MARK L. STRAUSS

SECOND EDITION

FOUR PORTRAITS, ONE JESUS

A SURVEY *of* JESUS *and the* GOSPELS

A PDF COMPANION TO THE AUDIOBOOK

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1

What Are the Gospels?

FIGURE 1.1—Four Portraits of the One Jesus

Matthew	Mark	Luke	John
The Gospel of the Messiah	The Gospel of the suffering Son of God	The Gospel of the Savior for all people	The Gospel of the eternal Son who reveals the Father
Most structured	Most dramatic	Most thematic	Most theological

FIGURE 1.2—The Synoptics and John

Synoptic Gospels (Matthew, Mark, Luke)	Gospel of John
1. One geographical movement, from Galilee to Jerusalem	1. Much back and forth travel between Judea and Galilee
2. Few time references; Jesus' ministry could fit into a single year, climaxing in Passover	2. Three Passovers and two other festivals are mentioned (2:13; 6:4; 13:1), indicating a $2^1/_2$ to $3^1/_2$ year ministry
3. Content is mostly short episodes (pericopes) of teaching, parables, exorcisms, healings, other miracles, and controversy stories	3. Content is seven key "signs" (miracles) and extended monologues, dialogues, and debates, especially with the Jewish religious leaders; no parables or exorcisms
4. Focus on Jesus as the Jewish Messiah, the inaugurator of the kingdom of God	4. Focus on Jesus as the preexistent and divine Son and "Word" (Logos), who reveals the Father
5. Salvation is described especially as entrance into the kingdom of God	5. Salvation is described especially as knowing God and receiving eternal life

FIGURE 1.3—The Background to the Term *Gospel*

The English term *gospel* comes from the Old English *godspell*, a translation of the Greek noun *euangelion*, meaning "good tidings" or "good news." *Euangelion* was used in the Greek world for the announcement of good news, such as victory in battle, or for the enthronement of a Roman ruler. An inscription for the birthday of the Roman emperor Augustus, extolling the establishment of his kingdom, reads, "Good news [*euangelia*] to the world!"*

In the Old Testament, the announcement of God's end-time deliverance of his people is sometimes referred to as "good news." Isaiah 52:7 reads, "How beautiful on the mountains are the feet of those who bring good news . . . who proclaim salvation, who say to Zion, 'Your God reigns!' " (cf. Isa. 40:9; 61:1; Ps. 96:2). Jesus probably drew from this Old Testament background when he began preaching that God's day of salvation had arrived: "The time has come. . . . The kingdom of God has come near. Repent and believe the good news!" (Mark 1:15; cf. Luke 4:18).

Though Jesus was probably speaking Aramaic, the early church translated his words into Greek and *euangelion* soon became a technical term for the good news about Jesus Christ. In 1 Thessalonians, one of the earliest New Testament letters (c. AD 50–51), Paul writes that "our *gospel* came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1 Thess. 1:5, emphasis added). Here Paul uses *euangelion* of the spoken word, the oral proclamation of the good news about Jesus Christ.

In time, *euangelion* came to be applied not only to the oral preaching but also to the written versions of the good news about Jesus Christ. Mark introduces his work with the words, "The beginning of *the gospel* about Jesus Christ, the Son of God" (Mark 1:1, emphasis added), and the church soon came to call these works Gospels. This tells us something about the way they viewed them. These were not dry, historical accounts of the life of Christ; they were written versions of the oral proclamation. The Gospels have a living and dynamic quality, calling people to faith in Jesus. The Gospels were meant to be proclaimed . . . and to be believed.

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* See Craig A. Evans, "Mark's Incipit and the Priene Calendar Inscription: From Jewish Gospel to Greco-Roman Gospel," *Journal of Greco-Roman Christianity and Judaism* (2000), 1:67–81.

FIGURE 1.4—The Gospel Genre
Ancient Biographies?

A vigorous debate has taken place over the last century concerning the Gospel genre and its relationship to other ancient literature. Some scholars have held that the Gospels are unique in the ancient world, a genre created by the early Christians. This view was particularly popular among the form critics (we will discuss them in the next chapter), who considered the Gospels to be nonliterary collections of oral traditions, or folk literature. The Gospels were treated as products of the Christian community rather than of individual authors.

The last quarter century has seen much greater emphasis on the Gospels as literary works. It is recognized that the Gospel writers were not merely collectors of traditions but literary artists crafting their narratives. This has generated renewed interest in the literary features of the Gospels and their relationship to other ancient genres.

There is a consensus growing among scholars today that while the Gospels have many unique features, they also have much in common with Greco-Roman works, especially the broad category of writings known as "biographies" (*bioi*), or "lives." These writings were written to preserve the memory and celebrate the virtues, teachings, or exploits of famous philosophers, statesmen, or rulers. Examples of this category are Plutarch's *Parallel Lives*, Suetonius's *Lives of the Caesars*, and Jewish philosopher Philo's *Life of Moses*. Since the Gospels arose in the Greco-Roman world of the first century, it is profitable to compare them with other writings of this era, identifying common literary features and narrative techniques.

At the same time, the uniqueness of the Gospels must be kept in mind. They arose in the context of the needs and concerns of the early Christian communities, and in the preaching and teaching of the good news. The Gospels were not meant simply to preserve the memory or pass on the teachings of a great leader. They were written to proclaim the good news of salvation and to call people to faith in Jesus Christ, the risen Lord and Savior.

For more details, see Richard A. Burridge, *What Are the Gospels? A Comparison with Graeco-Roman Biography,* 2nd ed. (Grand Rapids: Eerdmans, 2004).

Christianity in the first and second centuries AD

FIGURE 1.5—Gnosticism

Gnosticism is the name given to a diverse religious movement that arose in the late first and early second centuries AD. Gnostics were syncretistic in their beliefs, drawing together components of **paganism**, Judaism, and Christianity. In general, Gnostics taught that a person gained salvation through secret knowledge (*gnōsis*) of their true spiritual identity and heavenly origin. Gnosticism was characterized by a dualistic worldview that contrasted the pure spiritual realm and the evil material world. Most Gnostics rejected the incarnation of Christ (that God became a human being) and the saving significance of his death on the cross.

In the second century, Gnosticism became the greatest internal threat to the early church. A number of early church writers, including Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, and Origen, wrote against the heresy.

The Nag Hammadi Codices, discovered in 1945 in Egypt, was a Gnostic collection which included apocryphal gospels like the *Gospel of Thomas*, the *Apocryphon of James*, the *Gospel of Philip*, and the *Gospel of Truth.*

FIGURE 1.6—Reading the Gospels Vertically
Following Each Storyline

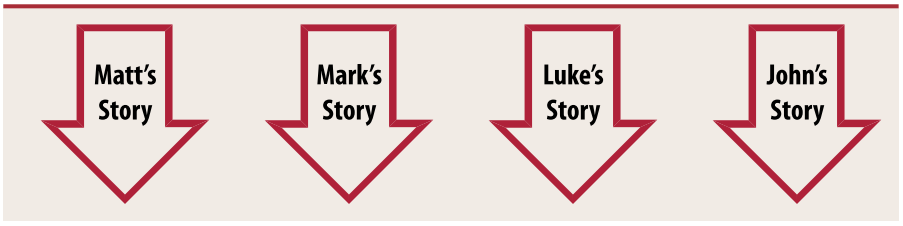
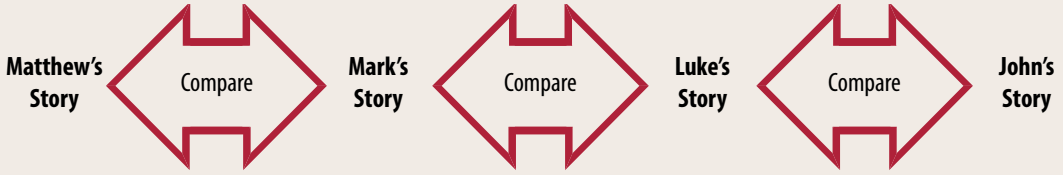


FIGURE 1.7—The Seven Sayings of Jesus from the Cross

Luke	John	Matthew/Mark
1. "Father, forgive them, for they do not know what they are doing."	2. To Mary: "Woman, here is your son." To John: "Here is your mother."	
3. "Truly I tell you, today you will be with me in paradise."	4. "I am thirsty."	5. "My God, my God, why have you forsaken me?"
6. "Father, into your hands I commit my spirit."	7. "It is finished."	

FIGURE 1.8—Reading the Gospels Horizontally
Comparing Their Accounts to Discern Themes and Theology



KEY TERMS

apocryphal gospels
canon, canonical
canonical gospels
Christology
Evangelists
genre
Gnostic, Gnosticism
harmony of the Gospels
infancy gospels
kingdom of God
Matthew, Mark, Luke, John
Messiah, Christ
paganism
Palestine
pseudepigraphic
reading horizontally
reading vertically
Son of God
Suffering Servant
synopsis of the Gospels
Synoptic Gospels
unity and diversity

DISCUSSION AND STUDY QUESTIONS

1. Why do we have four gospels instead of one?
2. What are the Synoptic Gospels?
3. Describe the gospel genre.
4. Why were the Gospels written? What suggestions have been made?
5. To whom were the Gospels written? What are the two main options?
6. What does it mean to read the Gospels "vertically"?
7. What does it mean to read the Gospels "horizontally"?
8. What is the problem with turning the Gospels into a harmonized "life of Christ"?
9. When is a harmonistic approach to the Gospels legitimate?

Digging Deeper

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2

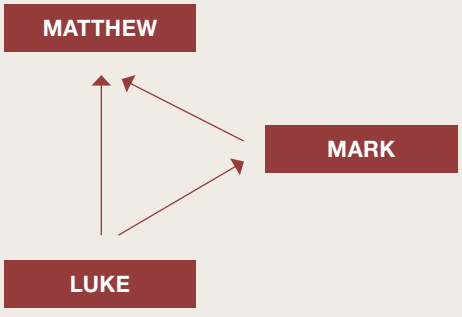
Exploring the Origin and Nature of the Gospels

FIGURE 2. 1 — An Overview of Historical Criticism of the Gospels

Chronology of Events

STAGE 1 Historical Events	STAGE 2 Oral Tradition	STAGE 3 Written Sources	STAGE 4 Gospels
 The life, death, and resurrection of Jesus	Following the resurrection, Jesus' disciples passed down the stories of his words and actions. These stories took various "forms," or genres, including miracle stories, parables, pronouncement stories, and others.	 Q? M? L? Mark? At some point the early church began putting this material into various written forms for teaching and evangelism and to retain a faithful record of the words and actions of Jesus.	 Mark Matthew Luke John The Evangelists took the various written and oral sources available to them and produced the Gospels.
METHODOLOGY FOR STUDY	**METHODOLOGY FOR STUDY**	**METHODOLOGY FOR STUDY**	**METHODOLOGY FOR STUDY**
Historical Jesus Research Seeks to determine the historical facts behind the earliest church traditions. Various "criteria of authenticity" have been developed to examine the historicity of the Gospel material.	**Form Criticism** Attempts to determine and analyze the oral traditions that lie behind our written sources. Form critics try to determine the original form, church context, and transmission history for each pericope, or unit of tradition.	**Source Criticism** Attempts to determine the sources the Gospel authors used to compile their works. The most widely held theory is that Mark wrote first and Matthew and Luke used Mark, a common sayings source ("Q"), and other sources.	**Redaction Criticism** Examines how the Gospel writers edited and compiled their sources to develop certain theological themes and purposes. A "redactor" is an editor. **Other Literary Methods** Examine the Gospels as a whole, without concern for source theories.

FIGURE 2.2—Augustine's Solution to the Synoptic Problem



Augustine's View

Arrows indicate a dependent relationship. Arrows to Mark and Matthew from Luke indicate Luke used both of these as sources.

FIGURE 2.3—Markan Priority

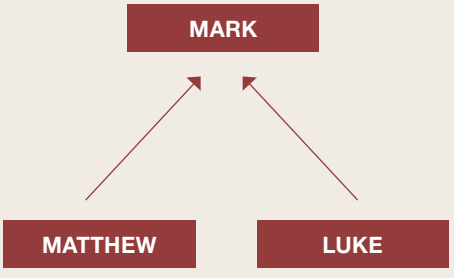


FIGURE 2.4—The Two-Source Theory

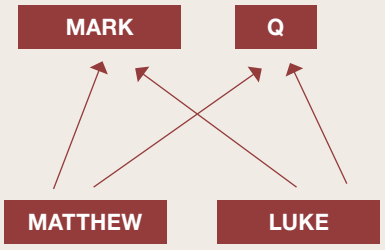


FIGURE 2.5—The Four-Source Theory

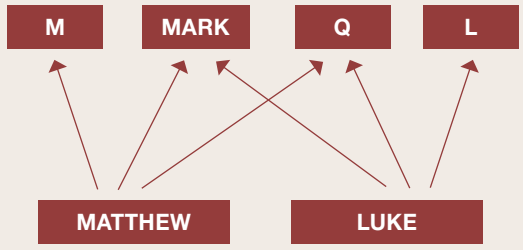


FIGURE 2.6—What Is Q?

A key component of the two-and four-source theories is the Q hypothesis. Q, or the Synoptic Sayings Source, refers to the material common to Matthew and Luke. Yet there is considerable debate as to what exactly Q was and even whether it existed.

There are four views:

1. *A Figment of Scholarly Imagination.* For those who hold to Matthean priority or the Farrer hypothesis, Q is an unnecessary scholarly construct, without a trace of historical or archeological evidence to support it. The so-called Q material is simply the material that Luke borrowed from Matthew's Gospel.
2. *A Variety of Sources, Written and Oral.* For scholars who accept Markan priority and the independence of Matthew and Luke, Q can be simply a convenient designation for the material common to Matthew and Luke. It has no special homogeneity and may have been a variety of sources, both written and oral.
3. *A Single Written Source.* Many other scholars consider Q to have been a single written source of sayings of Jesus. It may have been produced quite early and could be identified with the *logia* of Matthew to which Papias refers. Arguments for a single written source include frequent exact verbal agreements, common order of material between Matthew and Luke, and the existence of "doublets," sayings that appear both in the triple tradition (Mark, Matthew, and Luke) and again in the double tradition (Matthew and Luke).
4. *Evidence for a Heterodox Community of Christianity.* For other scholars, Q is not only a single written source but also the core teachings of a distinct community within early Christianity. These scholars speak of "the theology of Q" and even of the nature of the "Q community." Some even claim that the Q community represented a distinct form of Christianity that developed over time and differed considerably from the later orthodox communities of the Gospels. Since the Q material does not contain a passion narrative, it has been suggested that the earliest Q community did not have a theology of the cross — the belief in the atoning significance of Jesus' death. Later and earlier editions of Q are even hypothesized. Such speculation would appear to go well beyond the available evidence.

FIGURE 2.7—The Contents of Q
(Following Luke's order)

Title (Aland, *Synopsis* #)	Luke	Matthew
Preaching of John the Baptist (14)	Luke 3:7–9	Matt. 3:7–10
The Coming One (16)	Luke 3:16–17	Matt. 3:11–12
Jesus' Temptation (20)	Luke 4:1–13	Matt. 4:1–11
Beatitudes (78)	Luke 6:20–23	Matt. 5:3–12
Love of enemies (80)	Luke 6:27–36	Matt. 5:38–48; 7:12
On judging (81)	Luke 6:37–42	Matt. 7:1–5; 10:24; 15:14
"By their Fruits" (82)	Luke 6:43–45	Matt. 7:15–20; 12:33–35
A house built on rock (83)	Luke 6:46–49	Matt. 7:21–27
Centurion of Capernaum (85)	Luke 7:1–10	Matt. 8:5–13
John the Baptist's question (106)	Luke 7:18–23	Matt. 11:2–6
Jesus' Witness about John (107)	Luke 7:24–35	Matt. 11:7–19
On Following Jesus (176)	Luke 9:57–62	Matt. 8:19–22
Commissioning the 70/12 (177)	Luke 10:2–12	Matt. 9:37–38; 10:7–16
Woes against Galilean towns (178)	Luke 10:13–15	Matt. 11:21–24
"He who hears you . . ." (179)	Luke 10:16	Matt. 10:40
Father and Son relationship (181)	Luke 10:21–24	Matt. 11:25–27; 13:16–17
Lord's prayer (185)	Luke 11:2–4	Matt. 6:9–13
Encouragement to pray (187)	Luke 11:9–13	Matt. 7:7–11
Beelzebul controversy (188)	Luke 11:14–23	Matt. 12:22–30
Return of an impure spirit (189)	Luke 11:24–26	Matt. 12:43–45
Sign of Jonah (191)	Luke 11:29–32	Matt. 12:38–42
On light (192–193)	Luke 11:33–36	Matt. 5:15; 6:22–23
Woes against Pharisees (194)	Luke 11:37–52	Matt. 23:4–7; 13–36
Call to fearless confession (196)	Luke 12:2–12	Matt. 10:19, 26–33; 12:32
Anxieties and heavenly focus (201, 202)	Luke 12:22–34	Matt. 6:19–34
Watchfulness (203)	Luke 12:39–48	Matt. 24:43–51
Peace or conflict (204)	Luke 12:49, 51–53	Matt. 10:34–36
Interpreting the times (205)	Luke 12:54–56	Matt. 16:2–3

Title (Aland, *Synopsis* #)	Luke	Matthew
Settle before court (206)	Luke 12:57–59	Matt. 5:25–26
Parable of leaven (210)	Luke 13:20–21	Matt. 13:33
Narrow door (211)	Luke 13:23–30	Matt. 7:13–14, 22–23; 8:11–12
Lament over Jerusalem (213)	Luke 13:34–35	Matt. 23:37–39
Parable of the great banquet (216)	Luke 14:15–24	Matt. 23:1–14
Cost of discipleship (217)	Luke 14:26–27	Matt. 10:37–39
Lost sheep (219)	Luke 15:4–7	Matt. 18:12–14
On serving two masters (224)	Luke 16:13	Matt. 6:24
The law and the prophets (226)	Luke 16:16–17	Matt. 11:12–13; 5:18
On divorce (227)	Luke 16:18	Matt. 5:32; 19:9
On forgiveness and faith (229, 230, 231)	Luke 17:1–6	Matt. 18:6–7, 15, 20–22
Coming of Son of Man (235)	Luke 17:22–37	Matt. 24:26–28, 37–41
Parable of minas/talents (266)	Luke 19:11–27	Matt. 25:14–30
On twelve thrones (313)	Luke 22:28–30	Matt. 19:28

There is a great deal of subjectivity in identifying Q passages because of imprecise parallels between Matthew and Luke, and overlapping sources between Mark and Q.

FIGURE 2.8—The Farrer Hypothesis

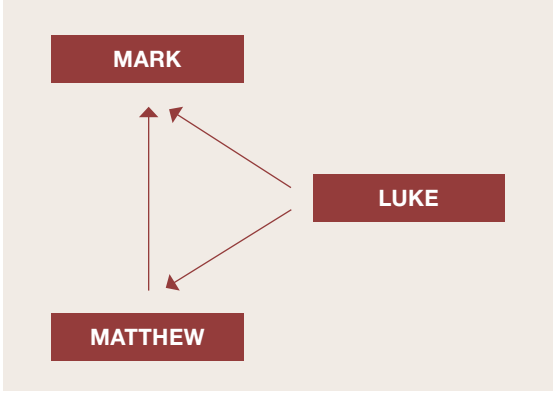


FIGURE 2.9—The Griesbach Hypothesis

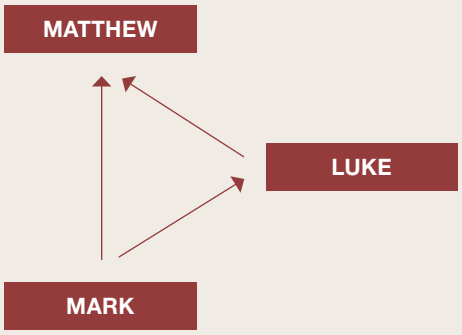


FIGURE 2.10—What About the Inspiration by the Holy Spirit?

After slogging through the technical details of the synoptic problem, students often ask in exasperation, "But what about the Holy Spirit? If these documents are inspired by God, couldn't that account for the agreements?" While for believing Christians the inspiration by the Holy Spirit must play a key role when interpreting the Word of God, it alone does not resolve the synoptic problem.

On the one hand, the use of sources does not compromise the authority and inspiration of the Bible. Luke explicitly speaks of sources for his writings (Luke 1:1–4). The writer of Chronicles used a variety of sources, both canonical (Samuel and Kings) and noncanonical (e.g., the *History of Nathan the Prophet*, the *Words of Gad the Seer*, the *Prophecy of Ahijah the Shilonite*, the *Visions of Iddo the Seer*; see 1 Chron. 29:29; 2 Chron. 9:29). While the Holy Spirit inspired authors as they wrote, he did not dictate Scripture to them. Rather, the human authors wrote from their own experiences and situations, using the source materials available to them, whether that was their own memory, oral reports, or written sources. Like Jesus the living Word, the written Word of God is both human and divine.

Furthermore, we have to ask why, if the Holy Spirit produced the exact agreements in wording, he allowed so many differences! Claiming that exact parallels between the Synoptics prove the divine origin of Scripture creates the dilemma that differences in wording would compromise that divine origin. It is better to conclude that both the agreements and differences resulted when human authors edited their sources, guided and inspired by the Holy Spirit.

FIGURE 2.11—Form-Critical Categories

Form	Description	Examples
Pronouncement Stories Apophthegms (Bultmann) Paradigms (Dibelius)	A story that culminates in an authoritative statement by Jesus or, sometimes, in a statement about the reaction of onlookers	Mark 2:1–12, 15–17, 18–22, 23–28; 3:1–6, 20–30, 31–35; 10:13–16; 12:13–17; 14:3–9
Miracle Stories Novellen (Dibelius)	A story that demonstrates Jesus' supernatural power and authority	Exorcisms: Mark 5:1–20; 9:14–29 Healings: Mark 1:40–45; 5:21–43 Nature Miracles: Mark 4:35–41; 6:35–44, 45–52
Sayings and Parables Paränesis (Dibelius)	A general category for all the teaching of Jesus outside of the pronouncement stories	Much of the Sermon on the Mount (Matt. 5–7) Parables in Mark 4, etc.
Stories about Jesus Dibelius called these *legends* and *myths.* Bultmann called them *historical stories* and *legends.*	A narrative that reveals something about the identity of Jesus. Categories like "myths" and "legends" are intended to denote activities in the divine sphere rather than (necessarily) nonhistoricity. According to Dibelius, a legend is a story that shows the works and fate of a holy man. A myth is a story about the supernatural breaking upon the human scene.	Baptism (Mark 1:9–11) Temptation (Matt. 4:1–11) Transfiguration (Mark 9:2–8)
Passion Narrative	Taylor identified the passion narratives — the accounts of the Last Supper and the arrest, trial, and crucifixion — as a distinct genre.	Mark 14:12–15:47

Descriptions in bold print are those of Vincent Taylor, *The Formation of the Gospel Tradition,* 2nd ed. (London: Macmillan, 1935).

FIGURE 2.12—A Pronouncement Story
Mark 2:15–17

The Story	"While Jesus was having dinner at Levi's house, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him. When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: 'Why does he eat with tax collectors and "sinners"?' "
The Pronouncement	"On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.' "

FIGURE 2.13—A Miracle Story
Mark 1:23–28

The Problem	"Just then a man in their synagogue who was possessed by an impure spirit cried out, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!' "
The Solution	"'Be quiet!' said Jesus sternly. 'Come out of him!' The impure spirit shook the man violently and came out of him with a shriek."
The Response	"The people were all so amazed that they asked each other, 'What is this? A new teaching — and with authority! He even gives orders to impure spirits and they obey him.' News about him spread quickly over the whole region of Galilee."

KEY TERMS

Augustine
Farrer hypothesis
form criticism
Griesbach, or two-gospel, hypothesis
historical criticism
Markan priority
miracle stories
passion narrative
pericope
pronouncement story
redaction criticism
Sitz im Leben
source criticism
Synoptic Sayings Source, or Q
two- (or four-) source theory

DISCUSSION AND STUDY QUESTIONS

1. Summarize the four stages that led to the production of the Gospels.
2. What is the synoptic problem?
3. What is source criticism? What are its goals?
4. What is the most widely held solution to the synoptic problem? What are its main strengths and weaknesses?
5. What is the Farrer hypothesis? What is the Griesbach hypothesis? What are their strengths and weaknesses?
6. What is form criticism? What are its goals? What are its main strengths and weaknesses?
7. Identify the main "forms" of the gospel tradition.
8. What is redaction criticism? What are its goals? What are its main strengths and weaknesses?

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3

Reading and Hearing the Gospel Stories

FIGURE 3.1—The Narrative World of the Text

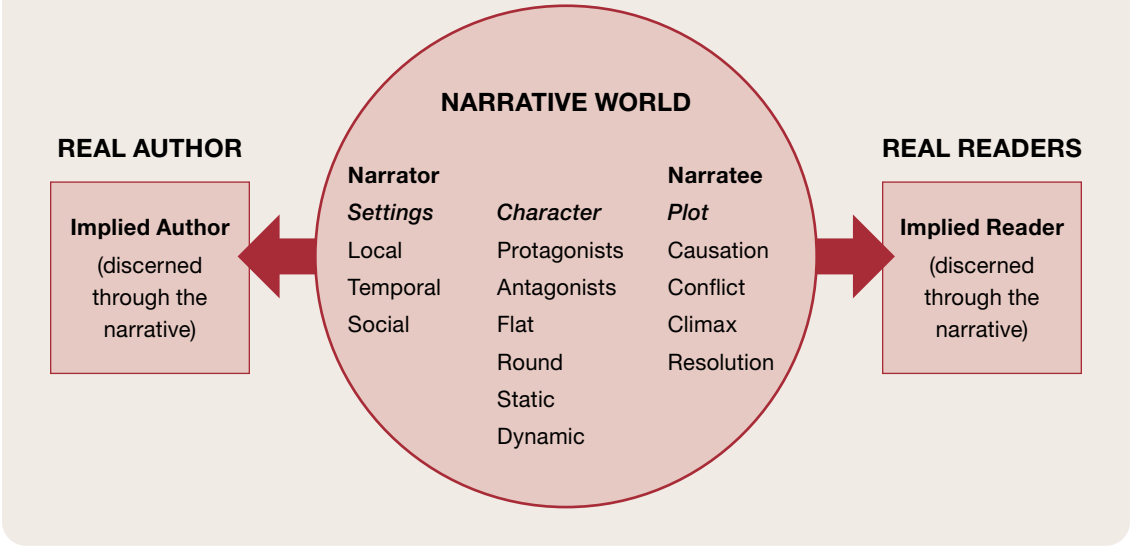
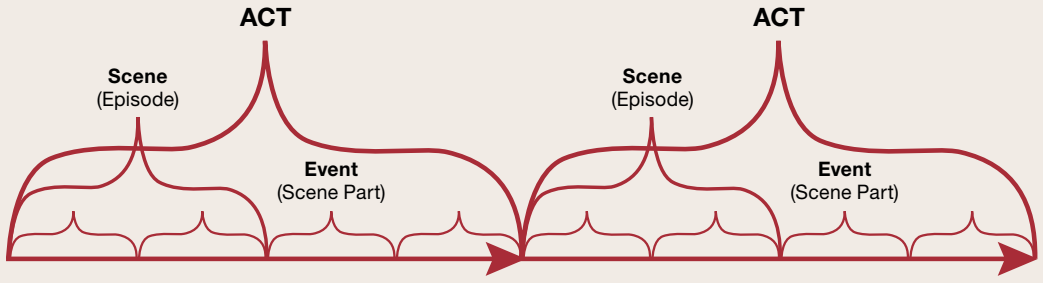


FIGURE 3.2—Components of a Narrative



KEY TERMS

canon criticism
causation
characters, characterization: round, flat, dynamic, static
conflict
deconstruction
evaluative point of view
feminist criticism
Gentile
literary criticism
narrative criticism
narrative world
performance criticism
plot: events, scenes, acts
plotted time
postcolonial approaches
reader-response criticism
real author, implied author, narrator
real readers, implied readers, narratees
rhetoric: repetition, chiasm, *inclusio*, intercalation, symbolism, irony
rhetorical criticism
settings: local, temporal, sociocultural
story time
structuralism

DISCUSSION AND STUDY QUESTIONS

1. What is the difference between historical and literary criticism, as defined in the text?
2. What is the goal of narrative criticism?
3. What is the difference between a real author, an implied author, and a narrator?
4. What does *evaluative point of view* mean? What is the evaluative point of view of the Gospels?
5. Describe the main features of plot, characterization, and setting.
6. Summarize the main focus or goals of these literary methods: rhetorical criticism, performance criticism, canon criticism, structuralism, deconstruction, reader-response criticism, feminist criticism, postcolonial criticism, African, Asian, Latino/a approaches.

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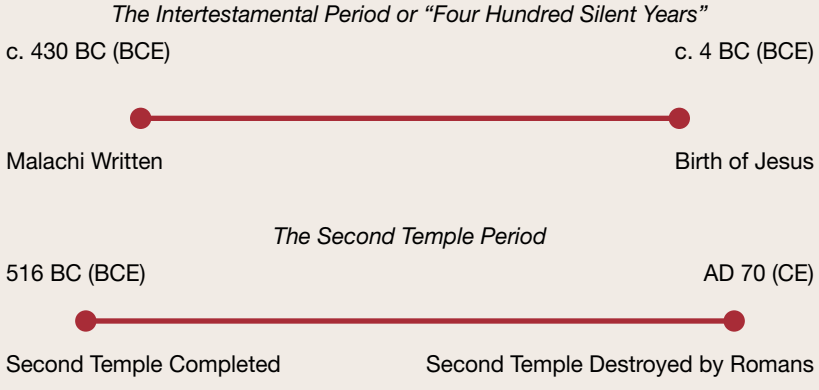
4

The Historical and Geographical Setting of the Gospels

FIGURE 4.1—What's in a Name?
Naming and Dating the Period between the Testaments

"Second Temple" or "Intertestamental" Period?

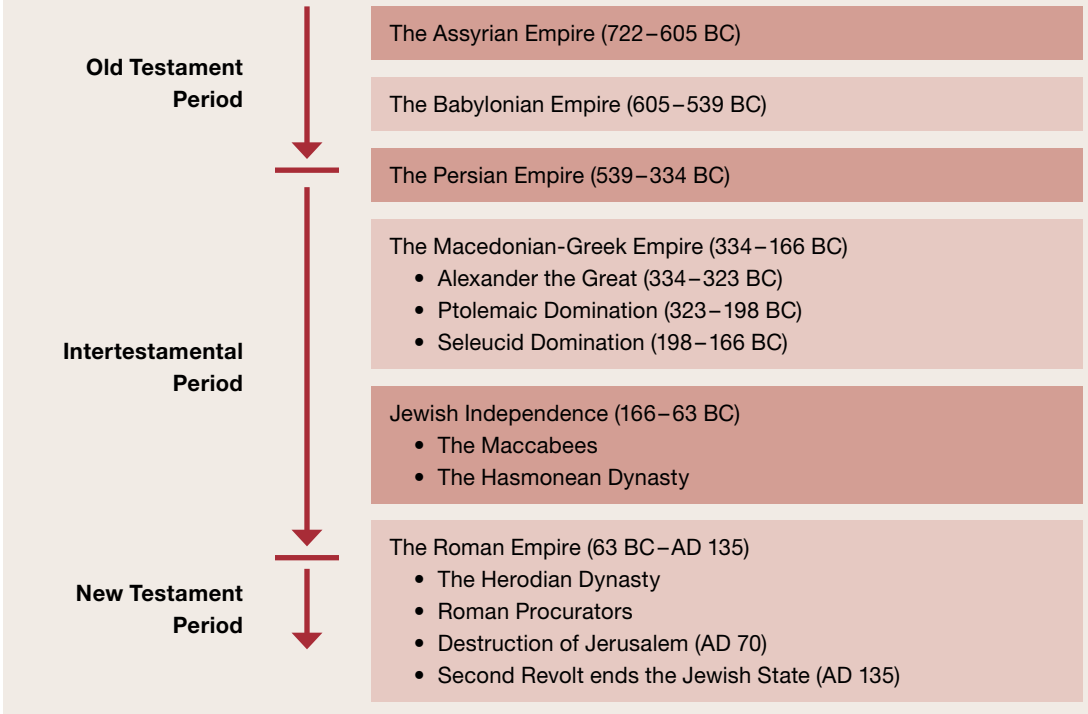
Many scholars prefer the designation "Second Temple" to "intertestamental" for the period leading up to the New Testament era. The first temple, completed by Solomon around 960 BC, was destroyed by the Babylonians in 587 BC. The second temple, completed by Zerubbabel in 516 BC (and expanded later by Herod the Great), was eventually destroyed by the Romans in AD 70. *Intertestamental period* refers to approximately the same time frame, running from the writing of the last Old Testament book (Malachi; about 430 BC) to the birth of Jesus (about 4 BC). Second Temple is the more precise designation since it is unclear whether "intertestamental" culminates in the birth of Jesus, his public ministry, or the writing of the New Testament (late first century). Second Temple is also more acceptable to Jewish scholars, who do not recognize the divine inspiration of the second (New) Testament.



AD or CE?

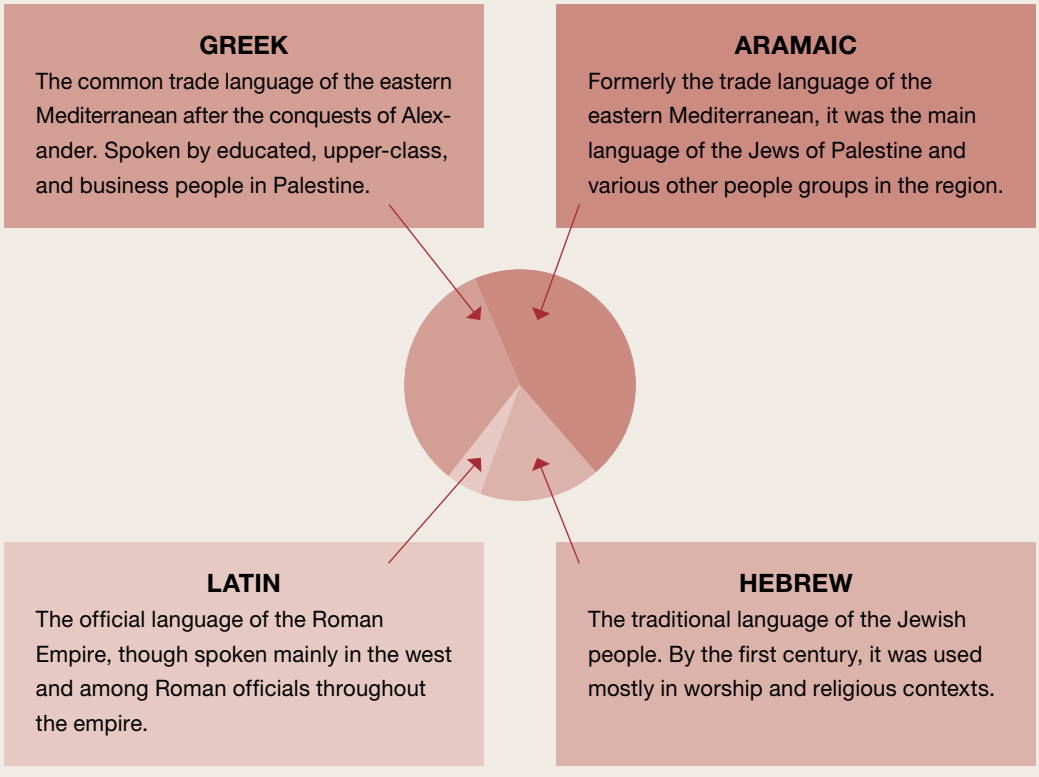
For similar ecumenical reasons, the designations AD (*Anno Domini*, "the year of the Lord") and BC (Before Christ) are often replaced with CE (Common Era) and BCE (Before the Common Era). "Common" refers to the time in which we live—the "Current Era."

FIGURE 4.2—Foreign Domination of Israel
722 BC–AD 135



Alexander the Great's Conquests

FIGURE 4.3—The Language Milieu of First-Century Palestine



Seleucid and Ptolemaic Kingdoms in 198–166 BC

FIGURE 4.4—The Septuagint

The Septuagint was the most widely used Greek translation of the Old Testament. The term is derived from the legend about its origin found in the *Letter of Aristeas*, written about the end of the second century BC. According to this letter, during the reign of Ptolemy II Philadelphus (284–247 BC), Ptolemy's librarian Demetrius found that he was lacking a Greek translation of the Law of the Jews. Ptolemy sent a request to Eleazar, the Jewish high priest in Jerusalem, who sent 72 scholars, six from each of the twelve tribes, to undertake the task. The translation was reportedly completed in 72 days and was read to the assembled Jewish community, which rejoiced at its accuracy.

A later version of the story claims that by divine inspiration, all the scholars working independently produced an identical Greek text! The name Septuagint comes from the Latin word for seventy (*septuaginta*), a rounded-off reference to the 72 scholars who supposedly completed the work. The Roman numeral for seventy, LXX, is used as an abbreviation for the translation.

Though the details of the story are doubtful, it is likely that a Greek version of the Pentateuch arose in Alexandria in the third century BC. Because Hebrew was no longer widely spoken, Jews of the Diaspora ("dispersion," Jews living outside of Israel) needed a Greek translation of the Scriptures. The Law was probably translated first, and the rest of the Hebrew Bible (the Prophets and the Writings) gradually followed. The LXX is a rather uneven translation, sometimes more literal, sometimes more free. Like the Hebrew Scriptures and the Greek New Testament, it also has its own textual history of transmission and recension.

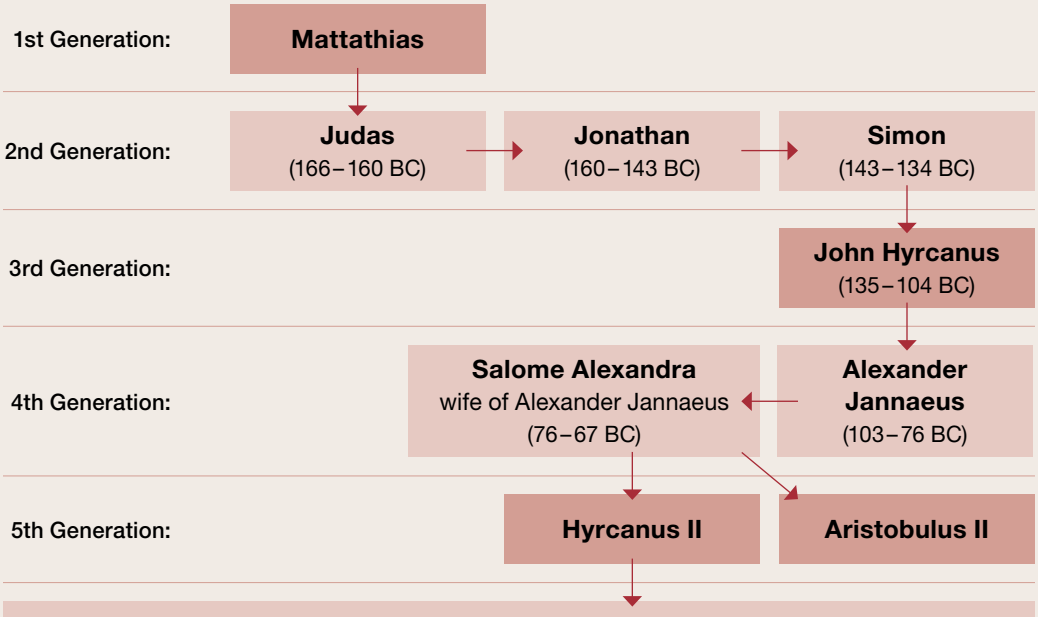
Though far from a perfect translation, the Septuagint had a profound effect on the Judaism of the Diaspora and on the origins of Christianity:

1. The LXX became the Bible of Diaspora Jews, most of whom no longer spoke Hebrew. The translation was widely used in the synagogues throughout the Mediterranean.
2. The LXX provided Hebrew senses to many Greek words. For example, in classical Greek, the term *doxa* generally carried the sense of "opinion." Its use in the LXX to translate the Hebrew $k^{e}b\hat{o}d$ helped define its sense as "glory." The LXX thus aided in the translation of Old Testament concepts for a Greek audience and gave the Christians a ready-made Greek vocabulary for preaching a gospel whose background lay in the Old Testament.
3. The LXX clarified Hebrew ideas that could have been misunderstood in the Gentile world. For example, in Joshua 4:24 in the LXX, the Hebrew phrase "*hand* of the LORD" is translated as "*power* of the LORD," perhaps to avoid the anthropomorphism, which a Gentile might interpret literally.
4. The LXX provided the early Christians with a Bible that was understandable throughout the Mediterranean world. Christians could use it when preaching to both Jews and Gentiles. In this way, the LXX became a powerful apologetic tool for the early church. Most Old Testament quotations in the New Testament are taken from the LXX. An example of this apologetic value may be seen in Isaiah 7:4, where the Hebrew term ʿalmāh ("young woman") is translated in the LXX with *parthenos*, a Greek term with strong connotations of virginity (cf. Matt. 1:23). Using the LXX, Christians could point to this Old Testament text as evidence for the virgin birth of Christ.

FIGURE 4.5—Antiochus IV "Epiphanes"
Prototype of Antichrist

The calculated and ruthless attempts by Antiochus IV Epiphanes to eradicate Judaism were not quickly forgotten by the Jews, setting a standard of evil which later generations recalled when evil rulers set themselves up in opposition to God's people (see Dan. 7:7–8; 8:9–14; 11:21–35; *Testament of Moses* 6–10; Mark 13:14, par.). New Testament writers echo these passages from Daniel, identifying the coming world ruler variously as "antichrist" (1 John 2:18, 22; 4:3; 2 John 7), "man of lawlessness" (2 Thess. 2:1–12), and the "beast" (Rev. 11:7; 13:1–18).

FIGURE 4.6—The Hasmonean Dynasty
Partial listing



A power struggle between Hyrcanus II and Aristobulus II results in Roman intervention in 63 BC. The Romans give the high priesthood to Hyrcanus II but governorship to Antipater, father of Herod the Great. This ultimately led to the demise of the Hasmonean dynasty and the rise of the Herodian dynasty under Herod the Great.

The Roman Empire, mid first century AD

The Kingdom of Herod the Great

FIGURE 4.7—Judaism as a *Religio Licita* under Roman Rule?

Because of the support Antipater and Hyrcanus II gave to the Romans, Julius Caesar granted favored status to the Jews. Taxes were reduced and the city walls of Jerusalem were rebuilt. Jewish territories were exempted from providing troops for Roman military service.* Many scholars have claimed that at this time Judaism was officially declared a *religio licita*, a "legal/licensed religion," with the full protection of Rome.† This action exempted Jews from pagan religious practices and, later, from the worship of the emperor required of all Roman subjects. It also was significant for the spread of the gospel, since Christianity was viewed in its early days as a sect within Judaism and so protected by law. State sanctioned persecution against the Christians began only when Christianity was beginning to be viewed as a separate religion and so a *religio illicita* (an "illegal religion"), no longer sharing Judaism's legal protections.

In recent years this idea of Judaism as a *religio licita* has been challenged, since the term does not appear in Roman law, *per se,* and since the Romans generally tolerated the religions of subject peoples. The special respect Rome gave to Judaism was based more on the religion's great antiquity and the support the Jews had historically given to Rome.‡ Christians were certainly persecuted throughout the first two centuries, but, according to this view, this was not because of Christianity's official status as a *religio illicita.* (Official empirewide persecution began only in AD 250 by decree of the emperor Decius.) Rather, Christians were persecuted for other peculiarities, such as their denial of the Roman gods, their "unsocial" behavior (since so much of social life revolved around pagan religion), and their belief in Christ's supremacy over the state and the emperor.

Whether or not Judaism and Christianity had official statuses as *licita* and *illicita,* there is no doubt that Christians had a certain degree of cover when they were viewed as part of the venerated tradition of Judaism, and that this protection declined when Christianity was increasingly viewed as a distinct religion.

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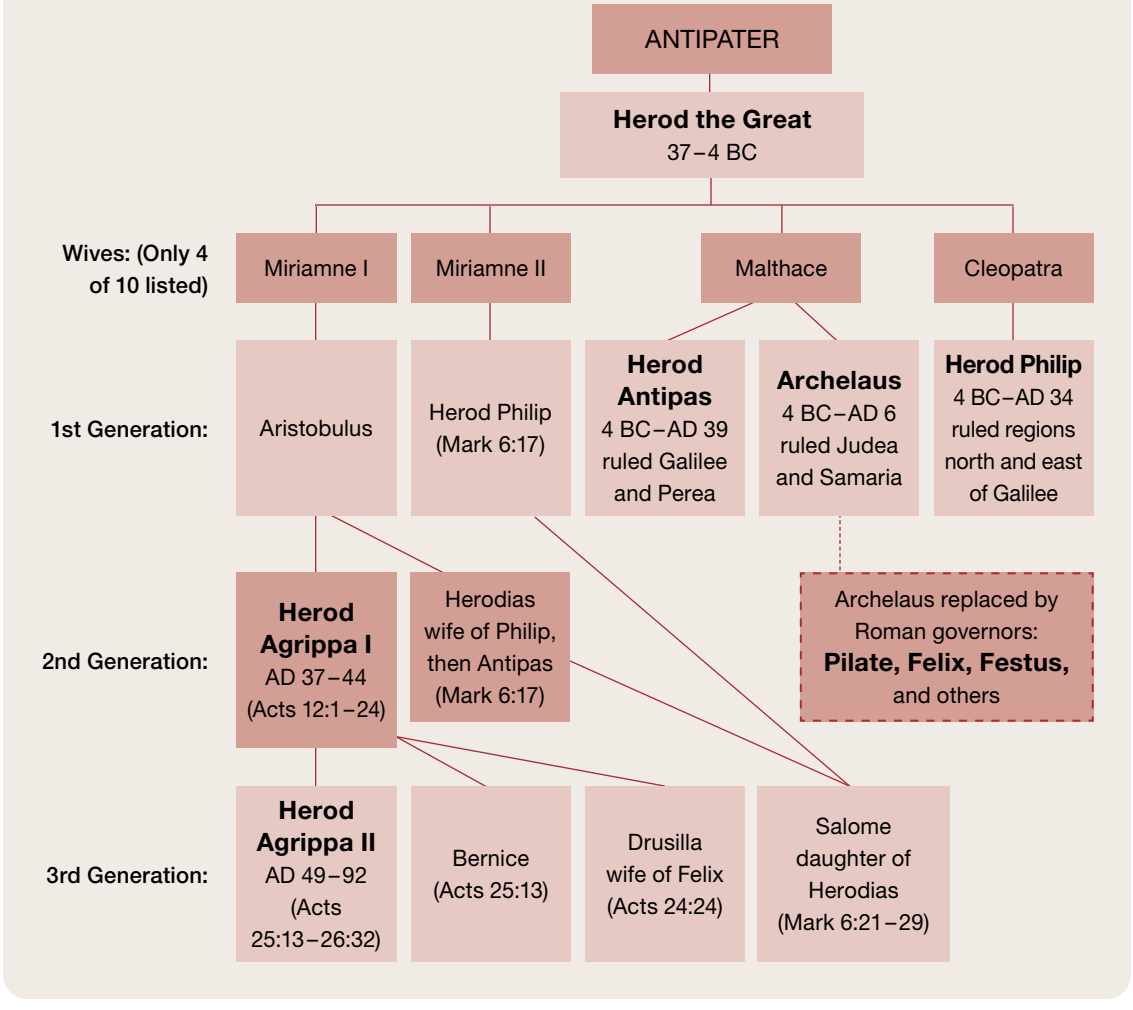
* Josephus *Ant.* 14.10.7–13 §§211–28.

† The term *religio licita* was first used of Judaism by church father *Tertullian* (c. 155–c. 240) in *Apologeticum* 21:1. See E. Mary Smallwood, *The Jews under Roman Rule: From Pompey to Diocletian; A Study in Political Relations*, 2nd ed. (Leiden: E. J. Brill, 1981), 133–36.

‡ P. F. Esler, *Community and Gospel in Luke–Acts: The Social and Political Motivations of Lucan Theology* (Cambridge University Press, 1989, 1996), 211–14; Görge K. Hasselhoff and Meret Strothmann, eds., *"Religio licita?" Rom und die Juden* (Studia Judaica 84; De Gruyter, 2016).

FIGURE 4.8—The Herodian Dynasty
Partial listing; rulers in bold type



The Herodian Kingdoms. After AD 6, the territory formerly allotted to Archelaus was ruled by successive Roman governors.

FIGURE 4.9—Rulers of Judea in the New Testament Period
Names in bold appear in the New Testament

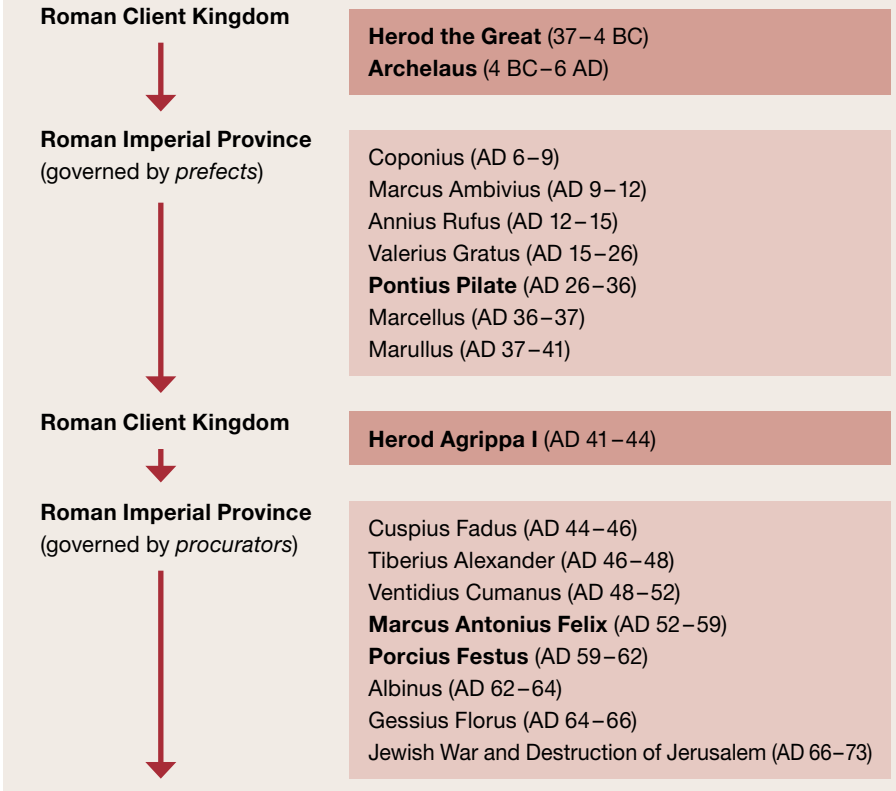


FIGURE 4.10—Main Roman Emperors of the New Testament Period

Caesar Augustus or **Octavian** (30 BC–AD 14) was the emperor associated with the census at Jesus' birth (Luke 2:1). Demonstrating extraordinary skills as leader and administrator, Augustus inaugurated the *Pax Romana* ("Roman Peace"), an unprecedented period of peace and stability throughout the Mediterranean region. The freedom and relative safety of travel afforded by this peace would prove to be major factors for the rapid expansion of Christianity.

Tiberius (AD 14–37) was the emperor during Jesus' public ministry (Luke 3:1). It was to him Jesus referred when he said, "Give back to Caesar what is Caesar's and to God what is God's" (Mark 12:17, par.).

Caligula (AD 37–41) provoked a crisis among the Jews by demanding that his image be set up in the Jerusalem temple. Agrippa I eventually convinced Caligula to cancel the order, and the emperor was assassinated before it was carried out. Paul may be alluding to this event as a type of the antichrist when he speaks of the "man of lawlessness" who "sets himself up in God's temple, proclaiming himself to be God" (2 Thess. 2:3–4).

Claudius (AD 41–54) expelled the Jews from Rome in AD 49, probably because of conflicts with Jewish Christians (Suetonius, *Life of Claudius* 25.4). Priscilla and Aquila came from Rome to Corinth at this time (Acts 18:2; cf. 11:28).

Nero (AD 54–68) was the Caesar to whom Paul appealed during his trial (Acts 25:10; 28:19). Later, in AD 64, Nero began the first major persecution against Christians, blaming them for a fire he was rumored to have set in Rome (Tacitus, *Annals* 15.44). Both Paul and Peter were probably martyred under Nero.

Vespasian (AD 69–79) was declared emperor while in Israel putting down the Jewish Revolt of AD 66–73. He returned to Rome, leaving his son Titus to complete the destruction of Jerusalem and the temple.

Domitian (AD 81–96) was the second emperor (after Nero) to persecute the church. This persecution is likely the background to the book of Revelation.

FIGURE 4.11—Flavius Josephus
Historian or Propagandist? Jewish Defender or Traitor?

The name of the Jewish historian Josephus occurs frequently in this chapter as our most important primary source for first-century Jewish history. Josephus was not only an important historian but also one of the more fascinating, colorful, and controversial figures of the first century. Josephus can be given many paradoxical labels: Pharisee, priest, aristocrat, Jewish patriot, freedom fighter, traitor, Roman collaborator, scholar, author, historian, apologist, and propagandist.

Josephus was born around AD 37 to a Jewish aristocratic family with priestly and Hasmonean ancestry. He describes himself as a precocious child whose wisdom was sought after by his own Jewish teachers. As a young man, he examined the various sects of Judaism, choosing to become a Pharisee (*Life* 1–2 §§ 1–12).

Knowing the overwhelming might of Rome, Josephus tried unsuccessfully to dissuade his people from revolution. When hostilities broke out in AD 66, he felt compelled to side with his countrymen, becoming a military general in Galilee. The Romans subjugated Galilee until Josephus's forces were besieged in the town of Jotapata. The Romans captured the city, but Josephus and forty companions hid in a cave. When Josephus proposed surrendering, the others threatened to kill him, pledging themselves to a suicide pact. Josephus shrewdly suggested that they draw lots, each man killing his companion and the last two committing suicide. When only Josephus and another man were left, Josephus convinced his companion to surrender. When he was brought before the Roman general Vespasian, Josephus accurately "prophesied" that Vespasian would be the next emperor of Rome. The general was impressed and took Josephus under his protection, eventually sending him to the siege of Jerusalem to serve as a translator and negotiator for Vespasian's son Titus. There Josephus witnessed firsthand the horrors of the destruction of the city and temple (*J.W.*. 3.8.5–9 §§361–408; 5.3.3 §114).

After the war, Josephus was taken to Rome, where Vespasian and Titus became his patrons. He took on Vespasian's family name, Flavius, and was given a villa and a stipend (*Life* 76 §§422–30). He spent much of the rest of his life writing. Four of Josephus's works have survived: *The History of the Jewish War*, a seven-volume account of the Jewish revolution; *The Antiquities of the Jews*, a twenty-volume work tracing the history of the Jewish people from creation to Josephus's own day; *The Life of Josephus*, which is both autobiography and apologetic for his role in the war; and *Against Apion*, a defense of the beliefs of Judaism against Apion, a pagan opponent.

While providing a wealth of information concerning first-century Judaism, Josephus is anything but an unbiased observer. His collusion with the Romans makes him at the same time pro-Roman and pro-Jewish. He blames not the Romans but undesirable elements among his people for the disaster that befell them. The Zealots and other rebels were not freedom fighters but rogues and bandits bent on the destruction of the Jewish state. At the same time, he seeks to convince his Roman readers of the antiquity and nobility of the Jewish religion.

Though generally a good historian, Josephus exhibits many shortcomings. Events are sometimes distorted and numbers exaggerated. Yet despite these faults, our knowledge of first-century history would be much poorer if not for the prolific pen of Flavius Josephus.

Palestine and its neighbors

KEY TERMS

abomination of desolation
Alexander the Great
Antiochus IV "Epiphanes"
Bar Kokhba Revolt of AD 132–35
Caesar Augustus (Octavian)
Diaspora
Hanukkah
Hasmonean dynasty
Hellenists and Hasidim
Hellenization
Herod Antipas
Herod the Great
Idumean
Jewish Revolt of AD 66–73
Johanan ben Zakkai, Jamnia
Judas Maccabeus
Koine Greek
Maccabees
Pax Romana
Pontius Pilate
prefect, procurator
proconsul, legate
Ptolemies
Second Temple period
Seleucids
Septuagint (LXX)

DISCUSSION AND STUDY QUESTIONS

1. Summarize briefly the main events of the history of Israel from the close of the Old Testament to the destruction of the Jewish state in AD 135.
2. What is Hellenization? How did the conquests of Alexander the Great result in widespread Hellenization?
3. Where was the Ptolemaic Empire centered? How did the Jews fare under the Ptolemies?
4. What great Bible translation was produced during the period of the Ptolemies?
5. Where was the Seleucid Empire centered? What actions did Antiochus IV Epiphanes take against the Jews?
6. Who sparked the Maccabean Revolt? Who led it in the years that followed?
7. What Jewish feast celebrates the cleansing of the temple by the Maccabees?
8. Who were the Hasmoneans? Who were the main Hasmonean rulers?
9. From where did the Pharisees and Essenes emerge? The Sadducees?
10. Who was Antipater? Who was Herod the Great? What was the nature and significance of his rule?
11. Identify the main rulers of the Herodian dynasty who followed Herod the Great.
12. What Roman emperor ruled at the time of Jesus' birth? During his public ministry? What prefect (governor) ruled over Judea during Jesus' public ministry?
13. How did the *Pax Romana* help the spread of Christianity?
14. Why did Roman governors rule Judea during the period of Jesus' ministry and the early church? What governors appear in the New Testament?
15. How did the Jewish Revolt of AD 66–73 change the face of Judaism? What effect did it have on Christianity?
16. Who was Johanan ben Zakkai? What happened at Jamnia?
17. Who was Josephus? What are the basic facts about his life?

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5

The Religious Setting

FIGURE 5.1—The Divine Name YHWH

God identified himself to Israel with the covenant name *YHWH* (Hebrew: יהוה; Ex. 3:15), known as the tetragrammaton, or "four letters." The name is related to the Hebrew verb meaning "I am" and refers to God's self-existence (Ex. 3:14). While sometimes mispronounced "Jehovah," the name was probably originally pronounced "Yahweh."

The Jews considered the divine name so sacred they would not utter it, saying instead *ha-Shem* ("the Name"), or *adonai* ("lord; master"). Writing in Greek, the New Testament writers followed the pattern of the Septuagint (the Greek Bible) by translating both Hebrew words *YHWH* and *adonai* with the Greek term *kyrios.* Depending on the context, *kyrios* can mean "Yahweh," "Lord," or even "sir."

Most English translations use "LORD" (small caps) for *YHWH* and "Lord" (lowercase) for *adonai* in the Old Testament. In the New Testament, *kyrios* is usually translated "Lord."

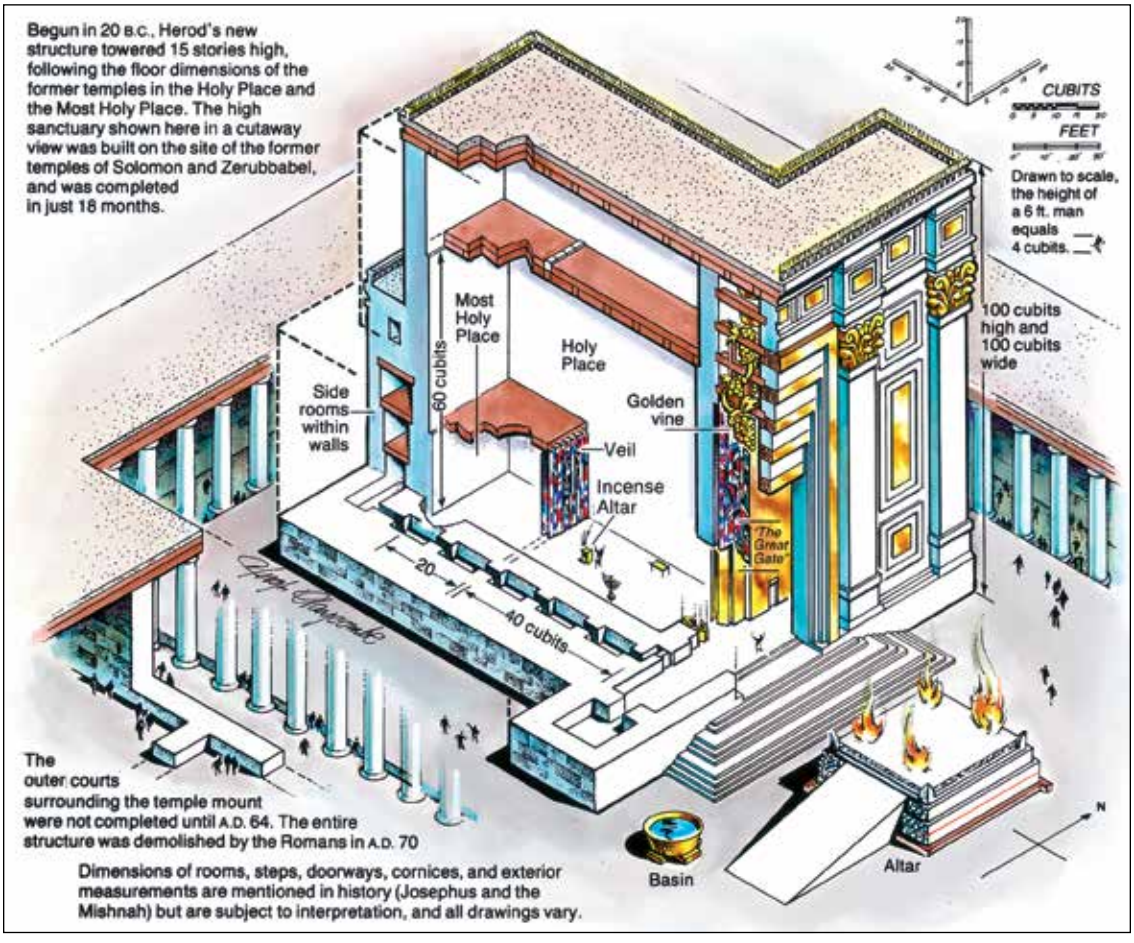
FIGURE 5.2—Temple and Synagogue
Two Great Institutions of First-Century Judaism

The one temple located in Jerusalem

Temple worship centered on sacrifices conducted by priests

Many synagogues located throughout the Roman world

Synagogue worship centered on study of Torah (the law) led by scribes and rabbis



Herod's temple in Jerusalem

© Hugh Claycombe Design and Illustration

FIGURE 5.3—The Shema

> Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. . . .

The most important confession of faith in Judaism is the Shema, which consists of three Old Testament passages: Deuteronomy 6:4–9; 11:13–21; and Numbers 15:37–41. Every Jewish male was required to utter it twice a day, once in the morning and once in the evening. *Shema* is Hebrew for "hear," the word which begins the confession.

FIGURE 5.4—The Pharisees according to Josephus

> . . . the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers; and concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side.

Josephus on the differences between the Pharisees and Sadducees concerning the oral law (*Ant.* 13.10.6 §297–98).

FIGURE 5.5—Were the Pharisees So Bad after All?

Today the term Pharisee is often equated with hypocrisy and a legalistic spirit, but this would not have been the view of most people in first-century Israel, who generally respected the Pharisees for their piety and devotion to the law (Torah). Indeed, the Pharisees' fundamental goal was a noble one: to maintain a life of purity and obedience to Torah.

Since the Old Testament law did not provide specific guidelines for every situation in life, the Pharisees sought to fill in the details, or "build a fence" around the Torah. The rabbinic dialogues in the Mishnah, many of which go back to Pharisaic traditions, contain detailed descriptions of and debates about what is and what is not lawful. For example, while the Old Testament law forbids work on the Sabbath, it gives few details (Ex. 20:8–11; Deut. 5:12–15). The rabbis therefore specify and discuss thirty-nine forbidden activities (*m. Šabb.* 7:2). While knot-tying is unlawful, certain knots, like those that can be untied with one hand, are allowed. A bucket may be tied over a well on the Sabbath, but only with a belt, not with a rope (*m. Šabb.* 15:1–2)! While such minutiae may seem odd and arbitrary to us, the Pharisee's goal was not to be legalistic but to please God through obedience to his law.

Jesus criticized the Pharisees not for their goals of purity and obedience but for their hypocrisy. He accused them of saying one thing but doing another, of raising their interpretations (mere "human traditions") to the level of God's commandments (Mark 7:8), and of becoming obsessed with externals while neglecting the more important things: justice, mercy, and faithfulness. They "strain out a gnat but swallow a camel" (Matt. 23:23–24).

Of course such hypocrisy is not unique to the Pharisees but is common in all religious traditions. It is easy to follow the form of religion and miss its substance.

FIGURE 5.6—Jewish Groups after AD 70

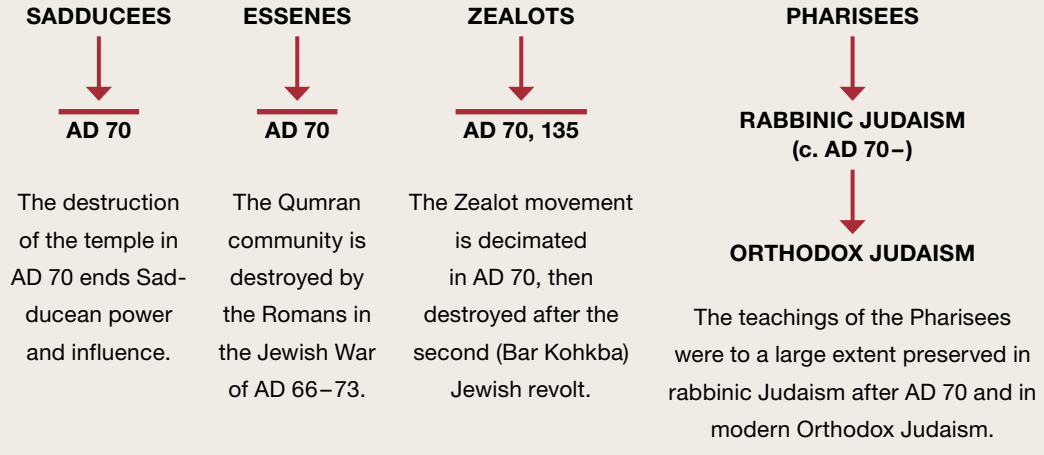


FIGURE 5.7—Political Tendencies of Jewish Groups

FIGURE 5.8—Were the Dead Sea Scrolls Essene After All?

While most scholars consider the Dead Sea Scrolls to be the remains of a library of a community of Essenes who lived at Qumran, this "standard view" has been challenged in recent years. Some alternate theories identify the Scrolls as:

1. *The library of a breakaway group of Sadducees.* Lawrence Schiffman identifies the scrolls with Qumran, but considers them to be produced by a Sadducean group at odds with both the Pharisees and the ruling Sadducees of Jerusalem. He points especially to 4QMMT (the *Sectarian Manifesto*), a document that cites purity laws nearly identical with those attributed to the Sadducees in rabbinic literature.*
2. *The library of an unknown group with Sadducean sympathies*. Michael Wise and others† point especially to a recently translated scroll, *In Praise of King Jonathan* (4Q448), a text likely referring to Hasmonean king Alexander Jannaeus, to claim the scrolls actually support, rather than oppose, members of the Hasmonean dynasty. They date the origin of the community to the reign of Queen Salome Alexandra (76–67 BC), who switched her allegiance from the Sadducees to the Pharisees after the death of her husband, Alexander Jannaeus. The scrolls therefore reflect the civil war that followed her reign between Aristobolus II, who sided with the Sadducees, and Hyrcanus II, who sided with the Pharisees. According to this view, the Wicked Priest of the Scrolls was likely Hyrcanus II. The identity of the Teacher of Righteousness is unknown, but he was likely a Sadducean leader who was persecuted and expelled by the Pharisees now in leadership in Jerusalem.
3. *The Jerusalem temple library.* Another view disconnects the Scrolls entirely from the Qumran site, claiming that their diversity in both form and content indicates they are not the library of a single sect, but rather the Jerusalem temple library (or other Jerusalem libraries), which was hidden in the Judean wilderness during the Jewish revolt of AD 66–73, when the Romans were closing in on Jerusalem.‡ This view finds some support in the Copper Scroll (3Q15), which is a list identifying the location of buried treasure, presumably the Jerusalem temple treasury.
4. *A Christian community*. Perhaps the most idiosyncratic view comes from Robert Eisenman, who claimed that the Qumran community was actually a Christian sect and that the Teacher of Righteousness was James the Just, the half-brother of Jesus.** This view has gained little support among scholars.

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* Lawrence H. Schiffman, *Reclaiming the Dead Sea Scrolls: Their True Meaning for Judaism and Christianity*, Anchor Bible Reference Library (New York: Doubleday 1995).

† M. Wise, M. Abegg and E. Cook, *The Dead Sea Scrolls. A New Translation* (New York: HarperCollins, rev. ed. 2005), 27–35.

‡ Norman Golb, *Who Wrote the Dead Sea Scrolls? The Search for the Secret of Qumran* (New York: Scribner, 1995).

** Robert H. Eisenman, *James, the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (New York: Viking, 1997).

FIGURE 5.9—The Apocrypha

Roman Catholic Apocrypha

1. Tobit (c. 200 BC)
2. Judith (c. 150 BC)
3. 1 Maccabees (c. 110 BC)
4. 2 Maccabees (c. 110–70 BC)
5. Wisdom of Solomon (c. 30 BC)
6. Ecclesiasticus (Wisdom of Jesus ben Sirach) (132 BC)
7. Baruch (chaps. 1–5) (c. 150–50 BC)

Additions to Other Books

1. Letter of Jeremiah (Baruch, chap. 6) (c. 300–100 BC)
2. Additions to Esther (10:4–16:24) (c. 140–130 BC)
3. Additions to Daniel (c. 100 BC)
   - The Prayer of Azariah and the Song of the Three Jews (Dan. 3:24–90)
   - Susanna (Daniel 13)
   - Bel and the Dragon (Daniel 14)

Other Apocryphal Books

(Rejected by Roman Catholics but included in some editions of the Apocrypha)

1 Esdras (called 3 Esdras by Roman Catholics) (c. 150–100 BC)
2 Esdras (called 4 Esdras by Roman Catholics) (c. AD 100)
3 Maccabees (c. 30 BC–AD 70)
4 Maccabees (1st or 2nd centuries AD)
Prayer of Manasseh (2nd or 1st century BC)
Psalm 151

FIGURE 5.10—The Literature of Judaism
Arranged approximately by date

HEBREW SCRIPTURES
"TaNaK" (Old Testament)
traditionally dated from
about 1400–400 BC

The Law (*Torah*)
The Prophets (*Nevi'im*)
The Writings (*Kethu'bim*)

SECOND TEMPLE (OR INTERTESTAMENTAL) LITERATURE

(Approximately 3rd century BC through 1st century AD)

Religious Literature

Dead Sea Scrolls, *c. 200 BC–AD 70*
Sectarian library of the Qumran community near the Dead Sea

Apocrypha, *c. 3rd to 1st centuries BC*
Collection of intertestamental Jewish works included in the Roman Catholic and Eastern Orthodox Bibles. *Apocrypha* means "hidden" and refers to the esoteric nature of these books.

Pseudepigrapha, *most dated from 2nd century BC to 2nd century AD*
Diverse collection of over 60 intertestamental works, most later than the Apocrypha. *Pseudepigrapha* means "written under an assumed name."

Septuagint (LXX)
c. 3rd century BC
Greek translation of Hebrew Scriptures

POSTBIBLICAL (RABBINIC) JEWISH LITERATURE

Rabbinic Discussion of Torah
Includes halakah (legal rulings) and haggadah (illustrative material)

Talmud
Two editions:
- Palestinian (4th century AD)
- Babylonian (5th century AD)

Mishnah, c. AD 200
Oral traditions of the rabbis, codified in written form. Mostly *halakah*, or legal rulings

Tosefta, 3rd–4th centuries AD
"Additions" to the Mishnah

Gemarah, 3rd–5th centuries AD
Expansions on the Mishnah, both *halakah* and *haggadah*

Bible Versions and Commentaries

Targums
Aramaic paraphrases of the Hebrew Scriptures

Midrashim
Rabbinic commentaries on Hebrew Scriptures

KEY TERMS

apocalypticism
Apocrypha
Caiaphas
covenant
Davidic Messiah
Dead Sea Scrolls
eschatology, eschatological
Essenes
high priest
Jerusalem temple
Josephus
Levites
Mishnah
monotheism
Pharisees
Philo
priests
pseudepigrapha
Qumran
rabbinic writings
Sadducees
Sanhedrin
scribes
Son of David
synagogues
tabernacle
Talmud
Targums
Teacher of Righteousness
Torah (the law)
Yahweh ("the LORD")
Zealots

DISCUSSION AND STUDY QUESTIONS

1. What core beliefs did most all Jews share?
2. What role did the temple play in Israel's national life?
3. Who were the Levites? The priests? The high priest? What was the Sanhedrin?
4. What role did the synagogue play? Who were the scribes?
5. What are the basic beliefs of the Pharisees and the Sadducees? Which group's beliefs continued to thrive after the destruction of Jerusalem and the temple?
6. Who were the Essenes? What is the relationship of the Dead Sea Scrolls to the Qumran community?
7. Who were the Zealots? What did they wish to achieve? Who were the Herodians?
8. What is apocalypticism? What are its main features?
9. What were the primary messianic expectations of first-century Israel?
10. Describe the main collections of Jewish literature, including the Apocrypha, the pseudepigrapha, the Mishnah, the Talmud, the Targums, and the Midrashim.

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See also bibliographies for chapters 4 and 6.

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6

The Social and Cultural Setting of the Gospels

KEY TERMS

dyadism
group mentality
Hillel
honor and shame
messianic banquet
paterfamilias
patronage
Shammai

DISCUSSION AND STUDY QUESTIONS

1. What was the nature of first-century family life? Of marriages and weddings?
2. What role did slavery play in the Roman Empire? Among Christian believers?
3. What function did banquets have in society?
4. Describe the various characteristics of cities in the first century.
5. Were most people in the Roman Empire from the upper, middle, or lower class?
6. What were the most common agricultural products in Israel?
7. What was the nature of travel and commerce in the Roman Empire?
8. Describe various Greco-Roman forms of entertainment and recreation.
9. What is the difference between group mentality and individual mentality? Which was most valued in first-century culture?
10. What do we mean by the first-century social values of honor and shame?
11. Describe the importance of hospitality in the Mediterranean world.
12. What is patronage? Who are clients?

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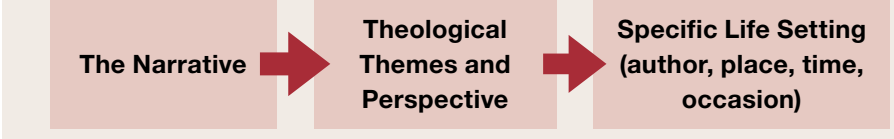
PART 3

THE FOUR GOSPELS

FIGURE 7.0



7

Mark

KEY VERSE

Mark 10:45

BASIC OUTLINE OF MARK

1. Introduction: The Preparation of the Messiah and Son of God (1:1–13)
2. The Authoritative Words and Deeds of the Messiah and Son of God (1:14–8:30)
    a. The Kingdom Authority of the Messiah (1:14–3:6)
    b. The Disciple-Family of the Messiah and Those "Outside" (3:7–6:6a)
    c. The Expanding Mission of the Messiah (6:6b–8:30)
3. The Suffering of the Messiah and Son of God as the Servant of the Lord (8:31–15:47)
    a. Revelation of the Messiah's Suffering (8:31–10:52)
    b. The Messiah Confronts Jerusalem (11:1–13:37)
    c. The Passion of the Messiah in Jerusalem (14:1–15:47)
4. Conclusion: The Resurrection Announced (16:1–8)

FIGURE 7.1—Mark's Frequent Use of *Euthys* ("Immediately") and the Historical Present Tense
(Author's literal translation)

1:10	[Jesus has just been baptized.] And *immediately* coming up out of the water, he saw the heavens opening and the Spirit like a dove descending to him.
1:12	And *immediately* the Spirit drives him to go out into the wilderness.
1:18	And *immediately* leaving their nets, they followed him.
1:20	And *immediately* he called them and leaving their father Zebedee in the boat with the hired servants, they departed following him.
1:21	And they go to Capernaum; and *immediately* on the Sabbath entering the synagogue he began to teach.
1:23	And *immediately* there was in their synagogue a man with an unclean spirit; and he cried out.
1:28	And *immediately* the report about him went out everywhere into the whole region of Galilee.
1:29	And *immediately* after coming out of the synagogue, they came into the house of Simon and Andrew with James and John.
1:30	Now Simon's mother-in-law was lying sick with a fever; and *immediately* they are speaking to him about her.
1:42	And *immediately* the leprosy left him and he was cleansed.
1:43	And He sternly warned him and *immediately* sent him away.

FIGURE 7.2—Examples of Intercalation (Sandwiching) in Mark's Gospel

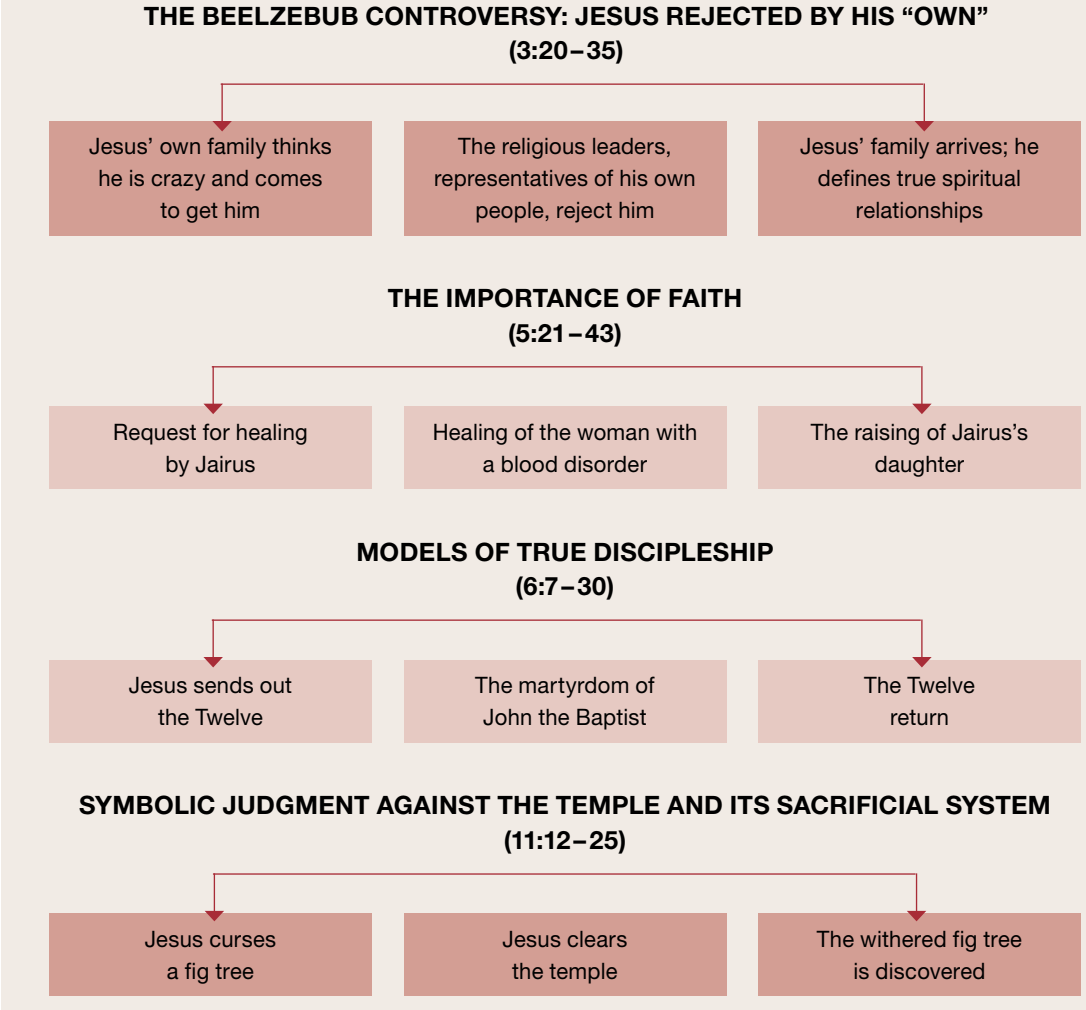


FIGURE 7.3—The Messianic Secret in Mark

One of the first scholars to treat Mark's gospel as a distinctly theological document was William Wrede, who in 1901 published a groundbreaking work called *The Messianic Secret.* Claiming that in the earliest Gospel tradition there was little of messianic significance, Wrede asserted that the historical Jesus never claimed to be the Messiah. After the resurrection, when Jesus' followers came to believe that he was in fact the Messiah, the church had to deal with the problem that their stories about Jesus said little concerning his messiahship.

According to Wrede, Mark solved this problem by developing the "messianic secret," a repeated motif in which Jesus intentionally keeps his identity a secret. Wrede claimed that Mark found this theme in his sources but highlighted and embellished it to explain away Jesus' essentially unmessianic life. Jesus *was* the Messiah, but in Mark's narrative he hides this fact. Wrede's conclusion was that Mark's agenda was driven by theology and apologetics, rather than by history.

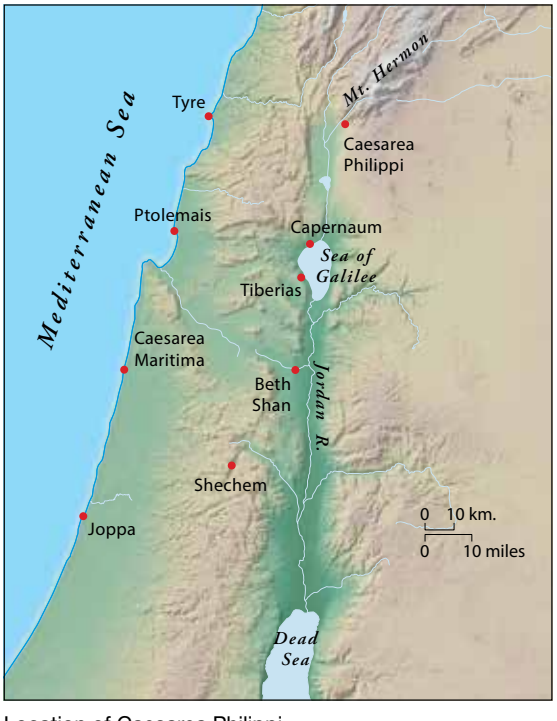
Wrede's claim concerning Mark's purpose is not accepted by most scholars today. One major problem is that, though Jesus calls for silence, this silence is often broken. Those whom Jesus heals go out and proclaim freely what has happened to them, and his popularity grows and grows (1:45; 7:36). If Mark's purpose were to show that nobody knew about Jesus' messiahship during his life, he did a poor job of it!

The messianic secret is better understood as Jesus' attempt to define his messiahship on his own terms, which means in light of the cross. He does not wish demons to proclaim his identity since they will inevitably distort it. He calls those he heals to silence to tamp down the messianic fervor of the crowds, and he silences his disciples since they remain ignorant that his messiahship will involve suffering and sacrifice. It is also Mark's way to show that Jesus' deeds were so remarkable that no one could keep them a secret.

Though the details of Wrede's thesis have largely been rejected by scholars, his work has had a profound impact on New Testament scholarship because it introduced the idea that the Gospels were not primarily historical works but theological propaganda. We will deal again with this point in part 4, when we discuss issues related to the historical Jesus.

FIGURE 7.4—Beelzebub
Prince of Demons

The origin of the name Beelzebul is uncertain, though it was probably originally a title for the Canaanite god Baal (or "lord") and meant "Baal, the Prince," or "Baal of the Heavenly Dwelling." The Israelites evidently mocked this name, changing it to Beelzebub, meaning "Lord of the Flies" (see Judg. 10:6; 2 Kings 1:2–3, 6). Beelzebub eventually came to be used in Judaism for the "Prince of Demons," the highest ranking angel in heaven prior to his fall (*T. Sol.* 3:2–5; 4:2; 6:1–3). The New Testament calls this archenemy of God by many names, including Satan, the Devil, Belial (2 Cor. 6:15), the evil one (Matt. 6:13; 13:19; etc.), the father of lies (John 8:44), the god of this world (2 Cor. 4:4), the prince of the power of the air (Eph. 2:2), the dragon (Rev. 12:9), and the ancient serpent (Rev. 12:9).



Location of Caesarea Philippi

FIGURE 7.5—Discipleship and Servant Leadership
Three Cycles of Events in Mark

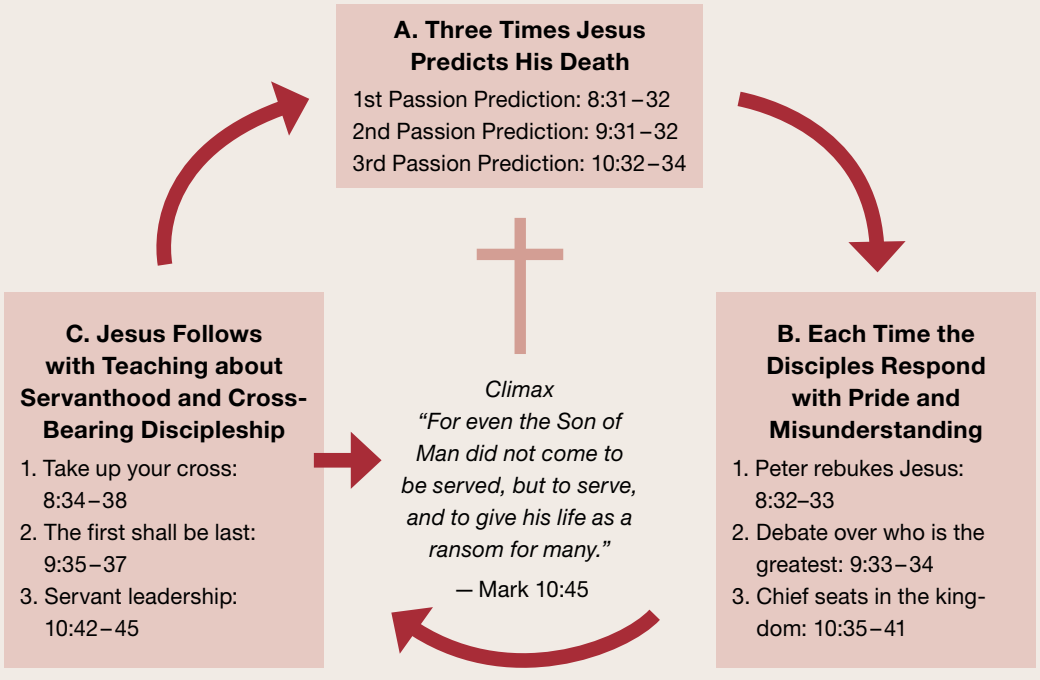


FIGURE 7.6—Jesus' Responses to Challenges and Questions

The Challenge or Question	Jesus' Response
(1) Challenge to Jesus' authority Mark 11:27–33; Matthew 21:23–27; Luke 20:1–8 The priests, scribes, and elders question Jesus' authority in clearing the temple.	Jesus counters with a question of his own: "John's baptism—was it from heaven, or of human origin?" The leaders are afraid to answer because of John's popularity. Jesus follows with the parable of the wicked tenant farmers (Mark 12:1–12; Matt. 21:33–46; Luke 20:9–19), which uses Isaiah's parable of the vineyard (Isaiah 5) to allegorize their rejection and murder of the Son. In Matthew, Jesus also tells the parable of the two sons (Matt. 21:28–32) and the parable of the marriage feast (Matt. 22:1–14; cf. Luke 14:15–23).
(2) Paying taxes to Caesar Mark 12:13–17; Matthew 22:15–22; Luke 20:20–26 The Pharisees and Herodians ask whether tribute should be paid to Caesar, hoping to build a charge of sedition against Jesus.	Jesus responds, "Give back to Caesar what is Caesar's and to God what is God's," thus confounding his critics.
(3) The resurrection Mark 12:18–27; Matthew 22:23–33; Luke 20:27–39 The Sadducees question Jesus about the resurrection in the context of levirate marriage (when a man married his dead brother's wife to carry on the family name). If a woman married seven times, whose wife would she be in the resurrection?	Jesus criticizes the Sadducees for understanding neither the Scriptures nor the power of God. The resurrection will not merely restore life but also change the mode of life; there will be no institution of marriage. Then he proves the resurrection from Exodus 3:6: "I *am* . . . the God of Abraham, the God of Isaac and the God of Jacob."
(4) The Greatest Commandment Mark 12:28–34; Matthew 22:34–40; cf. Luke 10:25–28 A Pharisaic scribe asks Jesus what is the greatest commandment.	Jesus answers with Deuteronomy 6:4–5, to which the scribe responds positively. Jesus says, "You are not far from the kingdom of God."

The Challenge or Question	Jesus' Response
Jesus' critics are silenced Mark 12:34; Matthew 22:46; Luke 20:40	**(5) David's son or David's Lord?** Mark 12:35–36; Matthew 22:41–46; Luke 20:41–44 Jesus takes the offensive and asks the Pharisees about the relationship of the Messiah to David. How can he be merely David's son if David himself calls him "Lord" in Psalm 110:1?
	(6) Warning against the scribes' hypocrisy Mark 12:38–40; Matthew 23:1–36; Luke 20:45–47 In Matthew, this becomes seven "woes" (judgment oracles) against the hypocrisy of the scribes and Pharisees.

FIGURE 7.7—Isaiah's Song of the Vineyard (Isa. 5:1–7) and Jesus' Parable of the Wicked Tenant Farmers (Mark 12:1–12)

Jesus' parable of the wicked tenant farmers — a key climactic event in Mark's Gospel — clearly imitates Isaiah's famous "Song of the Vineyard," but with a twist. Whereas in Isaiah, the vineyard (Israel) will be judged because of the nation's unfaithfulness to the LORD, in Mark, the tenant farmers are Israel's religious leaders, who will also be judged for their rejection of Jesus, the son of the vineyard owner. Notice the parallel introductions to the two parables:

Isaiah 5:1–2	Mark 12:1
"I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well."	"He then began to speak to them in parables: 'A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place.' "

FIGURE 7.8—The Olivet Discourse
Ancient History or End-Times Prophecy?

The most difficult issue for interpreting the Olivet Discourse is the close connection Jesus seems to make between the destruction of the temple and the return of the Son of Man. Did Jesus err in claiming that the Son of Man would return at the time of the fall of Jerusalem? One solution—known as the preterist interpretation—is that the whole discourse concerns the events of AD 70. In this view, the coming of the Son of Man is viewed not as the return of Christ but rather as his symbolic coming in judgment against Jerusalem. This interpretation also fits well Jesus' statement that all these things will happen to "this generation" (13:30). The greatest problem with this view is that the gathering of the elect seems to point to final salvation (13:27), not merely the destruction of Jerusalem.

A better solution may be that the destruction of the temple in AD 70 served as a *typological preview* of the judgments associated with the coming of the Son of Man and the end of the age. As is so often the case with Old Testament prophecies, the two events are telescoped together because both are eschatological, relating to God's final salvation and judgment. Jesus' first coming accomplished salvation; his second will consummate it. The destruction of Jerusalem serves as a preview of the final judgment. The focus of 13:14–23 is on the destruction of Jerusalem, while 13:24–27 concerns the second coming of Christ. The parables that follow illustrate each: The parable of the fig tree (13:28–31), which speaks of recognizing the signs when the event is near and its occurrence within a generation, would relate to the destruction of Jerusalem. The parable of the owner's return (13:32–37), which insists "no one knows" the day or the hour, relates to the second coming.

FIGURE 7.9—The Ending of Mark

There are many reasons for doubting that Mark 16:9–20 was an original part of this gospel:

1. The text does not appear in the oldest and most reliable manuscripts of the gospel.
2. Many of the words in this section are non-Markan; that is, they are different from the vocabulary Mark uses throughout the rest of the gospel.
3. The Greek style is different from that used elsewhere in the gospel.
4. The transition between verses 8 and 9 is very awkward. The subject of verse 8 is the women, but verse 9 assumes that the subject is Jesus. (The word "Jesus" in verse 9 does not appear in the Greek, which reads "having risen early on the first day of the week.")
5. Mary Magdalene is identified in verse 9 as the one "out of whom he had driven seven demons," as though the reader does not know who she is. Yet she was present in the previous two episodes (15:40, 47).
6. Verses 9–20 look like a compilation of resurrection appearances from the other gospels. Verses 12–13, for example, summarize Luke's account of the two disciples on the road to Emmaus (Luke 24:13–35).
7. There is another, shorter ending given in some manuscripts, suggesting that different copyists knew of the missing text and tried to add an appropriate ending.*

The author of this textbook could add a personal testimony to this body of evidence. When I was learning Greek, I translated the whole gospel of Mark for a course I was taking. As I worked my way through the text, I began to learn the author's vocabulary and style, and the text became easier to translate. By the end, I was moving through chapters very quickly—until I reached 16:9. It was like hitting a brick wall. I found myself scrambling for lexicons and translation aids to work through the dramatic changes in vocabulary and style. The striking change confirmed for me that these verses were penned by a different author.

In summary, it seems likely that verses 9–20 were added by a later copyist in an attempt to "correct" the abrupt and unusual manner in which the Gospel ended. Such a correction was unnecessary, however, since the abrupt ending is well explained within the literary and theological purposes of the author.

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* For details, see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft and United Bible Societies, 1994), 102–6; David E. Garland, *A Theology of Mark's Gospel* (Grand Rapids: Zondervan, 2015), 535–59. For a scholarly defense of the longer ending, see W. R. Farmer, *The Last Twelve Verses of Mark* (Cambridge: Cambridge Univ. Press, 1974).

FIGURE 7.10—Papias on the Authorship of Mark's Gospel

"This also the presbyter said: Mark having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely."

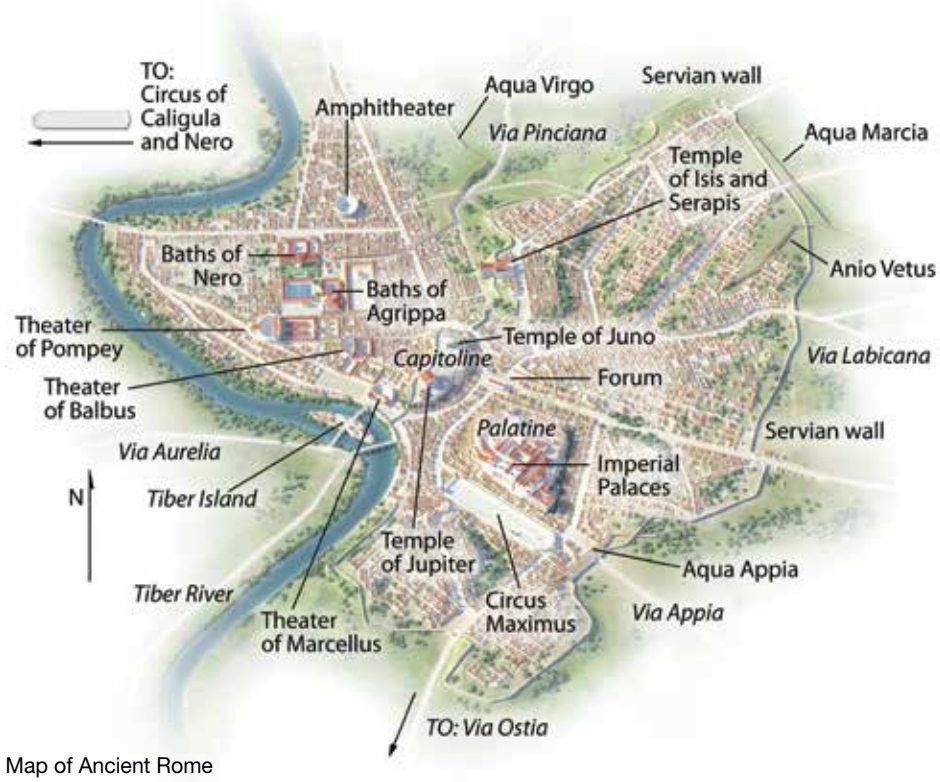
Eusebius, *Ecclesiastical History* 3.39.15, cited in P. Schaff and H. Wace, eds., A. C. McGiffert, trans., *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine*, vol. 1 (New York: Christian Literature Company, 1890), 172–73. Eusebius says he is here citing from the five-volume work by Papias titled *The Sayings of the Lord Interpreted*.

FIGURE 7.11—A Strange Story and an Intriguing Proposal

One of the most unusual stories in the Gospels appears in Mark's account of Jesus in Gethsemane. After describing Jesus' arrest and the desertion of the disciples, the narrator notes that "a young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind" (Mark 14:51–52).

This strange scene, unique to Mark's gospel, seems to have no significant narrative or theological purpose. Some have suggested that Mark included it because he himself was this young man! The theory is sometimes expanded to suggest that the Last Supper took place in the home of Mark's mother, Mary (see Acts 12:12), and that the young man Mark quietly slipped out of the house to follow Jesus and the disciples to Gethsemane.

While this theory is fascinating, there is little additional evidence to confirm or refute it. It also would seem to contradict Papias' claim that Mark had not heard Jesus teach (see fig. 7.10).



Map of Ancient Rome

KEY TERMS

Beelzebub controversy
confession of Peter
discipleship
Docetism
exorcisms
intercalation
irony
kingdom of God
Messiah
messianic secret
nature miracles
Olivet Discourse
parable of the wicked tenant farmers
passion prediction
Servant of the Lord
Son of God
Son of Man
transfiguration
triad
triumphal entry

DISCUSSION AND STUDY QUESTIONS

1. Describe Mark's literary style. Identify and define his main rhetorical devices, including topical ordering, intercalation, triads, and irony.
2. How is Jesus presented in the first half of the gospel? How does he demonstrate his authority?
3. What is the relationship between the Beelzebub controversy (3:22–30) and the two incidents relating to Jesus' family (3:20–21, 31–35)? What is the blasphemy of the Holy Spirit?
4. Why did Jesus teach in parables, according to Mark 4:10–12?
5. What is the key turning point in Mark's narrative?
6. What significance does the first passion prediction have coming immediately after Peter's confession?
7. Describe the three cycles of passion predictions and responses. What verse serves as a key theme verse for Mark's gospel?
8. What is allegorized in the parable of the wicked tenant farmers? What does each character represent? To what Old Testament passage does this parable allude?
9. What impression of Jesus' crucifixion is given in Mark's narrative?
10. What key role does the centurion at the cross play?
11. Why is Mark's resurrection account so unusual? What textual problem occurs at the end of Mark's gospel?
12. Summarize how Jesus' identity is gradually revealed in Mark's gospel.
13. What title does Jesus most often use for himself in Mark's gospel? What is its significance?
14. Mark places great emphasis on the disciples in his gospel. What role do they play and how does this relate to Mark's theme of discipleship?
15. What role do the "minor characters" in Mark's gospel play?
16. Summarize the main theological themes of Mark's gospel. Describe the nature of the kingdom of God.
17. Summarize the threefold narrative purpose suggested in the text.
18. What do we know about John Mark from the New Testament? According to church tradition, whose version of the gospel did Mark record?
19. From where and under what circumstances was Mark's gospel likely written?
20. What are some possible reasons that Mark's gospel was written?

Digging Deeper

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8

Matthew

KEY VERSES

Matthew 1:21; 28:18–20

BASIC OUTLINE OF MATTHEW

1. Prologue: The Genealogy and Birth Narrative of the Messiah (chaps. 1–2)
2. The Appearance of the Messiah (3:1–4:11)
3. The Ministry of the Messiah to Israel (4:12–10:42)
4. The Responses to the Messiah: Rejection by Israel; Growing Acceptance by the Disciples (chaps. 11–20)
5. The Messiah Confronts Jerusalem (chaps. 21–25)
6. The Messiah Is Rejected: Arrest, Trial, and Crucifixion (chaps. 26–27)
7. The Messiah Is Vindicated: The Resurrection and Great Commission (chap. 28)

FIGURE 8.1—An Example of Matthew's Concise Style Contrasted with Mark's Expansive Style
The Healing of Jairus's Daughter (Matt. 9:18–26; Mark 5:21–43)

Matthew's Account (139 words in Greek)	Mark's Account (345 words in Greek)
While he was saying this, a synagogue leader came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." Jesus got up and went with him, and so did his disciples. Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. She said to herself, "If I only touch his cloak, I will be healed." Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed at that moment. When Jesus entered the synagogue leader's house and saw the noisy crowd and people playing pipes, he said, "Go away. The girl is not dead but asleep." But they laughed at him. After the crowd had been put outside, he went in and took the girl by the hand, and she got up. News of this spread through all that region.	When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." So Jesus went with him. A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?' " But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering." While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher any more?" Overhearing what they said, Jesus told him, "Don't be afraid; just believe." He did not let anyone follow him except Peter, James and John the brother of James. When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep." But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "*Talitha koum*!" (which means, "Little girl, I say to you, get up!"). Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.

FIGURE 8.2—Matthew's Fulfillment Quotations

Ten "Fulfillment Formulas": "This Was to Fulfill . . ."

1:22–23	Jesus' virgin birth fulfills Isaiah 7:14.
2:15	The escape to and return from Egypt fulfills Hosea 11:1.
2:17–18	The murder of the infants of Bethlehem fulfills Jeremiah 31:15.
2:23	Jesus' childhood in Nazareth fulfills an unknown prophecy.*
4:14–16	Jesus establishes his ministry in Galilee, fulfilling Isaiah 9:2.
8:17	Jesus heals disease, fulfilling Isaiah 53:4.
12:17–21	Jesus fulfills the role of the Servant of Isaiah 42:2.
13:35	Jesus speaks in parables, fulfilling Psalm 78:2; 2 Chronicles 29:30.
21:4–5	Jesus enters Jerusalem as the humble king of Zechariah 9:9.
27:9–10	Jesus is betrayed for thirty pieces of silver, fulfilling Zechariah 11:12–13.

Other Fulfillment Citations

2:5–6	Jesus' Bethlehem birth fulfills Micah 5:2.
3:3	John the Baptist fulfills Isaiah 40:3.
5:17	Jesus fulfills the whole law and the prophets.
10:34–35	The division of families fulfills Micah 7:6.
11:2–6	Jesus performs messianic signs, fulfilling Isaiah 35:5; 61:1, etc.
11:10	John the Baptist fulfills Malachi 3:1.
13:14–15	Parables conceal the truth from the hard-hearted (Isa. 6:9).
15:7–9	Israel's disobedience fulfills Isaiah 29:13.
21:13	The temple is a den of robbers (Isa. 56:7; Jer. 7:11).
21:16	Praise from the lips of children is predicted in Psalm 8:2.
21:42	The rejected stone becomes the cornerstone (Ps. 118:22).
26:31	The shepherd is struck down and the sheep scattered (Zech. 13:7).

* "He will be called a Nazarene" may be a reference to the "branch" (*netser*) of Isaiah 11:1, or a general statement of the humble origins of the Messiah.

FIGURE 8.3—The Five Major Discourses of Matthew's Gospel

1. Sermon on the Mount (chaps. 5–7)
2. Commissioning of the Twelve (chap. 10)
3. Parables of the Kingdom (chap. 13)
4. Church Life and Discipline (chap. 18)
5. Woes and Olivet Discourse (chaps. 23–25)

FIGURE 8.4—Various Suggestions for the Outline of Matthew's Gospel

A "Christian Pentateuch"

B. W. Bacon

A Christian Pentateuch, with Jesus' five major discourses modeled after the five books of Moses; key transitional phrase, "And it came about when Jesus finished these words . . .":

I. Preamble: The Birth Narrative (chaps. 1–2)
II. First Book: Discipleship (3–7)
  A. Introductory Narrative (3–4)
  B. First Discourse (5–7)
III. Second Book: Apostleship (8–10)
  A. Introductory Narrative (8–9)
  B. The Discourse (10)
IV. Third Book: Hiding of the Revelation (11–13)
  A. Israel Is Stumbled (11–12)
  B. Teaching in Parables (13)
V. Fourth Book: Church Administration (14–18)
  A. Jesus and the Brotherhood (14–17)
  B. The Discourse (18)
VI. Fifth Book: Judgment (19–25)
  A. Jesus in Judea (19–22)
  B. Discourse on Judgment to Come (23–25)
VII. Epilogue: Passion and Resurrection (26–28)

Narrative-Discourse Chiasm (Abba)

H. J. B. Combrink (and Others)

A chiasmic structure around the alternating discourses and narratives, with the parables of the kingdom as the centerpoint:

A. 1:1–4:17 **Narrative:** The birth and preparation of Jesus.
  B. 4:18–7:29 Introductory material, *First Discourse*: Jesus teaches with authority.
    C. 8:1–9:35 **Narrative:** Jesus acts with authority — ten miracles.
      D. 9:36–11:1 *Second Discourse*: The Twelve commissioned with authority.
        E. 11:2–12:50 **Narrative:** The invitation of Jesus rejected by "this generation."
          F. 13:1–53 *Third Discourse*: The parables of the kingdom.
        E'. 13:54–16:20 **Narrative:** Jesus opposed and confessed, acts in compassion to Jews and Gentiles.

D'. 16:21–20:34 *Fourth Discourse* within **Narrative:** the impending passion of Jesus; lack of understanding of the disciples.

C'. 21:1–22:46 **Narrative:** Jesus' authority questioned in Jerusalem.

B'. 23:1–25:46 *Fifth Discourse:* Judgment on Israel and false prophets.

A'. 26:1–28:20 **Narrative:** The passion, death, and resurrection of Jesus.

Narrative Progression

J. D. Kingsbury

Following the progress of Jesus' ministry and the transitional formula "From this time on Jesus began to . . ." (Matt. 4:17; 16:21):

1. The Figure of Jesus Messiah (1:1–4:16)
2. The Ministry of Jesus Messiah to Israel and Israel's Repudiation of Jesus (4:17–16:20)
3. The Journey of Jesus Messiah to Jerusalem and His Suffering, Death, and Resurrection (16:21–28:20)

Combination Outline

Scot McKnight

Alternating discourses and narrative under a chronological and biographical outline focused on the Messiah's confrontation of Israel and her subsequent rejection:

Prologue (1:1–2:23)

Introduction (3:1–4:11)

1. The Messiah Confronts Israel in His Galilean Ministry (4:12–11:1)
   - 1.1 Narrative: Introduction (4:12–22)
     Summary (4:23–25)
   - 1.2 Discourse: The Messiah's Call to Righteousness (5:1–7:29)
   - 1.3 Narrative: The Messiah's Ministry (8:1–9:34)
     Summary (9:35; cf. 4:23–25)
   - 1.4 Discourse: The Messiah Extends His Ministry (9:36–11:1)
2. The Responses to the Messiah: Rejection and Acceptance from Galilee to Jerusalem (11:2–20:34)
   - 2.1 Narrative: The Messiah Is Rejected by Jewish Leaders but Accepted by Disciples (11:2–12:50)
   - 2.2 Discourse: The Messiah Teaches about the Kingdom (13:1–53)
   - 2.3 Narrative: The Messiah Is Rejected by Jewish Leaders but Accepted by the Disciples: Responses Intensify (13:54–17:27)
   - 2.4 Discourse: The Messiah Instructs on Community Life (18:1–19:1)
   - 2.5 Narrative: The Messiah Instructs on the Way to Jerusalem (19:2–20:34)

3. The Messiah Inaugurates the Kingdom of Heaven through Rejection and Vindication: Jesus the Messiah Confronts Jerusalem (21:1–28:20)
   3.1 Narrative: The Messiah Confronts Israel in Jerusalem (21:1–22:46)
   3.2 Discourse: The Messiah Predicts the Judgment of Unbelieving Israel (23:1–26:2)
   3.3 Narrative: The Messiah Is Rejected in Jerusalem but Vindicated by God through Resurrection (26:3–28:20)

FIGURE 8.5—The Numerical Value (*Gematria*) of "David" in Hebrew

ד ו ד

4 + 6 + 4 = 14

D (a) V (i) D

FIGURE 8.6—"Out of Egypt I Called My Son"
Does Matthew Play "Fast and Loose" with the Old Testament Text?

Matthew's Jesus-Israel analogy helps to explain his puzzling use of Hosea 11:1 ("Out of Egypt I called my son") as a fulfillment formula in Matthew 2:15. Matthew has been criticized for taking this Old Testament passage out of context, applying it to Jesus' return from Egypt when it was originally about Israel's exodus from Egypt. In fact, the author is developing a sophisticated Israel-Jesus typology. Just as Israel emerged from Egypt in God's great act of salvation, so Jesus, the true Israel, emerges from Egypt to bring salvation to his people. Matthew is not saying that Hosea 11:1 originally referred to Jesus; rather he's saying that Jesus typologically fulfills the role of eschatological Israel. (For more on this, see fig. 8.11.)

FIGURE 8.7—Kingdom Authority in Preaching and Healing
Matthew's Use of Inclusio ("Bookends") in 4:23–11:1

"Jesus went throughout Galilee, *teaching* in their synagogues, *proclaiming* the good news of the kingdom, and *healing* every disease and sickness."

"Jesus went through all the towns and villages, *teaching* in their synagogues, *proclaiming* the good news of the kingdom and *healing* every disease and sickness."

"After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee."

FIGURE 8.8—Matthew's Sermon on the Mount

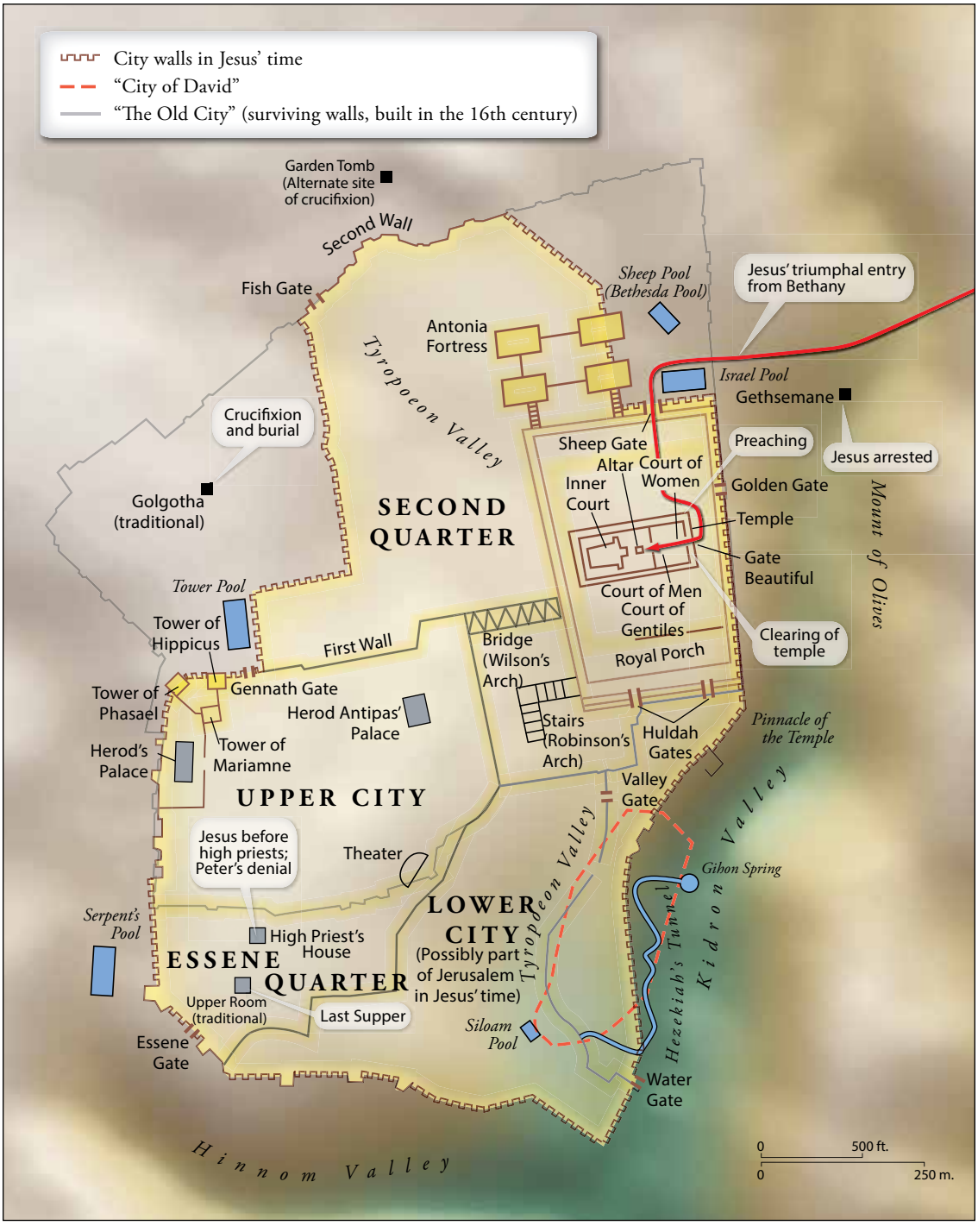
Jesus' most famous sermon is the Sermon on the Mount, recorded in Matthew 5–7. It epitomizes many of Jesus' great teaching themes and serves as his inaugural address for the kingdom of God.

Historically, the question arises whether Matthew's sermon is the same as that recorded by Luke in Luke 6:17–49. While there are many similarities, there are also many differences. Matthew's sermon is placed earlier in the Galilean ministry and is much longer than Luke's sermon. Much of its content appears elsewhere in Luke. For example, the Lord's Prayer of Matthew 6:9–13 appears in Luke 11:2–4, and Jesus' exhortation not to worry in Matthew 6:25–34 appears in Luke 12:22–31. At the same time, there are many agreements. Both sermons begin with Beatitudes and end with the account of the wise and foolish builders. Both include Jesus' teaching on love for enemies, judging others, and a tree's being known by its fruit.

The position of the sermon in Matthew's gospel is not really a problem, since Matthew frequently follows a topical rather than a chronological order. He may have moved the sermon forward to serve as Jesus' inaugural address (just as Luke did with the Nazareth sermon in Luke 4:16–30). While some have contrasted the setting of the sermons, calling Matthew's the Sermon on the *Mount* and Luke's the Sermon on the *Plain*, such a distinction is unnecessary. Luke speaks not of a plain but rather of a "level place" to which Jesus descends after a night of prayer on the mountain (6:12, 17). The implication is that Jesus was seeking a level place or plateau on the mountain where he could teach.

It is probably best to conclude that these are two versions of the same sermon. The differences in content may be explained by some combination of the following: (1) Both gospel writers may be abbreviating and editing a much longer address by Jesus. (2) Matthew may have brought together a synopsis of Jesus' kingdom preaching. (3) Under the inspiration of the Holy Spirit, both writers had the freedom to explain or interpret Jesus' sayings. For example, Matthew may well have interpreted Jesus' original Beatitude "Blessed are the poor" (Luke 6:20) with the clarification "Blessed are the poor *in spirit*" (Matt. 5:3).

Map of Galilee showing Mount Hermon and Mount Tabor, two possible sites of the transfiguration



Map of the triumphal entry path into Jerusalem

FIGURE 8.9—Jesus as God's Wisdom in Matthew's Gospel

Matthew	Jewish Wisdom Tradition
"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." — Matthew 11:28–30 (NIV)	"Draw near to me, you who are uneducated, and lodge in the house of instruction. . . . Acquire wisdom for yourselves without money. Put your neck under her yoke, and let your souls receive instruction . . . See with your own eyes that I have labored but little and found for myself much serenity." — Sirach 51:23, 25–27 (NRSV)

FIGURE 8.10—Who Is "the Rock" in Matthew 16:18?

In Matthew's account of Peter's confession, Jesus responds by announcing the establishment of his church: "You are Peter, and on this rock I will build my church." Jesus' statement is a play on words, since the name Peter (*petros*, "rock" or "stone") is closely related to the word rock (*petra*, "rock" or "bedrock"). The question is, What is this rock upon which Jesus will build his church? There are three main interpretations. (1) The traditional Roman Catholic interpretation is that the rock is Peter himself. This is sometimes linked to the idea of papal succession, with Peter as the first pope passing on his authority to subsequent popes. There are two main Protestant views: (2) The rock is Jesus himself. He is the one foundation for the church. (3) The rock is the confession of Peter. The church will be built upon the confession that Jesus is the Messiah.

The first interpretation remains the most likely, though without any necessary link to papal succession. The following arguments support this view:

1. Some argue that Peter cannot be the rock since *petros* means a small stone or pebble, while *petra* means a bedrock or foundation stone. But this is a lexical fallacy. The two words are often used synonymously, and that seems to be the case here. Peter is named *petros* and not *petra* because the latter is a feminine noun. While appropriate for a foundation stone, it is inappropriate as a proper name for a male.
2. Jesus was probably speaking Aramaic, in which the Greek *petros-petra* distinction would not have been made. Jesus likely used the Aramaic *kepha* in both clauses: "You are a rock [*kepha*], and on this rock [*kepha*] I will build my church." We know from John 1:42 that Jesus actually gave Simon this Aramaic name.
3. We must also ask why Jesus nicknamed Simon this in the first place. It was certainly not because of his stable character when Jesus met him! Peter was often wavering and unstable. This passage explains the reason, which is that Peter would grow and mature and eventually become a foundation stone for the church.
4. While it may be countered that Jesus is the foundation stone (1 Cor. 3:10ff.; 1 Peter 2:6–8), the apostles are also identified as foundational (Eph. 2:20; Rev. 21:14; cf. Gal. 2:9).
5. Finally, in the immediate context, Jesus clearly bestows high authority on Peter, giving him "the keys of the kingdom" (Matt. 16:19). This confirms that Jesus' intention was to give Peter, together with the other disciples (cf. Matt. 18:18), an important role in the establishment of his church.

In summary, Jesus likely designated Peter as the rock in the sense of a key foundation stone for the apostolic church. As the representative and spokesperson for the apostles, he would open the door of the gospel to Jews, Samaritans, and Gentiles alike (Acts 2, 8, 10). On the other hand, the context says nothing about papal or apostolic succession. Peter fulfilled the promised role as a representative of the disciples and as a leader in the church in Acts.

FIGURE 8.11—Matthew and Prophetic Fulfillment

Matthew's frequent Old Testament citations have raised eyebrows for many scholars, since at times he seems to quote the Old Testament with little regard for its context or original meaning (see fig. 8.6). Is Matthew playing fast and loose with the Old Testament text? A partial answer to this question is the recognition that Matthew uses the term *fulfilled* in a much broader sense than we generally use it today. At least three kinds of fulfillment must be distinguished in Matthew's Gospel.

1. *Direct, Single, or Literal Fulfillment.* At times, Old Testament prophecies are cited that are uniquely fulfilled by Jesus. This is the case, for example, in the prophecy of the Bethlehem birth of the Messiah from Micah 5:2 (Matt. 2:5–6). Jesus directly and uniquely fulfilled this prophecy.
2. *Typological Fulfillment.* Other fulfillment citations function typologically. This means that an Old Testament event or person serves as a type or model for an ultimate fulfillment in Jesus, the "antitype." This is probably the case with the virgin prophecy of Isaiah 7:14 cited in Matthew 1:23. While the context of this prophecy in Isaiah confirms that it was first fulfilled in Isaiah's time (see Isa. 7:16), the ultimate fulfillment comes in Jesus, who is the consummate Immanuel, "God with us."
3. *Analogical Fulfillment.* In still other cases, the fulfillment seems not to be typology but merely analogy. In other words, the author is saying, "This event parallels, or is similar to, what happened in the Old Testament." Analogical fulfillments confirm God's sovereignty over human history and his consistent character in his dealings with his people. An example of an analogical fulfillment is the quote from Jeremiah 31:15 in Matthew 2:17–18. The weeping of Rachel for her "children" (the Babylonian exiles) in Jeremiah is analogous to the weeping of the mothers of Bethlehem for their children.

FIGURE 8.12—The Birkat Ha-Minim
A Prayer against Christians ("Nazarenes") as Traitors to Judaism

> "And for apostates let there be no hope; and may the insolent kingdom be quickly uprooted, in our days. And may the Nazarenes and the heretics perish quickly; and may they be erased from the Book of Life."

The *Shemoneh Esreh* ("Eighteen Benedictions"), also known as the *Tefillah* ("the Prayer") and the *Amidah* ("standing," the posture used for the prayer), is an ancient prayer that was to be prayed three times a day by pious Jews. The *Birkat Ha-Minim* ("Benediction Concerning Heretics") shown here is Benediction 12 of the Palestinian edition of the *Shemoneh Esreh*. Originally directed at other "heretics" like the Sadducees, the reference to the Christians was probably added at Jamnia during the leadership of Rabbi Gamaliel II in the late first century.

For the full text of the *Shemoneh Esreh*, see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 BC–AD 135)*, revised and edited by Geza Vermes and Fergus Millar (Edinburgh: T. and T. Clark, 1973–1987), 2:12.

Antioch of Syria

KEY TERMS

birth narratives
fulfillment formulas
Great Commission
inclusio
kingdom of heaven
Olivet Discourse
parables of the kingdom
salvation history
Sermon on the Mount
Son of David
structural signals
typology/type/antitype

DISCUSSION AND STUDY QUESTIONS

1. What structural features are evident in Matthew's gospel? What is a fulfillment formula? Know the two main structural signals that have been identified with Matthew's "outline."
2. How does Matthew's narrative style compare with Mark's?
3. What are the key themes of the five major discourses in Matthew's gospel?
4. What is Matthew's purpose in his genealogy? Who are the main characters in Matthew's genealogy, and why?
5. What is the key theme of the temptation in Matthew?
6. What two portraits control Matthew's Christology?
7. What title for Jesus does J. D. Kingsbury claim is most important for Matthew? Why?
8. How are the disciples presented in Matthew compared with Mark? How is Peter presented?
9. How are the religious leaders presented in Matthew compared with Mark?
10. What role do the crowds play?
11. What is Matthew's central theological theme?
12. What apparent contradiction surrounds Jesus' teaching about the law? How would you resolve this difficulty?
13. What is Matthew's primary narrative purpose?
14. What is the likely makeup of his audience, and what are their circumstances?
15. From where was Matthew's gospel likely written (according to many scholars)?
16. What is the evidence that Matthew the tax collector was the author of this gospel?

Digging Deeper

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9

Luke

KEY VERSES

Luke 2:11; 19:10

BASIC OUTLINE OF LUKE

1. The Prologue (1:1–4)
2. The Birth of the Savior (1:5–2:52)
3. The Preparation of the Savior (3:1–4:13)
4. The Galilean Ministry of the Savior (4:14–9:50)
5. The Mission of the Savior: The Journey to Jerusalem (9:51–19:27)
6. The Savior in Jerusalem: Conflict and Controversy (19:28–21:38)
7. The Passion of the Savior in Jerusalem (22:1–23:56)
8. The Resurrection and Ascension of the Savior (24:1–53)

FIGURE 9.1—The Prologues of Luke and Josephus

While many Greco-Roman works have introductions similar to Luke's, the Jewish historian Josephus's two-volume work *Against Apion* is the most striking. Josephus dedicates his work to a patron, "most excellent Epaphroditus," refers to previous works on the subject (his own in this case), and describes an apologetic purpose in writing:

> I suppose that, by my books of the *Antiquities of the Jews,* most excellent Epaphroditus, I have made it evident to those who peruse them, that our Jewish nation is of very great antiquity . . . However, since I observe a considerable number of people giving ear to the reproaches that are laid against us, I therefore have thought myself under an obligation to write . . . in order to convict those that reproach us of spite and voluntary falsehood, and to correct the ignorance of others, and withal to instruct all those who are desirous of knowing the truth of what great antiquity we really are.
>
> —Against Apion *1.1 § §1–3*

Josephus' second volume, like Acts, refers back to the first:

> In the former book, most honored Epaphroditus, I have demonstrated our antiquity, and confirmed the truth of what I have said . . . I shall now therefore begin a confutation of the remaining authors who have written anything against us.
>
> —*Against Apion* 2.1 § §1–2

FIGURE 9.2—The Hymns of Luke's Birth Narrative

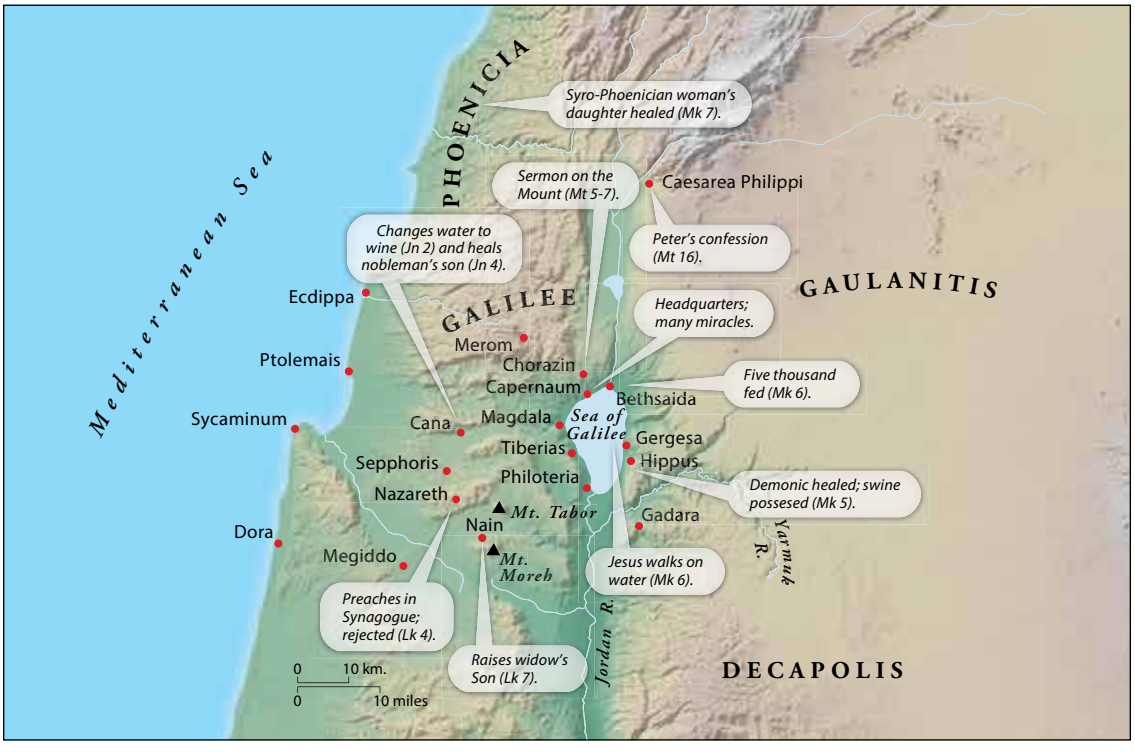
Song*	Singer	Theme
The *Magnificat* 1:46–55	Mary	God's exaltation of the lowly and humiliation of the proud and mighty
The *Benedictus* 1:68–79	Zechariah	God's salvation through the Davidic Messiah, prepared for by John the Baptist
Gloria in Excelsis 2:14	Angelic chorus	Glory to God; peace to the recipients of his grace
The *Nunc Dimittis* 2:29–32	Simeon	God's salvation as the glory of Israel and a light to the Gentiles

* Named for the first word in the Latin translation.

FIGURE 9.3—Stories of Child Prodigies

Stories of great people who showed exceptional gifts as children (see Luke 2:40, 47, 52) were common in Greek-Roman and Jewish literature (including Moses, Samuel, Solomon, Cyrus, Alexander the Great, Apollonius, etc.). In his autobiography, the Jewish historian Josephus writes:

> When I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law.
>
> — Josephus, *The Life* 2 §9



Gospel events in Galilee

FIGURE 9.4—Parables of Luke's Travel Narrative "Good News for the Outsider" (chaps. 9–19)
Scenes of Reversal and Surprise

The Good Samaritan (10:29–37). An assaulted man's true neighbor turns out to be not his fellow Jews but a despised Samaritan who offers him comfort and aid. The parable teaches that authentic spiritual life is defined not by ethnic heritage but by love for God and for others.

The Rich Fool (12:13–21). When a rich man's farm produces a bumper crop, he chooses to store it all for a life of luxury. God rebukes him as a "fool" and predicts his impending death. The parable teaches the danger of greed. All of our resources are gifts from God to be used for his service.

The Great Banquet (14:16–24). When a man throws a great banquet, his invited guests all make excuses and refuse to come. In response, he sends his servants to bring in the town's most despised members — the poor, handicapped, and outcast. The parable reflects Jesus' ministry, in which Israel's religious elite refuse Jesus' kingdom invitation, while spiritual outsiders — the poor, sinners, Samaritans, and Gentiles — respond with faith and repentance.

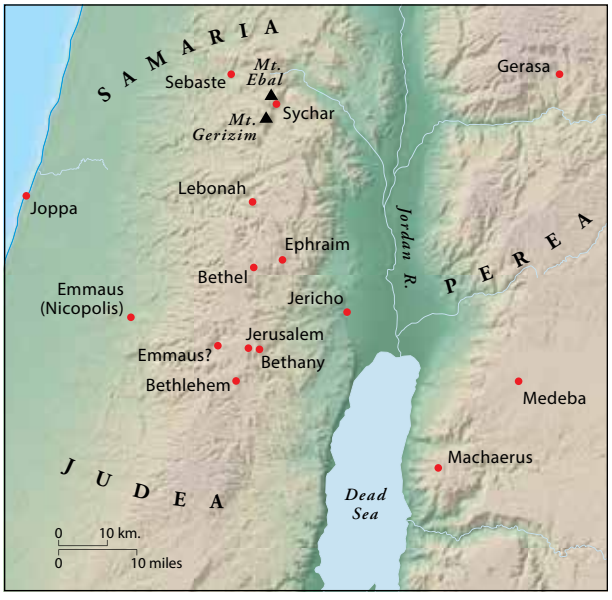
Lost Coin, Lost Sheep, Lost Son (15:1–32). While the loss of something important and valuable — whether a coin, a sheep, or a child — results in sadness and grief, finding the lost brings joy and celebration. While the religious leaders turned their backs on sinners, the Father rejoiced when even one was found.

The Shrewd Manager (16:1–15). In this unusual parable, a manager about to be fired calls in his master's clients and cuts their debts to a fraction of what they owe. Oddly, the master commends the man for his shrewdness, even though he apparently got cheated. Jesus makes several applications: act shrewdly with your earthly resources; make friends with those who can welcome you into eternity; since you can only serve one master, serve the one who counts for eternity.

The Rich Man and Lazarus (16:19–31). A rich man and a penniless beggar both die, experiencing a dramatic reversal in the afterlife. The parable teaches that our attitudes and actions — particularly those toward the less fortunate — carry eternal consequences. In the parable's conclusion, Abraham says that the rich man's brothers would not respond even if Lazarus rose from the dead to warn them. The veiled message is that even Jesus' resurrection will not be enough to convince Israel's stubborn and prideful leaders.

The Persistent Widow (18:1–8). A poor widow facing an unjust and uncaring judge finds justice by wearing the man down with her persistence. Jesus here uses a "lesser to greater" argument to show that if this is the case with an evil judge, how much more will our loving heavenly Father meet the needs of his children who are persistent in prayer?

The Pharisee and the Tax Collector (18:9–14). Jesus shocks his audience by telling a parable about two men praying in the temple. While a despised but repentant tax collector receives forgiveness from God, a pious but hypocritical Pharisee does not. God requires not an outward show of religiosity but an inward heart of humility.



Probable location of Emmaus

KEY TERMS

birth narrative hymns
Emmaus disciples
"Gospel for the Outcast"
historiography
Luke-Acts
Nazareth sermon
prologue of Luke
prophet like Moses
Theophilus
travel narrative
Zacchaeus episode

DISCUSSION AND STUDY QUESTIONS

1. What do we mean by the "unity" of Luke-Acts?
2. How does Luke's literary style compare with the other gospels?
3. What is the narrator's purpose in introducing such a strong Jewish emphasis in the birth narrative?
4. What is the central theme of the birth narrative? What two structural features carry this theme forward?
5. What are the two themes of the episode of the boy Jesus' visit to Jerusalem?
6. What is unique about Luke's presentation of the ministry of John the Baptist?
7. What is the main emphasis of Luke's genealogy? How does it compare with Matthew's?
8. What is the theme of the temptation account? With whom is Jesus contrasted?
9. How is Jesus' Nazareth sermon (Luke 4) important for Luke's narrative purpose?
10. What are the main features of Jesus' Galilean ministry?
11. In what way is Peter's confession a key turning point in the narrative?
12. How does the transfiguration in Luke prepare for Jesus' journey to Jerusalem? How is Luke's description of this event unique?
13. What role does the travel narrative play in Luke's gospel?
14. Why is the travel narrative also called the "Gospel for the Outcast"? Name some of the stories and parables that carry forward this theme.
15. What role does Jerusalem play in Luke's gospel?
16. What role does the story of Zacchaeus play at the climax of this journey?
17. What is the central theme of Luke's passion narrative? What christological theme appears repeatedly throughout the trial and crucifixion narrative?
18. What does Jesus reveal to the Emmaus disciples about the role of the Messiah?
19. Summarize two main features of Luke's Christology.
20. What is the central theme of Luke-Acts?
21. Identify some of the important subthemes and state how they relate to this central theme.
22. Note some of the evidence for the universal application of salvation in Luke's gospel.
23. What is the significance for Luke of Jesus' sending out of the Seventy (Seventy-Two)?
24. What do the "we" passages tell us about the author of Luke-Acts?
25. What do we know about Luke from Acts and from Paul's epistles? What do we know about him from church tradition?
26. Who might Theophilus have been? Why did Luke write his two-volume work?

Digging Deeper

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10

John

KEY VERSE

John 3:16 (cf. 1:14; 20:30–31)

BASIC OUTLINE OF JOHN

1. Prologue (1:1–18)
2. The Book of Signs (1:19–12:50)
3. The Book of Glory (13:1–20:31)
4. Epilogue (21:1–25)

FIGURE 10.1—The Seven "Signs" (*sēmeia*) of John's Gospel

1. Changing water into wine (2:1–11)
2. Official's son healed (4:43–54)
3. Healing of the disabled man at Bethesda pool (5:1–15)
4. Feeding of the five thousand (6:1–14)
5. Walking on water (6:16–21)
6. Healing the man born blind (9:1–12)
7. Lazarus raised (11:1–44)

Epilogue sign: the miraculous catch of fish (21:1–14)

Others number the signs differently. Some treat Jesus' clearing of the temple, rather than walking on water, as a sign. Others understand Jesus' resurrection to be the seventh sign.

FIGURE 10.2—Personal Conversations
Parallels in John 3 and 4

Nicodemus *John 3*	**The Samaritan Woman** *John 4*
(1) Jesus sparks interest with a spiritual metaphor: new birth (3:3).	(1) Jesus sparks interest with a spiritual metaphor: living water (4:10).
(2) Nicodemus is confused (3:4).	(2) The woman is confused (4:11–12).
(3) Jesus clarifies the spiritual significance (3:5).	(3) Jesus clarifies the spiritual significance (4:13, 21–24).
(4) More confusion by Nicodemus (3:9).	(4) More confusion by the woman (4:15).
(5) More clarification and a mild rebuke from Jesus (3:10–12).	(5) More clarification and a mild rebuke from Jesus (4:21–24).
(6) Jesus identifies himself as the Son of Man, the Son of God, and the light (3:13–21).	(6) Jesus identifies himself as the Messiah (v. 26).
(7) No response recorded.	(7) The woman reports to the town; many Samaritans believe.

FIGURE 10.3—Seven "I Am" Statements of John's Gospel

1. The Bread of Life (6:35)
2. The Light of the World (8:12; 9:5)
3. The Door (10:7)
4. The Good Shepherd (10:11, 14)
5. The Resurrection and the Life (11:25)
6. The Way, the Truth, and the Life (14:6)
7. The True Vine (15:1)

FIGURE 10.4—The Chiastic Structure of John's Prologue
God's Self-Revelation through the Logos

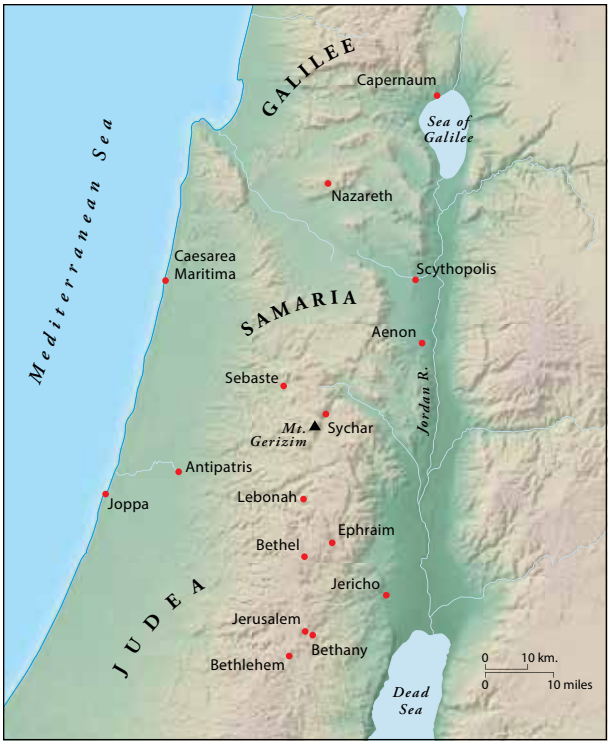
A. The Identity and Mission of the Word (vv. 1–5)
  B. The Testimony of John the Baptist to the Word (vv. 6–8)
    C. The Incarnation of the Word (vv. 9–10a)
      D. Response to the Word (vv. 10–13)
    C'. The Incarnation of the Word (v. 14)
  B'. The Testimony of John the Baptist to the Word (v. 15)
A'. The Identity and Mission of the Word (vv. 16–18)

FIGURE 10.5—John 1:18
"God the One and Only"?

Students familiar with the traditional "only begotten Son" in the King James version are surprised to read the NIV's "The one and only Son, who is himself God" in John 1:18. This is both a translation issue and a textual one. The Greek word *monogenēs* most likely means "unique" or "one of a kind" rather than "only begotten," and so is appropriately translated "the one and only (Son)." Furthermore, the earliest and most reliable manuscripts of John 1:18 read *monogenēs theos* ("unique God") instead of *monogenē huios* ("unique Son"). To capture the sense of both unique Sonship (*monogenēs* = "the one and only") and divine identity (*theos*) the NIV renders the phrase, "The one and only Son, who is himself God."

FIGURE 10.6—Dualism in John's Gospel

Children of Light	Children of Darkness
Believe on the Son.	Reject the Son.
Walk in the light.	Walk in darkness.
Live by the truth.	Follow the lie.
Have eternal life now.	Are condemned already.
Will never perish.	Abide in God's wrath.
Are from above.	Are from the earth.



Map of Samaria

FIGURE 10.7—Jewish Calendar and Festivals

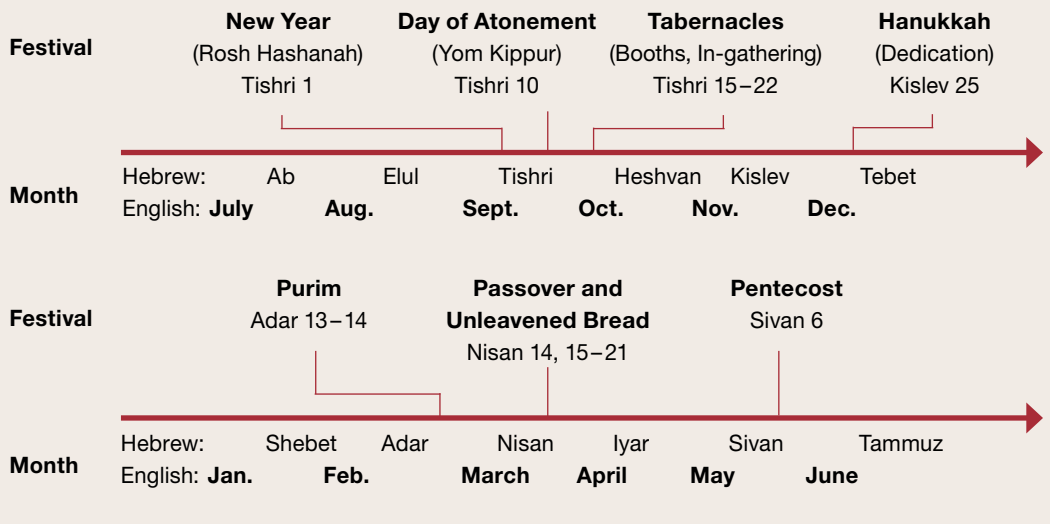


FIGURE 10.8—Jesus and the Fulfillment of the Jewish Festivals

Sabbath	John 5
Passover	John 6
Tabernacles	John 7–8
Hanukkah	John 10

FIGURE 10.9—Passover and the Feast of Unleavened Bread

Passover was one of three pilgrim feasts in Jerusalem that Jewish males were expected to attend (Ex. 23:14–17; Deut. 16:16; cf. *m. Hag.* 1:1, which provides exceptions). The other two were Pentecost and the Feast of Tabernacles. Passover was the Jewish festival commemorating the deliverance of the Hebrews from slavery in Egypt. The angel of death spared the firstborn sons of the Hebrews, "passing over" those households which sacrificed a lamb and placed its blood on the doorframes (Exodus 12). It was celebrated on the 15th of Nisan (March/April), the first month in the Jewish calendar. Lambs were sacrificed in the temple on the afternoon of Nisan 14 and were roasted and eaten with unleavened bread that evening (Nisan 15 began after sunset). Family or larger units celebrated Passover together. Unleavened bread was then eaten for seven days during the Feast of Unleavened Bread, which immediately followed Passover (Lev. 23:6; Ex. 12:17–20; 34:18). The term Passover was sometimes used for both festivals. Extensive traditions and liturgy eventually became attached to Passover, though how much of this was practiced in Jesus' day is unknown.

FIGURE 10.10—The Woman Caught in Adultery (John 7:53–8:11)
An Authentic Tradition?

The story of the woman caught in adultery, which appears in our Bible at John 7:53–8:11, does not seem to have been an original part of John's Gospel. Its style and vocabulary are unlike the rest of the gospel, it breaks the flow of the narrative, and it does not appear in the oldest and most reliable manuscripts. In some others, it appears at a different place (after John 7:36; 7:44; or 21:25) and even in a different gospel (after Luke 21:38).

What can we say about the story? While probably not an original part of John, the story has the ring of authenticity and sounds very much like what we know of the historical Jesus. Many scholars consider it to be an authentic historical episode, a "floating tradition" which was passed down by word of mouth and eventually found its way into different places in the New Testament.

FIGURE 10.11—The Myths about Mary Magdalene

Who was Mary Magdalene? We can actually say more about who she was not. She was not a prostitute, she did not anoint Jesus' feet and wipe them with her tears, and she certainly did not marry Jesus or bear children by him (as claimed in sensationalistic books like *The Da Vinci Code*). There is not a shred of evidence for any of these claims. The myth about Mary as a prostitute arose because of confusion in the church between various women: Mary Magdalene, Mary of Bethany (Luke 10, John 11), the sinful woman who anointed Jesus' feet in Luke 7:36–50, and the woman caught in adultery (John 7:53–8:11). In the late sixth century, Pope Gregory the Great delivered a homily in which he pronounced all of these different women to be one and the same. The confusion has persisted ever since. Indeed, Mary Magdalene is perhaps the most misrepresented woman in the Bible. From the Gospels, all we know about Mary are four facts:

1. She was one of the women disciples who supported Jesus financially (Luke 8:2–3).
2. She had seven demons cast out of her—almost certainly by Jesus (Luke 8:2).
3. She was with other women at the crucifixion (Mark 15:40; Matt. 27:56; John 19:25), at the burial (Mark 16:1; Matt. 27:61), and at the empty tomb (Mark 15:47; Matt. 28:1; Luke 24:10).
4. According to John, Mary went to the tomb alone and was the first witness to the resurrected Jesus (John 20:1–2, 10–18).

Yet we should not understate who Mary was either. She must have been a significant follower of Jesus, since she is always listed first among the women disciples (except in John 19:25), just as Peter is among the Twelve. She was also granted the high privilege of being the first to witness the resurrection. It is possible that she was a wealthy widow, who had the means and the time to support Jesus' ministry. While we should resist the temptation to speculate much beyond this, there is clearly much more we would like to know about this remarkable woman.

For details see Mark L. Strauss, *Truth and Error in "The Da Vinci Code": The Facts about Jesus and Christian Origins* (San Diego: Alethinos Books, 2005), 61–87.

The author of John's Gospel demonstrates detailed awareness of the geography of Jerusalem, suggesting he has firsthand knowledge of the city before its destruction in AD 70.

FIGURE 10.12—John the Apostle or John the Elder?

But if ever anyone came who had followed the presbyters, I inquired into the words of the presbyters, what Andrew or Peter or Philip or Thomas or James or John or Matthew, or any other of the Lord's disciples had said, and what Aristion and the presbyter John, the Lord's disciples, were saying.

— *Papias, quoted in* **Eusebius, Ecclesiastical History** *3.39.4*

FIGURE 10.13—Papyrus Manuscript P^{52}
The Oldest New Testament Manuscript

In the past century, it was common for scholars to date the Gospel of John as late as the mid-second century AD. The discovery of the John Rylands fragment (p^{52}), pictured here, has confirmed a much earlier date. P^{52} is the oldest fragment of a manuscript from the New Testament yet discovered and has been dated to around AD 135. The fragment is from a codex-style manuscript (a book, rather than a scroll), with John 18:31–33 written on one side and John 18:37–38 on the other.

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KEY TERMS

Beloved Disciple
Book of Glory
Book of Signs
chiasm
Docetism
dualism
eternal life
Farewell Discourse
functional subordination
High Priestly Prayer
"I am" statements
Johannine community
John Rylands manuscript (p^{52})
John the Elder
Lamb of God
Logos
miracle at Cana
Nicodemus
ontological equality
paraclete
prologue of John
raising of Lazarus
realized eschatology
signs
theophany
the world

DISCUSSION AND STUDY QUESTIONS

1. How is John unique among the Gospels? What kinds of synoptic material does John not include in his gospel?
2. How is John's style unique?
3. What does John's gospel tell us about the length of Jesus' public ministry?
4. Identify the basic fourfold structure of John.
5. What three main types of teaching appear in John's gospel?
6. What are the purpose and significance of the "signs" of John's gospel?
7. What is the main theme of the prologue of John's gospel?
8. How do the conversations with Nicodemus and the Samaritan woman contribute to John's purpose?
9. Which miracle appears in all four gospels? What is its significance in John?
10. What is the significance of Jesus' "I am" statement in John 8:58?
11. What key role does the raising of Lazarus play in John's narrative?
12. What would be the Spirit's role after Jesus' departure? What does *paraclete* mean?
13. What does Jesus ask for in his High Priestly Prayer?
14. What is the main theme of John's trial and crucifixion narrative?
15. How is Thomas's declaration in 20:28 significant for John's narrative progression?
16. Summarize the Christology of John's gospel.
17. What do we mean by John's theological dualism?
18. What is the central theme of John's gospel?
19. How is the theme of salvation presented in John's gospel, and how is this different from the Synoptics?
20. What is the narrative purpose of John's gospel?
21. Summarize the evidence suggesting that John the apostle wrote the fourth gospel. What problems exist with this identification?
22. When and where does the early church tradition claim John wrote his gospel?
23. How did the discovery of the John Rylands fragment influence the dating of John?

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11

SEARCHING FOR THE REAL JESUS

FIGURE 11.1—Key Influences on Rudolf Bultmann

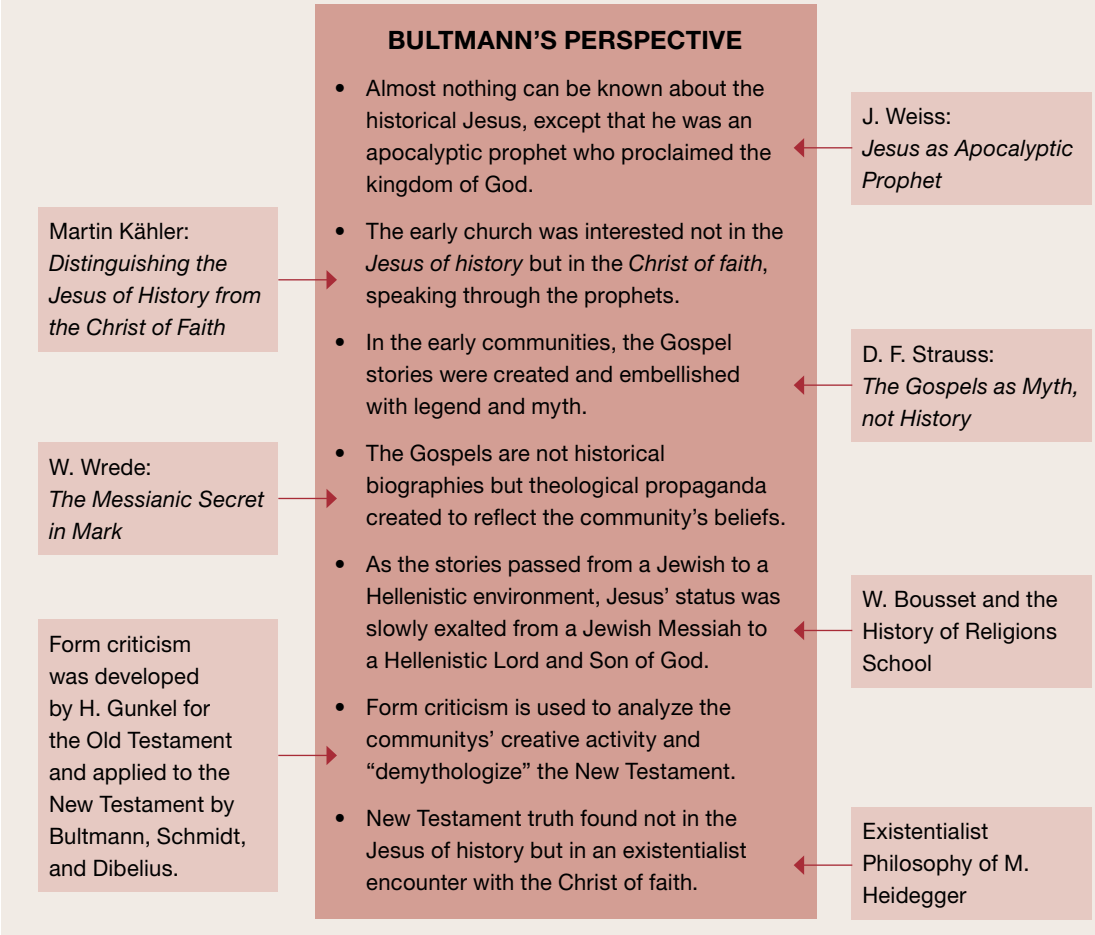

FIGURE 11.2—Did Jesus Exist?

A few extreme skeptics have followed in the footsteps of Bruno Bauer,* who claimed that virtually the entire Jesus tradition was fiction. The most well-known of recent scholars to hold this position is Robert M. Price, who in various writings expresses doubts about Jesus' existence.† Price points to (1) the lack of evidence for Jesus in secular sources, and (2) the rarity of references to Jesus' words and deeds in the New Testament epistles (the earliest New Testament documents). This latter, he claims, indicates that the church had little or no information about the historical Jesus. (3) Price then seeks to show that everything recorded about Jesus could have been constructed from midrash (fictional embellishments) of Old Testament texts or from pagan myths. (4) Operating on the principle of analogy, Price reasons that we should seek to explain history in the same way we explain our daily experiences, without resorting to the supernatural.

Though Price's work attracts much popular attention, his conclusions have convinced few scholars. (1) The profound impact Jesus had on his followers is inexplicable if the Jesus tradition is pure fiction. (2) Though it is true that there are relatively few references to Jesus' life in Paul, those that do appear make it virtually certain that Paul considered Jesus to be a historical person of the recent past. Price's attempts to explain away references to Jesus' brothers (1 Cor. 9:4; Gal. 1:19) and his institution of the eucharist (1 Cor. 11:23ff) are not convincing.

For an in-depth response to this Jesus legend hypothesis, see Paul R. Eddy and James K. Beilby, *The Jesus Legend: The Case for the Historical Reliability of the Synoptic Jesus Tradition* (Grand Rapids: Baker, 2007).

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* Bruno Bauer, *Kritik der evangelischen Geschichte der Synoptiker*, 2 vols. (Leipzig: Wigand, 1841).

† Robert M. Price, *Deconstructing Jesus* (Amherst, NY: Prometheus Books, 2000); Price, *The Incredible Shrinking Son of Man* (Amherst, NY: Prometheus Books, 2003); Price, "Jesus at the Vanishing Point," in James K. Beilby and Paul Rhodes Eddy, eds., *The Historical Jesus: Five Views* (Downers Grove, IL: IVP Academic, 2009), 55–103.

FIGURE 11.3—The Jesus Seminar

The Jesus Seminar, founded by Robert Funk and John Dominic Crossan in 1985, was a lightning rod of controversy in the last decades of the twentieth century. The Seminar's seemingly innocuous goal was "to renew the quest for the historical Jesus and to report the results of its research to more than a handful of gospel specialists."* Yet beyond this, the Seminar contended that the church had been duped by fundamentalists who were glossing over what scholars really knew about the historical Jesus. This provocative claim attracted much media attention, with the Seminar actively promoting its views through newspapers, magazines, radio, television, and the internet.

Meeting twice yearly for ten years, the Seminar examined and voted on the words and actions of Jesus. Their unusual voting procedure was a parody of "red letter" editions of the Bible (in which the words of Jesus are printed in red): each gospel episode was deemed to be either red (authentic), pink (something like Jesus), gray (inauthentic, but ideas close to Jesus), or black (inauthentic). In the end, only a little over 15 percent of the sayings and deeds of Jesus were deemed to be authentic (red or pink). The Seminar's results were published in two volumes: *The Five Gospels: The Search for the Authentic Words of Jesus* (1993) and *The Acts of Jesus: The Search for the Authentic Deeds of Jesus* (1998).

Many scholars—conservatives and liberals alike—criticized the Jesus Seminar on a variety of fronts. The following are some of the more important criticisms:

1. Unconventional voting procedure often resulting in idiosyncratic results.
2. Tendency to disconnect Jesus from both his Jewish context and the church that followed him.
3. Hypercritical approach to the Gospels, while more positive toward noncanonical sources (especially "Q," the Gnostic *Gospel of Thomas*, *Secret Gospel of Mark*, etc.).
4. Circular reasoning, beginning with a preconceived idea about Jesus—as an itinerant Cynic sage—and rejecting even solid evidence contrary to this portrait.
5. Overstressing the words of Jesus at the expense of his actions.
6. Selective and inconsistent use of criteria, especially the criterion of dissimilarity.
7. Unwarranted claims to scholarly objectivity (while functioning as polemicists).
8. Unwarranted claims of representing the consensus of New Testament scholarship.

While evangelicals have often dismissed the Seminar as hopelessly biased and hostile toward orthodox Christianity, this is not entirely fair. A number of Seminar members have made significant contributions toward biblical scholarship, and it is important to weigh the Seminar's claims on a case-by-case, argument-by-argument basis. See the bibliography for important scholarly responses to the Seminar.

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* Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, *The Five Gospels: The Search for the Authentic Words of Jesus*, new translation and commentary by Robert W. Funk, Roy W. Hoover, and the Jesus Seminar (New York: Polebridge, 1993), 34.

FIGURE 11.4—Contrasting the Jesus Seminar with the Third Quest

Those who distinguish the Third Quest from the Jesus Seminar point to the following general tendencies of each.

Jesus Seminar	Third Quest
• Greco-Roman influences stressed. • Jesus' ministry interpreted noneschatologically. • Gospels have little historical value. Approximately 15 percent of the gospel material is authentic. Almost nothing in John. • Priority of noncanonical and hypothetical sources: *Gospel of Thomas*, Q, *Gospel of Peter*, *Secret Gospel of Mark.* • Two criteria of authenticity, *dissimilarity* and *multiple attestation*, produce minimalist results. • Primary focus on short aphorisms and parables of Jesus. Some key representatives: • Robert Funk • Burton Mack • John Dominic Crossan • Marcus Borg (also treated with Third Quest)	• Jewishness of Jesus stressed. • Eschatology a key focus of Jesus' teaching and actions. • Much of the Synoptic material is authentic, though John is still viewed with caution and reservations. • Priority of canonical gospels as sources; insights drawn from other sources. • More diverse methodologies and approaches tend to produce more comprehensive and integrative results. • Focus on both words and deeds of Jesus. Some key representatives: • Ben Meyer • A. E. Harvey • Geza Vermes • E. P. Sanders • John P. Meier • N. T. Wright • Gerd Theissen • Paula Fredriksen • Ben Witherington III

FIGURE 11.5—Some Recent Historical Jesus Scholars

The last forty years has seen a flurry of research on the historical Jesus, utilizing a variety of methods and coming to diverse conclusions. Below are some of the more provocative and influential portraits of Jesus proposed by recent Jesus scholars.

Author	Portrait of Jesus	Key Works
Morton Smith	A first century **magician** performing deeds through the power of a spirit	*Jesus the Magician* (1978)
Elizabeth Schüssler Fiorenza	A proto-feminist and egalitarian who viewed himself as **Prophet of Sophia**, the personification of Wisdom	*In Memory of Her* (1983) *Jesus: Miriam's Child, Sophia's Prophet* (1994)
F. Gerald Downing	A **countercultural Cynic philosopher**	*Christ and the Cynics* (1988) *Cynics and Christian Origins* (1992)
Burton Mack	A **Cynic-like teacher**, transformed into a god by Mark and the later church	*The Myth of Innocence* (1988)
John Dominic Crossan	A **Cynic-like Jewish peasant** preaching egalitarian values and challenging social norms	*The Historical Jesus* (1991) *Jesus: A Revolutionary-Biography* (1994)
Geza Vermes	A **charismatic Jewish miracle worker**, much like other Jewish Hasidim (holy men) of his day	*Jesus the Jew* (1973) *The Religion of Jesus the Jew* (1993) *The Authentic Gospel of Jesus* (2004)
Marcus Borg	A charismatic Jewish **mystic and "spirit person**," uniquely in touch with the divine	*Jesus: A New Vision* (1988) *Meeting Jesus Again for the First Time* (1994)
Richard Horsley	A Jewish **social prophet**, promoting a peasant social revolution	*Jesus and the Spiral of Violence* (1987) *Jesus in Context* (2008)
E. P. Sanders	A Jewish **eschatological prophet**, expecting God's imminent intervention in history to restore Israel, establish the kingdom, judge, and reward	*Jesus and Judaism* (1985) *The Historical Figure of Jesus* (1993)
John Meier	A Jewish **eschatological prophet**, preaching both a present and future kingdom	*A Marginal Jew* (5 vols.: 1991, 1994, 2001, 2009, 2016)
Ben Witherington III	A Jewish **sage and eschatological prophet**, embodying the wisdom of God	*The Christology of Jesus* (1990) *Jesus the Sage* (1994) *Jesus the Seer* (1999)
N. T. Wright	A Jewish **eschatological prophet**, announcing Israel's restoration and return from spiritual exile	*Who Was Jesus?* (1992) *Jesus and the Victory of God* (1996)
Paula Fredriksen	A Jewish **eschatological prophet** who was arrested and crucified when some of his followers declared him to be the Messiah	*Jesus of Nazareth, King of the Jews* (1999)

KEY TERMS

Borg, Marcus
Bultmann, Rudolf
charismatic
covenantal nomism
criteria of authenticity
Crossan, John Dominic
Cynics, Cynic-like philosopher
eschatological prophet
Fiorenza, Elisabeth Schüssler
First Quest for the historical Jesus
Fredriksen, Paula
history of religions school
Jesus of history versus Christ of faith
Jesus Seminar
Jewish Charismatics
Kähler, Martin
Käsemann, Ernst
Meier, John P.
New (Second) Quest
No Quest
political revolutionary
rationalism
Reimarus, Herman Samuel
Sanders, E. P.
Schweitzer, Albert
social revolutionary
spirit person
Strauss, D. F.
Third Quest
Troeltsch, Ernst
Vermes, Geza
Weiss, Johannes
Witherington III, Ben
Wrede, William
Wright, N. T.

DISCUSSION AND STUDY QUESTIONS

1. What role did Herman Samuel Reimarus play in launching the First Quest for the historical Jesus?
2. What were the characteristics of the First Quest?
3. What impact did Albert Schweitzer's book *The Quest of the Historical Jesus* have on the First Quest?
4. Summarize the significance of Ernst Troeltsch, D. F. Strauss, Johannes Weiss, William Wrede, Martin Kähler, and the history of religions school for historical Jesus studies.
5. Summarize the perspective of Rudolf Bultmann. Why is Bultmann's era known as the period of No Quest?
6. What is the difference between the historical Jesus and the Christ of faith, according to Bultmann and others?
7. How was the New (Second) Quest started? What are its characteristics?
8. What is the Third Quest? What is the Jesus Seminar? What were its goals? What were its conclusions?
9. What are the "criteria of authenticity"? Summarize the criteria of dissimilarity, coherence, multiple attestation, embarrassment, and divergent traditions.
10. What is the difference between an inductive and a deductive approach to the historical Jesus?
11. Summarize the five main portraits of Jesus: Cynic-like philosopher, spirit-endowed holy man, social revolutionary, eschatological prophet, and Messiah.
12. Match the following Jesus scholars with the portraits of Jesus noted in question 11: John Dominic Crossan, Marcus Borg, Richard Horsley, E. P. Sanders, John P. Meier, and N. T. Wright.

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12

The Historical Reliability of the Gospels

FIGURE 12.1—The Gospels as Eyewitness Testimony?

In a wide ranging study, *Jesus and the Eyewitnesses*,* Richard Bauckham emphatically rejects the form critical assumption that the Gospels are based on anonymous traditions. He claims instead their primary sources are eyewitness testimony. The following are some of his more important arguments:

1. Bauckham asserts that a close reading of Papias, bishop of Hieropolis, suggests that the eyewitness testimony of Peter is the primary source behind Mark's gospel (pp. 12–38, 155–201).
2. Similarly, the gospel of John shows strong evidence of eyewitness testimony and is firmly linked to the Beloved Disciple, whom Papias knew personally. (Bauckham believes the Beloved Disciple is John the Elder, rather than the son of Zebedee; pp. 358–471.)
3. The names of individuals in the Gospels agree with the names most common in Palestinian sources at that time, and the incidental naming of insignificant characters suggests that these individuals were the source of these traditions (e.g. Cleopas in Luke 24:18; pp. 39–92).
4. There is strong evidence that Jesus appointed the Twelve and that their role in the church was to be authoritative guardians of the tradition. Bauckham also asserts that the phrase "from the beginning" (Luke 1:1–4; 3:23; 23;5; Acts 1:1; 1:21–22; 10:36–42; John 2:11; 15:26–27) is a technical term for the validity of their testimony, forming an *inclusio:* "from the beginning . . . to the end." In addition to the Gospels, Bauckham finds this use of *inclusio* in writers like Lucian and Porphyry (pp. 93–147).
5. Though acknowledging that memory is never perfect, Bauckham draws on the work of J. D. G. Dunn and Kenneth Bailey to claim a relatively stable and formally controlled process of oral transmission (pp. 240–357).

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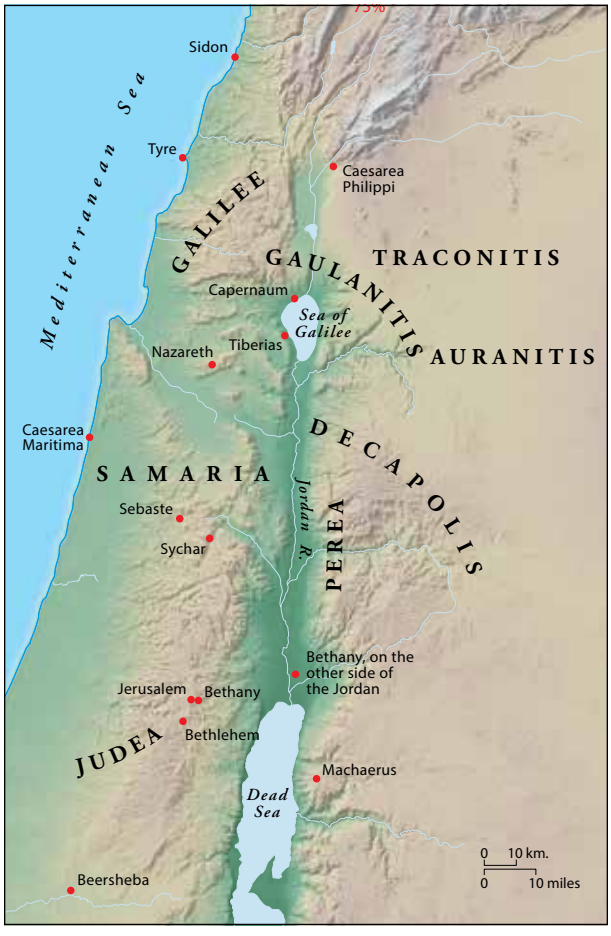
* Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd ed. (Grand Rapids: Eerdmans, 2017).

FIGURE 12.2—The Anointings of Jesus in the Four Gospels

Luke 7:36–50	Matt. 26:6–13, Mark 14:3–9	John 12:1–8
In the middle of Jesus' ministry	During Passion Week ("two days before the Festival"; Mark 14:1; Matt. 26:2)	During Passion Week ("six days before Passover")
In Galilee, at the home of Simon, a Pharisee	In Bethany, at the home of Simon the (healed?) Leper	In Bethany, at an unidentified home
A sinful woman anoints Jesus' feet with perfume; wipes with tears and hair	Unidentified woman anoints Jesus' head with perfume	Mary of Bethany anoints Jesus' feet with perfume; wipes his feet with her hair
Simon objects; Jesus tells a parable about a money lender and teaches about forgiveness	Disciples object; Jesus teaches that they always have the poor, but she prepared him for burial	Judas objects; Jesus teaches that they always have the poor, but she prepared him for burial

A Harmonized Solution

- Luke likely records a different event in Galilee, earlier in Jesus' ministry, involving a prostitute.
- Matthew, Mark, and John are the same event, an anointing in the last week of Jesus' life.
- It is probably six days before Passover; the "two days" in Matthew and Mark likely refers to when the plot against Jesus occurred, not the anointing.
- The event is a dinner party in Bethany at the home of Simon "the [former] Leper."
- Lazarus is present; Martha is serving (in John).
- A woman enters (specified as Mary of Bethany in John) and anoints Jesus' head (and feet in John) with expensive perfume.
- Some disciples object (specified as Judas in John).
- Jesus defends the woman, saying she has anointed his body for burial.



John reveals a detailed awareness of the geography of Israel.

KEY TERMS

burden of proof
doublets
ipsissima verba (“exact words”)
ipsissima vox (“authentic voice”)
Zeitgeist (“spirit of the times”)

DISCUSSION AND STUDY QUESTIONS

1. Is it possible to write or read history without being influenced by presuppositions and a worldview? Why or why not?
2. Do the faith commitments of the gospel writers negate their claim to write accurate history? Why or why not?
3. What is a hermeneutic of trust? of suspicion?
4. What do we mean by the "burden of proof" in gospel studies?
5. What is some of the evidence that Luke was an accurate historian?
6. What is the evidence for a generally reliable gospel tradition?
7. How might we explain some of the apparent contradictions among the Gospels?
8. What is the evidence for the historical reliability of John?
9. How do we explain the different way Jesus speaks in John's gospel?
10. Can good theology also be good history? Explain.

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13

The Contours and Chronology of Jesus' Ministry

Jesus' early ministry centered on the villages and towns around Galilee.

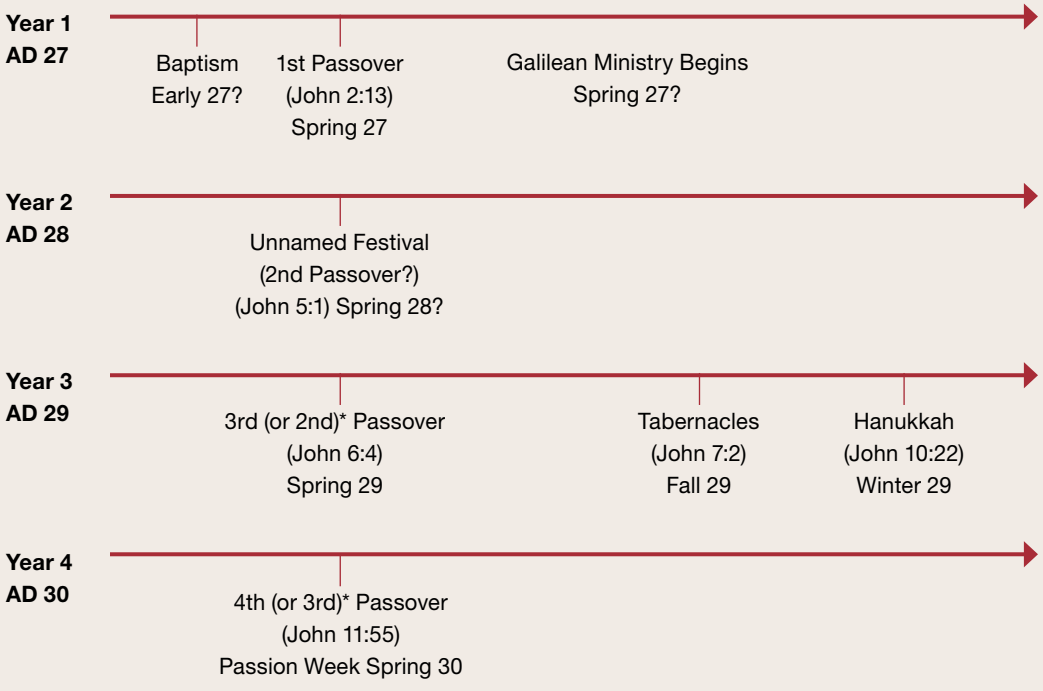
Map of Israel showing Galilee, Samaria, and Judea

FIGURE 13.1—Chronology in John's Gospel

2:13	"When it was almost time for the Jewish Passover, Jesus went up to Jerusalem."	First Passover, spring AD 27 (or 30)
4:35	"Don't you have a saying, 'It's still four months until harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest."	If a literal reference, could be late AD 27 or early 28 (or AD 30–31). The barley harvest was in March, the wheat in April-May.
5:1	"Some time later, Jesus went up to Jerusalem for one of the Jewish festivals."	An unnamed feast, perhaps Tabernacles in fall of AD 28 (or AD 31)
6:4	". . . the Jewish Passover Festival was near."	Third Passover (second named), spring AD 29 (or AD 32). Jesus remains in Galilee.
7:2	"But when the Jewish Festival of Tabernacles was near . . ."	Tabernacles, fall AD 29 (or AD 32)
10:22	"Then came the Festival of Dedication at Jerusalem. It was winter."	Hanukkah, winter AD 29 (or AD 32)
11:55	"When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover."	Final Passover, spring AD 30 (or 33)

FIGURE 13.2—Possible Chronology of Jesus' Ministry

Following early dates (AD 27–30) and four Passovers (add three years for later dates [AD 30–33])



*Jesus' ministry could be reduced by one year if the unnamed festival of John 5:1 was *not* Passover and occurred in the fall or winter of the first year rather than in the spring of the second. This would make John 6:4 the second Passover and 11:55 the third. In this case, the reference in John 4:35 ("four months before harvest" = Jan–Feb) would be merely proverbial and would not be indicating that Jesus is speaking in the winter of his second year of ministry.

DISCUSSION AND STUDY QUESTIONS

1. Identify the key features of Jesus' ministry that are agreed on by almost everyone.
2. Between what years was Jesus born? Who was reigning in Israel at the time?
3. About how old was Jesus when his public ministry began? How do we know this?
4. What are the most likely dates for Jesus' public ministry and for his crucifixion?
5. During what Jewish festival was Jesus crucified?

Digging Deeper

Making Sense of the Historical Jesus

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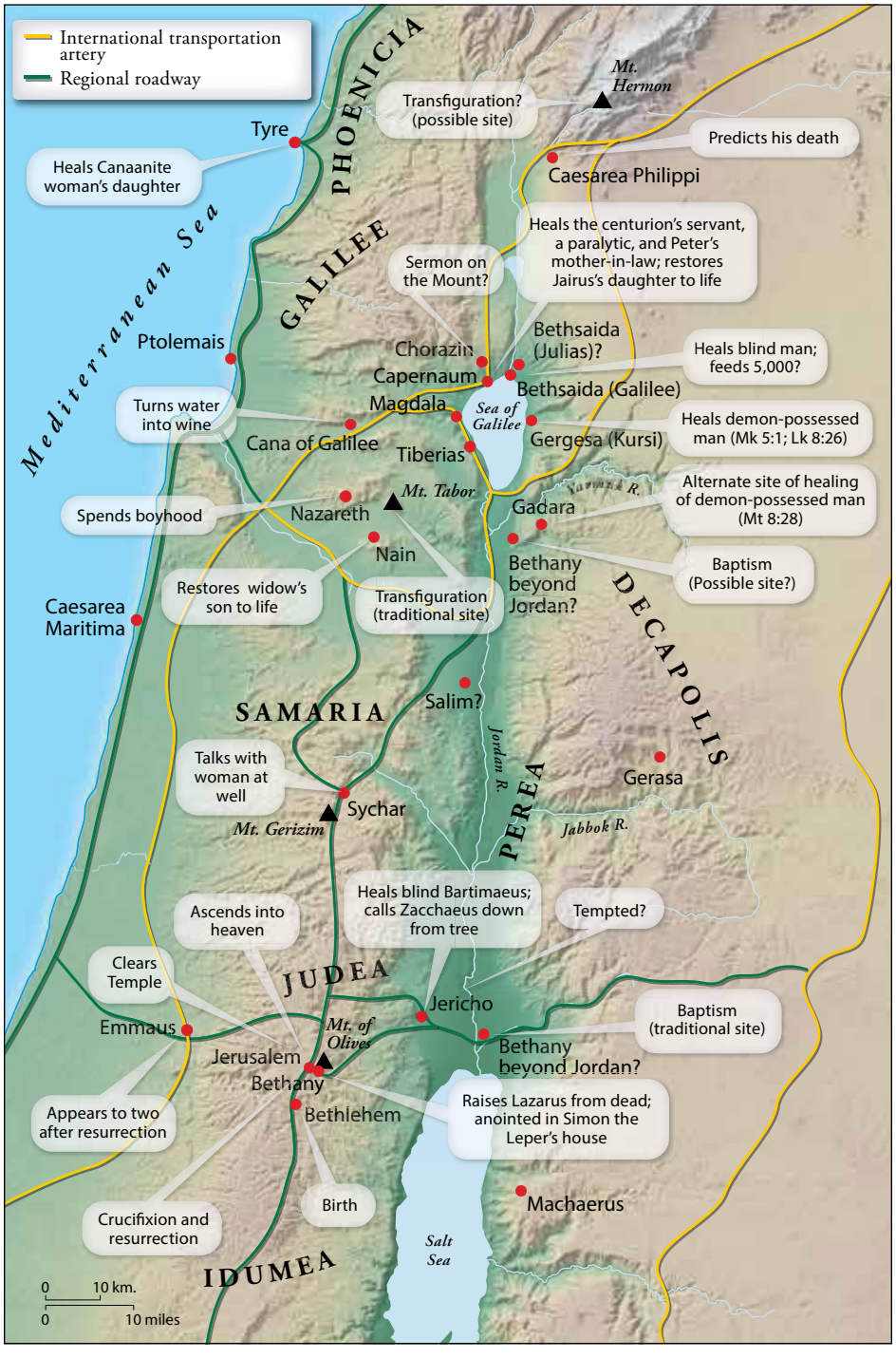
14

Jesus' Birth and Childhood

FIGURE 14.1—The Genealogies of Matthew and Luke
From David to Jesus

Matthew (28 names)	Luke (43 names; reverse order)
David	David
Solomon	Nathan
Rehoboam	Mattatha
Abijah	Menna
Asa	Melea
Jehoshaphat	Eliakim
Joram	Jonam
Uzziah	Joseph
Jotham	Judah
Ahaz	Simeon
Hezekiah	Levi
Manasseh	Matthat
Amon	Jorim
Josiah	Eliezer
Jeconiah	Joshua
Shealtiel	Er
Zerubbabel	Elmadam
Abiud	Cosam
Eliakim	Addi
Azor	Melchi
Zadok	Neri
Achim	**Shealtiel**
Eliud	**Zerubbabel**
Eleazer	Rhesa
Matthan	Joanan
Jacob	Joda
Joseph	Josech
Jesus	Semein
	Mattathias
	Maath
	Naggai
	Hesli
	Nahum
	Amos
	Mattathias
	Joseph
	Jannai
	Melchi
	Levi
	Matthat
	Heli
	Joseph
	Jesus



Map of Israel showing significant events in Jesus' life

FIGURE 14.2—The James Ossuary

The world of New Testament scholarship was rocked on October 21, 2002, by the announcement by the *Biblical Archaeological Review* of the discovery of an ossuary bearing the remarkable inscription in Aramaic, "James, son of Joseph, brother of Jesus." An ossuary is a bone box used by first-century Jews to store the bones of the dead after the body has decomposed in a tomb. Many scholars concluded that the box once contained the bones of Jesus' half brother James.

Unfortunately, the box was discovered in the collection of an antiquities dealer, rather than at an archeological site, and its origin was viewed with suspicion. The Israel Antiquities Authority eventually declared it to be a forgery, though other scholars continue to affirm its authenticity.

What is the importance of the box? Though almost no credible scholar doubts the fact that Jesus existed, this box would be the first physical object directly connected to him. From a historical perspective, however, it provides no new information about the historical Jesus.

KEY TERMS

"inn" (*katalyma*)
Archelaus
Bethlehem
birth narratives
census
genealogies
Herod the Great
infancy gospels
levirate marriage
magi
midrash
Nazareth
Sepphoris
tektōn
virginal conception

DISCUSSION AND STUDY QUESTIONS

1. What is the evidence that Matthew and Luke are using historical traditions in their birth narratives, rather than merely creating stories to fit their theological agendas?
2. What are the main differences between the genealogies of Matthew and Luke?
3. Identify some possible solutions to the problem of two different genealogies for Jesus.
4. What is the theological significance of Jesus' virginal conception? (What has been proposed, and what is clear from the text?)
5. What is the theological significance of Jesus' birth in Bethlehem?
6. What are some of the problems and possible solutions concerning the census associated with Jesus' birth?
7. Identify some common misconceptions related to the birth of Jesus, such as the nature of the inn, the number of magi, and the time of their arrival.
8. How does the massacre of the infants in Bethlehem fit the known character of Herod the Great?
9. Who were Jesus' brothers? What was their actual relationship to Jesus? (Identify the various views.)
10. What does it mean that Jesus was a "carpenter"? Where might he have worked?
11. What are the infancy gospels?
12. What does the account of Jesus' Passover visit to Jerusalem suggest about his growing awareness of his relationship to God?

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15

The Beginning of Jesus' Ministry

FIGURE 15.1—Josephus on the Death of John the Baptist

Now, some of the Jews thought that the destruction of Herod's [Antipas] army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when [many] others came in crowds about him, for they were greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed ready to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Machaerus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure against him.

—Josephus, Jewish Antiquities 18.5.2 §§116–19

FIGURE 15.2—Jesus' Temptations . . . and Ours

Is the temptation account meant to provide an example for all believers? Some have compared the three temptations to 1 John 2:16, linking them respectively with the lust of the flesh (stones to bread), the lust of the eyes (offer of world kingdoms), and the pride of life (jump from the temple pinnacle). While there are some parallels here, the three do not match up exactly. It is going too far, on the other hand, to argue that Jesus' temptations were wholly unique to him as the Messiah. Certainly believers today are tempted to act independently from God, to worship other gods, and to test God's faithfulness. Jesus' response of obedience to scriptural guidelines and of trust in and dependence on God are surely meant as examples for believers to follow (Heb. 2:18; 4:15).

KEY TERMS

baptism of Jesus
John the Baptist
mikveh
proselyte baptism
temptation of Jesus

DISCUSSION AND STUDY QUESTIONS

1. What role does John the Baptist play in the gospel tradition? What Old Testament texts are used to describe him? How did Jesus describe him?
2. What is the possible background to John's "baptism of repentance"?
3. What were the circumstances leading to John's death?
4. Why is the historicity of Jesus' baptism by John assured?
5. Why might Jesus have submitted to John's baptism?
6. What might be the significance of the dove? Of the Old Testament allusions in the voice from heaven?
7. What is the main theme of the temptation account?
8. What two analogies appear to be present? Explain their significance.

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16

The Message of Jesus

FIGURE 16.1—Common Figures of Speech Used by Jesus

Name	Description	Examples
Proverbs and Aphorisms	Short, memorable statements of wisdom or truth	• "Do not judge, or you too will be judged" (Matt. 7:1). • "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God" (Luke 9:62).
Metaphor	An implicit comparison between two unlike things	• "You are the light of the world" (Matt. 5:14). • "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11).
Simile	An explicit comparison between two things, usually with the words "as" or "like"	• "Go! I am sending you out like lambs among wolves" (Luke 10:3). • "To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others" (Matt. 11:16).
Paradox	A seemingly contradictory statement that is nonetheless true	• "For whoever wants to save their life will lose it, but whoever loses their life for me will save it" (Luke 9:24). • "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45).
Hyperbole	An exaggeration used for emphasis or effect	• "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple" (Luke 14:26). • "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Mark 10:25).
Pun	A play on words using terms that sound or look alike	• "And I tell you that you are Peter [*petros*], and on this rock [*petra*] I will build my church" (Matt. 16:18). • "You blind guides! You strain out a gnat [Aramaic: *galma*] but swallow a camel [Aramaic: *gamla*]" (Matt. 23:24).
Riddle	A question or statement requiring thought to answer or understand	• "Jesus answered them, 'Destroy this temple, and I will raise it again in three days' " (John 2:19, referring to his own body). • "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3:23–24).
Irony	1. An expression marked by a deliberate contrast between apparent and intended meaning 2. Also, incongruity between what might be expected and what actually occurs	1. "Jesus said to them, 'I have shown you many great works from the Father. For which of these do you stone me?' " (John 10:32). 2. ". . . many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth" (Matt. 8:11–12).

FIGURE 16.2—The Kingdom of God
Future Hope or Present Reality?

Jesus' preaching that the kingdom of God "has come near" or is "at hand" has provoked much debate concerning the nature of the kingdom. Did Jesus preach that the kingdom was something that would arrive in the future in a dramatic and cataclysmic fashion, or was it a present and internal spiritual reality for those who would accept it? Drawing from the work of Johannes Weiss, Albert Schweitzer claimed that Jesus drew his expectations from the Jewish apocalyptism of his day, which viewed God's kingdom as his dramatic intervention in the future to deliver his people, judge the wicked, and establish his kingdom on earth. Schweitzer called this position "consistent eschatology," since it was consistent with the apocalyptic expectations of Jesus' day.

Against this view, British New Testament scholar C. H. Dodd argued that Jesus proclaimed the kingdom as wholly present. Through Jesus' person and work, God's eternal reign had already begun. The hope of the Old Testament prophets has been realized in history. Dodd called his system "realized eschatology" because, in his view, the kingdom has already been realized in the present.

The problem with both of these views is that they ignore much contrary evidence. Jesus seems to have taught both present and future dimensions of the kingdom. Contemporary scholars seeking a synthesis have followed the lead of writers like J. Jeremias, W. G. Kümmel, G. E. Ladd, G. R. Beasley-Murray, and D. C. Allison, who assert that Jesus proclaimed the kingdom as both present and future, as "already" but also "not yet." This perspective has been called "inaugurated eschatology": the kingdom has been inaugurated through Jesus' life, death, and resurrection but awaits consummation in the future.

KEY TERMS

Adolf Jülicher
antithetical parallelism
figures of speech used by Jesus:
- hyperbole
- irony
- metaphors
- parables
- paradox
- proverbs and aphorisms
- puns
- riddles
- similes

synonymous parallelism

DISCUSSION AND STUDY QUESTIONS

1. What distinguished Jesus' teaching from that of the scribes of his day? What were Jesus' favorite teaching techniques?
2. What was Jesus' central message? What is the Old Testament and Jewish background to the kingdom of God? What did Jesus mean by the "kingdom of God"? How do the present and future dimensions of the kingdom relate to one another?
3. Did Jesus affirm the validity of the Old Testament law, or did he overrule it? What is the solution to this paradox?
4. How did Jesus bring out the true meaning of the law? In what ways is Jesus the fulfillment of the law?
5. How can we reconcile Jesus' teaching on God's free grace offered to sinners and the high cost of discipleship?
6. Is Jesus' teaching about poverty and wealth meant to be taken spiritually or literally? How do these two relate to one another?
7. Summarize the history of research on parables, especially in relation to whether they should be interpreted allegorically.
8. According to Mark 4:11–12, why did Jesus teach in parables?
9. Identify key principles for interpreting the parables.

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17

The Miracles of Jesus

KEY TERMS

Apollonius
charismatic holy men
David Hume
deism
divine men
exorcisms
healings
materialism
nature miracles
resuscitations, revivifications

DISCUSSION AND STUDY QUESTIONS

1. In what ways is the question of miracles both a philosophical one and a historical one?
2. How would you answer David Hume's objections to miracles?
3. Why do most historians accept that Jesus had a reputation as a healer and an exorcist? What is the evidence for this?
4. To what ancient parallels have Jesus' miracles been compared? What similarities and differences were there between Jesus and so-called divine men? What similarities and differences were there between Jesus and charismatic holy men?
5. According to Jesus' teaching, what was the significance of his exorcisms? His healings? The revivifications? The nature miracles?

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18

The Messianic Words and Actions of Jesus

FIGURE 18.1—The Twelve
Matthew 10:1–16; Mark 3:13–19; Luke 6:12–16; Acts 1:13

Simon Peter

The most prominent of the Twelve, Simon Peter is always named first in the lists of disciples. Jesus gave him the nickname Peter (Greek: *Petros*; Aramaic *Cephas*; John 1:42), meaning "rock," and entrusted him with the "keys" of the kingdom after Peter proclaimed Jesus to be the Messiah (Matt. 16:13–20). Though he denied Jesus, he was afterward restored to leadership (John 21:15–19) and appears as representative and spokesperson of the Twelve throughout the Gospels and Acts.

Andrew, Brother of Simon Peter

Previously a follower of John the Baptist, Andrew brought his brother Simon to meet Jesus (John 1:40–44). Andrew also brought the boy with the loaves and fishes to Jesus (John 6:8–9) and, together with Philip, brought a group of Greeks who sought to meet Jesus (John 12:20–22). Andrew and Peter were from Bethsaida (John 1:44) but operated their fishing business from Capernaum (Mark 1:29).

James, Son of Zebedee

Like Peter and Andrew, James and his brother John were fishermen who followed the call of Jesus (Mark 1:19). Jesus gave them the nickname *Boanerges*, meaning "sons of thunder" (Mark 3:17), perhaps because of their volatile temperaments. James was the first of the apostles martyred for his faith (Acts 12:1–2).

John, Brother of James

Traditionally believed to be the youngest of the Twelve, John, his brother James, and Peter are viewed as the "inner circle," Jesus' closest disciples who accompanied him when he raised Jairus's daughter (Mark 5:37 par.) on the Mount of Transfiguration (Mark 9:2 par.) and in Gethsemane (Mark 14:33 par.). John is also recognized in the tradition as the Beloved Disciple, the author of the Fourth Gospel and the three Epistles that bear his name.

Philip

Philip, who like Peter and Andrew was from Bethsaida, introduced Nathanael to Jesus (John 1:45). Outside of the lists of disciples, he appears only in a few scenes in John: Before the feeding miracle, Jesus asks him about finding bread to feed the multitudes (John 6:5–7); he brings a group of Greeks who have requested to see Jesus (John 12:21–22); he asks Jesus to show the disciples the Father, to which Jesus replies, "Anyone who has seen me has seen the Father" (John 14:8–9).

Bartholomew

Bartholomew means "son of Tolmai," and it has often been speculated that he is the same as the man named Nathanael in John 1:45 (cf. John 21:2, where Nathanael appears with others who are apostles).

Matthew the Tax Collector

The first gospel identifies this disciple as the tax collector called Levi by Mark and Luke (Matt. 9:9; Mark 2:14; Luke 5:27). He is traditionally believed to be the author of the first gospel.

Thomas

Also known as Didymus, a name meaning "twin" (John 11:16; 20:24; 21:2), Thomas is best

known as the disciple who doubted Jesus' resurrection until he saw and touched Jesus himself. Church tradition claims Thomas later evangelized eastward into India.

James the Son of Alphaeus

Sometimes identified as James the Lesser (or younger) of Mark 15:40, it is also possible he is the brother of Matthew-Levi, since both of their fathers are named Alphaeus (Mark 2:14).

Thaddaeus, Lebbaeus, or Judas the Son of James

This name is the most disputed. Matthew and Mark refer to Thaddaeus (though some manuscripts in Matthew say Lebbaeus). Luke refers instead to Judas the son of James. These may be different names or nicknames for the same person. John 14:22 distinguishes this Judas from Judas Iscariot.

Simon the Cananaean (Zealot)

In Luke, this Simon is called the Zealot; in Mark and Matthew, he is the Cananaean, from an Aramaic term meaning "zealous one." It is unclear if Simon was merely zealous for Judaism or whether he was at one time part of a Zealot movement advocating the violent overthrow of the Romans.

Judas Iscariot, Who Betrayed Him

Iscariot probably means "man from Kerioth" (a region of Judea) and was probably a family name (John 6:71). The fourth gospel asserts that Judas, as treasurer, used to pilfer the group's money even before he betrayed Jesus (12:6).

FIGURE 18.2—The Coming Son of Man

> In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and people of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.
>
> —Daniel 7:13–14

KEY TERMS

amēn	Lord	Son of God
apostle	*maranatha*	Son of Man
disciple	Messiah	the Twelve

DISCUSSION AND STUDY QUESTIONS

1. What claims did Jesus make that exhibit his extraordinary sense of authority?
2. What do the following features of Jesus' ministry indicate about his aims or purpose?
    a. His appointment of the Twelve
    b. His association with sinners and outcasts
    c. His attitude toward the Gentiles
    d. His entrance into Jerusalem on a donkey
    e. His clearing of the temple
3. Summarize the Jewish background of the following messianic titles: Messiah, Son of Man, Son of God, Lord.
4. Summarize the evidence that Jesus identified himself with each of these titles. What did he mean by them?
5. What does *maranatha* mean, and what is its significance for the early church?

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19

The Death of Jesus

FIGURE 19.1—A Chronology of Passion Week

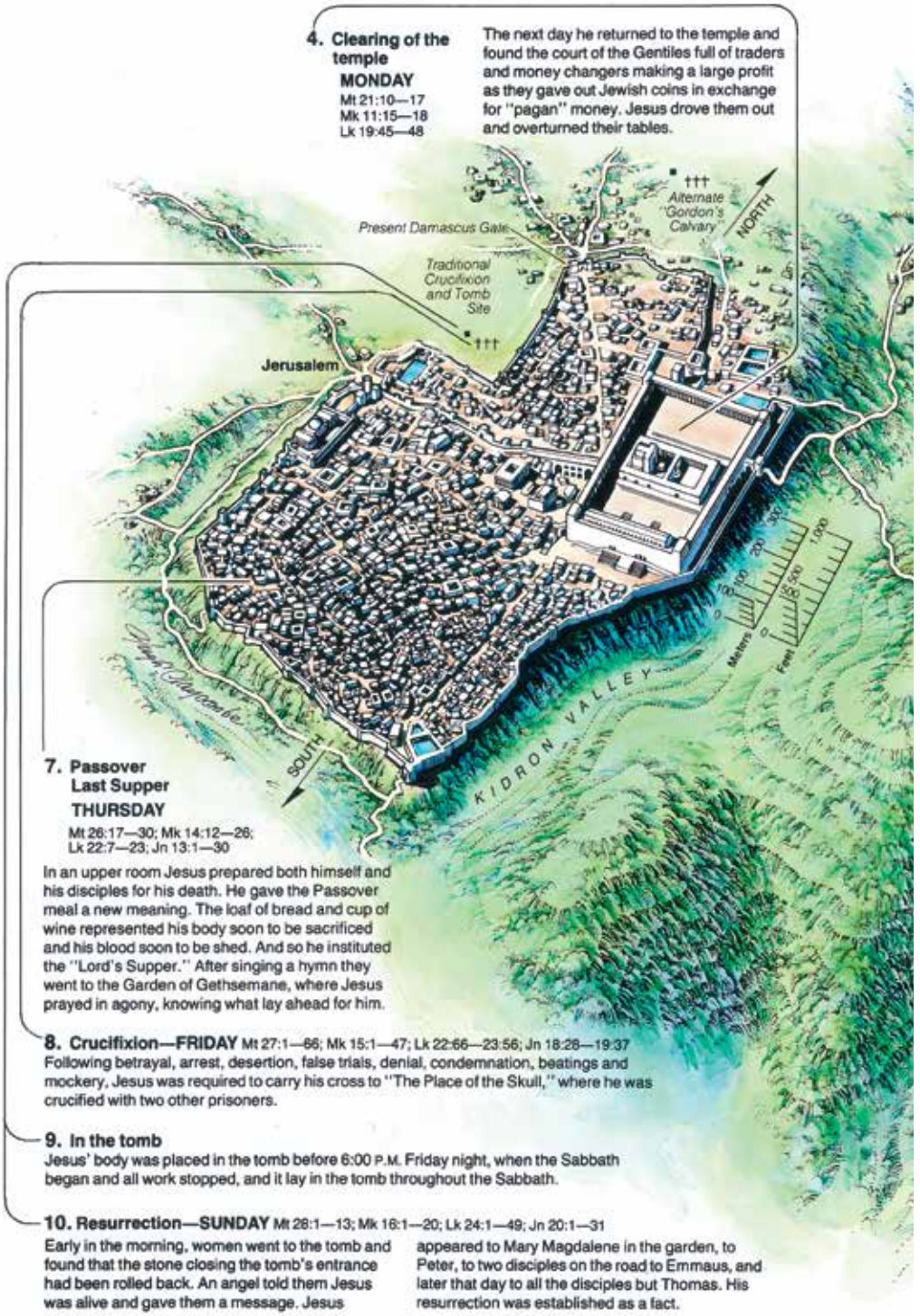
Sunday	Triumphal Entry	Mark 11:1–11; Matt. 21:1–11; Luke 19:29–44; John 12:12ff.
Monday	Cursing the fig tree Clearing the temple	Mark 11:12–14; Matt. 21:18–19 Mark 11:15–18; Matt. 21:12–13; Luke 19:45–48
Tuesday	Withered fig tree seen by disciples Temple controversies (Wednesday?) Olivet Discourse (Wednesday?)	Mark 11:19–25; Matt. 21:19–22 Mark 11:27–12:44; Matt. 21:23–23:39; Luke 20:1–21:4 Mark 13:1–37; Matt. 24:1–25:46; Luke 21:5–36
Wednesday	No mention of events on Wednesday	See Mark 14:1 and John 12:1 for evidence of this day
Thursday	Last Supper Betrayal and arrest Trial before Annas and Caiphas	Mark 14:17–26; Matt. 26:20–30; Luke 22:14–30 Mark 14:43–52; Matt. 26:47–56; Luke 22:47–53; John 18:2–12 Mark 14:53–72; Matt. 26:57–75; Luke 22:54–65; John 18:13–27
Friday	Morning trial before the Sanhedrin Trial before Pilate and Herod Crucifixion and burial	Mark 15:1; Matt. 27:1; Luke 22:66 Mark 15:2–19; Matt. 27:2–30; Luke 23:1–25; John 18:28–19:16 Mark 15:20–46; Matt. 27:31–60; Luke 23:26–54; John 19:16–42
Saturday	Dead in tomb	
Sunday	Resurrection and ascension	Mark 16:1–8; Matt. 28:1–20; Luke 24:1–53; John 20:1–21:25

FIGURE 19.2—Crucifixion

Crucifixion was used both as a means of execution and for exposing an executed body to shame and humiliation. It was also meant to send a warning to other would-be rebels. The Romans practiced a variety of forms. The main stake or *palus* generally remained at the place of execution, while the victim would be forced to carry the crossbeam or *patibulum* (Luke 23:26). The crossbeam was placed either on top of the *palus* (like a "T") or in the more traditional cross shape (†). The victim would be affixed to the cross with ropes or, as in the case of Jesus, with nails (John 20:25). Sometimes various positions were used to maximize torture and humiliation. Seneca wrote that "some hang their victims with head toward the ground, some impale their private parts, others stretch out their arms on a fork-shaped gibbet" (Seneca, *Dialogue 6* [*To Marcia on Consolation*] 20.3). Death was caused by loss of blood, exposure, exhaustion, and/or suffocation, as the victim tried to lift himself to breathe. Victims sometimes lingered for days in agony. Crucifixion was viewed by ancient writers as the cruelest and most barbaric of punishments.

The bones of a crucified man named Jehohanan were discovered in 1968 at *Giv,at ha Mivtar* in the Kidron Valley northeast of the Old City of Jerusalem and have been dated between AD 7 and 70. He was probably crucified for taking part in one of the various insurrectionist movements of the first century.

See Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross*, trans. J. Bowden (Philadelphia: Fortress, 1977).



4. Clearing of the temple
MONDAY
Mt 21:10—17
Mk 11:15—18
Lk 19:45—48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

7. Passover Last Supper
THURSDAY
Mt 26:17—30; Mk 14:12—26; Lk 22:7—23; Jn 13:1—30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb
Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY Mt 28:1—13; Mk 16:1—20; Lk 24:1—49; Jn 20:1—31
Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

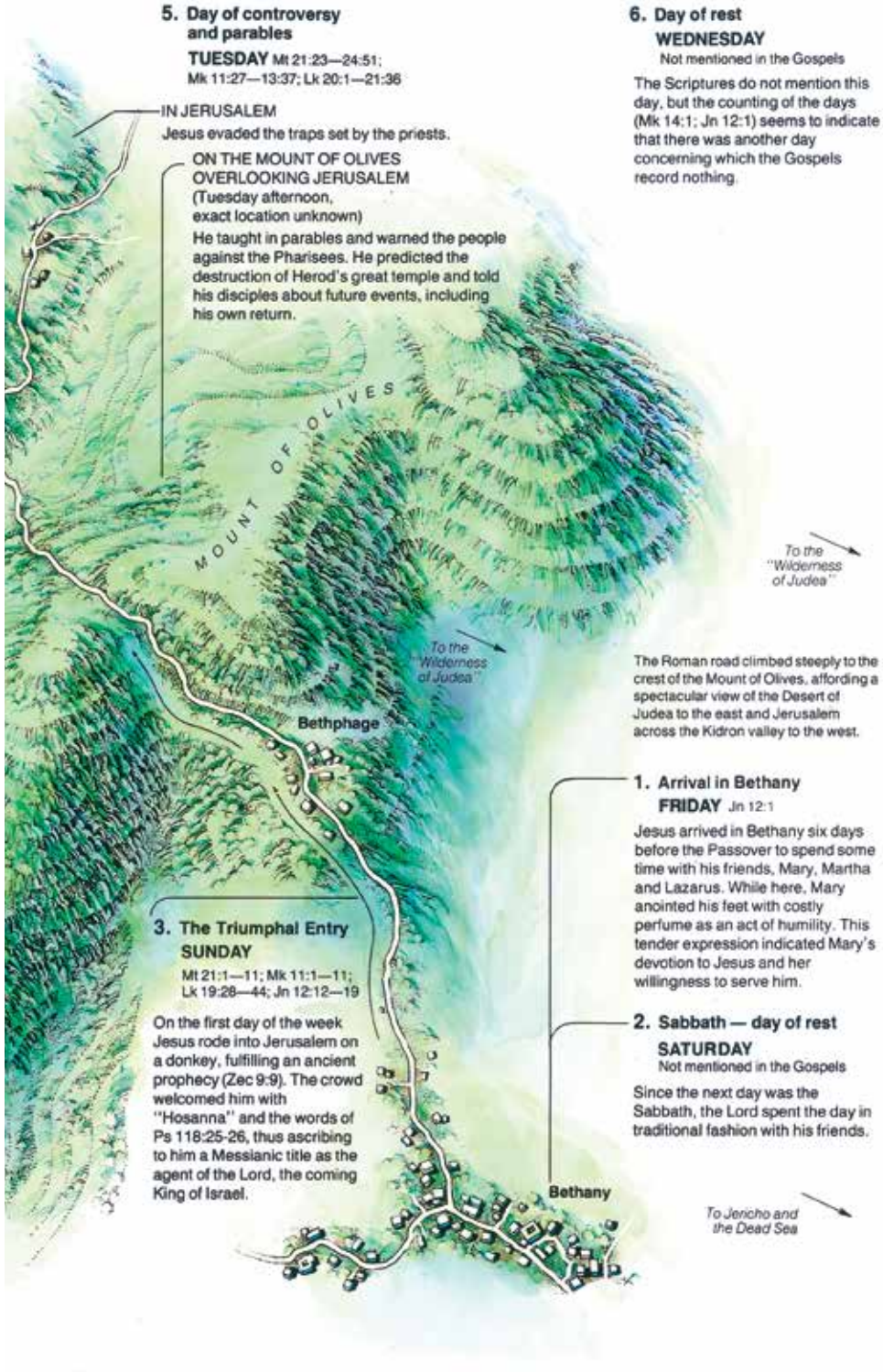

5. Day of controversy and parables
TUESDAY Mt 21:23—24:51; Mk 11:27—13:37; Lk 20:1—21:36
IN JERUSALEM
Jesus evaded the traps set by the priests.
ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM (Tuesday afternoon, exact location unknown)
He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.
MOUNT OF OLIVES
6. Day of rest
WEDNESDAY
Not mentioned in the Gospels
The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.
To the "Wilderness of Judea"
To the "Wilderness of Judea"
The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.
Bethphage
1. Arrival in Bethany
FRIDAY Jn 12:1
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.
3. The Triumphal Entry
SUNDAY
Mt 21:1—11; Mk 11:1—11; Lk 19:28—44; Jn 12:12—19
On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.
2. Sabbath — day of rest
SATURDAY
Not mentioned in the Gospels
Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.
Bethany
To Jericho and the Dead Sea

FIGURE 19.3—A Harmonistic Overview of Jesus' Trials

Phase	Authority/Time/Place	Events/Judgment
The Jewish Trial		
1. First Jewish Phase (John 18:13–24)	Annas Thursday evening, Annas's courtyard Peter's denial is here in John	Only John tells us that Jesus was originally sent to Annas, the former high priest and father-in-law of Caiaphas, for his initial questioning.
2. Second Jewish Phase (Mark 14:53–65; Matt. 26:57–68; Luke 22:54; John 18:24)	Caiaphas and part of the Sanhedrin Thursday night, Caiphas's courtyard (Peter's denial)	False witnesses are brought against Jesus. When asked if he is the Messiah and the Son of God, Jesus responds positively but defines his role as that of the Son of Man. He is accused of blasphemy, mocked, and beaten.
3. Third Jewish Phase (Mark 15:1a; Matt. 27:1; Luke 22:66–71)	The full Sanhedrin Friday, early morning	While all three Synoptics mention this phase of the trial, Luke alone describes Jesus' confession in terms similar to those recorded by Mark and Matthew the evening before.
The Roman Trial		
1. First Roman Phase (Mark 15:1b–5; Matt. 27:2, 11–14; Luke 23:1–5; John 18:28–38)	Pilate Friday, early morning at the Praetorium	The Sanhedrin leads Jesus away to the governor Pilate, who asks him if he is the king of the Jews. Jesus responds positively. In John's account, Jesus explains that his kingdom is not of this world.
2. Second Roman Phase (Luke 23:6–12)	Herod Antipas Friday morning at Herod's palace	Luke alone records that when Pilate learned Jesus was from Galilee, he sent him to Herod, who was visiting Jerusalem. Herod questions Jesus without success, abuses him, and returns him to Pilate.
3. Third Roman Phase (Mark 15:6–15; Matt. 27:15–26; Luke 23:13–25)	Pilate Friday morning at the Praetorium	Holding to his custom to release a prisoner at Passover, Pilate attempts to free Jesus. Prompted by the chief priests, the crowds call for Barabbas's release and Jesus' crucifixion. Pilate has Jesus whipped and then turns him over to the soldiers for crucifixion.

FIGURE 19.4—The Institution of the Lord's Supper
The Eucharistic Words of Christ

Matt. 26:26–29	Mark 14:22–25	Luke 22:15–20	1 Cor. 11:23–25
[26] While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." [27] Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. [8] This is my blood of the covenant, which is poured out for many for the forgiveness of sins. [29] I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."	[22] While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body." [23] Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it. [24] "This is my blood of the covenant, which is poured out for many," he said to them. [25] "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."	[17] After taking the cup, he gave thanks and said, "Take this and divide it among you. [18] For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes." [19] And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." [20] In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.	For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, [24] and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." [25] In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

KEY TERMS

eucharistic words
passion predictions
Pontius Pilate
ransom saying
suffering servant

DISCUSSION AND STUDY QUESTIONS

1. What role did the Roman authorities and the Jewish religious leaders likely play in the arrest, trial, and crucifixion of Jesus?
2. Why did Pilate act against Jesus?
3. What brought Jesus into conflict with the scribes and Pharisees? With the high priest and the Sanhedrin?
4. What is the evidence that Jesus foresaw and predicted his death?
5. What significance did Jesus give to his death? What evidence is there for the historicity of Jesus' eucharistic words and of the ransom saying of Mark 10:45?

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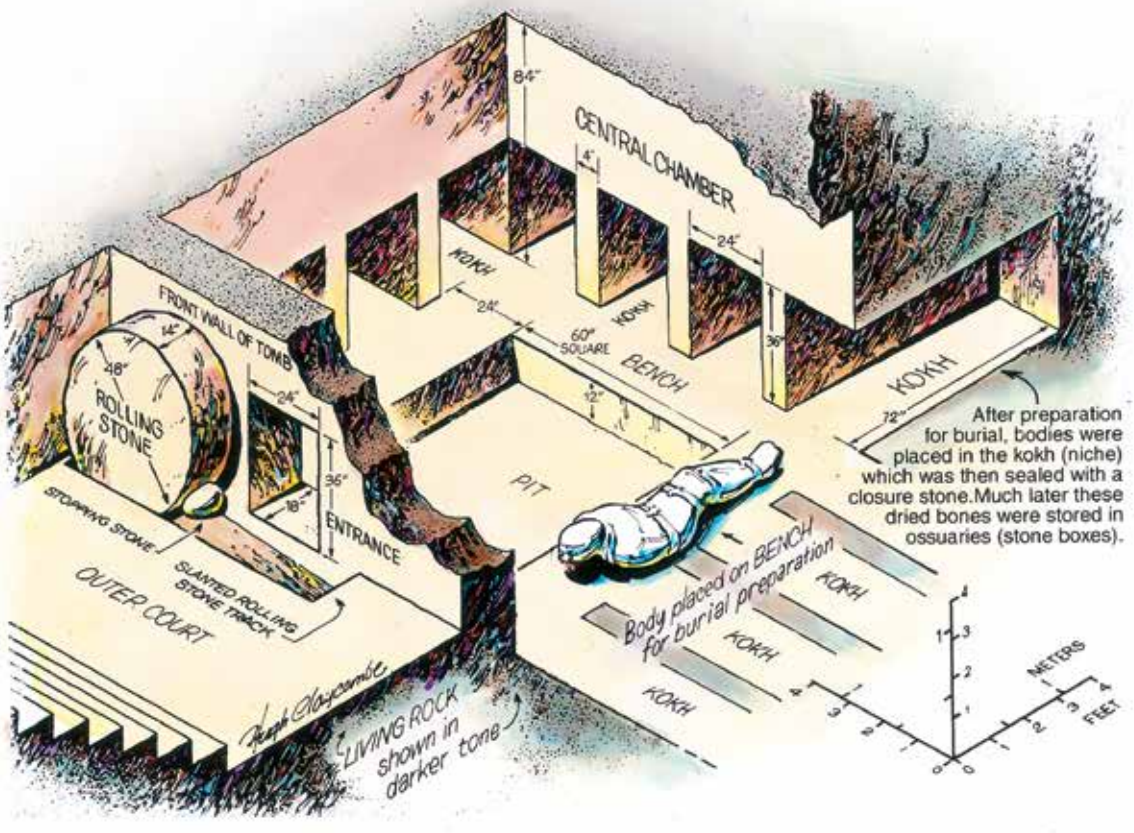
20

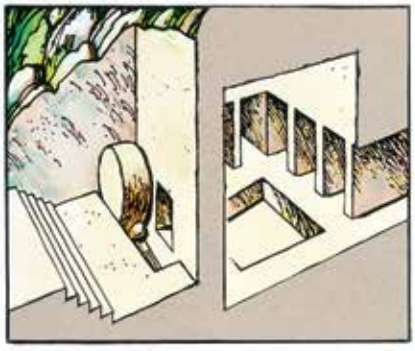
The Resurrection of Jesus

FIGURE 20.1—A Harmonistic Overview of the Resurrection Narratives

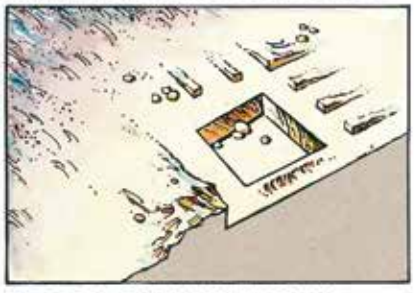
The Empty Tomb	
1. The visit of the women (Mark 16:1–8; Matt. 28:1–8; Luke 24:1–11; John 20:1)	All four gospels report that women were the first to discover the empty tomb. John mentions only Mary Magdalene. Mark names three women: Salome, Mary Magdalene, and another Mary; Matthew mentions two, the two Marys. Luke refers to the two Marys, Joanna, and "other women" and says that they reported these things to the Eleven.
2. The visit of Peter and John (John 20:2–10; Luke 24:12)	John says Mary Magdalene informed Peter and the Beloved Disciple, who ran to examine the empty tomb. Luke refers to the women reporting to the disciples and Peter visiting the empty tomb.
The Resurrection Appearances	
1. To Mary Magdalene (John 20:11–18)	John describes Jesus' appearance to Mary. At first she supposes he is the gardener but recognizes him when he says her name. She reports to the disciples that she has seen the Lord.
2. To the other women (Matt. 28:9–10)	Matthew alone relates Jesus' appearance to the other women. They are told to tell the disciples to go to Galilee, where they will see Jesus.
3. To Peter (Luke 24:34;1 Cor. 15:5)	Jesus appears to Peter alone, an incident not narrated but referred to in Luke 24:34 and by Paul (1 Cor. 15:5).
4. To the Emmaus disciples (Luke 24:13–35)	Luke alone recounts Jesus' appearance to two disciples (one named Cleopas) as they are traveling to Emmaus. Their eyes are opened to recognize him when he breaks bread with them.
5. To the Eleven, except Thomas (Luke 24:36–43; John 20:19–25)	The Emmaus disciples report to the apostles; Jesus suddenly appears in their midst. John describes the same event and reports that Thomas was not present on this occasion.
6. To the Eleven with Thomas (John 20:26–31)	John reports that eight days later, Jesus appears again to the disciples, this time with Thomas present. Thomas responds by addressing Jesus as "my Lord and my God!"
7. To seven disciples while fishing (John 21:1–25)	In his epilogue, John reports that Jesus appears to seven disciples while they are fishing on the sea of Galilee. They experience a miraculous catch of fish (cf. Luke 5:1–11), and Jesus eats with them.
8. To the Eleven in Galilee (Matt. 28:16–20)	Matthew reports that following Jesus' command (Matt. 28:10), the disciples go to a designated mountain in Galilee, where they see Jesus. He gives them the Great Commission.
9. To the disciples in Jerusalem (Luke 24:44–49; Acts 1:3–8)	All of Luke's appearances occur in or around Jerusalem. While Luke 24:44–49 appears to be the same episode as the appearance to the Eleven without Thomas in John 20:26–30, Acts 1:3 says Jesus appeared to the disciples over a forty-day period. Since Luke follows with an account of the ascension (Luke 24:50–53; Acts 1:9–12), this may be a separate event after the Galilean appearances.
10. To James (Jesus' brother), five hundred others, and Paul (1 Cor. 15:5–7)	Paul refers to additional appearances to Jesus' brother James, to more than five hundred others, and finally to Paul himself on the road to Damascus.



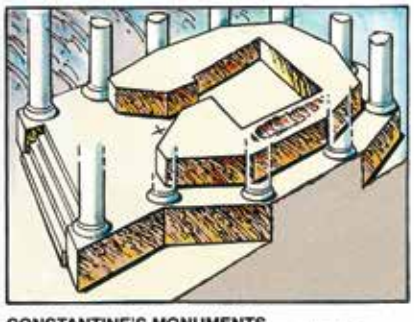
Drawings of the reconstruction of the tomb of Christ at the Church of the Holy Sepulcher



ORIGINAL TOMB CUT INTO SOLID BEDROCK

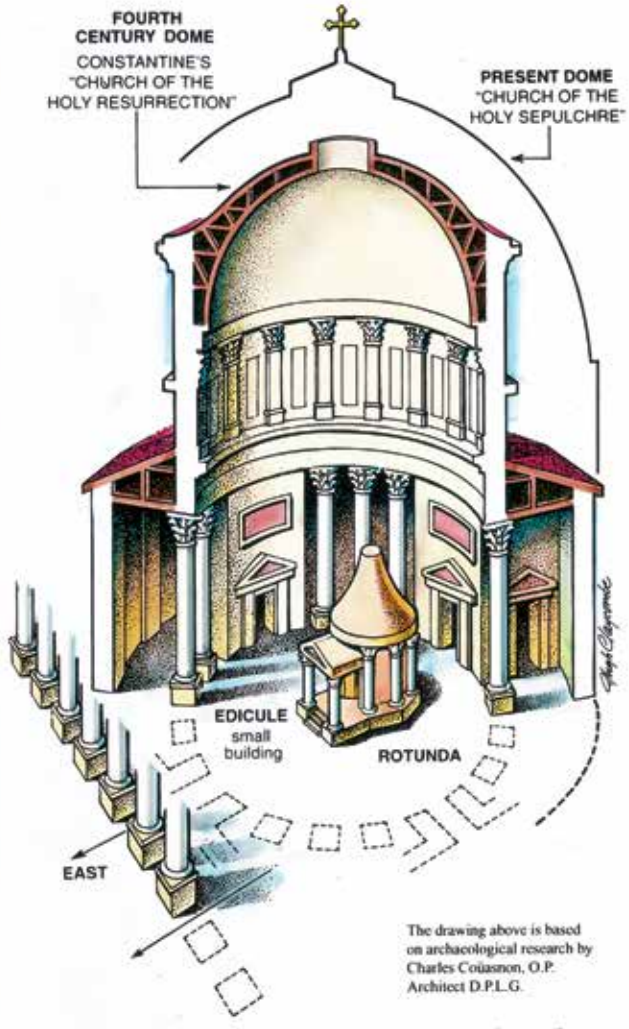


TOTAL DESTRUCTION BY THE ROMAN EMPEROR HADRIAN (After A.D. 135)
After suppressing the second Jewish Revolt Hadrian demolished the rock hillside down to about the level of the bench and built a temple to Venus over the area. Jerome stated that the sacred resurrection spot was occupied by a statue of Jupiter.



CONSTANTINE'S MONUMENTS
(After A.D. 326 when Christianity was official)
Following the Roman custom of building an "above ground" tomb for an important person, Constantine carved out all around the bench, lowered the floor and built a "small building" or "edicule". Around and above it he later erected a rotunda and dome. As reported by the traveler Egeria, by 395 pilgrims had chipped away pieces of the burial bench for souvenirs and it "began to resemble a trough". Marble slabs later covered it, as they do to this day.

Hadrian's Destruction and Constantine's Monuments



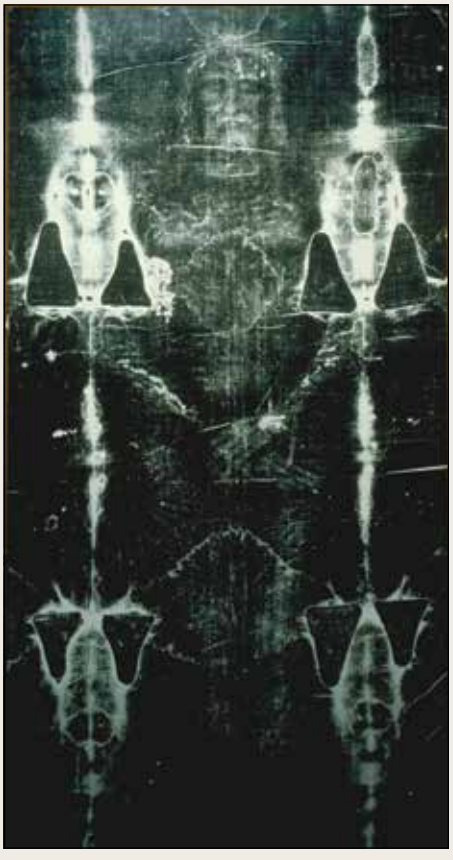
The drawing above is based on archaeological research by Charles Coüasnon, O.P. Architect D.P.L.G.

Constantine's architects did not erect the dome exactly over the burial bench where Jesus' body had lain, but rather 48" to the South and 20" to the East. The focus point of the rotunda (the exact center) and centered under the dome was the outer edge of the entrance, precisely where the risen Christ first stepped out of the tomb into the world of the living. Thus the entire building complex commemorated the resurrection. Eastern churches still celebrate Easter at midnight, when closed doors are opened and pastors step out into the congregation proclaiming "Christ has Risen.

FIGURE 20.2—The Shroud of Turin

The shroud of Turin is a centuries-old burial cloth that bears the image of a crucified man and that advocates claim is the burial shroud of Jesus. The mysterious image is often said to have been imprinted on the cloth when Jesus' body passed through it at the resurrection.

The shroud was kept in the monastery in Turin, a city in northern Italy, for centuries, though it is reputed to have been brought from Turkey during the Crusades. Modern scientists have spent thousands of hours investigating the shroud to determine its age and authenticity. Many have declared it to be a medieval forgery, dating it to around AD 1350. Others assert its authenticity. The controversy continues today.



Phoenix Data Systems

KEY TERMS

Joseph of Arimathea
legendary development theory
swoon theory
theft theory
wrong tomb theory

DISCUSSION AND STUDY QUESTIONS

1. Identify various rationalistic explanations for the resurrection. What is the most widely held rationalistic explanation today?
2. Note the five pieces of highly reliable evidence that together support the historicity of the resurrection of Jesus.
3. What was the significance of the resurrection of the dead in first-century Judaism?
4. In what sense is the resurrection of Jesus the beginning of the final resurrection?
5. How would Jesus likely have understood the resurrection in light of the teaching of Isaiah and other Old Testament prophets?

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Glossary

abomination of desolation. The desecration of the temple of Jerusalem by Antiochus IV Epiphanes when he offered idolatrous sacrifices on the altar (see Dan. 11:31; 12:11). In the Olivet Discourse, Jesus used this reference to refer to a future desecration (Mark 13:14, par.).

act. A part of a narrative made up of a group of related scenes.

agrapha. Meaning "unwritten," a technical term for sayings of Jesus that can occur in sources outside the canonical gospels.

Alexander the Great. Macedonian king whose military conquests of the Eastern Mediterranean greatly advanced the process of Hellenization.

***amēn*.** The transliteration of a Hebrew term meaning "confirmed" or "verified," which Jesus used to express his authority as spokesman for God.

Antiochus IV Epiphanes. The Seleucid ruler who provoked the Maccabean rebellion because of his attempts to force Hellenization on the Jews.

antithetical parallelism. Common literary device in Hebrew poetry where two or more lines provide contrasting thoughts.

aphorism. A short, memorable statement of wisdom or truth.

apocalypticism. Jewish movement beginning in the second century BC that looked to God's imminent intervention in history to judge the wicked and reward the righteous.

Apocrypha. A collection of Jewish texts written after the Old Testament period that are rejected by Protestants as authoritative Scripture but accepted by Roman Catholics and Orthodox Christians.

apocryphal gospels. A broad category of books and fragments of books containing stories and sayings about Jesus that were not included in the New Testament canon.

Apollonius. A first-century teacher and miracle worker from Tyana in Cappadocia who was purported to have performed healings and exorcisms somewhat similar to those of Jesus.

apostle. A term meaning "one sent with a commission" and used in the Gospels of the Twelve, Jesus' closest disciples.

Archelaus. The son of Herod the Great; his rule of Judea ended when he was deposed by the Romans.

baptism of Jesus. Inaugural event of Jesus' ministry representing his Spirit anointing for service.

Bar Kokhba Revolt. The second Jewish revolt (AD 132–35), led by Simon bar Koseba and resulting in the end of the Jewish state.

Beelzebub controversy. A key episode in the Synoptic Gospels (Mark 3:22–30, par.) in which Jesus is accused of casting out demons by Satan's power and responds by accusing his opponents of blaspheming the Holy Spirit.

Beloved Disciple. The figure who appears repeatedly in the gospel of John as "the disciple whom Jesus loved," traditionally identified as John the apostle.

Bethlehem. The traditional birthplace of Jesus, confirming his fulfillment of Micah 5:2 and his legitimacy as the Messiah from David's line.

birth narrative hymns. A series of songs or hymns spoken by characters in Luke's birth narrative that bring out the theological significance of the narrative.

birth narratives. Introductory sections of Matthew and Luke that describe the events surrounding the birth of Jesus and set the stage for their theological themes.

Book of Glory. The second major section of the gospel of John (13:1–20:31), made up of his Farewell Discourse and his "glorification," a designation in Johannine theology that refers to his passion, resurrection, and ascension.

Book of Signs. The first major section of the gospel of John (1:19–12:50), which describes a series of signs that reveal Jesus' glory and call people to faith in him.

Borg, Marcus. Influential member of the Jesus Seminar and key advocate of the view that Jesus was a "spirit person" or Jewish mystic.

Bultmann, Rudolf (1884–1976)**.** The most influential New Testament scholar of the twentieth century. He sought to "demythologize" the New Testament in order to discern its true existential message.

burden of proof. The question of where the responsibility lies for demonstrating the authenticity of the sayings and actions of Jesus. Should one first assume historicity or nonhistoricity?

Caesar Augustus (Octavian) (63 BC–AD 14)**.** The first true emperor of Rome; ruler of the Roman Empire at the time of Jesus' birth.

Caiaphas. Jewish high priest from AD 18 to 36, and thus the high priest during Jesus' public ministry.

canon criticism. A type of literary criticism that studies the biblical books with reference to their historical function as the church's authoritative Scripture.

canon of Scripture. Those books viewed by the church as authoritative and so fit to be included in the Bible. Protestants, Roman Catholics, and Orthodox

Christians agree on the twenty-seven books of New Testament canon, though differ on whether to include the Apocrypha in the Old Testament canon.

canonical gospels. The four gospels, Matthew, Mark, Luke, and John, which are accepted by the church as part of the canon of Scripture.

causation. In the analysis of a narrative, the relationship of one scene to another. A plot progresses as one event leads to another.

census. Though the census of Luke 2:1 does not appear elsewhere in Roman records, it fits the general pattern of administrative reform initiated by Caesar Augustus.

characters. Individuals or groups who function in a narrative.

charismatic. Someone considered to be filled with or to act in the power of the Spirit of God.

charismatic holy men. A class of Jewish rabbis known for their powerful prayers for healing and rainfall.

chiasm, chiasmus. Inverse parallelism, a concentric pattern in which a series of things repeats itself in reverse order.

Christology. The branch of theology concerned with the study of the nature, character, and actions of Jesus Christ.

confession of Peter. A key transitional passage in the Synoptic Gospels (Mark 8:27–31, par.), as Peter acknowledges that Jesus is the Messiah, and Jesus begins speaking about his upcoming death.

conflict. Opposition of some kind that characters in a narrative must work through to resolution.

covenant. A solemn binding agreement between two parties. The Bible is structured around God's covenant relationship with his people.

covenantal nomism. Perspective advocated by E. P. Sanders that first-century Judaism was guided not by a works salvation but by a covenant relationship with God established through grace and maintained by Torah observance.

criteria of authenticity. Various criteria—such as dissimilarity, coherence, and multiple attestation—developed by Jesus scholars to test the authenticity of the words and actions of Jesus.

Crossan, John Dominic (1934–)**.** Cofounder of the Jesus Seminar and most influential advocate of the view that Jesus was a Cynic-like Jewish peasant.

Cynics. Countercultural Hellenistic philosophers who rejected the norms of their society and sought to live a simple, unencumbered life.

Davidic Messiah. Jewish expectation for an end-times king descended from David who would reign over Israel in righteousness and justice.

Dead Sea Scrolls. An ancient library discovered in caves near the Dead Sea in 1947 and likely associated with the first-century Jewish community at Qumran. The consensus is that this was a community of Essenes.

deconstruction. A literary approach that argues that the meaning of literary texts is unstable and relative and that meaning is ultimately imposed on texts by readers rather than discerned from them.

deism. The philosophical perspective that God created the ordered world and then left it to run by natural laws.

Diaspora. "Dispersion"; a reference to Jews living outside Israel.

Diatessaron. An early attempt to harmonize the Gospels, produced by Tatian, a Syrian theologian, around AD 170.

didache. A term referring to the church's "teaching" of the gospel traditions and stories about Jesus. Sometimes contrasted with the *kerygma*.

Didache. An early Christian work, also known as *The Teaching of the Twelve Apostles*. Generally dated to the first half of the second century, the work deals with Christian ethics, rituals like baptism and the eucharist, and church organization.

disciple. A term meaning "follower" (Gk., *mathētēs*), sometimes used of all who followed Jesus, sometimes of his twelve special followers.

discipleship. The role of those who follow Jesus as their Lord.

divine men. A category of Hellenistic miracle workers claimed by some to provide parallels to the miracles of Jesus.

Docetism. An early heresy that claimed that Jesus was not a real human being but only appeared to have a physical body.

doublets. Two similar episodes, sometimes in the same gospel, which some critics claim arose from the same original story.

dualism. The theological perspective of the gospel of John, which envisions a strict dichotomy between opposing forces of good and evil in the world: God versus Satan, truth versus falsehood, light versus darkness. A different kind of dualism, that between the material world and the spiritual world, characterized Gnosticism.

dyadism. *See* group mentality.

dynamic characters. Characters who develop and change in the course of a narrative.

eschatology, eschatological. Referring to the end times, God's time of final salvation.

Essenes. A Jewish sect that rigorously kept the law and often lived in monastic communities. Most scholars consider the community at Qumran to have been an Essene community and the Dead Sea Scrolls an Essene library.

eternal life. One of John's favorite expressions for salvation, it refers not only to immortal life that never ends but also to true spiritual life that believers possess in the present.

eucharistic words. The words used by Jesus—recorded by both Paul and the Synoptics—to establish the communal meal, or Lord's Supper, which his disciples would practice after his departure.

evaluative point of view. The values, beliefs, and worldview that the reader is expected to adopt in order to judge the events and characters of a narrative.

Evangelists. The gospel writers are known as the Evangelists because they are proclaiming the "good news" (*euangelion*) about Jesus Christ and calling for faith in him.

event. Any action or saying by a character in a plot. Events are also called incidents or scene parts.

exorcism. The act of the driving or casting out of an evil spirit (demon) possessing a person. Jesus taught that his exorcisms revealed the presence and power of the kingdom of God.

Farrar hypothesis. Solution to the Synoptic Problem proposed by Austin Farrar that claims that Mark wrote first, Matthew used Mark, and Luke used both Mark and Matthew (eliminating the need for Q).

Farewell Discourse. Jesus' teaching following the Last Supper in John, in which he promises his disciples his continuing presence through the Holy Spirit.

feminist criticism. A variety of literary approaches that seek to view the text through the eyes of women, particularly in view of their lower social status and position and roles in a patriarchal culture.

First Quest for the historical Jesus. Nineteenth-century movement that sought to interpret the life and miracles of Jesus from a rationalistic perspective.

flat characters. Simple one-dimensional and predictable characters in a narrative.

form criticism. A type of historical criticism that studies the oral or spoken traditions behind the written gospel sources.

four-source theory. Builds on the two-source theory by adding M and L for the unique material used by Matthew and Luke.

fulfillment formulas. A common formula used by Matthew to introduce Old Testament quotations related to Jesus: "This was to fulfill what was spoken by the prophet, saying. . . ."

functional subordination. The Johannine concept that while Jesus was fully equal with God in his being (ontologically), he lived in full submission to and dependence on God.

genealogies. Tables or lists that show the line of descent from earlier ancestors. Genealogies are often meant to show someone's legitimacy for a particular role or status.

genre. A distinct type of literature—like poetry, narrative, letter, gospel, or parable—which has its own "rules" of interpretation and is meant to communicate meaning in a particular manner. The Gospels are a unique literary genre, though they share features with other ancient genres.

Gentile. A person who is not a Jew.

Gnosticism. A religious movement that claimed adherents gained salvation through secret knowledge of their true heavenly origin.

"Gospel for the Outcast." Another name for Luke's travel narrative or journey to Jerusalem (9:51–19:27), which presents the many stories and parables that stress God's love for the lost.

Gospel of Thomas. A collection of 114 sayings reputed to be from Jesus, discovered in the Nag Hammadi collection of Gnostic writings.

Great Commission. Jesus' final command to his followers after his resurrection, commissioning them to make disciples of all nations (Matt. 28:18–20).

Griesbach, or two-gospel, hypothesis. The proposal that Matthew was the first gospel written, that Luke used Matthew as a source, and that Mark used both Matthew and Luke.

group mentality (dyadism). The perspective that essential identity comes from being a member of a family, community, or nation.

Hanukkah. The Jewish festival celebrating the victory of the Maccabees over Antiochus Epiphanes IV and the rededication of the temple in 164 BC.

harmony of the Gospels. A book that seeks to bring together the Gospels into a single, chronological narrative account. Most harmonies place the four gospels in parallel columns.

Hasidim. A Hebrew term meaning "pious ones" or "holy ones"; used of those who opposed Seleucid attempts to Hellenize Israel in the second century BC.

Hasmonean dynasty. The Jewish dynasty (167–63 BC) established by Judas and his brothers that ruled Israel following the victories of the Maccabees.

healings. Jesus' miracles of physical restoration, which symbolize the restoring and redemptive power of the kingdom of God.

Hellenists. Refers to those in support of Hellenization (the adoption of Greek culture and language). More specifically, it can refer to those who sided with the Seleucid attempts to Hellenize Israel in the second century BC.

Hellenization. The spread of Greek culture and language, whether by coercion, force, or natural appeal.

Herod Antipas. The son of Herod the Great and tetrarch of Galilee and Perea between 4 BC and AD 39 during the period of Jesus' ministry.

Herod the Great. The Idumean (Edomite) ruler who gained the throne of Israel after the Roman conquest of Palestine and ruled from 37–4 BC.

high priest. The highest religious office in Judaism. The high priest oversaw temple worship and the religious life of the Jews. Depending on the political climate, high priests often had significant political as well as religious authority.

High Priestly Prayer. Traditional name given to Jesus' prayer for his disciples in John 17, in which he acts as a priestly mediator for them.

Hillel (c. 60 BC–AD 20?)**.** One of the most important rabbis of the Second Temple period. The House (or "school") of Hillel developed seven rules of interpretation that shaped the course of rabbinic interpretation after the destruction of Jerusalem. Hillel's interpretations of the law are generally less strict than the rival school of Shammai.

Historical Jesus research. Examines the nature and historicity of the traditions about Jesus.

historiography. A term meaning "the writing of history." It can refer to the method and philosophy of history writing or to the practice itself. It is often used to refer to Luke's practice with reference to his claims to be writing an accurate historical account of the origins of Christianity.

History of Religions School (*Religiongeschichteschule*). A nineteenth-century German school of thought that sought to study religion in terms of its evolutionary development from simple animistic or polytheistic religions to complex monotheism.

honor and shame. Critical values in first-century Mediterranean culture, honor and shame relate to gaining or losing status and esteem from others in the community.

Hume, David (1711–76)**.** Influential Scottish philosopher who rejected the possibility of miracles as irrational because they contradict the inviolable laws of nature.

hyperbole. An exaggeration used for emphasis or effect.

"I am" statements. Jesus' characteristic use of metaphors to describe himself in John's gospel (see fig. 10.3).

Idumean. A Greek or Latin form of the Hebrew "Edomite," meaning a descendant of Esau, twin brother of Jacob (Israel) and son of Isaac (Gen. 25–33). Edom was located south of Judea and had a history of conflict with Israel. It was ruled by the Jews during the period of the Maccabees.

implied author. The literary version of the author as discerned in a narrative text. While the reader has no direct access to the real author, the implied author can be identified by discerning the beliefs, worldview, and point of view expressed in the narrative.

implied reader. An imaginary person who responds appropriately to the strategy of a narrative text.

***inclusio*.** A "bookend" structure in which a similar statement or episode begins and ends a narrative sequence.

infancy gospels. Fanciful accounts of Jesus' boyhood that describe him as a child prodigy and miracle worker.

"inn" (*katalyma*). Probably not an ancient hotel, but either a guest room in a private residence or an informal public shelter where travelers would gather for the night.

intercalation. A "sandwiching" technique, similar to *inclusio*, where one episode is inserted ("intercalated") into the middle of another. The two episodes are generally related to a common theme. Mark's gospel contains many intercalations.

irony. A rhetorical device where the apparent meaning is contrary to the real meaning.

Jamnia. City on the Mediterranean coast and location of the academy for the study of the law established by Rabbi Johanan ben Zakkai after the destruction of Jerusalem in AD 70.

Jerusalem temple. The central place of worship for Israel. Sacrifices were to be made only in the Jerusalem temple (Deut. 12:5–14).

Jesus of history versus Christ of faith. A distinction sometimes drawn between the historical figure of Jesus and the presently reigning Lord of the church, worshiped by believers today (*see* Kähler, Martin).

Jesus Seminar. A controversial group established by Robert Funk and John Dominic Crossan which met in the 1980s and 1990s and voted on the sayings and actions of Jesus, finding very little of historical value in the Gospels.

Jewish Revolt of AD 66–73 (also Jewish War)**.** The Jewish revolution against Rome, resulting in the destruction of Jerusalem and the temple in AD 70.

Johanan ben Zakkai. Famous late first-century rabbi who established an academy for the study of the law at Jamnia on the Mediterranean coast.

Johannine community. The early Christian community that preserved the teachings of John about Jesus as represented in the gospel of John, the three letters of John, and (perhaps) the book of Revelation.

John Rylands manuscript (p^{52}). A small papyrus fragment of the gospel of John, dated to the early part of the second century and probably the earliest surviving manuscript of any part of the New Testament.

John the Baptist. Jesus' predecessor, who announced the coming of the Messiah.

John the Elder. An individual mentioned by the early church father Papias and considered by some to be the author of the fourth gospel, the Johannine Epistles, and/or the book of Revelation. Others consider this another name for John the apostle.

Joseph of Arimathea. The member of the Jewish Sanhedrin whom all four gospels identify as the one who buried Jesus' body in his own tomb.

Josephus Flavius (37 BC–approx. AD 100)**.** First-century Jewish historian, our most important extrabiblical source for the history and culture of first-century Judaism.

Jülicher, Adolf (1857–1938)**.** A pioneer in the interpretation of parables who rejected the allegorizing tendencies of earlier interpreters.

Kähler, Martin (1835–1912)**.** German NT scholar who rejected the historical Jesus quest as misguided, claiming that the only Jesus we can know is the Christ of faith.

Käsemann, Ernst (1906–98)**.** German professor of the New Testament and student of Rudolf Bultmann whose influential 1953 essay launched the New Quest for the historical Jesus.

***kerygma*.** A term referring to the early church's evangelistic "preaching" about the saving significance of Jesus' life, death, and resurrection.

kingdom of God. The central theme of Jesus' preaching, referring especially to God's sovereign reign and authority, but also to the consummation of the reign in an end-times (eschatological) kingdom.

kingdom of heaven. Matthew's preferred title for the kingdom of God—God's sovereign reign coming to fulfillment through the words and deeds of Jesus.

Koine Greek. The common language spoken for trade and diplomacy throughout the Roman Empire, but especially in the east.

Lamb of God. Title given to Jesus by John the Baptist (John 1:29, 36), indicating his sacrificial death as the Passover lamb and suffering servant of Isaiah 53.

legate. A ruler of a Roman imperial province.

legendary development theory. The theory—widely held among scholars—that the resurrection stories arose over time from the disciples' hopes, dreams, and visions that Jesus was somehow still alive.

levirate marriage. The practice or requirement of marriage of a widow to the brother of her deceased husband in order to produce an heir for the dead man (Deut. 25:5–10).

Levites. Descendants of Jacob's son Levi, who were dedicated as a tribe to serve Yahweh and the temple.

literary criticism. Various methods that have in common the study of the Gospels as unified literary works. Narrative, rhetorical, and canon criticism are examples of literary approaches.

***Logos*.** A Greek title given to Jesus in the prologue of John's gospel that has conceptual roots in both Judaism and Hellenistic philosophy, and that stresses Jesus' identity as the self-revelation of God.

Lord. Translation in the New Testament of the Greek *kyrios*, which can carry different senses, including "sir," "master," or even "God." It was used

throughout the Greek Old Testament (LXX) as a translation for Yahweh, Israel's covenant name for God.

Luke-Acts. The hyphenated expression used to describe Luke and Acts together as a single two-volume work, a literary and theological unity.

Maccabees, the. The name given to Judas and his brothers, who liberated Israel from Seleucid rule in the second century BC.

Maccabeus, Judas. Son of Mattathias and first great leader of the Maccabean Revolt. Maccabeus means "the hammer."

magi. Probably Persian or Arabian astrologers who charted the stars and attached religious significance to their movements.

***maranatha*.** An Aramaic expression meaning "Our Lord come!" and revealing a very high Christology in the early Aramaic-speaking church.

Markan priority. The view that Mark was the first gospel written, and that Matthew and Luke both independently used Mark as a source.

materialism. The philosophical assumption that the world is a closed system of cause and effect without divine intervention.

Matthew, Mark, Luke, John. The four New Testament gospels, recognized by Christians as authoritative and inspired accounts of Jesus Christ.

Meier, John P. Prolific author of the multivolume work *A Marginal Jew*, which methodically examines the Jesus tradition for historicity. Meier views Jesus primarily as an eschatological prophet.

Messiah. God's end-times Savior sent to deliver his people. From a Hebrew term meaning "Anointed One" and translated into Greek as "Christ" (*christos*).

messianic banquet. An Old Testament image of God's final salvation as a great banquet feast that God will provide for all people who worship him (see Isa. 25:6–8).

messianic secret. A pattern in Mark whereby Jesus repeatedly silences those who recognize him to be the Messiah or the Son of God.

metaphor. An implicit comparison between two unlike things.

midrash. A rabbinic-style interpretation of the biblical text often associated with fictional expansions of Old Testament narrative.

***mikveh*.** An immersion pool for Jewish ceremonial washings and perhaps for the immersion of new converts.

miracle at Cana. The first miracle ("sign") of John's gospel; Jesus turns water to wine, symbolizing the messianic banquet.

miracle story. A short narrative episode (pericope) recounting a miracle of Jesus, generally following a traditional pattern: (a) physical problem, (b) healing, (c) amazed reaction.

Mishnah. The earliest of the rabbinic writings, put into written form about AD 200, composed of the rulings of rabbis on a wide range of issues related to the application of Torah to everyday life.

monotheism. Belief in only one true God. Judaism was the first great monotheistic religion.

Nag Hammadi library. A collection of mostly Gnostic literature discovered in Egypt in 1945.

narrative criticism. A method of literary analysis that treats the Gospels as narrative or story.

narrative time. The manner in which story time is portrayed, in terms of order, speed, and duration.

narrative world. The universe created by the implied author within which a story or narrative takes place.

narrator. The "voice" that is heard telling a story.

nature miracles. A designation given to miracles that demonstrate Jesus' authority over nature, such as turning water into wine, multiplying loaves and fishes, walking on the water, and calming a storm.

Nazareth. The Galilean village where Jesus was raised.

New (Second) Quest for the historical Jesus. A resurgence in historical Jesus research initiated by students of Rudolf Bultmann in the 1950s. Its origin is usually traced to a 1953 lecture by Ernst Käsemann.

Nicodemus. The Jewish religious leader who came to Jesus by night (John 3) and later aided Joseph of Arimathea with the burial of Jesus (John 19:39).

No Quest. Twentieth-century period of historical Jesus studies associated especially with Rudolf Bultmann and marked by extreme skepticism concerning what can be known about the historical Jesus.

Olivet Discourse. Jesus' message to the disciples given on the Mount of Olives concerning the destruction of the temple and the end of the age (Mark 13, par.).

ontological equality. A phrase meaning "equality of essence or being." While equal to God the Father in being, Jesus lived in functional subordination to him.

paganism. A general term for a polytheistic or pantheistic religion, in contrast to the great monotheistic religions of Judaism, Christianity (first century), and Islam (seventh century).

Palestine. Designation for the geographical region between the Jordan River and the eastern coast of the Mediterranean Sea. It is a more general term than *Israel*, which usually refers to the same region when identified as the Jewish

homeland. The name likely derives from the "Philistines," the sea people who lived on the Mediterranean coast and were in frequent conflict with Israel.

parable. A short fictional story or vignette illustrating a moral or spiritual lesson.

parable of the wicked tenant farmers. An important parable of Jesus that allegorized his rejection by Israel's leaders (Mark 12:1–12, par.).

parables of the kingdom. Jesus' parables that explain for the disciples the "mysteries" and nature of the kingdom of God (Mark 4; Matt. 13; Luke 8).

paraclete. A description Jesus gives to the Holy Spirit in his Farewell Discourse in John's gospel, meaning "advocate," "counselor," or "comforter."

paradox. A seemingly contradictory statement that is nonetheless true.

passion narrative. The narrative leading up to Jesus' death, generally including the Last Supper, Jesus' agony in the garden, and his arrest, trial, and crucifixion.

passion prediction. Jesus' prediction of his upcoming death.

paterfamilias. The male head of the household in a Greco-Roman family.

patronage. A system common in societies with strict social distinctions, whereby a client provides honor, loyalty, and obedience to a more powerful patron or benefactor in return for favors of some kind.

***Pax Romana*.** A Latin term meaning "Roman peace" and referring to the period of relative peace and stability established by Caesar Augustus.

performance criticism. Recently developed methodology that claims the gospels are in fact the vestiges of oral performances and so should be studied as notes or the "script" related to those performances.

pericope (*pěríkopē*). A short, self-contained gospel episode, such as a miracle story, a parable, or a pronouncement story, that may have originally circulated as an independent unit of oral tradition.

Pharisees. A religious and political party in first-century Judaism that strictly adhered to purity laws and the law of Moses, both the written law and oral traditions.

Philo (approx. 20 BC to AD 40)**.** First-century Jewish philosopher whose works help us understand the convergence of Judaism and Hellenism.

Pilate, Pontius. The Roman prefect or governor of the Roman province of Judea from AD 26–36, during the time of Jesus' ministry.

plot. The progress of a narrative; the sequence of events that move the story from introduction, to conflict, to climax, to conclusion.

postcolonial approaches. Methods that view the Bible through the lens of the historical oppression of people groups and the dominance of Western world powers over the majority world.

prefect. A Roman provincial ruler of a lower rank than a proconsul or legate. Pontius Pilate was a prefect.

priests. Levites from the family of Aaron who served as priests in the temple.

proconsul. A ruler of a Roman senatorial province.

procurator. *See* prefect.

prologue of John. The introduction to John's gospel, which identifies Jesus as the *Logos* and provides the most exalted statement of Christology in the New Testament.

prologue of Luke. The introduction to Luke (1:1–4), written in a very fine literary style and expressing the nature and purpose of the gospel.

pronouncement story. A short narrative episode (pericope) that builds to a climactic statement or pronouncement by Jesus (see Mark 2:15–17).

prophet like Moses. An important description of Jesus in Luke-Acts (drawn from Deut. 18:15) that is intended to warn Israel to listen to him or else face judgment (Acts 3:22–23; 7:37).

Proselyte baptism. The practice of immersion for converts to Judaism. It is uncertain when proselyte baptism was first practiced and whether it was a precursor for New Testament baptism.

Proverb. A short, memorable statement of wisdom or truth.

Pseudepigrapha. A large body of ancient Jewish writings—most produced during the Second Temple period—which were not included in the Apocrypha.

Pseudepigraphic. A document having falsely ascribed authorship.

Ptolemies. The dynasty that arose in Egypt following the division of Alexander the Great's empire. The Ptolemies controlled Israel from about 323 to 198 BC.

Pun. A play on words using terms that sound or look alike.

Q. *See* Synoptic Sayings Source.

Qumran. A Jewish community near the Dead Sea that likely produced the Dead Sea Scrolls. Most scholars believe the people of the Qumran community were Essenes.

Rabbinic writings. Discussions and interpretations of the Jewish law produced by rabbis in the centuries after the destruction of Jerusalem.

Raising of Lazarus. The climactic miracle in John's gospel (chap. 11), which provokes the religious authorities to act against Jesus.

ransom saying. Jesus' important statement in Mark 10:45 par. that identifies his coming death as a ransom payment made to redeem sinners. If authentic, this saying shows Jesus' understanding of his coming death.

Rationalism. The philosophical perspective that claims that reason is the sole test of truth.

reader-response criticism. A variety of literary methods that find meaning not in the author's intention or in the text alone but in the response of readers.

reading horizontally. Comparing parallel gospel accounts (especially among the Synoptics) to discern each Evangelist's unique theological perspective.

reading vertically. Reading "downward" through the story or narrative of each individual gospel, following the progress of the narrative together with its theological themes.

real author. The historical (real life) author of a literary work. *See* implied author.

real reader. Any actual reader of a text, whether ancient or modern. *See* implied reader.

realized eschatology. The theological perspective—reflected especially in John's gospel—that God's end-times salvation is already a present possession in the life of the believer.

redaction criticism. A type of historical criticism that studies how the gospel writers edited their sources to achieve their distinct theological goals.

Reimarus, H. S. (1694–1768)**.** German professor whose essay "On the Intention of Jesus and His Disciples" is often viewed as launching the rationalistic First Quest for the historical Jesus.

resuscitations, revivifications. The restoration of mortal existence for those who have died, as in the cases of Lazarus and Jairus's daughter. This is different from resurrection, which carries the eschatological significance of entrance into immortal and eternal life.

rhetoric. The manner in which a story is told to achieve the desired response from the reader.

rhetorical criticism. A type of literary criticism that draws on ancient categories of rhetoric to analyze how authors instruct or persuade their audiences.

riddle. A question or statement that is puzzling or otherwise problematic and requires thought or discernment to answer or understand.

round characters. Complex and often unpredictable narrative characters with multiple traits.

Sadducees. A religious and political party in first-century Judaism made up mostly of the priestly leadership and aristocracy. They were opponents of the Pharisees.

salvation history. The story of God's actions in human history to accomplish his salvation.

Sanders, E. P. (1937–)**.** Key advocate of the view that Jesus was an eschatological prophet in close continuity with the Judaism of his day.

Sanhedrin. The Jewish high court.

scene. A group of related events in a narrative. Also called episodes.

Schweitzer, Albert (1875–1965)**.** German theologian, musician, philosopher, and physician whose magisterial *Quest of the Historical Jesus* criticized the First Quest for merely reimagining Jesus as a nineteenth-century rationalist.

scribes. Experts in the law of Moses.

Second Temple period. The period from the completion of the second temple (built by Zerubbabel) to its destruction, approximately 516 BC to AD 70.

Seleucids. The dynasty that arose in Syria following the division of Alexander the Great's empire. The Seleucids controlled Israel from about 198 to 166 BC.

Sepphoris. An important Hellenistic city located about four miles north of Jesus' hometown, Nazareth.

Septuagint (LXX). The first Greek translation of the Hebrew Scriptures (the Old Testament), produced in the third century BC. Abbreviated with Roman numerals for seventy (LXX).

Sermon on the Mount. Jesus' inaugural sermon in Matthew (chaps. 5–7), which sets out the radical values of the kingdom of God.

Servant of the Lord. A reference to the messianic figure who appears repeatedly in Isaiah 40–55 and especially in a suffering role in Isaiah 52:13–53:12.

settings. All facets of a narrative world in which characters act and events occur. Settings can be local, temporal, or sociocultural.

Shammai (first century BC)**.** The house (or "school") founded by Shammai was the first major academy of Jewish sages. It generally favored a more restrictive interpretation of the law than its rival school, the house of Hillel.

signs. The term in John for miracles that reveal Jesus' glory and call forth faith in him.

simile. An explicit comparison between two things, usually with the words *as* or *like*.

***Sitz im Leben*.** A German phrase meaning "setting in life," referring to the original cultural and historical contexts in which an episode or a narrative arose.

Son of David. A traditional messianic title referring to the Messiah's descent from the line of David, Israel's greatest king.

Son of God. A title for the Messiah indicating a unique relationship with God the Father.

Son of Man. Jesus' most common self-designation, the title is likely drawn from Daniel 7:13 and refers to Jesus' true humanity as well as his role as glorious Redeemer.

source criticism. A type of historical criticism that seeks to identify the written sources behind each gospel and their relationship to one another.

static characters. Characters in a narrative who remain the same throughout the story.

story (or plotted) time. The manner in which time is represented in the narrative world of the text in terms of order, speed, and duration. Story time may move quickly (as in a summary of years gone by in a single sentence), slow down (as when a conversation takes place), stop (as when the narrator explains something), jump forward (as when the narrator skips forward to a later date), or go backward (as in a flashback).

Strauss, David F. (1808–74)**.** German scholar who claimed that gospel events were not merely rationalistic events misconstrued by eyewitnesses (as the First Quest assumed), but rather myths that had developed over the course of time in the early church.

structuralism. A type of literary criticism that seeks to analyze literature according to certain rules or patterns ("deep structure")—a "grammar" of literature.

structural signals. A common phrase or expression that introduces a transition in the narrative. Matthew uses the phrases, "And it came about when Jesus finished these words . . . ," and "From that time Jesus began to . . . ," to mark key transitions in his narrative.

Suffering Servant. The messianic figure who appears in Isaiah 52:12–53:13 and offers himself as a sacrifice for the sins of God's people. New Testament writers consider Jesus to have fulfilled this role. *See* Servant of the Lord.

swoon theory. The theory that Jesus did not actually die on the cross but rather "swooned" (went into a coma) and was then revived in the cool air of the tomb.

symbolism. A general term for one thing standing for something else.

synagogues. Local Jewish meeting places used for worship, study, assemblies, and social events.

synonymous parallelism. Common literary device in Hebrew poetry where two or more lines repeat similar thoughts.

synopsis of the Gospels. A book that places the Gospels in parallel columns in order to compare their accounts.

Synoptic Gospels. The name given to Matthew, Mark, and Luke because they present the ministry of Jesus from a similar perspective. *Synoptic* means "viewed together."

Synoptic Sayings Source, or Q. A hypothetical source proposed to account for the material common to Matthew and Luke that does not appear in Mark. See figure 2.7.

tabernacle. The portable temple, also called "the tent of meeting," which the Israelites carried with them through the wilderness (Ex. 25–30).

Talmud. The complete body of Jewish oral traditions, including the Mishnah, the Tosefta, and the Gemara.

Targums. Aramaic paraphrases of and expansions on Scripture.

Teacher of Righteousness. A title used in the Dead Sea Scrolls for an important leader of the Qumran sect. He may have been the founder, leading the group away from Jerusalem after a conflict with the man referred to in the scrolls as the Wicked Priest.

***tektōn*.** Joseph and his sons' (including Jesus') occupation; a general term referring to someone who built with materials such as stone, wood, or metal.

temptation of Jesus. Testing of Jesus by Satan in the desert; analogous to Israel's testing in the wilderness and Adam and Eve's testing in the garden.

theft theory. The claim that Jesus' disciples stole his body and subsequently announced he had risen from the dead.

theophany. The appearance in visible form of God, or a god, to a human being.

Theophilus. The addressee of both Luke and Acts. He was perhaps the patron who sponsored the writing of Luke's gospel and Acts.

Third Quest for the historical Jesus. A name given to the resurgence in the study of the historical Jesus from the 1980s onward, characterized by a variety of new methodologies and cross-disciplinary research.

Tiberius Caesar. The Roman emperor during the period of Jesus' public ministry. He ruled from AD 14–37.

Torah. The law given by God to Israel through Moses. The term could be used for various things: the commandments given by God, the books of the Pentateuch, the whole Old Testament, and even the written and oral traditions.

transfiguration. The mountaintop revelation of Jesus' true glory to three disciples: Peter, James, and John (Mark 9:2–8, par.).

travel narrative. Also called the "journey to Jerusalem," the "central section," and the "Gospel for the Outcast." Refers to Luke's extended and theologically significant account of Jesus' final trip to Jerusalem (9:51 to 19:27).

triad. A pattern or group of three; a common literary device in Mark's gospel.

triumphal entry. The traditional designation for Jesus' entrance into Jerusalem on Palm Sunday, riding on a donkey and fulfilling the prophecy of Zechariah 9:9 (Mark 11:1–10, par.).

Troeltsch, Ernst (1865–1923)**.** Scholar who set out highly influential philosophical principles that effectively ruled out supernatural intervention in human history.

Twelve, the. A reference to Jesus' twelve disciples—identified also as apostles—whom Jesus chose (Mark 3:13–19). This number likely represents in some sense the twelve tribes of Israel.

two-source theory. The theory that both Matthew and Luke used both Mark and Q as their sources. The four-source theory adds M and L for the unique material used by Matthew and Luke.

typology, type, antitype. A comparison or analogy made between an Old Testament person, thing, or event that serves as a precursor (a type) for a New Testament person, thing, or event (an antitype).

unity and diversity. Four unique gospels (diversity) testify to the one gospel of Jesus Christ (unity).

virginal conception. A more accurate description of the "virgin birth," whereby Mary conceived Jesus through the supernatural intervention of God's Spirit, rather than through sexual intercourse.

Weiss, Johannes (1863–1914)**.** Seeking to place Jesus in his first-century context, Weiss identified Jesus as an apocalyptic prophet expecting the imminent end of the world.

world, the. A term that in John often has the connotation of the evil world system as ruled by Satan.

Wrede, William (1859–1906)**.** Sought to demonstrate that the Gospels were not biographies or history but rather theologically motivated fictions.

Wright, N. T. (1948–)**.** Innovative and influential Jesus scholar who views Jesus as an eschatological prophet restoring God's people by leading them out of spiritual exile into a new exodus deliverance.

wrong tomb theory. The theory that Jesus' followers went to the wrong tomb and so mistakenly believed he had risen from the dead.

Yahweh ("the Lord"). Israel's covenant name for God; derived from the four Hebrew consonants YHWH (יהוה), the tetragrammaton ("four letters").

Zealots. Jewish insurrectionists who engaged in revolutionary activities against the Roman authorities.

Zeitgeist. "Spirit of the times," or the ideas prevalent in a particular time and place; in this case referring to the political and religious climate of first-century Palestine.