Possibly similar to Pentateuch
 - iii. An alternating pattern of narrative and discourse (D.C. Allison)
 1. Not quite a five fold structure
 - iv. Narrative and discourse suggests that Jesus both teaches and acts – not only talks, but does.
 - v. Much of Mark distributed in narrative sections, *Q* sections show up in teachings / sayings. Matthew takes the two sources and integrates them
 - b. Organization: Grouping of thematically linked Markan material
 - i. Five miracle stories from various places in Mark are moved to Matthew 8-9
 - c. Organization: “doubling”
 - i. The *Gerasene* Demonic in Mark 5.1-20 becomes TWO *Gadarene* Demoniacs in Matt 8.28-34
 - ii. Healing of blind Bartimaeus in Mark 10.46-52 becomes two stories of two (in each) blind men in Matthew
 - iii. Jesus enters Jerusalem mounted on TWO animals (donkey and colt) while Mark on a colt – Matthew showing it fulfills another OT prophesy
 - iv. Divorce
 - v. Religious leaders looking for sign
 - vi. Leaders accusing Jesus of operating with power of Beelzebul
5. Matthew’s Theological interests and motifs
 - a. Interest in the OT – used a lot
 - i. 10 formula quotations. “This took place to fulfill what has been spoken in the prophet...” then the quote then the narrative showing the fulfillment.
 - ii. At least 50 explicit OT quotes or allusions
 - iii. Follow the LXX (Septuagint)
 - b. Developed OT Themes and motifs
 - i. “Law” - *nomos* Gk. For law – not used in Luke. Jesus as fulfillment of Law, interpreter of Law. The “Golden Rule” is an ethical restatement of the OT law, fulfillment of law.

- ii. Moses – Jesus as the “New Moses” – flee to Egypt, 40 days in wilderness, interpreter of Torah, Jesus on a mountain to teach a new Torah (ethical reinterpretation of Torah)
- iii. Mountain – in Pentateuch this is where God resides. JC teaches on mountain, is transfigured, discourse, miracles, commissions disciples on a mountain
- c. Development of Church
 - i. Only gospel to use the Greek *ekklesia*
 - ii. Speaks of the church as if it already exists.
 - iii. How to handle church members
 - iv. Not just a social movement, but an organization with procedures and members
- d. Discipleship and a focused presentation on Peter
 - i. “sons of the kingdom”
 - ii. Regularly addresses Jesus as “Lord”
 - iii. Disciples = narrow group, inner circle who are “with Jesus”
 - iv. Portrayal of Peter
 - 1. great ups and downs / highs and lows
 - 2. last mentioned is a down (denies Jesus)
- e. Matthew’s Jewish orientation
 - i. Synagogue – some for and against Jesus. Place of ministry
 - ii. Disparaging portrait of Jewish leaders – often opponents
 - 1. Pharisees – different perspectives: kingdom – Jesus says ALL are invited to the kingdom, Pharisees say differently.
 - 2. Jesus often calls them evil
 - iii. Gentiles
 - 1. Serve as examples of people of great faith
 - 2. Are part of Jesus’ or the disciples’ mission
 - 3. Common Jewish depiction – “outsiders” and unregenerate
- f. Kingdom of Heaven
 - i. Often substitute for Mark’s “Kingdom of God”
 - ii. The “Kingdom of Heaven” (used 32x)
 - 1. is “at hand”
 - 2. growing and spreading
 - 3. effects personal behavior
 - 4. is juxtaposed to “kingdom of Satan”
 - 5. is rejected by Israel and brought to the Gentiles
- g. See notes for other themes
- h. Jesus shaping Mark
 - i. One example (due to time)
 - ii. Matthew 20.20-28 and Mark 10.35-45
 - iii. James and John ask question in Mark. In Matthew, their mother asks the question.
 - iv. This is redaction criticism – to see how the author shapes and modifies the source to fit their particular interests.
 - v. “Redaction Criticism” defined: A way of reading a Gospel that seeks to fit content to their ideas.

VIII) Conclusion – The Gospels in History

1. We are working within the legacy of the post-Enlightenment / Modern understanding of history as historiography
2. This understanding presupposes that history is simply a recounting of what actually happened.
3. NOT merely a recording of the events.
4. The Gospel writers are theologians, “artists” who used the stories to give their message.
5. Debunking these presuppositions:
 - a. [N.T. Wright in NTPG](#) pg. 83 – a camera doesn’t lie, but doesn’t do much else. The authors are NOT dispassionate writers, but interpreters

- b. Achtenmeier 82-83
 - c. The writers are writing from a certain perspective, certain point of view.
6. The Gospels and History – R.H. Gundry
- a. This is the understanding of history held by R. Gundry – he is trying to explain how and why Matthew “paints” his “portrait” of Jesus the way he does, how and why he interprets what he sees in the way he does, and how and why he accomplishes his literary and theological art: the way he does.
 - b. Reading Reflection #1 (due Feb 9): After beginning with a brief synopsis of the reading, critically reflect on and evaluate Gundry 1982. What are the reading’s strengths? What are the reading’s weaknesses? What questions does the reading raise for you? In what ways do you agree with the author? In what ways do you disagree?

2.9.2005

Ash Wednesday – day that marks Lent – 45 days to Easter – origins about 1000 years ago. Ash sign of mourning and penitence, remind us of our sin that disrupts our relationship with Christ. Some give up something for the 45 days of lent. Symbolic gesture, symbolizing our solidarity with Christ. Reflection on sin in our lives, seeking God’s forgiveness. Should also be season of joy in anticipation of Easter and the resurrection of Christ. Ashes on the forehead in shape of cross – symbolize pollution of sin, our reflection, repentance, made from last year’s palm branches – the life giving effects of the cross. Look towards Easter – through the death and resurrection of Christ our sins are forgiven.

The Historical Jesus

- I) Introduction
 - a. The quest for the historical Jesus has had much play in contemporary media
 - b. Gospels as historical documents – look like modified biography so will loosely fit into the category of history.
 - i. Often presupposed that the gospels are merely an eyewitness account, simply recording what they say, like a video camera
 - ii. Must debunk those presuppositions
 - 1. We don’t know who wrote the gospels
 - 2. if any, only a few could have been eyewitnesses
 - 3. even if we presuppose that, still have to recognize that a video camera has a particular viewpoint, different subjective experience.
 - 4. See [N.T. Wright NTPG](#) – camera doesn’t include anything else. In order to look at past must engage in massive program of selection, etc.
 - 5. Synoptic reading of Gospels will tell us that the gospel writers were theologians
 - 6. See Achtenmeier on “Historical knowledge” – page 82-83
 - c. Three important questions to consider
 - i. What is the “historical Jesus”?
 - ii. Why do (should) scholars look for the historical Jesus?
 - iii. In what ways do we speak of Jesus?
 - d. What is the “historical Jesus”?
 - i. What can be affirmed historically (not theologically)?
 - ii. (Minimally) This would be what could be legally taught by US public schools.
 - iii. Questions that might be asked:
 - 1. Many answers are not provided in the Gospels
 - 2. Who were his parents? What happened during his formative years? Who and what influenced and shaped the person of Jesus (John the Baptist)? Relationship to the Judaism of Judea? Content of teachings? Perform miracles? Have followers, if so, why did they follow him? What did Jesus think of himself? Why was Jesus crucified?
 - e. Why do (or should) scholars look for the historical Jesus?

- i. 4 portraits in the gospels are distinct – blending of history and theology.
- ii. There are gaps in the portraits (e.g. very little info about Jesus from early age to +/- age 30.
- iii. See John 21.25
- iv. We are naturally curious people
- v. Faith claims as Christians are based (in part) on history (e.g. Apostle's Creed [ca 4th c.]
- vi. Various motives for “recovering” the historical Jesus
 - 1. Paul Hollenbach: wants to recover to “correct” the “mistake” called Christianity.
 - 2. Frederick Gaiser: study to better understand the incarnational God who took the risk of making himself the object of historical study.
 - 3. Wide variety of beliefs and reasons for studying
- f. In what ways do we speak of Jesus?
 - i. Historically or object of religious devotion.
 - ii. Must recognize the difference between historical and theological statements
 - 1. Crucified in 30 AD – historical
 - 2. Jesus is the Messiah, the Son of God – theological statement
 - 3. **Jesus died for our sins** – a blending of both **historical** and **theological**
 - iii. Various attempts to nuance the “historical Jesus” from the Jesus or Christ of religious devotion
 - 1. Martin Kahler – “The Jesus of History” vs. “The Christ as Faith.” A bad dichotomy as they are not two separate people. It can be a helpful distinction, but cannot be taken too far as if they two people have nothing to do with each other.
 - 2. Marcus Borg – “Pre-Easter Jesus” vs. “Post-Easter Jesus” (Matt 26.11: you will not always have me [with you]. vs. Matthew 28.30: I am with you always.)
 - 3. John Meier – the “Historical Jesus” and the “Real Jesus” – Historical Jesus is not a complete view. See his [*A Marginal Jew*](#)

II) The History of Questioning for the Jesus of History – three phases since the Enlightenment

- a. Original quest – 1778-1906
 - i. Germany a large producer of work
 - ii. *Lives* – biographies of Jesus
 - iii. Primary focus is on the ethics of Jesus – contemporary relevance.
 - iv. Often the “ideal” that arises of the historical Jesus is a 19th century German scholar...
 - v. Miracles were creations of the early church to read Jesus in a particular theological way.
 - vi. Ignored their own subjectivity
 - vii. Reimarus – really the first to deal with this study.
 - viii. Brought to a halt by Schweitzer with his work [*Quest of The Historical Jesus*](#) – Pointed out the flaws of the First (Liberal) quest. Made eschatology the central motif of Jesus’ teachings. In order to understand the historical Jesus, must understand his eschatology.
 - ix. Then no quest for a few decades.
- b. The 2nd or New quest – early 20th c. 1980s
 - i. Bultmann – probably most important NT scholar of the 20th century. Argued that a historical understanding of Jesus was not possible. Work focused on de-mythologizing Jesus.
 - ii. New Quest arises out of Kasemann and Bornkamm’s work – students of Bultmann.
 - iii. Rise of “criteria of authenticity”
 - iv. Little interest in rooting Jesus in Judaism.
 - v. Emphasis on Jesus’ teachings.
- c. The 3rd Quest - current
 - i. Interest in rooting Jesus firmly in Judaism. Help unite the “third questers”
 - ii. Wide variety of beliefs are represented (non-Christians, liberal Christian, conservative, etc.)
 - iii. Use and broadening of the *Criteria of Authenticity*

- iv. Use of both canonical and non-canonical sources for the Jesus of History – Tacitus and Josephus (historical), Thomas, Q, Gospel of Peter (non-canonical gospels), etc.
 - v. Jesus Seminar – *The Fine Gospels* (1993), *The Acts of Jesus* (1998)
 - vi. John Meier *A Marginal Jew: Rethinking the Historical Jesus* (Three Vols. 1991-2001) – affirms both virginal conception of Jesus and his resurrection from the dead; but these elements belong to the real of the “Real Jesus” (ie. Not historically provable / verifiable – can’t disprove either). A Jew on the fringes of mainstream Judaism. Jesus crucified because of the volatile mix of kingdom-preaching, his claims to be able to teach the will of God with authority, his miracle-working that sometimes attracted large crowds, and his willingness to have fellowship with recognized “sinners”
 - vii. N.T. Wright – *New Testament and the People of God* (1992), *Jesus and the Victory of God* (1996), *Resurrection of the Son of God*
 - 1. “critical realism” – two extremes in reading the NT – extreme skepticism and extreme subjectivism (rejection of historical inquiry). Trying to chart the middle way – critical realism. Pg 35 in *NTPG*.
 - 2. Hypothesis and verification. Begin with a hypothesis that may or many not be supported by the data. Need to verify the hypothesis.
 - 3. Jesus’ prophetic message has three components
 - a. Israel’s return from exile
 - i. Jews believe they are still in exile (while technically they are not)
 - ii. Hoped for God’s eventual deliverance from exile
 - iii. Jesus announced this deliverance through
 - 1. invitation to repentance and faith
 - 2. Welcoming sinners – gentiles also
 - 3. Challenging believers to live in a new and different community – sermon on the mount
 - 4. A summons to join him in proclaiming the kingdom.
 - b. God’s defeat of Israel’s Enemies
 - i. Jesus’ death was result as both Roman and Jewish interests – Pilate saw Jesus as no ordinary revolutionary; Jewish leaders saw Jesus as a false prophet who lead Israel astray
 - ii. Jesus’ death was part of his plan all along to serve to redeem Israel.
 - c. Jesus’ return to Zion
 - i. Jesus was announcing God’s eventual return to Zion, a future event that would bring both blessing and judgment
 - ii. Jesus did not just “proclaim” this climatic future return of YHVH, but also embodied and symbolized that future return. E.g. Jesus’ triumphal entry. See *JVG* pg. 639.
- III) The “Criteria of Authenticity” (cf. John Meier, *A Marginal Jew*, vol. 2 pp 5-6)
- a. The “criteria” are criteria that are applied to sayings of Jesus or actions – see class notes.
 - b. Used to determine if the material is real / authentic.
- IV) Test Cases
- a. Section 62 in Throckmorton – Luke 14.26 – Possible embarrassment, discontinuity, multiple attestation: Thomas and John (and Q/Luke)
 - b. Section 97 – Parable of mustard seed. Mark, Q, Thomas – mult attestation
 - c. Section 128 – “Dead bury the dead” - Discontinuous with Jewish tradition
- V) Conclusions
- a. Strengths
 - i. Forces us to recognize how we talk about Jesus – the blending of “historical” statements with statements of faith
 - ii. Forces us to recognize that our faith claims are often based in history

- iii. Forces us to come to terms with some of the differences between the Gospels and yet provide a coherent historical picture of Jesus
- iv. Forces us to not “create” a Jesus in our own image, a Jesus that might look no different than our conception of a “good” 21st century Christian – remember WWJD?
- b. Weaknesses
 - i. Provides only a small part of the picture of Jesus
 - ii. Danger of creating a historical Jesus “in our own image”
 - iii. May rely on a historical method that is overly positivistic.

2.16.2005

The Gospel of John

- I. Introduction: John in the history of NT study
 - a. Often falls between the cracks – between the Synoptics and Paul’s letters.
 - b. Lot of good material in John to be preached upon – dense, rich theological material.
 - c. Overemphasis of John’s Gospel being the “theological gospel” vs. historical. Often when talking about the historical Jesus, John is not looked at. There is a lot of discourse / teaching material – Jesus talking. Not as much narrative. But for many (like Meyer), there can be much information to be gained on historical Jesus in John.
- II. Comparative approach (see class slides)
 - a. Features common to John and the Synoptics.
 - i. John the Baptist
 - ii. Jesus action in the temple
 - iii. Healing of official servant
 - iv. Miracles of the loaves – feeding of the 5000
 - v. Walking on the sea
 - vi. Demand for a sign by religious leader
 - vii. Peter’s confession
 - viii. Anointing
 - ix. Entry into Jerusalem
 - x. Prediction of Betrayal
 - xi. Passion narrative
 - 1. Often it is Luke that is doing different things here.
 - 2. John most closely follows Mt. and Mk.
 - 3. Similar narrative in all
 - b. Peculiarities of John
 - i. No Infancy accounts (of Jesus)
 - ii. No Baptism account
 - iii. No temptation
 - iv. No parables
 - v. Not much ethical teaching (like sermon on the mount)
 - vi. No agony in the garden
 - vii. No cry of dereliction on the cross
 - viii. Lacking vocabulary in John
 - 1. Baptism, repent, just, preach, power, mercy, pray, tax collector, evangelize, parable.
 - 2. John is fairly distinct – no connections connecting John to the others like there was in the synoptics.
 - ix. Are different miracles (although not as many as in the other gospels)
 - x. Dialogues
 - 1. Nicodemus (3.1-12)
 - 2. Samaritan (4.1-42)
 - xi. Discourses

1. On Judgment (5.10-47)
 2. Bread of Life (6.22-59)
 3. Light of the World (8.12-59)
 4. Sheep and the Shepherd (10.1-31)
 5. Last discourses (13-17)
- xii. Special actions
1. foot washings
 2. beloved disciple and Jesus' mother at the Cross
- xiii. Vocabulary
1. love, true, truth, scripture, I am, Father, light, send, world, witness, abide, work, life, judge, Jews.
- c. Differenced between John and the Synoptics
- i. Chronology of ministry
 1. synoptics seem to be 1 year- John is a 3 year (Passover mentioned 3 times)
 2. Temple episode – late in the synoptics, begins “Passion Week” – very early in John.
 3. Can't minimize or maximize the differences between the gospels, need a middle, more balanced approach – not to loose sleep over the differences.
 - ii. Geography of ministry
 1. Distinct singular movement in the synoptics. Galilee is a place of opposition.
 2. John has at least four visits it Jerusalem and its environments, little opposition to Jesus in Galilee. Not too difficult to make the trip from Galilee to Jerusalem (about an hour by car) – a few day trip.
 - iii. Form and Character of Jesus' teachings.
 1. Synoptics – pithy sayings, aphorisms, parables, teaching is usually related to Kingdom of God / Heaven
 2. John – Jesus speaks in long and involved discourses, no parables, topic of his teaching is usually himself, very little on “kingdom”
 - iv. Character and interpretation of miracles
 1. Synoptics – many instances dealing with miracles – healings, nature (feeding, walking on water). Chief purpose is to point to Jesus as Messiah – esp. in restoring sight to the blind.
 2. John – Jesus performs seven miraculous “signs” in order to (apparently) demonstrate his identity to cause belief (cf. 20.30-31).
 - v. Reasons for opposition to Jesus
 1. Synoptics – Jewish leaders oppose Jesus because of his teachings regarding the Kingdom, his willingness to keep table fellowship with sinners and ultimately his actions in the temple
 2. John – “the Jews” oppose Jesus because of the miracles he performs as well as his teachings about himself as the “Son of God” which they find blasphemous.

III. A Literary / narrative approach

- a. See class notes and slides
- b. Has been a trend towards narrative study (after 1940s).
- c. Background is key to understanding.
- d. Historical-critical era (18th – mid/late 20th century).
- e. A rise in interest in how the books were formed, the study of the narrative. Literary criticism
- f. Focuses on the final form of the text – the overall flow of the narrative, not breaking it apart to individual blocks.
- g. Not interested in starting a the text we have, back to early written sources, oral tradition, to historical event but looks at what we have.
- h. Leads to advent of narrative criticism.

- i. Deal with the text as a narrative unity, don't dissect it. Forces us to work both vertically and horizontally.
- j. The "narrative movement" and the plot in John (see handout)
 - i. Note the way that "hour" functions in the narrative, with the plot moving towards this "hour"
 - ii. Jesus' mission statement
 - iii. Certain plot elements that need to be part of the narrative – they are seen in the gospel.
 - 1. setting, commission, conflict, complication, resolution
- k. The characters "the Jews" in John's narratives.
 - i. Occurs 62 times – monolithic enemies of Jesus.
 - ii. Sometimes referred to as anti-Semitic. Although not necessarily used in that way, not often referring to unbelieving Jews. Term not solely used in ethnic sense, but in terms of enemies of Jesus. Partly arises due to conflict with status of Christians in the Synagogue and them being kicked out.
- l. A "narrative" reading of Jesus' Roman Trial (John 18.28-19.8) – interesting narrative. Look for spatial movement. Also look for ironies.

IV. A Thematic Approach

- a. The Christology of the Fourth Gospel
 - i. God and the Word of God
 - 1. The title "Word" – associated with the creative work of God. Rational center of being in Greek philosophy. Word chosen to reflect a variety of meanings and connotations.
 - 2. Word is said to be God and with God (1.1) – both identification and distinction of God.
 - 3. The Word of "life" and "light" of humanity – source of all life and meaning.
 - 4. the Word become incarnate in Jesus and manifested the identity and nature of God (1.14)
 - 5. Jesus' divine origins (1.18, 8.19, 14.9). Divine mediator. To know and to see Jesus is to know and see the Father.
 - 6. The preexistence of Jesus (1.1, 17.24)
 - ii. The "I am": three uses of the formula
 - 1. Formula with a predicate (e.g. 11.25)
 - 2. Formula with implied predicate (6.20)
 - 3. without explicit or implicit predicate (8.24, 28, 58)
 - 4. Association with OT tradition. Sacred name of God in Exodus. Implicitly is a claim to divinity.
 - iii. Son titles – used numerous times. Show intimate relationship between Jesus and the Father.
 - iv. "The One Sent" (e.g., 5.24, 30, 10.36, 11.42, 12.44-45, 17.8)
 - 1. *pempo* – to send and *apostello* to send out – favorite verbs of John). Jesus is the one sent. Has a particular authority. Reflects the close connection between Jesus and the father.
 - v. Origin and destiny. Jesus descending, Jesus is foreigner – teachings remind that he will not always be there, he will be gone, but will also have the *peretele* to help.
- b. "Signs"
 - i. The seven signs in John
 - 1. 2 of them are seen in the synoptics.
 - 2. All in the first half on John's narrative. Part of opposition is because of these signs.
 - ii. Purpose?
 - 1. Evangelistic? – There to illicit belief.
 - 2. But also see Jesus' words at 4.48 – seen to believe.

3. All signs are performed in the presence of the disciples.
 4. Could also be pointing to Jesus' true identity as the Son of God.
- c. Pneumatology – study of the spirit.
- i. *Parakletos*- intercessor, one who is called. This term for Holy Spirit only used 5 times in the NT, 4 of those times in John.
 - ii. See 14.16-17 and 14.25-26 – comforter, helper
 - iii. What is the potential “life setting” of John’s readers in light of this pneumatology? Jesus is absent, but sent the paraclete.

V. Conclusion

- a. What do we do with distinct portrait?
 - i. Should not dismiss it as an important historical source of Jesus.
 - ii. Maximize differences? Minimize differences? Live with it with the synoptics? Blend them together? Should really chart a middle path. Distinct portrait and important portrait of Jesus.
- b. Matthew and John are the “favorites” of the early church. Most often quoted.
- c. Should recognize that John presents a distinct but complementary portrait of Jesus, one that is quite valuable, particularly for an understanding early Christology and pneumatology (as well as valuable for the study of the historical Jesus).

Luke / Acts

- I. Intro - Three Questions
 - a. Why do we see Luke and Acts together?
 - i. Theophilus (literally means “lover of God”, still probably a real person, possible Luke’s literary patron)
 - ii. Similar Greek Style
 - iii. Common themes and literary patterns
 - iv. Were meant to be read together
 - b. What is the date for Luke Acts?
 - i. Acts is second because refers to the first volume.
 - ii. After Paul’s arrival in Rome (late 50s - early 60s)
 - iii. After Mark (probably post-70s)
 - iv. 85 CE +/-?
 - c. Who is the author of Luke Acts?
 - i. Probably the same person.
 - ii. “Luke the physician”?
 - iii. The “we” sections. Indication that the writer was there when the events were happening.
 - iv. Luke not an apostle. Not an eyewitness to Gospel.
- II. The Gospel
 - a. Outline – see class notes
 - i. Geographical movements.
 - b. Sources
 - i. Chief source is Mark, but a lot doesn’t make it in (compared to Matthew) – 55%.
 - ii. Q material
 - iii. Good chunk that is special to Luke – many not have been a distinct written source. About 30% is unique to Luke.
 - iv. Sources come in blocks – 3 chunks from Mark and 3+ from Q.
 - v. Luke edits Mark in a variety of ways.
 - vi. Special material – L
 1. Tells us something about Luke
 2. Number of episodes familiar to us
 - a. Infancy, travel, parable of Good Samaritan, rich fool, Lazarus.
 - c. Themes – see notes.

- i. Luke 4.16-30 – “The Rejection at Nazareth” (section 10 in Throckmorton)
 - 1. OT fulfillment
 - 2. JC functioning as prophet
 - 3. Jesus in conflict with the religious establishment
 - 4. Jesus facing opposition in his home town of Nazareth (why does Jesus travel away from Galilee?)
- ii. Use of Chiasmic structure – shows structure of passage and its symmetry.
 - 1. Usually tells it is an importance episode, especially that which comes in the middle, climax – e.g. a OT scripture reading.
- iii. Redemptive history
- iv. Eschatology
- v. Food, eating and dining – at least 22 “food-themed” pericopes in Luke. Jesus willing to dine with different groups, doesn’t follow typical social conventions. Climactic meal is the last supper. Meals were seen as places to evangelize, place for ministry, not seen in our culture.
- vi. Rich and poor. Hope for the poor, warning for the rich. Ironic compared to social conventions. See Mary’s *Magnificat* (1.46-55)

3.2.2005

Luke / Acts

- vii. Lk. 4.18-19 – Quotation of Isaiah
 - 1. Emphasis on poor and marginalized.
- viii. Women – disciples, characters
 - 1. backdrop of culture that is very patriarchal
 - 2. women relegated to private sphere in the culture
 - 3. dozen stories or so that are unique to Luke that deal with women characters, including disciples.
 - 4. Portrayed very positively, working alongside the 12 apostles.
- ix. Geography
 - 1. Sense of movement south to Jerusalem from Galilee.
 - 2. Jesus appears to his disciples after rising from the dead in Jerusalem (not Galilee as in Matthew) and this is where Acts starts out and has movement from Jerusalem eventually to Rome.
 - 3. Road from Galilee to Jerusalem would take the road along the Jordan and would then have to climb to Jerusalem and that is why it is often said “going up to Jerusalem” even though they were heading south.
- x. Prayer
 - 1. Often comes before significant events in both Luke and Acts (like Baptism).
- xi. Holy Spirit

III. Acts

- a. Literary artistry of Acts
 - i. Importance of 1.6-8
 - 1. Dealing with the spread of the gospel to the ends of the earth.
 - 2. series of narrative blocks, often followed by summary statement
 - 3. blocks link to restoration of Israel in Jerusalem
 - 4. Follow geography from Luke / Acts: Galilee to Jerusalem, Jerusalem to the Ends of the Earth.
 - ii. Parallel patterns in Luke / Acts
 - 1. See Talbert chart in class notes
 - 2. Indicates these two volumes are seen together
- b. Genre – Luke as ancient historian

- i. Not *bios* like the gospels, it is more of ancient historical narrative
 - ii. Plutarch talks about writing biography over and against writing history, there are overlaps, but the style is distinct.
 - iii. Lucian of Samosata talks about writing history – should not assemble at random, not adding to the facts, etc. (see class slides for quote)
 - iv. Shipwreck at the end of Acts is a classic retelling of a shipwreck, written very well.
 - v. Luke was writing as a historian following conventions of ancient history. Will not look like modern histories. Would look different if he wrote today. Will not have some aspects that we think are necessary in a history.
 - vi. Telescoping of events – one event after another – telescope will make things look flat, make them look near. Effective technique. Give sense of narrative movement and speed.
 - vii. Dramatic depictions of sea voyages, storms and shipwreck (27.13-44)
 - viii. Refined Greek style
 - ix. Focus on leading figures (not all figures) and significant events – primarily focused on the Gentile church, Gentile missions.
 - x. A somewhat “idealized” perspective on the early church
 1. probably wasn’t complete bliss and harmony, but that isn’t the point – point is the unity of the early church
 - xi. How Acts helps us see Paul
 1. Should start first with his letters and then allow acts to supplement that, not the other way around
 2. Acts tells us
 - a. Paul was Roman citizen
 - b. Paul lived in Tarsus
 - c. Paul was a “tent-maker”
 - d. Paul as formerly known as “Saul”
 - e. Narrative details of Paul’s “Damascus Road Experience” (3x)
 - f. Paul’s letters don’t give us this information
 3. Use this info to supplement stuff that is not found in his letters.
 4. Paul is the earliest view to early theology and early church.
 - xii. Primary vs. secondary sources (see: <http://ipr.ues.gseis.ucla.edu/info/definition.html> and <http://www.lib.berkeley.edu/TeachingLib/Guides/PrimarySources.html>)
 1. Primary deals with the actual events, sources from the event
 2. Secondary are removed from the original – textbooks, encyclopedias, commentaries
 3. Paul’s letters are primary sources. For Paul, Acts is a secondary source as they are interpretations of Paul’s life.
 4. We need to start with primary sources first (his letters) and then secondary (Acts).
- c. Some key theological perspectives and purposes – see notes
- i. Continuity – Luke / Acts are two sides of the same coin. They were meant to be together.
 1. German scholar H. Conzelmann – *Die Mitte Zeite* (The Middle of Time) picking up on idea that Luke / Acts is a bridge between the OT era and the new age, what is to come.
 2. Why doesn’t tell the story of Paul’s death? Might signify the end of the story, but this is the “story that never ends”. No completion. No resolution at the end of Acts. But not told for a reason, the story goes on.
 - ii. Pastoral purpose
 1. Writing to encourage his readers
 - iii. Continuation of Biblical History
 1. some speeches of recapitulations of Biblical history.
 2. People locating themselves in the story that never ends
 - iv. Presence and Power of the Spirit in the church

- v. Progress of Salvation and its Proclamation
 - 1. use of geography, movement
 - 2. “salvation” (and cognates) shows up 44 times.
- vi. Paul – his importance in the spread of the gospel
- vii. Christian movement in the Roman empire
 - 1. particular sympathy that Luke has for Rome
 - 2. Rome is the backdrop, allows for the gospel to be spread.
 - 3. Might indicate certain date that is before a systematic, state sponsored persecution of Christians by Rome.
 - 4. Most persecution of Christians has been my Jews.

Paul – Letter Genre, Letter Structure, Ancient Rhetoric

- I. Must understand genre in order to understand it literature
- II. Genres of the NT
 - a. Ancient biography *bios* – the Gospels
 - b. Ancient History – acts
 - c. Apocalyptic – Revelation (in part)
 - d. Ancient Letter – Paul, general (catholic) (Hebrews-Jude) and Revelation (in part)
 - e. Why pay attention to genre of Paul’s (and other NT) letters?
 - i. Situation specific, occasional an explicit particularity.
 - ii. Substitutions for the author’s actual presence (cf. Gal 4.20)
 - iii. Often dictated to scribes; the act of writing a letter is more chronologically localize than other NT genres.
 - iv. Most letters in the ancient world are no longer than Philemon – can fit on a single sheet of papyrus. Other letters are quite odd in that they are so long.
 - v. Designed to be read aloud in one sitting (the oral/aural character of ancient texts)
- III. Ancient epistolary theorists – the definition of a letter
 - a. Letter is one half of the dialogue. Our job to reconstruct the other part. As readers, exegetes is to fill in the other half of the conversation.
 - b. In it one speaks to an absent friend as though she/he were present (Cicero, Seneca, Pseudo Libanius, Julius Victor)
 - c. The letter is, in fact, speech in written medium (Cicero, Seneca)
 - d. A letter reflects the personality of its writer (Cicero, Seneca, Demetrius, Pholostatus)
- IV. Ancient epistolary theorists – epistolary style
 - a. Letters must be concise subject matter should determine length
 - b. Letters must be clear in what they say
 - c. Letters must be adapted to the circumstances and mood of their addressees
 - d. Letters should be written in the most appropriate manner.
- V. Ancient epistolary theorists – they types (or “genres”) of letters
 - a. Cicero distinguishes between *litterae publicae* and *privatae* and adopts different styles in them
 - b. Pseudo Demetrius says 21 styles
 - c. *Light from the Ancient East* (1927) Adolph Deissmann – suggests that Paul’s letters are written very similarly to private letters and only intended for the specific recipients.
 - i. “private” = “letter”, “public” = “epistle”
 - ii. This is somewhat of a false dichotomy
 - iii. But what Paul’s letter are, are ones that arose from specific situations (except Eph?), they are not strictly “private” – see Col. 4.16, 1 Thes. 5.27
- VI. Typical ancient Greek letter (ca. 2nd or 3rd C. CE) – in terms of structure and length
 - a. Intro – sender, addressee, greeting, wish for good health
 - b. Body
 - c. Conclusion – greeting, wishes, final greeting, prayer, final instructions, date
 - d. Pretty common pattern seen in ancient Greek writings

- e. Paul's letters fit this style
 - i. Letter opening
 - ii. Thanksgiving
 - iii. Letter body – body opening, middle, closing
 - iv. *Paraenesis* (ethical instruction / exhortation)
 - v. Closing

VII. Pauline Letter structure

- a. Typical Greek salutation is followed and modified by Paul
- b. Wish of grace (with possible play on words from other ancient Greek greetings) and peace.
- c. The typical “greetings” becomes in Paul a wish of “grace and peace”
- d. In letter opening Paul may
 - i. Establish his relationship with audience
 - ii. Offer clues to the main purpose of the letter
 - iii. Establish the integrity of his credentials
- e. Paul also adds in atypical information compared to a “normal” letter that may let in on need or theme of the letter. (eg. Galatians – Paul establishing credentials as from God, not from people – saying others there who are claiming authority are different.)
- f. Thanksgiving section – likely a modification and expansion of the typical “prayer sentence”
 - 1. Paul often uses the language of prayer – some argue it functions as a prayer of sorts
 - 2. Usually uses the language of thanksgiving *eucharisto*
 - ii. This section of the Pauline letter often receives the most attention by scholars
 - iii. The Thanksgiving is formal element in most of Paul's letters (except cf. Gal)
 - iv. Paul will telegraph concerns of the letter in this section
- g. Letter Body
 - i. Opening – requests, disclosure, astonishment
 - ii. Middle – where Paul expands the typical Greek letter body
 - iii. Closing – travel plans, motivation for writing, the “apostolic *parousia*” (trying to be as physically present as possible, extra effort made)
- h. *Paraenesis*
 - i. Some argue this is not distinct from the letter body
 - ii. Is ethical and exhortative, practical
 - iii. High concentration of verbs in the imperative mood
 - iv. Comprised of traditional ethical materials that arise out of community life and thought
 - v. Vice / Virtue lists (e.g. Gal 5.16-24)
 - vi. “Household Codes” (e.g. Col 3-4, Eph 5-6)
- i. Closing
 - i. May include:
 - 1. wish of peace
 - 2. concluding greetings (“holy kiss”)
 - 3. grace benediction
 - 4. farewell formula
 - 5. wish for good health
 - 6. doxology
 - 7. mention of co-workers
 - 8. Autographic subscriptions (e.g. Gal 6.11, 1 Cor 16.21, 2 Thes 3.17) – give some authenticity, personal note, immediacy.
 - ii. Paul re-establishes his relationship with his audience (mirrors opening)
 - iii. May offer clues into purpose and function of the letter itself.
- j. Benefits of understanding the structure of Paul's letters
 - i. Reminds us of the importance of reading “synoptically,” horizontally, or comparatively

1. is something similar to Throckmorton, a synopsis – “Pauline Parallels” Sampley, Fortress Publishers
 - ii. Alterations to the typical letter tell us what is important to Paul
 - iii. A reader of the letters who is aware of the subtle interplay between form, content, and agent will appreciate the letter more.
- VIII. The Rhetoric of the Pauline Letters – see class slides
- a. Rhetorical analysis is concerned with rhetorical structure of the text
 - b. What is Rhetoric?
 - i. Art of persuasion and argumentation
 - ii. Examples? Advertisements, political speeches, preaching, lecture. Any communication that attempts to persuade
 - c. Hebrews refers to itself as a “word of exhortation” a sermon
 - d. Letters meant to be read aloud – a speech.
 - e. Aristotle is probably most well known – particular components
 - i. Invention
 - ii. Arrangement
 - iii. Style
 - iv. Memory
 - v. Delivery
 - f. For our purposes interested in rhetorical structure
 - g. Three types of genre (Aristotle) – see notes
 - i. Most of Paul’s letters fall under category of “deliberative”
 - h. Also need to pay attention to arrangement
 - i. Need to understand the proposition (*propositio*)
 - j. Benefits of rhetorical analyses of Paul’s letters
 - i. More easily articulate the purpose and occasion of a particular letter
 - ii. Takes seriously letters as whole texts, as we have them
 - iii. Focuses on argumentation and persuasion
 - iv. Reminds us of the oral / aural character of the NT letters – they were substitutes

3.9.2005

Pseudonymity and Paul

- I. Pseudonymous Literature defined
 - a. *Pseudonym* – “false name”
 - b. *Pseudepigrapha* – “writings written under a false epigram / title (where author identifies him/herself”
 - c. *Pseudonymity* is the “practice ascribing a writing to someone other than its real author”
 - d. Can’t ignore this – there are “disputed” letters from Paul – letters that people think Paul may have not written
- II. Pseudonymity today
 - a. Not seen too much today with all the copyright laws in place today
 - b. There are people that write under pseudonyms – Stephen King uses Richard Bachman in some cases.
 - c. It was ok in Antiquities to copy from other places – Mt and Lk taking from Mk. Publishing in Greek – “to give away”
- III. Range of pseudonymous lit in the ancient world
 - a. Malignant – meant to defraud or discredit another author. Some write under Paul’s name in order to discredit him and orthodox Christianity.
 - b. Benign – will be focus as most NT pseudonymity is this type.
 - i. Accidental – Often the case with anonymous works. Attempts where ancient copyists ascribe names to anonymous works.

- ii. Deliberate – letters conveying a sense of presence. Letters written within a particular tradition.

IV. Pseudonymous Jewish / Christian Lit outside of the Bible

- a. Jewish / Apocryphal books – Wisdom of Solomon: attributed to Solomon, but clearly written after his death. Letter of Jeremiah: similar to NT letters, Jeremiah clearly had nothing to do with this work. 2 Esdras (4 Ezra)
- b. NT Apocryphal books – 3 Corinthians: letter attributed to Paul but was written after his death. Paul's letter to the Laodiceans. Gospels: Thomas, Peter, Mary, etc. Clearly not written by the individuals. Some could have been rejected because of a “malignant” form of pseudonymity (among other reasons).
- c. Tertullian – recognizes the validity of the ancient practice of pseudonymity – it was OK.

V. Pseudonymity in the OT

- a. The Pentateuch – most would say that Moses didn't actually write ALL of this, but it is ascribed to him (should not rule out Moses still writing some of it).
- b. Isaiah – looks like multiple chunks, the first chs. 1-39 probably written by Isaiah, but the later chapters were probably written by others (a 2nd Isaiah in the Exile, different oracles).
- c. Psalms – not all were actually written by David as there was much editing and composition in the time of Jesus

VI. Pseudonymity in the NT

- a. Anonymous texts – the Gospels, Acts, Hebrews, 1-3 John – they are still in the canon, they are authoritative. Most letters would have names associated with them, why not Hebrews? We really shouldn't get caught up in trying to ascribe names to the letters, it isn't crucial who specifically who wrote them. The first readers probably DID know who the authors were, even if we don't.
- b. 2 Peter – most likely pseudonymous
 - i. “Common for the names of revered leaders to be ascribed to the community's important literature.” It is a living tradition. Something carried on by the followers.
 - ii. 2 Peter 3.14-16. Reference to Paul's letters, seems to be written after Paul's death (mid 60s). Familiarity of Paul's letters as a collection. Paul's letters are also being equated with scripture. So most date this later late in the first or early second centuries so probably pseudonymous.

VII. Pseudonymity in Paul?

- a. Reasons scholars suggest some letters were written by someone other than Paul
 - i. Many of these reasons will be easy to see holes in, sometimes have to look at all the reasons together
 - ii. Language and style. Will sometimes use very typical language – “justification” “baptism” “righteousness” etc. if 1 Tim has radically different language, it is suggested that it may not be from Paul, BUT this may be constraining Paul and not allowing him to speak differently to different audiences at different times. This criteria does seem to work fairly well for 1 Tim.
 - iii. Teaching – example: Colossians seems to have teachings that date to later than Paul's death.
 - iv. Christology – example: Christ hymn in Colossians 2.9-10 – somewhat sophisticated Christology. BUT sophistication doesn't necessarily mean a later date.
 - v. Ecclesiology – how Paul talks about the Church in 1 Cor: body of Christ, all members have equal value but 1 Tim and Titus there is a more sophisticated hierarchy laid out.
 - vi. Eschatology – favorite term: Gk. *Parousia* meaning “presence” – the second coming, other ideas. If a letter doesn't have these ideas may not be from Paul.
 - vii. Possible literary dependence on Paul's own writings – 1 Thess and 2 Thess and Col and Eph – seem to have some literary dependence. 2 Thess seems to have dependence on 1 Thess. BUT what is to say an author couldn't use material again?

- viii. Frequency of OT citations – Paul loves to use the OT, cite it, allude to it, stories, etc. But some letters do not have this.
- ix. Common practice in the ancient world, including the OT and other Jewish and Christian lit to use Pseudonymity.
- b. Language and style: the Pastorals (1 and 2 Tim, Titus)
 - i. 175 *hapaz legomena* in the Pastorals; 91 of these words appear in early Christian writers of the 2nd cent. 30% of the total of the Pastorals is not found in the “undisputed” letters
 - ii. Pastorals lack typical Pauline language and themes the “body of Christ” the “in Christ” motif, *parousia*, “faith” as belief, “righteousness” as seen in the undisputed letters.
- c. Ecclesiology: the Pastorals
 - i. The institutional forms of the church are more developed and hierarchical than the “undisputed” letters
 - ii. The posture of the Pastorals is more introspective and defensive as compared to the “undisputed” letters
 - iii. The roles of women in the church are different (cf. Rom 16.1-4 and 1 Tim 2.8-15). Of course this doesn’t necessarily mean it isn’t written by Paul
 - iv. Growth of the church is not emphasized in the Pastorals
- d. Possible literary dependence on other Pauline Letters
 - i. 1 Thess and 2 Thess
 - ii. Colossians and Ephesians
 - iii. Not an extremely compelling argument
- e. “Undisputed” Letters – Rom, 1 and 2 Corinthians, Galatians, Phil, 1 Thess, Philemon
- f. “Disputed” Letters – Eph, Col, 2 Thess, 1 and 2 Tim and Titus.
 - i. Many would say the Pastorals are probably Pseudonymous (doesn’t necessarily mean they are correct)
 - ii. Pauline scholarship is more divided on 2 Thess, Col and Eph.
 - iii. Shouldn’t always group the Pastorals together – some are recognizing that 2 Tim actually is somewhat similar to other Paul writings.
- g. Hebrews?
 - i. Most don’t think Paul wrote this
 - ii. P⁴⁶ – all of Paul’s letters and Hebrews, and not the Pastorals
 - iii. So some early traditions associate Paul with Hebrews, but most scholars see Hebrews as being quite distinct from Paul’s letters.
- h. Potential literary range within the Pauline corpus
 - i. Not just Paul did or didn’t write it, are other options
 - ii. Paul putting pen to paper himself
 - iii. Paul dictating a letter (Galatians)
 - iv. Commissioning a letter to a secretary – Paul gives content, but (like in Romans) the shape is controlled by a secretary
 - v. Follower of Paul under his supervision
 - vi. Follower of Paul NOT under his supervision (1 Tim?) – Pseudonymous

VIII. Pauline Pseudonymity in the history of Biblical scholarship

- a. Ephesians has been something that has been discussed through the centuries
- b. Early Christian writers
 - i. Theodore of Mopsuestia
 - ii. St. Jerome
- c. Erasmus
- d. 19th and 20th Centuries
- e. Evangelical (people with a high view of scripture) scholarship – NOT just skeptics and liberals
 - i. Often suggesting followers or students wrote some of the letters
 - ii. Does not forgo an evangelical perspective on scripture if they believe in pseudonymity.

IX. Impact of Pseudonymity on...

- a. Canon? – it DOES NOT change or effect canon – it is closed.
- b. Authority? – NO impact.
- c. History? – Impact how we conceive of the history of the writing of Paul’s letters, their particular occasions and purposes. E.g. the historical implications are considerable in saying that 1 Tim was written by Paul in 59 CE vs. saying that 1 Tim was written by a follower of Paul after 70 CE. Will effect how we track Paul’s biography, how we track his theology. But DOES NOT impact the canonicity of 1 Tim. This can also affect Exegesis when you are asking historical questions. But application doesn’t NECESSARILY change (it can, but doesn’t have to).
- d. Not off the hook if we say Paul didn’t write it, have to continue on.

Good Resource: [*Pauline Parallels*](#) Fred Francis and Paul Sampley (Eds.) – Read Paul’s letters synoptically. Allows to see comparatively.

Galatians and Romans

I. Introduction – two interrelated aspects inherent to the letter-genre

- a. “explicit particularity”: Situation specific, occasional; letters have this “explicit particularity” (in a way the Gospels do not)
- b. Dialogue and rhetoric – dialogical / conversational nature of letters. We are only hearing one side of the conversation. Presupposing that letters are not written in a situational vacuum. Not just writing for the sake of writing. Writing because he cannot be there to address a specific event / occasion

II. Galatians

- a. Remember structure of Pauline letters (previous class) – opening, thanksgiving, body, *paraenesis* [ethical issues], closing
- b. Remember Arrangement of material (previous class) – Rhetorical structure: exordium, narration, proposition, proof, epilogue/conclusion.
- c. Gal and Rom are probably the most important Pauline letters.
- d. Which “Galatia”?
 - i. “North” – ethnic territory of Galatia, including the mountainous cities of north-central Asia Minor (Ancyra, Tavium, and Pessinus)
 - ii. “South” – the Roman province of Galatia, established in 25BCE and included the cities of Iconium and Lystra, as well as much of eastern Phrygia, Lycaonia, Isauria, Pisidia, and Pamphlia
 - iii. Need to look at this because this will influence date, audience, situation, etc.
 - iv. Most scholars would opt for “southern” Galatia because more of a mixed audience.
- e. Who were the readers of Galatians?
 - i. Likely Gentiles, since males in the audience were undergoing circumcision
 - ii. Formerly “pagans” (i.e. non-monotheists; see 4.8-9) who were converted through Paul’s ministry to them when he was ill (4.13-14).
 - iii. Paul responsible for starting the church there.
- f. When was it written?
 - i. Most who argue for “north” would say 53-58
 - ii. “South” would be likely 49-50CE
- g. Outline and Structure
 - i. See class handout of Longenecker’s Epistolary and Rhetorical Structure of Galatians
 - ii. Extended letter opening (1.1-5) – what does this say about the purpose? What is it longer?
 - iii. Lacking a Thanksgiving section – what does that tell us? Why was it left out? May suggest that Paul is not very thankful at that moment, might be upset.
 - iv. See Rhetorical style in the outline (use of *Exordium*, *Narratio*, *Propositio*, and *Probatio*)
- h. Why was it written?
 - i. Turning to a different Gospel (1.6-10)

- ii. This “different gospel” was the observance of Torah / Mosaic Law
- iii. The Galatians were turning to this “different gospel” because of (in part) the influence of “the circumcised” and “trouble-makers” (see 5.7-12; 6.13) – often referred to by commentators as “Judaizers” people that are trying to get converts to Christianity to follow Torah.
- iv. Paul’s response – Justification does not come through observing Torah but through faith – See 2.15-21 (the *Propositio*)

3.16.2005

Galatians / Romans Continued

- v. Trying to make Jews out of Gentiles
 - vi. Paul has in mind particular aspects of Jewish Law – circumcision, calendar, and diet in particular.
 - vii. They were being told that their justification would take place because of their obedience to the law
 - i. Paul’s Response
 - i. Thesis statement is in 2.15-21 – the *Propositio* – “Justification does not come through Torah, but through faith.
 - ii. What follows is the *Probatio* – the proof / argument: Chs 3 and 4. Gal 3 is really the heart of the argument.
 - 1. 3.1-5: Appeal to experience, raises questions.
 - 2. 3.6-9: Ethnic division does not matter
 - 3. 3.10-14: Discussion of Sinai Covenant, brings curse that only the Messiah can remove
 - 4. 3.15-18: The later (Sinai) does not annul the promises made to Abraham
 - 5. 3.19-22: If Torah does not the Abrahamic covenant, what role does it have?
 - 6. 3.23-29: Sinai Covenant has temp role of identifying God’s people. Child of God because of faith, not ethnicity – belong to Christ so are Abraham’s offspring.
- v.28 – speaking as far as Torah is concerned, is arguing for unity, difference between unity and equality, not saying those distinctions don’t matter at all. But main point comes at v.29 saying faith is what matters.

III. Romans

- a. Date
 - i. Likely at the end of Paul’s career (see Rom 15.19)
 - ii. Edict of Claudius (49CE), return of Jews to Rome beginning in 54CE (under some restrictions). Jewish Christians possibly the cause for being expelled by Claudius from Rome.
 - iii. Paul is about to make his final trip to Jerusalem with his collection “for the saints” – Rom 15.25; cf. 1 Cor 16.1-4
 - iv. Therefore most date Romans in the late 50s CE
 - v. (Paul’s death usually associate with Nero’s persecution in the mid 60s CE)
- b. Westward movement of Paul, hadn’t reached Italy yet. Partly written to introduce himself to the Roman people, the Gentiles. Part of his movement towards the Gentiles in Spain.
- c. Audience
 - i. Mixed – Gentile and Jewish Christians. What is their status? Seem to be back in Rome (so after 54CE)
 - ii. House churches.
 - iii. Perhaps the post-Claudius edict restrictions on public assembly prevented the churches of Rome from meeting together.
 - iv. Ethnically divided and separated audience, one that Paul does not know personally. (one of the only [if not the only] church that he did not know or found, not contact with them)
- d. Outline and Structure

- i. Follows pattern that we have looked at
- ii. Longer of Paul's letters – probably because he does not know his audience. (Letter being a substitute for a face to face meeting)
- iii. Part of letter sub-genre: likely a “letter-essay” (see Donfried or Lincoln)
- iv. Not necessarily a systematic theology – as a “letter essay” is like a summary of Paul's thinking that is still a letter written to address a particular need in Rome.
- v. See Jewett's Rhetorical Outline in handout
- e. Thesis statement of letter – the *proposition* – Rom 1.16-17
 - i. Are justified by faith, should live righteously by faith
 - ii. Two fold purpose
 - 1. introduce himself as an apostle to the Gentiles
 - a. 15.14-33
 - b. Confident in the goodness of his audience, also providing apology for himself – 15.12-16
 - c. Writing at the climax of his ministry in the east. – 15.17-21
 - d. Paul's desire to travel west to Rome and Spain – 15.22-24, 28, 29
 - e. Before he travels he travels to Jerusalem, as an apostle to the Gentiles, to deliver a collection for the “saints” in Jerusalem – 15.25-28a, 30-33.
 - 2. writing to address specific issues – ethnically divided congregations
 - a. Nero's reversal to the edict of Claudius – likely one of the divisions along ethnic lines. Probably some resentment of Jews and Gentiles.
 - b. Had returned to Rome, but they are not happy
 - c. To address the various house-churches (16.3-16), reminding them to avoid those “who cause dissensions and offenses.” 16.17
 - d. Specifically address the Church in Rome that is (wrongly) divided between “the strong” (probably the Gentiles) and “the weak” (probably the Jews – don't eat meat) – 14.1-15.13. See 14.3 – the strong must not despise the weak. Those who abstain (the weak, Jews) must not pass judgment on those who eat. (somewhat similar circumstances in Corinth)
 - iii. Purpose (summary)
 - 1. 1.16-17
 - 2. 3.21-31 – Righteousness of God is for all who believe, both Jew and Gentile
 - 3. 4.10-25 – Righteousness of God has always been available apart from the Law. Righteousness never came from the law. Rom 4.3 (quoting Gen 15.6): “For what does the scripture say? ‘Abraham believed God, and it was reckoned to him as righteousness.’” ‘Updates’ Judaism.
- f. Synthesis: In Gal and Rom we see that justification comes through faith, not through observing Torah. Not justified through the works of the law. Paul says it has always happened that way – Gen 15.6 is quoted in both Rom 4.3 and Gal 3.6.
 - i. Gal – Paul advocating justification by faith to counter Gentile Christians feeling compelled to follow Torah
 - ii. Rom – advocating justification by faith as a way to end the ethnic divisions that exist in the churches in Rome.
 - iii. Paul updating the structure set up in the OT based on Torah – see schematic slides from class slides.

IV. “Old” and “New” Perspectives on Paul

- a. Must look at the content, theology of all of Paul's corpus
- b. Must think about how did Paul's religious and cultural background in Judaism shape his theology and letters?
 - i. Judaism as a religion of legalism?
 - ii. A post-Jewish Paul?
 - iii. “The New Perspective” on Paul

1. “getting in” and “staying in” a covenantal relationship with God
 - iv. Must see Paul’s in his 1st Century Jewish context
 - v. Often people presuppose Paul’s religions background of works-righteousness: probably flawed.
 - c. Will come back to this...
- V. Paul’s Theology
- a. Dealing with the center of Paul’s theology. Guiding principle? To some it is the Cross, some it is Justification by Faith, some it is the “In Christ” motif.
 - b. Righteousness language in Paul
 - i. Will often carry negative connotations – “Oh he is so righteous”
 - ii. *Dikaiousne* (noun) = righteousness, justification. – Can be translated the same!
 - iii. *Dikaio* (adjective) = righteous, just
 - iv. *Dikaioo* (verb) = to justify, to make / declare righteous
 - v. *Dike* (noun) = justice
 - vi. Nearly half of the times they appear in the NT, it is in Paul.
 - vii. Can have ethical overtones – upright behavior
 - viii. Can have legal / forensic overtones
 - ix. See Romans 1.16-17 (remembering that righteousness and justification can be translated the same)
 - x. The Protestant view was largely what necessitated the Reformation (15th / 16th centuries).
 - xi. Righteousness language implies both forensic AND ethical teachings. Being justified brings with it the call to live righteously.
 - c. The “in Christ” motif
 - i. Shows up some 140 times. In all of his writing’s at least once (except Titus)
 - ii. Gal 3.28 – you all are one in Christ.
 - iii. Christ himself is the instrument of God’s action – *Instrumentality*. 2 Cor 5.19
 - iv. Phrase can stress the manner in which an action occurs – *Mode of Action*. 1 Cor 15.58
 - v. Location of certain individuals or churches – *Locality*. Gal 3.26
 - vi. All connote a sense of participation in the most intimate understanding of the world.
 - vii. The Believer FULLY participates in Jesus’ death and resurrection. The experience of union with Christ.
 - viii. Rom 6.11 – dead to sin, alive to God IN Christ Jesus
 - ix. Eph 2.13
 - x. 2 Cor 5.17 – if anyone is In Christ, ... new Creation... everything has become new.
 - xi. Unique to Paul, uses it a lot.
 - xii. Paul says WE are in Christ, not Christ in us (not that “Christ in us” is necessarily bad). Not just as individuals, but as a church community.
 - d. *Pistis Christou* debate – Faith *in* Christ or faith/faithfulness *of* Jesus.
 - i. Gal 2.16 – most translations “through faith IN Jesus Christ...”
 - ii. Objective genitive? – faith *in* Jesus Christ
 - iii. Subjective genitive? – faith/faithfulness *of* Jesus Christ
 - iv. See also Gal 3.22, Rom 3.22, 26, Eph 3.12, Phil 3.9
 - v. Which is right?
 - vi. Probably both right – verses probably capture both. Both translations are legitimate.
- VI. Back to the “Old” and “New” Perspectives on Paul
- a. Debate stems out of new understanding of the Jewish context in which Paul lived.
 - b. Old (the “Lutheran Paul”) – what the New challenges
 - i. First century Judaism = religion of legalism; Christianity is the antithesis of Judaism
 - ii. “Justification by faith” is the center of Paul’s thought and theology
 - iii. “Justification” or “righteousness” is simply (no more than) imputed merit by God to the believer (this is a bit simplistic)

- c. New Perspective on Paul (NPP) – see <http://www.thepaulpage.com> – balanced, shows different views
- i. Better understand Paul and the early church
 - ii. Reconcile contemporary biblical scholarship with theology
 - iii. Build common ground between Catholics and Protestants
 - iv. Improve dialogue between Christians and Jews
 - v. Flesh out a theological foundation for social justice – justification needs to lead to proper ethical behavior in a community, it brings with it responsibilities, we are to act righteously, seek justice.
 - vi. Perspective that Judaism was a religion of legalism was challenged in the 19th and 20th century.
 1. How do I get into the covenant community and stay in?
 2. “Covenantal Nomism” Now not “how do I get in” but “how do I get in a stay in?” – This is what Judaism is. One gets in by grace, maintains status by observing Torah. NOT that you observe Torah to get in.
 - vii. IS possible that other Jews in other contexts – like Galatia – ARE legalists, even if Paul isn’t and even if he says that historically Israel wasn’t.
 - viii. What then IS the NPP?
 1. 1st century Judaism is not (in theology) a religion of legalism (although sometimes was in practice) so cannot say that Christianity was the antithesis of that.
 2. Does Paul remain a Jew? Is the “Damascus Road Experience” a “conversion”? More similar to a “call” narrative. See 1 Sam 3.1-18, Isa 6.1-10, Jer 1.4-10, Exod 3.1-4.17 for call narratives.
 3. What does Paul mean by “justification”?
 4. What does Paul mean by “*pistis Christou*”?
 5. Is “justification by faith” the center of Paul’s thought?
 - ix. Will come back to look at proponents.

3.23.2005

New Perspective on Paul (NPP) Continued

- x. Proponents
 1. Krister Stendahl
 - a. Lutheran bishop
 - b. Paul’s apparent “inner struggle” with sin and guilt vs. Paul’s “robust” conscience. Our view of his struggle is defined by western, post-reformation standards
 - c. Luther’s understanding of the Law in Paul – “God’s mighty hammer” – giving Paul a guilty conscience – probably a misinterpretation of Paul
 - d. Judaism did not equal legalism (Christianity is not the antithesis of Judaism).
 - e. Paul’s opponents were not against faith, grace and forgiveness.
 2. E.P. Sanders
 - a. See his summary on questions of Judaism as a religion of legalism in class slides
 - b. Petty Legalism wasn’t actually found in contemporary (to Jesus) Judaism
 - c. Seeing examples of legalism does not necessarily mean it was part of mainstream.
 - d. Main book – “Paul and Palestinian Judaism” (1977)
 - e. Paul’s theology can only be understood in light of Paul’s Jewish background
 - f. “covenantal nomism” – a way to describe what the Law requires the people to maintain their covenantal relationship.

- g. “Transfer terminology”
 - h. “Pattern of religion” – *getting* in and *staying* in. Gets in through justification apart from Torah and stays in by obeying Torah.
 - i. Paul reacts negatively against those aspects of the Law that create social distinctions between Jew and Gentile (cf. Gal 3.28-29)
3. James D.G. Dunn
- a. *The Theology of Paul the Apostle* (1998)
 - b. First to coin the term “New Perspective on Paul”
 - c. Justification is more than “transfer terminology” – not just about going from out of the circle to in the circle – justification has ongoing ramifications.
 - d. Paul criticizes the “works of the law” – those “badges” that create social barriers between Jews and Gentiles (cf. Gal 2.16, 3.2, .5, .10, .12)
 - e. “More important for Reformation exegesis is the corollary that “works of the law” do not mean “good works” in general, “good works” in the sense disparaged by the heirs of Luther, works in the sense of achievement... In short, once again Paul seems much less a man of sixteenth century Europe and much more firmly in touch with the reality of first century Judaism than many have thought.” (Dunn, *Jesus*, pp. 194-5)
4. N.T. Wright
- a. *What Saint Paul Really Said* (1997)
 - b. *Justification by faith* is not the center and is not the Gospel for Paul but rather the crucifixion of Christ.
 - c. The Gospel = the announcement of Jesus’ lordship (cf. Rom 1.3-4)
 - d. “righteousness” of the impartial judge (God) vs. “righteousness” of the defendant (the believer)
 - e. Terminology needs to be rooted in Judaism – righteousness – centered in law terminology
 - f. Justification is concerned with breaking down social barriers. Sees Paul as having a problem with social barriers arising because of the Law.
 - g. Called righteous is more than having imputed merit from God for the individual. Byproduct of justification is to live righteously and to live justly and seek justice in the community.
 - h. Justification and community. Should be led away from personal piety to a fuller perspective of community. If justification is at center will be in danger of seeking individualism. See quote in class slides. No such thing as individual Christian! Paul’s gospel created a community, ours must do no less!
 - i. Interested in Paul theology, but also what the pay off is today – how it should affect our lives.
5. These people will have a verity of perspectives on how to study Jesus and the New Testament – Sanders and Wright are quite different. Diverse group of people. Wright and Dunn are Evangelicals. Stendahl tends to be more “liberal”
- xi. Conclusion – the impact of the NPP
- 1. Important corrective to the traditional “Lutheran” and Reformed perspective on ancient Judaism.
 - 2. Rightly explores other themes (other than justification) as the center of Paul’s thought – the Gospel is at the center of Paul – the proclamation of the Lordship of Christ.
 - 3. Justification and community – a “socially responsible doctrine of justification by faith” (M. Mattison). Must seek justification and righteousness in our community and society.

4. Most would agree that Judaism was not a religion of legalism.
5. Paul not really converted, but rather he sees Jesus as the logical conclusion to Judaism.
6. Paul and Jesus were against seeing Torah as idol. Difference between idolizing what Torah does for one and seeing justification coming through Torah.

VII. 1 Corinthians

a. Introduction

- i. 1 Cor. and the Theological Paul
- ii. Last of the “undisputed” letters of Paul
- iii. Dealing primarily with social and ethical problems
- iv. Traditional approach – a *theological* approach
- v. Current approach – a *social* and *ethical* reading of the letter (as well as theological)
 1. Paul’s ethical response within the context of the Corinthians’ social location
 2. Social context of the Corinthian church is similar to contemporary church life (e.g. divisions along socio-economic lines; spiritual gifts)

b. Roman Corinth

- i. Greek city destroyed by the Romans in 146 BCE, rebuilt by Julius Caesar just before his death (ca 44 BCE)
- ii. Culturally very Roman
- iii. 70-80,000 inhabitants during Paul’s day (large city for this time in Mediterranean world)
- iv. Strategic city for trade, center of trade, access to two part cities
- v. Manufacturing center – bronze and pottery
- vi. Tourist attraction – biennial Isthmian games (second only to the Olympic games in Athens)
- vii. Center of religious pilgrimage (Aphrodite, Apollo, Asklepios, Hera)
- viii. Very cosmopolitan

c. A Pauline and Corinthian Chronology as Evidenced by 1 Cor.

- i. See class notes
- ii. Should look for chronological clues and geographical clues in Paul (should do this for Colossians in our paper)
- iii. Personally founded the church

d. Epistolary and Rhetorical Structures of 1 Cor.

- i. See outline in class notes (page 3 and 4 from March 16th Notes)
- ii. Follows standard Pauline structure
- iii. Rhetorically, the *Propositio* (thesis statement) is found at 1.10 – no divisions in same name.
- iv. Therefore, the purpose / occasion of 1 Cor is embedded in 1.10 – Paul is appealing to the Corinthians to be united, presumably indicating that dissension and disunity reigns in the church at Corinth.

e. The Purpose of 1 Cor.: a response to an oral report

- i. Paul knows of situation because of oral reports as well as the letter that they wrote
- ii. Therefore, Paul devotes the *Letter Body* to respond to the oral report and the Corinthian letter written to him.

iii. Content

1. There were factions devoted to different people (Paul, Peter, Apollos, etc.)
2. appropriate behavior at the Lord’s table
3. The *peri de* formula (“now concerning”) – probably addressing issues that were told / written to him
 - a. Proper sexual behavior
 - b. Proper behavior for female virgins
 - c. The appropriateness of eating “idol foods”
 - d. Use of spiritual gifts

- e. Collection for the saints
- f. Relationship between Apollos and the Corinthians
- 4. Probably also included questions related to the resurrection (ch. 15)
- f. Basic Problem in Corinth: A Lack of unity, because...
 - i. The Corinthian's spiritual experiences are proving divisive
 - 1. Paul's recommendations and teaching – spiritual gifts are meant for the encouragement of the body of Christ
 - 2. 12.7, 14.12, 16.14, 13.13
 - 3. Somewhat selfish usage of spiritual gifts in Cor.
 - ii. Socio-Economic Divisions
 - 1. 11.18 – as a church you are divided
 - 2. Rich and poor (1.26)
 - 3. slaves and free (7.21)
 - 4. Gentiles (and Jews?) (7.18) – ethnically divided?
 - 5. Meat-eaters and non-meat-eaters (chapters 8-10)
 - 6. Response - 12.13-14: One spirit baptized into one body, drink of one Spirit, body does not consist of one member but of many.
 - iii. Theological Basis for (some of) the divisions
 - 1. Misunderstanding about the significance of the resurrection (15.12)
 - 2. Paul's teaching in response to correct this "bad" theology
 - a. Connection between Christ's and the believers' resurrection – 15.12-20
 - b. Paul's own example of suffering – 4.9-13
 - c. Salvation is an ongoing action – 1.18 – "who are being saved" (Present passive participle)
 - d. Refocus on the Cross – 1.17 – What N.T. Wright sees as the core of Pauline theology
- g. Concluding thoughts – importance of reading 1 Corinthians Today
 - i. "social" and "ethical" reading of Paul (in addition to a "theological" reading)
 - ii. Fundamental and perennial problem of disunity in the Church
 - 1. going on in today's church
 - 2. Despite the disunity, heresy, sexual immorality, socio-economic abuses, Paul is still able to refer to the Corinthians as "saints" (1.2) and "brothers and sisters" (1.11) – he does not break communion with his readers despite these severe problems
 - iii. A cosmopolitan, urban, multi-cultural, and socially diverse community.

Ephesians – a "disputed" Pauline Letter

I. Introduction

- a. What it written by Paul? Question of Pseudonymity
 - i. Approx 25% say he did, 75% say he didn't
 - ii. Doesn't necessarily mean that is correct
 - iii. Derrenbacker does believe that Paul did write it (but is open to "conversion")
 - iv. Scholarly reasons for Pseudonymity
 - 1. Seems to be writing at a time after Paul
 - 2. seems to lack Paul's personal presence, lacking expression – passion, joy, anger, urgency, etc.
 - 3. Different theological emphasis
 - a. Law abolished in 2.15 but cf. Rom 3.31
 - b. But deeper understanding might have continuity
 - c. Realized eschatology
 - d. The *ekklesia* is the church-universal, not a local congregation

4. Vocab and style – 40 NT uses of *hapax legomena* in Ephesians, 1 time in the rest of the NT; 51 words unparalleled in the “undisputed” letters.
 5. Relation of Ephesians to Colossians
 - a. Of the 1570 words that appear in Colossians, 34% appear in Ephesians (26.5% of Ephesians is paralleled in Col.)
 - b. Is this evidence that suggests pseudonymity? Or, perhaps it suggests that Paul actually wrote the letter – why wouldn’t he use similar / same material?
 - b. What is written to Ephesus? The text-critical problem of Eph 1.1
 - i. Variants – some leave out Ephesus – oldest (P⁴⁶ and Sinaiticus) do not have it.
 - ii. Options
 1. “in Ephesus” is original
 2. “in Ephesus” is omitted from the original, thus rendering an awkward Greek expression.
 - iii. Could have been a circular letter with a blank that the name of the church could be filled in.
 - iv. Looks like the place name was added later
 - v. Likely written to a different church
 - vi. Doesn’t change anything relating to canon and authority
 - c. Why was it written? The Purpose
 - i. Various scholarly suggestions
 1. Theological treatise born out of Roman persecution
 2. Homily for a baptismal occasion or for renewing baptismal vows
 3. Cover-letter for Paul’s letters
 4. Appeal to an ethnically divided church
 5. Responding to the synchronization of the Ephesian Artemis cult with Christianity
 - ii. Ephesians “simply does not contain references to a specific setting or problems, and therefore other external data cannot be brought to bear in the same way as with other letters to build in a more detailed picture of the particular situation being addressed” (Lincoln 1990, lxxiv)
- II. Structure of the letter – see outline in class notes
- a. Letter that contains two major units chpt. 1-3 (extended thanksgiving) being first and chpt. 4-6 (extended Paraenesis) the second
 - b. Typical letter format. Extended Thanksgiving, Extended Paraenesis
 - c. Letter Body is actually in the thanksgiving and paraenesis and therefore does breakdown the typical Pauline letter structure.

3.30.2005

Final exam in 2 weeks – look at study guide, it will explain what the exam looks like. 9:30 on April 13, 3 hrs.
Is in error in study guide: #7, Throckmorton sections are wrong:

Wrong : §84 = 45 : Correct
 §112 = 70
 §139 = 108
 §150 = 115
 §263 = 192

Ephesians continued

III. Setting of the letter

- a. Addressees are Gentile Christians: 3.1, 2.11-13, 4.17
- b. Have particular needs
 - i. To be reminded of the privileges of salvation: 1.3-13, 2.1-22.
 - ii. To have insight, power and love: 1.17-23, 3.14-19.

- iii. To be made aware of the importance of the Church's unity: 4.1-16.
 - 1. call to church universal. Vs. 1 Cor where Paul is focused on that specific church.
 - iv. To pay attention to the distinctive quality of their behavior: 4.17-6.9.
 - 1. In Paraenesis – ethical exhortation
 - 2. no longer live as the Gentiles live. Called, in ethical, behavioral, way to live differently than the other Gentiles – be imitator of God.
 - v. To have firm resolve: 6.10-20.
 - c. Circular letter not just to the Ephesians
- IV. Paul's response to the setting – two fold
- a. Thanksgiving (chs. 1-3) and Exhortation (chs. 4-6)
 - b. Thanksgiving
 - i. Readers reminded of status and privileges as believers in Christ
 - ii. Status as members of the church
 - iii. Particular role in God's cosmic purpose
 - c. Exhortation
 - i. Therefore, the readers are exhorted to live in the appropriate way in the Church and in the world
 - d. Emphasis on the Church – Gk. *Ekklesia* – (9x) literally “those who are called out” (not necessarily what Paul is drawing on) – shown in a variety of images.
 - i. Gk. *Klesis* – “calling” is more closely related to what Paul means by *Ekklesia*. See 1.18 and 4.1.
 - ii. One new person – 2.15, 4.24
 - iii. God's Household – 2.19. One of the most fundamental structures in Roman society, makes sense that Paul will use this language to describe the church – exploring that social structure.
 - iv. Christ's fullness – 1.23, 4.13
 - v. Christ's bride – 5.23-33
 - vi. The body of Christ – 1.23, 2.16, 3.6, 4.4, .12, .16, 5.23, .29. The general, universal church is described here.
 - vii. The new temple – 2.20-22. Jesus as the cornerstone or capstone – holds it together, part of foundation.
 - e. Stress on the church and its role in God's purpose for the cosmos
 - i. Seven unities – 4.4-6. One hope, faith, baptism, God, faith, baptism
 - ii. Love is essential – 4.2, .15-16.
 - iii. God's purpose is for the Cosmos and the role of the church in the cosmos – 1.10.
 - iv. The role of the Church's unity – 3.10. Repeated theme throughout the letter.
 - f. Summarizing exhortation to firm resolve – 6.10-20: Putting on the armor of God. Important metaphor to describe what Paul is calling his readers to – being able to stand against the wiles of the devil. Church has role not just on earth, but also in heaven. Can't create a dichotomy between heaven and earth.
- V. Focus: the “household code” of Eph. 5-6 – see handout “A Synoptic Comparison of the Household Codes of Colossians and Ephesians” along with notes of family codes in other places.
- a. The “household” or “family” is the most fundamental (and perhaps most important) social structure in the Greco-Roman world. Structure that is very different than the North American notion of family which is usually just the immediate family (parents and children). The household in antiquity would include other family members, free people associated with family, slaves.
 - b. Submission and obedience to the *Paterfamilias* (of all associate members). Addressed as father, husband, and master. Subservient are also addressed as one who should submit to the authority.
 - c. Origin of the “household codes”? Matter of debate. Has the ancient notion of family in mind, not the North American view. Some say is distinctly Christian creation. Others argue it is a creation outside of Christianity – seen in Philo and Josephus. Is seen as a given that the

- subservient need to obey in ancient society. Perhaps Paul picks up that given and uses it. BUT Paul ALSO addresses the *Paterfamilias*, this is unique, not usually done in the society – Paul says that the head also has responsibility – distinct and unique, against the culture, unconventional. “Husbands love your wives” is not seen outside of the NT.
- d. Purpose of the “household codes”? Exegesis! Difficult task to figure out what it meant to the original readers as well as how it should apply to us. To what extent is this prescriptive (normative to all Christians throughout all generations, descriptive may just relate for that particular instance) for readers today? Should see what it meant and how it compared to the surrounding culture and also how it compared to the OT. We can’t read it by itself, need to read in fuller witness of scripture. Start with OT conceptions of the family – move to Greco-Roman world where *paterfamilias* reigns – head makes sure those below him obey him – THEN adapts that and modifies that: it means *that* but ALSO *this* – about love, giving up yourself – even if culture tells you you don’t have the responsibility. Moving away from pure patriarchal system (in the OT) to something different. Shouldn’t necessarily be read prescriptively or normatively – example of slavery: slaves are called to submit to their masters, aren’t called to that any more. NOT the same thing as employees and employers!
 - e. Paul’s trajectory? (see I. Howard Marshall, “Mutual Love and Submission in Marriage,” in *Discovering Biblical Equality*, [2004] pp. 186-204.) Suggest that Paul is moving towards MUTUAL submission. The household has at capstone, mutual submission. There is the aspect of slavery here; we don’t have that any more.
 - f. Must read the text in light of all of scripture.

The “General” Letters of the New Testament – Hebrews, James, 1-2 Peter, 1-3 John, Jude

- I. Introduction – what unites these eight letters?
 - a. Sometimes called the catholic (universal) epistles (usually doesn’t include Hebrews – which is part of the Pauline corpus according to early church tradition, p⁴⁶ includes Hebrews with Paul’s letters).
 - b. A type of “catch all” group
 - c. Don’t view them in a homogenized way, they are different in many ways, but do share some characteristics.
 - d. Canon –
 - i. The general letters and the development of the NT canon – some of these letters were the “last to make it in” (e.g. James, 2 Peter). The Muratorian Fragment (~200CE does not include James).
 - ii. Historic marginalization of these letters (e.g. Martin Luther on James: “an epistle of straw”)
 - iii. Contemporary marginalization of these letters – we tend to be more familiar and comfortable with the gospels and Paul.
 - e. Authorship issues
 - i. Anonymous letters – Hebrews, 1-3 John
 - ii. Pseudonymous letters? – James, 1-2 Peter, Jude
 - iii. Achtemeier, Thompson, Green:
 1. James – the brother of Jesus?
 2. 1 Peter – possible commissioned by Peter the disciple
 3. 2 Peter – “...authorship in the name of, rather than by, the apostle Peter” (p. 528).
 4. Jude – possibly Judas the brother of Jesus (not Iscariot).
 - f. Date issues
 - i. Most (if not all) likely written in the latter quarter of the first century CE – might be seeing a window into post apostolic age. After Peter, Paul, James
 - ii. They are chronologically closer to the Gospels and Acts as opposed to Paul

- iii. A “post-apostolic” age? See, for example, 2 Peter’s perspective on Paul (3.15-16), as well as Jude’s comments about “remembering the predictions of the apostles of our Lord Jesus Christ” (17-18).
- g. Addressees
 - i. Readers that are likely living in Asia Minor, Greece and Italy (Paul’s territory)
 - ii. Likely predominantly Gentile Christians (even Hebrews)
 - iii. To Churches in the territories of Paul (except possibly James)
- h. Exegetical techniques
 - i. Diverse and extensive use of (Jewish) exegetical techniques
 - 1. E.g. Hebrews is an implicit Midrash on Psalm 110, written in the form of a sermon (13.22, 8.1)
 - 2. E.g. Jude employs Midrash; cf. Jude’s use of the “prophesy” of 1 Enoch (a Jewish pseudepigraphical writing).
- i. Delay of the *parousia*
 - i. means “presence” or “coming” (what may commonly refer to the “second coming”)
 - ii. James 5.7-8: be patient... until the coming of the Lord.
 - iii. The return of the Lord did not happen as quickly as they thought it would.
 - iv. 2 Peter 3.3-4: all things continue. Is persecution, mocking that the *parousia* has not happened.
 - v. 2 Peter 2.11-13: hastening the *parousia*, await new earth
 - vi. Response to the delay is to tell readers to have patience and wait
 - vii. 1 John 2.28: abide in him so as not to have shame before him at his *parousia*.
 - viii. Cf. 1 John 2.18: “Children, it is the last hour! As you have heard that antichrist is coming, so now many antichrists have come. From this we know that it is the last hour.” The antichrist is already present.
 - ix. End has begun, but final consummation has not been experience by the church
- j. Persecution as the socio-political background
 - i. Varied reasons for persecution
 - ii. Christian commitment to Jesus as Messiah (cf. Acts) – persecuted by Jews
 - iii. Threat to “orderly” Roman society
 - iv. Practice of meeting together in private – raised suspicions of Rome
 - v. Social leveling and equality (cf. Gal 3.28) – threat to Roman hierarchy and society?
 - vi. Christianity an “illegal” religion until 313 CE (technically speaking)
 - vii. Jewish (and Gentile) persecution (ca 30-54 CE)
 - 1. Acts
 - a. Commands to be silent about Jesus (4.18, 5.40)
 - b. Beatings (5.40, 18.17, 21.30-32)
 - c. Imprisonment
 - d. Stoning
 - e. Legal prosecution
 - 2. Herod Agrippa I (grandson of Herod the Great, nephew of Herod Antipas): Executes James and imprisons Peter
 - 3. Edict of Claudius (49 CE): a persecution of Jewish-Christians?
 - viii. Pre-Domitian persecution (54-81) – more formal persecution (esp by Nero)
 - 1. Nero (54-68 CE)
 - a. Nero’s *quinguennium* (“the five good years” – 54-59)
 - b. Christians blamed for the fire in Rome (64)
 - c. Seutonius: “punishment was inflicted on the Christians, a class of men given to a new and wicked superstition”
 - d. Tertullian as quoted by Eusebius “... Nero was the first to persecute this teaching... treated everyone with savagery”
 - e. Martyrdom of Peter, James and Paul

2. Vespasian (69-79 CE) – not responsible for formal persecution of Christians.
3. Titus (79-81 CE) – also not responsible for formal persecution of Christians. Opened the coliseum in Rome where much persecution took place after the time of Titus.
- ix. Domitian (81-86)
 1. Emperor cult – “Lord and god”
 2. Second Roman emperor to persecute Christians.
 3. Much cruelty. Domitian was bad, greatest persecution, but his father, Vespasian was ok.
 4. Eusebius: John exiled to Patmos (Revelation)
- x. Must see Revelation in this context of state sponsored persecutions, and should also, in general see the general letters to have some sort of persecution (including the possible state sponsored persecution).
- xi. See handout “Pliny, *Letters* 10.96-97” – Letter of Pliny the Younger and the Emperor Trajan
 1. Trajan reigned 98-117 CE
 2. Pliny the Younger was Governor of Pontus / Bithynia from 111-113
 3. Trajan was a kind of mentor to Pliny so Pliny would ask him advice.
 4. Implicit that Christians are persecuted even if Pliny had not been part of it yet.
 5. Had to renounce faith or they would die (at least in that providence). Sign of denouncement was to worship in the Roman way.
 6. Although Christians were not to be sought out, but still supposed to be punished if they didn’t turn.
- xii. THIS is the socio-political environment the Christians were living in.

4.6.2005

Final Exam next Wednesday the 13th same time (9:30 – 12:30), bring writing utensil and Non-Annotated Bible
 Friday in Rm 100 from 12:30 to ~2:00 will be study session
 Will be three short essays, will be born directly from the study guide – learn it well!

The “General” Letters of the NT Continued

II. 1 Peter

- a. Letter of encouragement and exhortation, circular letter
- b. Written during the latter third of the first century AD to a scattered community
- c. Martin Luther: 1 Peter is “the true kernel and marrow” of all NT texts (*Prefaces to the New Testament*, 1522). How to overcome sin and hell, gives life, righteousness, and salvation.
- d. Moving pastoral tone, probably gained the letter some favor with early Christians (have it an undisputed status in the canon)
- e. Has many controversies associated with it in current scholarship
- f. 2 Peter 3.1 makes reference to 1 Peter
- g. Early church fathers / authors make references to it – late 1st and early 2nd century
- h. Authorship
 - i. Pseudonymous or authentic?
 - ii. Later date? After 70AD? Peter’s death is around 64AD.
 - iii. Refined literary style, rich vocabulary – doesn’t seem to originate from someone who was a fisherman.
 - iv. Simon Peter is “uneducated” (Acts 4.13 – *agrammatos*, literally “illiterate”)
 - v. Silvanus as Peter’s secretary (5.12)?
 - vi. Origen – a circle of Petrine Christians in Rome (“Babylon” as the place of origin)
- i. Date?
 - i. If Peter wrote it, is before 64 (his martyrdom by Nero)
 - ii. Pseudonymous – probably early 70s

1. Rome as Babylon
 2. Christianity is widespread (cf. 1.1)
 3. Ecclesiology – a model of “household” (2.5, 4.17)
- iii. But persecution seems to be localized and not state-sponsored (which would have implied a later date)
- j. Destination and audience
 - i. Geographically broad (probably a circular letter)
 - ii. Social diverse audience – free, slaves, wives of non-believers, husbands with Christian wives, community leaders, recent converts, ethnically mixed, socially vulnerable.
 - iii. A socially marginalized and persecuted community (uses term “Christian” [4.16, literally “Christ-lackey”; cf. Acts 11.26, 26.28, not a term you see very often, term is used to describe followers of Christ, 1 Peter is the first time it is used by a follower to describe himself, wasn’t originally a positive term, pejorative.])
 - iv. Resident aliens was not meant to literally mean they were new to the area, it is metaphorical to represent the marginalized nature of the people.
 - v. Marked with grief and sorrow.
 - vi. In danger of doubting the benefits of their salvation.
 - vii. In danger of giving up their Christian faith.
 - k. Purpose and Strategy
 - i. J.H. Elliott, *A Home for the Homeless: A Social-Scientific Criticism of 1 Peter, Its Situation and Strategy* (2nd Edition.; Minneapolis: Fortress, 1990)
 - ii. Purpose: to encourage the suffering readers of 1 Peter to stand fast in the grace of God (5.12) – they are at home in the family of God.
 - iii. Strategy: to counter the social estrangement of the readers (their social “homelessness” – with a reminder of their “at-homeness” in the family of God
 - iv. Dignity and status conferred by God.
 - v. Demarcation from non-Christian outsiders
 - vi. Distinctive holy behavior (cf. the *household codes* of 2.11-3.7)
 - vii. Solidarity in suffering – estranged from society, but not God. Suffering described as a blessing, not a bane, sign of solidarity, it is a badge of honor – indicates that you are a member of the family of God.
 - viii. Christian community as the *household* or *family* of God
 1. Believers are one “in Christ” (3.16, 5.10, .14)
 2. United with Christ in their suffering (see also Philippians)
 3. Believers are the “flock of God” (5.2) with Jesus Christ a the chief shepherd (5.4, 2.25), along with “under-shepherds” who set proper examples for the “flock” to follow (5.2-3)
 4. “let yourselves be built into a spiritual house” (2.5)
 5. “household of God” (4.17)
 - ix. Attempting to provide a home for the homeless.

III. James – see notes and text book

Revelation

- I. Introduction
 - a. Importance of understand genre (E.D. Hirsch in *Validity in Interpretation*: “All understanding of verbal meaning is necessarily genre-bound” [p.76])
 - b. Revelation has a marginal status in the Church today – it is often ignore, or given a functional “deuter-canonical” status in the Church
 - c. Revelation is generally appealed to by fringe groups (e.g. so-called “Bible prophesy experts”)
 - d. This is because Rev is often viewed as “a uniquely mysterious writing in comparison to other biblical books” ([Koester 2001](#), 28)

- e. But as Koester rightly points out: “Readers in John’s own time... would have recognized that Revelation was written in an established literary form that had features with common texts” (28-29) – While it is mysterious to us, it probably wasn’t to them.
- f. Thus, “Revelation’s world of thought is not entirely unique, but is similar in some ways to the thought worlds of other apocalypses” (29)
- g. The *Apocalyptic Genre*
 - i. Koester notes that in antiquity, “people generally wrote apocalypses to assure readers that God would be faithful, despite conditions of evil in the present age, and to encourage readers...”
- h. Characteristics of Apocalyptic Lit in Ancient Judaism and Christianity. (cf. 2 Esdras 3-14)
 - i. Doesn’t necessarily refer to the end of ALL time, but the end of an ERA
 - ii. Dualism between heavenly and earthly planes of existence
 - iii. Cosmic catastrophes
 - iv. A hierarchy of angels and demons mediating the events in this world and the one to come, with victory being assured by the divine realm.
 - v. Arises out of multiple social situations: it is socio-historically and culturally concrete. There IS a reason for Revelation being written.
 - vi. Hortatory: instructive and encouraging; often there is a “righteous remnant” that will enjoy the fruits of salvation in heavenly Jerusalem on earth.
 - vii. Compositional techniques include symbolism, numerology, formalized surface structure, recapitulation (non-linearity).
- i. Assumes MUCH knowledge about the OT, can often be quite subtle but is very pervasive.
- j. Most complicated and complex Greek structure, style, syntax, vocabulary. Very sophisticated. Up there with Hebrews in terms of complexity.

II. The Genre of Revelation

- a. While Revelation’s chief genre (literary type) is *apocalyptic*, it is also (in part) the following:
- b. Christian prophesy
 - i. John functions as one of a group of prophets and is commissioned to prophesy
 - ii. There is a connection between the prophetic witness and the witness of Jesus
 - iii. As “Prophesy” Revelation warns its readers not to accommodate the surrounding culture, as well as anticipates the ultimate vindication of true believers in the end.
 - iv. Prophesy is not always about history written ahead of time – it is written to speak to the current situation and how to respond to it.
- c. Epistle – circular letter
 - i. The text is clearly addressed to the seven churches of 1.11 “send to the seven churches”
 - ii. As a letter, Revelation is geared to its first venture audience, its situation and its needs. Thus, we should assume that *everything in this document made sense to its audience*. i.e., the seven churches of Asia Minor.
 - iii. The churches are not symbolic

III. Structure

- a. Lincoln’s structure: prologue (1.1-8), epilogue (22.6-21), and two major divisions (1.9-3.22, 4.1-11.19, and 12.1-22.5)
- b. Three “acts” in this drama:
 - i. Jesus comes to his churches in salvation and judgment
 - ii. Jesus enables the cosmic worship of God to be maintained
 - iii. Jesus triumphs in the battle with the forces of evil
- c. Thus, Revelation contains three one act plays on judgment and salvation in history.
- d. Revelation is not linear – go in circles that overlap. See [Koester \(*Rev and the end of all things*\) 2001, 39. 7 loops, 7 visions.](#)

IV. Setting and Purpose

- a. Setting: a response to some sort of crisis in the seven churches. Three (interrelated) options for this crisis and the purpose of Revelation (not mutually exclusive):

- i. Persecution literature – forced emperor worship during the reign of Domitian?
 - ii. “Therapeutic” literature – emotional catharsis for the readers, with no intense or specific persecution in mind?
 - iii. Anti-assimilation literature – Christians were accommodating the culture of the day? Reminds the readers not to assimilate with the surrounding culture. Not a “both” choice but an “either or” choice.
- b. Date – two options
 - i. End of Nero’s rule (54-68 CE), ca. 68CE
 - ii. End of Domitian’s rule (81-96 CE), ca. 95CE
 - 1. John’s banishment and the policy of some state officials
 - 2. The emperor cult during Domitian (*Dominus et Deus* “Lord and God”)
 - 3. Use of “Babylon” for Rome points to a post-70 date
 - 4. Irenaeus (ca. 180CE) states that Christians began calculating the number of the Beast “toward the end of Domitian’s reign” (*Adv. Haer.* 5.30.3)
- c. Elements of the External Threat
 - i. From Rome
 - 1. State religion and political loyalty (cf. Pliny and Trajan letters)
 - 2. Persecution of (Individual?) Christians
 - 3. Increasing tendency to worship the emperor
 - ii. From Judaism
 - 1. “synagogue of Satan” (2.9, 3.9)
 - 2. Earthly Jerusalem = Sodom and Rome
 - 3. New and heavenly Jerusalem as a symbol for Christian salvation (3.12, 21.2, .10)
- d. Elements of Internal Threat
 - i. Rival Christian option espoused by the “Nicolaitans” (2.6, .14-16, .20-25)
 - ii. General accommodation to society – eating meats and foods offered to idols (2.14, .20) and “Fornication” (2.21 and *passim*) = a symbol of idolatry, as in the OT.

V. Response

- a. Conflict of sovereignties- neutrality is not an option. Must choose sides.
 - i. Image of “throne”
 - ii. “To whom does the world belong?” – Central question.
 - iii. “Who is the Lord – Christ or Caesar?” (19.6, 5.9-10)
- b. Worship – again, no neutrality
 - i. Believers = counter-imperial cult/priests
 - ii. Worship of the Beast (13.4, .8) or worship of the Lamb (15.3-4)
 - iii. Final Worship (22.3-4)
 - iv. Only potential martyrs can truly sing a new song in praise to Christ (14.1-5)
- c. Exhortation to faithful witness
 - i. Call to endure and conquer by the “blood of the Lamb”
 - ii. “How do I bear witness” NOT “how do I survive”
 - iii. Martyrdom as potential bearing of one’s witness.
- d. Attitude to state – Revelation is a political book!
 - i. Political choice: accommodation or non-violent resistance
 - ii. Believers = true kingdom, true priesthood.
 - iii. Cries of justice will find fulfillment in the judgment of Rome and the granting of human longings.
- e. Scope of salvation
 - i. It is not simply individual or spiritual
 - ii. 19.6-22.5 shows fulfillment of God’s justice in human history in a cosmic scale
 - iii. What has been realized in heaven will be demonstrated on earth
 - iv. Renewed cosmos (21.5)
 - v. “Amen, come Lord Jesus” (22.20)

VI. Interpreting Revelation

a. History

i. Early Church

1. ~200 AD had mainstream acceptance
2. Rejected by Marcion – because too Jewish – SO much OT allusions, but NOT directly
3. Problematic for Eusebius and Jerome (4th Century)

ii. The Reformation

1. Council of Trent (1546) – declared canonical
2. Thirty-Nine Articles (16th Century) canonical for church of England
3. Luther and Zwingli: functionally non-canonical
4. Calvin: no Revelation commentary!

iii. Today

1. Absent from the Greek Orthodox lectionary
2. Minimal readings in Protestant and Roman Catholic lectionaries
3. Revelation is mainly appealed to by fringe groups
4. marginal status
 - a. apparent inaccessibility of its meaning
 - b. seeming impossibility of its pastoral application
 - c. its demonstrated susceptibility to abuse

b. Reasons why Revelation should be taken seriously today

- i. It is understandable when read alongside other similar literature
- ii. When it is understandable, it has pastoral value and special relevance for the contemporary church
- iii. When read and interpreted properly, it is less susceptible to misuse.

c. Current interpretive options

i. “preterist” view

1. tract for the seven churches in Asia Minor
2. interested in Revelation’s 1st century context
3. from Latin *preterit* = “pre-fulfilled” i.e. prophesy already fulfilled
4. Rev is not *directly* significant to future generations of the Church beyond the late 1st century.
5. Rev 18.18 “... let anyone with understanding calculate the number of the beast...”
 - a. 666 (or 616 = Nero in numerology)
 - b. Nero Caesar?
 - c. 777?
 - d. Clearly, the first readers of Revelation had the ability to concretely “calculate the number of the beast”
 - e. The readers did know how to calculate the number.
6. So CANNOT be someone in current society. It HAD to be someone recognizable to the readers.

ii. “historicist” view

1. Rev is a forecast of human history, especially that of N. America and western Europe

iii. “futurist” view

1. Revelation is concerned only with the future and last generation of the Church
2. Significance lies in the last generation. Is it us?
3. Seems to be the “popular” view
4. Rev is only concerned with the future and last generation of the Church – it is as if Rev is addressed as “John, to the Christians in North America, who live in the twenty-first century” (Koester 2001, 26)

5. Proponents of this view “insist that prophesy is actually history that has been written in advance, so that the prophetic passages in the Bible constitute a script that will be played out to the letter in the end times. They also assume that no single book of the Bible contains the entire script, and that verses from various parts of the Bible must be joined together like pieces of a jigsaw puzzle so that people can see the whole picture” (Koester 2001, 19).
6. Problems
 - a. Essentially ignore Rev’s 1st century context.
 - b. Offers a rather “mechanistic view of prophesy fulfillment that is foreign to Revelation” [Koester 2001](#), 24
 - c. Since Rev is apparently just one piece of the End Times “puzzle” End Times concepts, like “the Rapture” are read into Revelation (e.g. Rev 4.1). Besides the Rapture as conceived by futurists is a concept that is not actually found in the NT. Luke 19 is NOT a Rapture text – the one who is left behind is righteous!
 - d. The futurist view offers an anachronistic and too literal a picture of Israel (usually seen to be modern-day Israel)
- iv. “idealist” view
 1. Revelation is concerned with the ideas and principles upon which God acts in human history.
- d. Helpful hints for reading Revelation (see [Fee and Stuart, *How to Read the Bible for All Its Worth*](#)) – see class handout (and read the book!)
 - i. Exegesis
 - ii. Applying Revelation today

New Testament Foundations – Final Study Session – Bob Derrenbacker

Question 1 – very general sense of why we don't have originals, what the copies are like, how decisions are made into what the Greek New Testament looks like. Discuss variants – tend to prefer earlier texts, texts from Egypt, the shorter reading, the more difficult reading. Try to explain briefly why the variants were introduced.

Question 2 – Questions of Canon – criteria of canonicity. Mult Choice example: Which of the following is not a criteria of canonicity...

Question 5 – don't assume Judaism is a monolithic religion – look at the Judaisms contemporary with Jesus. Essenes (Dead Sea Scrolls), Pharisees, Sadducees, the “fourth philosophy” (comes from Josephus) somewhat a catchall – the “Sicarii” (“dagger-men”) and the Pre-70 Zealot movement (ramps up after 70AD, technically speaking is a post 70AD movement)– these groups much more political than the first three. Understanding of the OT will help understand how the NT authors write – see allusions, etc. Ideological milieu – multiply faceted aspect of Judaism, why Jesus is at odds with Jews (NOT Legalists against freedom from Torah, is more complex conflict than that). Know who Josephus was, Philo. Purpose of Torah (also relates to the NPP). Temple, Synagogue.

Question 6 – First time a human understands who Jesus is is at his death in Mark's Gospel (we know, but the characters in the story do not). Mark 9 – what is Jesus doing, where is he going – questions related to identity. Demons know who he is, but Jesus tells them to be quiet because he will it will not be fully understood who he is until his death. Walking on water (§13 in Throckmorton, Mark 6.45-52, Mat 14.22-33) – They did not understand – Matthew and Luke add much more whereas Mark ends it there. In Mt and Lk they worship Jesus, but in Mk we see the secrecy motif, they do not understand. Mark has focus on the Cross, THAT is how you know who Jesus is.

Question 7 – Matthew Redacting Mark: As example: Baptism Pericope – look at what Matthew or Luke are doing with his sources, observing what is going on, what changes have been made, and also explaining why that is the case. Part of being a good redaction critic is being familiar with what is distinct with Matthew and Luke overall – Matthew: Jesus as new Moses, kingdom language, etc... SO make sure you take note of WHAT you see being change/emphasized/etc. and also WHY the change has been made. Example: Matthew 15, §115 in Throckmorton (Mark 7) Question of what is clean and dirty. Matthew deletes large section (the WHAT), he does that because he doesn't need it because he is writing to a Jewish audience and doesn't need to explain (the WHY).

More on Question 7 – Matthew: overall pattern of narrative and discourse. Pattern of Jesus as teacher and miracle worker. IS a connection between Jesus and Torah (sermon on the Mount – like Moses going up Mt. Sinai – is talk about Torah). Jesus flees into Egypt for escape from tyrant – sense of irony as the Jews escaped from Egypt from a tyrant.

Question 8 – Big narrative in Luke is the travel narrative (about 10 chapters), largely L material. Geographic movement (slow) is important. The reader is traveling with Jesus. L material has emphasis on the poor and on women. Also should think of infancy account that is different in Mark and Matthew. Emphasis on Mary in the infancy account (not Joseph), what is the importance on her hymn? Lowly lifted up, social irony, etc. Look for single tradition pericope. Spirit, food/eating/dining, poor/rich, geography, women.

Question 9 – Some of the similarities?

Question 10 – Historical Jesus Question. Three phases of the Quest (we are in 3rd). 1st – scholarship after enlightenment: need to get back to true historical Jesus (which at that time Jesus looked radically different than he does today), trying to debunk Christianity, see Jesus who looks like a European Male. Be familiar – what

can we say about each of the three phases? Go over class notes. 2nd quest – rise of criteria of authenticity (mult. attestation – independent use in multiple sources. Criterion of dissimilarity – things you would not expect them to say.) Emphasis on Jesus’ teachings. 3rd phase is a broadening of those criteria (see pg. 2 of “Historical Jesus” handout) – interest in rooting Jesus in 1st century Judaism, broadening of sources beyond the canonical sources. Look at Embarrassment, dissimilarity and multiple attestation for the 3rd Quest. Schweitzer brings 1st quest to an end. Try to know names of the scholars, but won’t necessarily be expected to know much about them.

Question 13 – New Perspective on Paul (NPP) – how has it impacted our conception of Paul’s theology? See Mark Mattison. Changes our understanding of justification and how we see Jews. Protestants have focused forensic (legal) over the ethical and Catholic has done the opposite. Especially Tom Wright see that there is more to justification than the legal understanding. Judaism is NOT just a religion of legalism. Flesh out a theological foundation for social justice (from M. Mattison). So important because will change how Lutheran and reformed see ancient Judaism. Justification and community – a “socially responsible doctrine of justification by faith” (M. Mattison). Justification by faith is a secondary interest of Paul, not primary. Draws itself out of the central concern of the cross. Another main them is the “in Christ” motif. Probably NOT justification at the center of Paul’s theology. See <http://www.thepaulpage.com> for more info.

Question 14 – Pauline Letters – Just need to know the letters we studied in Class. No difference between situation and occasion. What are the thesis statements Rom (1.16-17 – even though Achenmier has a different thesis), Gal (3.15-21), 1 Cor (1.10-11), and generally what is going on in Eph.? Genre, structure (what does it mean when we say Paul writes in form of letter – situation, body, structure, opening, thanksgiving, parenthesis (ethical exhortation), closing, etc.), know *Propositio* (Thesis statement). Letter is one half of the conversation.

Question 15 – Talk about general similarities – persecution, delay of parousia, authorship, canon, date, etc. 1 Peter and Rev will have some specifics / discussion of content (because we talked about them in class).

Programmatic passages – Luke 4, section 10 in Throckmorton. Restoration of sight to the blind. Chiastic structure: A B C B’ A’ – C would be the apex. Restoring sight is at the apex, not just healing to blind (medical overtones) but also more significant is the social ramifications – you would not have contact with blind people, ritually unclean, is also a social condition.

If asked to discuss Matthew’s or Luke’s use of Mark, we will be give reference / copy out of Throckmorton. And will not be asked to discuss all differences – motifs that we have not discussed we will not be asked.

Pneumatology – theology of the spirit, study of the spirit.

Multiple choice questions are not intended to trip us up. Which of the following letters is a disputed letter? Romans, **Eph 1**, Cor.

Essays will be around 2 to 3 pages, handwritten, don’t need to bring own paper. We don’t need to memorize the text for stuff we didn’t talk about in class. Use the text to supplement what we learned in class. Use the text to fill in some of the blanks. Text helpful for occasion and purpose of letters. Essays: Three essays – one from group A, one from group B, one from group C – there are three choices within each group to pick from.