

**TEST QUESTIONS**  
**(TRUE/FALSE, MULTIPLE CHOICE, AND ESSAY)**

**Chapter 1 The Texture of the Text of the New Testament**

**True/False**

*Indicate whether the statement is true or false.*

1. Most ancient documents were produced for an elite minority, not for the general public.
- \*2. The New Testament documents were read aloud by lectors who were literate readers familiar with the document and read it to the congregation.
- \*3. The primary source of information in the Biblical world was oral communication, not written texts.
- \*4. Every English translation is already an interpretation of the Greek original text.
5. An oral culture is a culture in which a large part of the communication takes place by written text.

**Multiple Choice**

*Identify the choice that best completes the statement or answers the question.*

6. The New Testament was originally written in . . .
  - a. Aramaic
  - b. Greek
  - c. Hebrew
  - d. English
7. The most common writing material in the New Testament world was . . .
  - a. parchment.
  - b. papyrus.
  - c. clay tablets.
  - d. pressed onion skins.
- \*8. Approximately what percentage of people in the ancient world could read and write?
  - a. 10–20
  - b. 30–40
  - c. 40–60
  - d. 70–90
9. An unrolled scroll containing the entire Gospel of Luke would measure about . . .
  - a. 3 feet.
  - b. 8 feet.
  - c. 20 feet.
  - d. 60 feet.
- \*10. Papyrus is . . .
  - a. vegetable matter.
  - b. animal skin.
  - c. hardened clay.
  - d. dried liver membrane.
- \*11. The primary reason that most ancient documents used a continuous flow of letters most likely was because it was . . .
  - a. faster to read.
  - b. more understandable to less educated people.
  - c. more entertaining.

	d. <u>more economical.</u>
*12.	<u>Why were libraries in antiquity most likely loud places?</u>
	a. <u>They were usually built next to gyms.</u> b. <u>They were usually built next to restaurants.</u> c. <u>Patrons frequently dropped the clay tablets.</u> d. <u>Patrons almost always read out loud.</u>
13.	<u>The author describes the New Testament as . . .</u>
	a. <u>a holy book.</u> b. <u>a memoir.</u> c. <u>a will.</u> d. <u>a collection of Christian writings.</u>
*14.	<u>This introductory textbook prioritizes . . .</u>
	a. <u>the New Living Translation (NIV).</u> b. <u>the Common English Bible (CEB).</u> c. <u>the New Revised Standard Version (NRSV).</u> d. <u>the Greek New Testament.</u>
15.	<u>What holds pride of place as the single most influential book in all of history?</u>
	a. <u><i>The Power of Positive Thinking</i></u> b. <u><i>Think and Grow Rich</i></u> c. <u>The Koran</u> d. <u>The Bible</u>
16.	<u>In what sense does the author use the word “rhetoric” in this chapter?</u>
	a. <u>hollow, insincere speech</u> b. <u>persuasive speech</u> c. <u>flowery speech</u> d. <u>memorizable speech</u>

### Essay

*17.	<u>Why was oral communication the preferred medium in the ancient world? What significance does that have for our understanding of the New Testament?</u>
18.	<u>Explain the challenges that the writing process presented to authors in antiquity.</u>
*19.	<u>Explain the challenges that the writing process presents to readers and interpreters.</u>
*20.	<u>Assess the general value of translations of the New Testament texts.</u>

## INT, Chapter 1

### Answer Section

#### TRUE/FALSE

- 1. T
- 2. T
- 3. T
- 4. T
- 5. F

#### MULTIPLE CHOICE

- 6. b
- 7. b
- 8. a
- 9. c
- 10. a
- 11. d
- 12. d
- 13. d
- 14. d
- 15. d
- 16. b

#### ESSAY

- \*17. One could certainly argue that one of the reasons the ancients preferred oral communication to writing was a matter of economics: Whereas writing was an expensive enterprise in antiquity (some things never change!), “talk is cheap”—quite literally!

But there is another, and at least equally important, reason: Oral communication requires proximity. In other words, oral communication is more personal; it is “upfront,” “belly-to-belly” . . . well, “face to face,” anyway. (Of course, depending on the relationship between the parties involved, this could be viewed as either an advantage or a disadvantage!)

Nevertheless, achieving proximity, when desirable, could also be an expensive endeavor, especially if the participants were separated by a great distance. In this case, a written document made much better economic sense.

Instructor's Manual and Test Bank to Accompany

# **Invitation to the New Testament**

**First Things  
Second Edition**

by Ben Witherington III

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This manual contains:

- **Sample Syllabi**
- **Reading Goals** for each chapter
- **Chapter Summaries** of each chapter
- **A Bank of Test Questions** (with answers) for each chapter—true/false and multiple choice
- **Essay Questions** per chapter
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## READING GOALS

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- Understand the significance and implications of the oral culture setting of the New Testament.
- Describe the physical process by which texts were produced and reproduced.
- Explain the challenges that the writing process presented to the writers.
- Explain the problems that the writing process presents to interpreters.
- Understand the impact that translation has on interpretation and modern English versions.

### Chapter 2: The Literature of the New Testament

- List and describe the five major genres that make up the New Testament writings.
- Place each of the 27 New Testament writings into their proper literary category and explain why each belongs in that particular genre.
- Explain how a proper understanding of a work's genre aids the interpreter.
- Distinguish ancient biography and historiography from their modern counterparts.
- Note several features about the Gospels that suggest to some that they are legends or myths and explain why both notions are mistaken.
- Explain why "letter" may not be the best genre for understanding many of the New Testament epistles.
- Explain how the Revelation of John differs from Jewish apocalyptic writings.
- Express in one sentence the basic story that the New Testament writers tell.
- Compare and contrast the task of the New Testament writers with the task of a modern historian.

### Chapter 3: Jesus of Nazareth in His Early Jewish Setting

- Understand Jesus in his early Jewish setting, both how he was like and how he differed from other first-century Jews.
- Understand the selective nature of the stories of Jesus presented in the Gospels, including particularly the absence of physical descriptions.
- List the historical evidence for the existence of Jesus and assess the value of each strand.
- Describe the earthly ministry of Jesus in terms of his theology, character traits, occupation, and mission.
- Understand the nature and function of Jesus' miracles.
- Describe the two competing and contradictory understandings of Christian origins and make a case for the traditional view.

## **Chapter 4: First-Century Family Values**

- Understand the importance of Alexander the Great and his empire for the study of the New Testament.
- Understand the political situation in New Testament times and the Jewish reaction to it.
- Know the primary cultural values in play in the New Testament world and how that illumines the actions and reactions of characters in the New Testament writings.

## **Chapter 5: The Earliest Good News—Mark's Gospel**

- Know why the majority of scholars think that a non-apostle, non-eyewitness like John Mark wrote this Gospel.
- Know the characteristic features of ancient biography and assess how Mark's Gospel fares when measured according to this standard.
- Identify various subgenres within Mark's Gospel and assess their theological significance.
- Understand the connection between history and theology and assess the significance of this for understanding the arrangement of Mark's material.
- Know what is meant by the Messianic Secret theory, who conceived it, and how it relates to the notion of Mark's Gospel's having an apocalyptic character.
- Understand why Mark 8.27–30 is such a turning point in this Gospel and what is predicted thereafter.
- Know the various explanations for the abrupt ending of Mark 16.8 and why it makes a bad ending for an ancient biography, particularly the biography of Jesus.
- Briefly describe Mark's portrait of Jesus.

## **Chapter 6: The Most Popular Gospel of All—Matthew**

- Understand what factors contributed to Matthew's Gospel's becoming the most popular Gospel of all.
- Explain why the apostle Matthew is a good candidate for authorship of the Gospel that now bears his name.
- Provide a description that includes what we can know about the audience of Matthew's Gospel.
- Discuss issues relating to the authorship, date, and geographical source of Matthew's Gospel.
- Explain what we can know about the message and intentions of Matthew's Gospel, specifically from an examination of the literary structure.
- List and describe the special contributions of Matthew's Gospel that are unique to his Gospel and make some assessments as to the theological (and perhaps sociological) implications.
- Explain how the Sermon on the Mount shows Jesus as the new Moses.
- Explain Jesus' view of the Law of Moses and assess the import of this on contemporary responses to the law.
- Explain why it matters if the virginal conception happened to Jesus' mother, Mary.
- Explain why this Gospel writer gave so much attention to Peter.
- Understand the sense in which Jesus was a sage and indeed God's wisdom come in the flesh, and explain why Matthew portrays Jesus this way.
- Describe the roles of scribes in antiquity and show how knowing them helps us better understand Matthew's Gospel and its composition.



## **Chapter 7: Luke the Historian's Two-Volume Work**

- Explain why most scholars believe that Luke and Acts were written by the same individual and why Luke the Beloved Physician is the most likely candidate for this role.
- Identify the evidence in Luke's Gospel that the author intended a second volume.
- Evaluate the various arguments related to the identity and role of Theophilus.
- Identify and defend several of Luke's purposes in writing Luke-Acts.
- Explain what we can know about Luke's message and intentions, specifically from an examination of the literary structure.
- Give textual evidence to support the conclusion that Luke places special importance on the role of the Holy Spirit.
- Explain how Luke fares as (a) a historian and (b) a theologian.

## **Chapter 8: The Last Word on Jesus—The Beloved Disciple's Testimony in the Gospel of John**

- Evaluate the evidence for determining the authorship of John's Gospel.
- Analyze the arguments for the identity of "The Beloved Disciple" and his connection with the Gospel in which he is named.
- Describe the theology reflected by the structure of John's Gospel.
- List the ways in which John's Gospel is distinctive as compared to the Synoptics.
- Understand the theology reflected by the "I Am" sayings in John's Gospel.
- Explain what each of the extended dialogues that Jesus has with individuals in John's Gospel (e.g., Nicodemus, Samaritan Woman, Mary Magdalene, and Peter) contributes to our understanding of Christian belief and behavior.
- Explain how knowledge of crucifixion impacts our understanding of the historical and theological significance of Christ's atoning work.

## **Chapter 9: Paul—Outlines of the Life and Letters of the Apostle**

- Explain why the Paul of Acts looks different from the Paul of the Pauline epistles and reconcile the corresponding portraits of the apostle.
- Produce a basic chronology of Paul's life and ministry that accounts for his major spiritual experiences, his evangelistic ministry, and his letter writing.
- Discuss the various social groups that shaped Paul's identity and evaluate the contribution of each to his worldview.
- Explain the contribution that our knowledge of ancient rhetoric makes to understanding both Paul and his letters.
- Describe the typical outline of a Pauline letter.
- Understand how and why stories function in the formation of an individual's worldview.
- Identify the five major stories that shaped Paul's worldview.
- Assess the contribution of each of these five stories makes to Paul's understanding of the Gospel.
- Note the areas in which Paul's worldview is shaped by his conscious rejection of specific aspects of certain stories.

### **Chapter 10: Paul the Letter Writer Part One: The Earlier Letters**

- Explain the reason for the order of Paul's letters.
- Describe the answer to the Judaizing Controversy in the letter to the Galatians.
- Define how Paul uses the phrase "Law of Christ" and how it relates to the Abrahamic and Mosaic covenants.
- Identify the theme of 1 and 2 Thessalonians.
- Summarize the contents of 1 and 2 Thessalonians.

### **Chapter 11: Paul the Letter Writer Part Two: The Capital Pauline Epistles**

- Summarize Paul's relationships with the Corinthian church.
- Summarize the contents and purposes of 1 and 2 Corinthians.
- List the "credentials" of Paul's apostolic ministry.
- Discuss the role of women in the Church.
- Define the reason for the use of *insinuatio* in Romans.
- Summarize the contents of Romans.

### **Chapter 12: Paul the Letter Writer Part Three: The Captivity Epistles**

- Discuss the use of Asiatic rhetoric used in Colossians and Ephesians.
- Understand the significance of the relationship between first-order, second-order, and third-order moral discourse and how it applies to Paul's letters.
- Summarize the contents of Colossians and Ephesians.
- Discuss the contents of Paul's use of household codes and how they relate to typical Greco-Roman household codes.
- Summarize the purposes and contents of Philemon and Philippians.
- Define the use of the V pattern in the Christological hymn in Philippians 2.
- Discuss the writing of the Pastoral Letters in relation to his imprisonments, listing the order of writing for these letters.

### **Chapter 13: Paul the Letter Writer Part Four: The Pastoral Epistles and the Problem of Pseudonymous Letters**

- Evaluate the arguments for and against the Pauline authorship of the Pastoral Letters.
- Identify the repeated formulaic statement characteristic of the Pastoral Letters.
- Identify from where and to where Paul wrote Titus.
- Identify from where and to where Paul wrote to Timothy.
- Identify the overarching purpose and outline the contents of the Pastoral Letters.
- Discuss the key elements of Paul's theology.
- Define the sort of rhetoric used in the Pastoral epistles and how it unlocks a better understanding of the main arguments in the Pastoral epistles.

### **Chapter 14: The Sermon of James the Just—Jesus' Brother**

- Identify the author of the book of James as well as its recipients.
- Describe the character of the book of James.
- Discuss the issue of the canonicity of James, especially in regard to Martin Luther.
- List similarities between the teaching of James and that of Jesus.
- Compare James and Paul on the role of faith and works and assess their level of compatibility.

### **Chapter 15: The Other Brother and His Eschatological Thinking—Jude**

- Describe what we know about Jude from the rest of the New Testament and in particular from the Gospel of Mark and evaluate the contribution this knowledge makes to a correct understanding of his writing.
- Identify the situation of the readers of Jude and suggest a date for the book.
- Discuss possible implications of Jude's quotation from 1 Enoch.

### **Chapter 16: The Suffering Servant—1 Peter**

- Identify the situation of the readers of 1 Peter and suggest a date for the book.
- Identify the location of Peter when he wrote 1 Peter, particularly in relation to his mention of "Babylon" in 5:13.
- Summarize what we know about the apostle Peter himself and how that impacts our understanding of 1 Peter.
- Explain how the Asiatic style of grammar and rhetoric are found in a document authored by the apostle Peter.

### **Chapter 17: The Sermon of the Famous Anonymous Preacher—Hebrews**

- Evaluate the options for the authorship of the book of Hebrews.
- Identify the character and the location of the recipients of the book.
- Describe the differences of this book from the other New Testament letters.
- Identify the theme of the book of Hebrews and the things over which Jesus is pictured in this book as being superior.
- List some of the patterns of faith mentioned in Hebrews 11.
- Explain Hebrews 12:1–13 based on the data given in *An Invitation to the New Testament*.

### **Chapter 18: A Beloved Sermon and Two Elderly Letters—1–3 John**

- Discuss the issue of authorship for 1 John and 2–3 John.
- Contrast the theme of 2 John with that of 3 John.
- List the three criteria of true Christian profession in 1 John.
- Discuss the "sin leading to death" in 1 Jn. 5:16f.

### **Chapter 19: Picking Up the Pieces, Forming Up the Canon—2 Peter**

- Discuss the issues related to the authorship of 2 Peter.
- Identify the theme of 2 Peter.
- Discuss the relationship of 2 Peter and Jude.
- Analyze the contribution that 2 Peter 1 makes to an understanding of inspiration and prophecy.
- Discuss the significance of Peter's testimony of the Transfiguration in 2 Peter.

### **Chapter 20: Apocalypse Later—The Book of Revelation**

- Describe the contents of the book of Revelation.
- Discuss how the style and vocabulary of Revelation compare with John's Gospel and letters.
- Evaluate the arguments for the date of the book.
- Describe the style of apocalyptic literature.
- Identify the repeated elements in the letters to the seven churches.
- Analyze the import of the three sets of judgments, the seals, trumpets, and bowls.

## **Chapter 21: The Making of the New Testament—Did the Canon Misfire?**

- Identify several stimuli to the canonization process.
- Sketch the process of canonization and evaluate the roles of the New Testament authors themselves, the church fathers, the early heretics, and the church councils.
- Evaluate the nature and scope of the early church in terms of right belief and right conduct.
- Explain how the documents that comprise the New Testament came to be set apart as divinely inspired guidelines for Christian orthodoxy and orthopraxy.
- Identify what is wrong with the theory that the early church for the first several centuries comprised equally legitimate and competing brands of Christianity, all but one of which were squelched by the decision of the Council of Nicaea under Emperor Constantine.

## **Appendix A: Right on Q—Are the Synoptics a Problem?**

- Define and explain the synoptic problem.
- Identify and compare the contribution of the various sources for Jesus' life.
- List and evaluate the options on the source criticism of the Gospels.

## **Appendix B:**

- Discuss the concept of intellectual property in antiquity.
- Discuss whether the practice of pseudonymous letters was acceptable amongst the earliest Christians.

# READING SUMMARIES

## Chapter 1: The Texture of the Text of the New Testament

### Chapter Summary

#### The Text

Ancient Greek manuscripts typically were written in all capital letters, with little or no spacing between words, sentences, or paragraphs, little or no guides to punctuation, and no headings or chapter and verse markers. This presents interpreters with a hermeneutical hurdle as every English version is already an interpretation of the Greek text.

#### The Material Used

Most documents in the New Testament world were written on sheets of papyrus, a reed found in marshes of the Nile River. Preparing papyrus sheets for writing was a laborious and expensive process. Parchment, a second but much less common type of writing material, was scraped from animal hides. Parchment was more durable than papyrus, but was heavier to carry around. Both tended to rot in humid climates and thus more were discovered in Egypt than Galilee due to the less humid climate. Only 10–20 percent of the people (usually the socially elite and wealthy) could read and write, two different skills.

#### Why a Continuous Flow of Letters?

The rationale for a continuous flow of letters in ancient documents was largely a matter of economics. Ancient documents were not normally produced for the public; they were produced for patrons, or clients, or libraries of and for the wealthy. Rather than restricting their message to an elite few, the New Testament writers were compelled to share the Gospel, even, and perhaps especially, with the disenfranchised. To bridge this gap, Christian writers used a lector, a literate reader who already knew the document and read it out loud to a whole congregation. Key examples of this fact include Revelation 1:3 and Mark 13:14.

## **The Oral and Rhetorical World of the New Testament**

*All of the ancient cultures of the Biblical world were oral cultures, not cultures based on texts! The oral word was primary, and documents were entirely secondary. The oral nature of the culture shaped the way people wrote and read documents. Especially when writers wanted to persuade someone about something, they used all the oral and rhetorical tools available to them to convince, convict, and convert people to follow Jesus Christ.*

## **Implications**

*Every English translation is already an interpretation of the Greek original text, so interpreters must take care not merely to interpret the text of an English translation but, insofar as is possible, to work with the underlying Greek original text as some things get lost in translation. Readers unschooled in Greek should regularly consult several translations because the differences will identify the places where the original Greek itself presents interpretive options.*

# Chapter 2: The Literature of The New Testament?

## Chapter Summary

### Introduction

Recognizing a work's genre is the most fundamental key to interpreting its contents. The New Testament displays at least five different genres in their whole (ancient biography, ancient history, prophecy, letters, sermons) and contains various subgenres (e.g., parables, encomia). Writers typically provide genre signals within the first few sentences, and the New Testament writers are no exception.

### What Are the Gospels (and Acts)?

Some suggest that the Gospels are akin to *modern* biography or historiography, but the Gospels are not chronologically ordered “womb to tomb” accounts, and they (with the very minor exception of Luke) show almost no interest at all in linking the micro-history of Jesus and his followers with the macro-history of Judaism or the Greco-Roman world. Nevertheless, the Gospels and Acts do have much in common with the biography and history-writing conventions of their day; they are selective and anecdotal, and they intend to persuade their audiences to a particular way of belief and behavior, and they do so in an entertaining way.

Some scholars suggest that the Gospels are written more like ancient legends or myths, but the evidence argues against this. Legends are written centuries after the stories have outlived the people they chronicled. Any eyewitnesses who could object to the account where it went wrong, for expanding the stories in legendary ways, were silenced centuries ago. The Gospels were written within the lifetime of many of the eyewitnesses of the ministry of Jesus; they are, therefore, not like ancient legends.

— Nor are the Gospels like ancient mythological stories either; they are telling a tale about a historical “here and now” person, Jesus of Nazareth, who died the most shameful form of death known in antiquity. This is not the stuff of which legends or myths or heroes are made in antiquity. Thus, we are safest to conclude that *the Gospel writers were following the ancient biographical and historiographical conventions and genre of their day in writing about Jesus.*

### **What about the “Letters” of the New Testament?**

Viewed as poor substitutes for the author’s personal presence, letters were to a large extent “oral-texts”—texts meant to be read out loud and heard as an expression of the living voice. Most letters were very ordinary and brief. With the exception of 2–3 John, New Testament “letters” are much longer, and, apart from the addressor/addressee parts and initial or closing greetings, they are far more like rhetorical discourses or sermons than like ancient letters. Nineteen of the twenty-one so-called letters of the New Testament are NOT like ordinary ancient letters.

### **In the End, Apocalypse**

Some view the Revelation of John as a history disguised in the form of prophecy typical of early Jewish *apocalyptic* documents, but this will not fly. We know the actual author’s name, John, and he is literally speaking about his and his audience’s own present and their eventual future, including the final future when Christ returns. Revelation, best categorized as apocalyptic prophecy, sums up all the different kinds of literature that came earlier in the New Testament, for it is one part story, one part history, one part visionary prophecy, one part letter, and one part exhortation or sermon, all of which are presented with the use of amazing apocalyptic images and symbolic numbers.

### **What Is the Story the New Testament Seeks to Tell?**

Underlying the entire New Testament is the story of how God came in the person of his Son to redeem all of humanity. All the New Testament writers connect the story of Jesus to the Old Testament, which they viewed as inspired, sacred stories suitable for learning the truth about God and for training in righteousness. These writers insist that Jesus is the fulfillment of all these previous stories. They all agree that “his story” is true “history,” indeed the most important history of all, a history that changed and is changing the world.

### **What Sort of History Is This?**

Modern history pontifically rules divine activity “out of bounds.” This bold axiom is hailed as an “advancement” wrought by the Enlightenment; it was not the approach of ancient historiographers. Herodotus, the father of all history writing, was perfectly comfortable talking about the role of the Divine in human affairs. The New Testament writers followed suit. Since Jesus is both divine and human, and since the whole Bible is the story of God’s dealings with and relationship with humanity, the best description of the New Testament is *theological history*.



But the theological history of the New Testament writers differs from modern histories in another important way: It not only looks at the past and the writer's present, but also projects implications for the future. The New Testament writers believed that Christ's history was the believer's destiny; believers will experience resurrection just as Jesus did.

### **Implications**

In order to understand the New Testament, you need to enter into the world of these writers sympathetically and give their writings a fair hearing, whether this is part of your faith or not. Sometimes it is necessary to divest one's self of certain ideas and presuppositions and feelings before reading an important document. Be fair and open-minded as you read this textbook. It is the necessary presupposition of any good or fair reading of a text that one approach the text without prejudice; indeed, it is better to approach the text with a certain curiosity and sympathy and a willingness to learn and be surprised, giving the writers the benefit of the doubt as you read.

# Chapter 3:

## Jesus of Nazareth in His Early Jewish Setting

### Chapter Summary

#### Introduction

The Gospels give us four portraits (not photographs!) of the character of Jesus; they are interpretations of what kind of person he was—not what he “looked like.” The Gospel writers use primarily the remembered and collected words and deeds of Jesus to reveal his person and character; their emphases are reflected in the events they select.

#### Did Jesus Even Exist?

We have more evidence for the existence of Jesus of Nazareth than for almost any other comparable figure from that era. We have Jewish (Josephus), Roman (Tacitus), and Christian (New Testament) evidence that he was a real person. We have more copies of very ancient Christian manuscripts referring to Jesus than of manuscripts referring to any other comparable historical figure.

#### What Manner of Man Was He?

Jesus was born a Jew (somewhere between 2 and 6 B.C.), and he lived in a highly Jewish environment in Jewish ways. He was well schooled in the Mosaic law. Doctrinally, he had most in common with the Jewish sect known as the Pharisees, although, like the Sadducees, he questioned their use of and dependence on their oral traditions. Jesus’ frequent castigation of the Pharisees had little to do with their doctrine but much to do with their practice.

In view of the large temporal lacuna from Jesus’ birth/infancy until the beginning of his public ministry, we know very little about nearly 90 percent of his life. Nevertheless, we can construct a reasonably secure grid with which to process his earthly ministry by extrapolating assumptions from the nearly incontrovertible details that we do have.

He was born into a devout Jewish family, so it is safe to assume he had a background and training similar to almost all other Jewish males of his day. His father was an artisan, working in wood and (more probably) stone, so he was not a peasant. Neither was he uneducated. He learned a trade. He likely learned to communicate in several languages in order to do business in the community; he could

read (unlike 90 percent of the rest of the general population). In addition to apprenticeship under his father in masonry or carpentry, Jesus would have received instruction in Torah. Outdoing religious leaders in debate indicates that his mind was sharp and quick, and so likely he was at least of above-average intelligence. He was a remarkable teacher and healer. He avoided “performing miracles” on cue, or for a show, or for self-aggrandizement, or for manipulation. He constantly displayed an “others-centered,” selfless attitude. He endured humiliation and excruciating pain by dying on the cross.

But Jesus is more than historical; he came from “beyond history,” and he has returned to “beyond history.” His “departure,” or resurrection/ascension, is the ONLY reasonable “X” in the equation between the despair from his death to the rise and expansion of the Christian community. This was the mission he lived and fulfilled!

### **What Is a Miracle?**

Miracles are best understood not as “violations” of natural laws but as out-of-the-ordinary events that are not explicable on the basis of normal processes of causation or “natural law.” The New Testament writers believe that God on occasion goes “above” and “beyond” the natural processes to accomplish his purposes. The proper posture when encountering accounts of miracles in the Scriptures should include both open-mindedness and critical judgment. Some “miracle” MAY be explicable today in terms of cause-and-effect relationships because of our advanced scientific progress. So we should not plot the miracles of Jesus in the category of “myth” and attribute them to his pious followers’ transformation of the Jesus of history into the Christ of faith. The Jesus of history and the Christ of faith are the same Being, the second person of the Holy Trinity. That is the unanimous conviction of New Testament writers.

## Were There “Lost Christianities”?

Two competing and contradictory understandings of Christian origins chart the landscape of current New Testament scholarship: (1) the traditional view, namely, that the movement was largely unified and maintained a shared core of convictions about belief and behavior; and (2) what we might call the “lost Christianities” view, namely, that early Christianity took a myriad of forms and involved a wide diversity of beliefs from the beginning.

The traditional view has BY FAR the “lion’s share” of the turf. It is the more viable because the earliest followers of Jesus had a strong sense of orthodoxy and orthopraxy that they retained from their Jewish heritage. They had a unified, orthodox set of Scriptures in their Hebrew Bible. The competing Christianities (e.g., the Gnostic strand) emerged much later, in the second century, dependent on and in reaction against the standard, traditional, unified, and orthodox Christian doctrine. As for the “in-house” disputes we read about in the New Testament, none appears to have been over doctrine, only over praxis.

The social networks of earliest Christianity were small and close-knit, and the spectrum of beliefs of this minority religious group was not broad throughout the New Testament period. This did not change until the second and third centuries, when Gentile Christians outnumbered their Jewish brethren and brought their non-Jewish ideas, voices, and prejudices against things Jewish.

In short, there was diversity in early Christianity when it came to approaches to praxis as Christians tried to unite Jews and Gentiles into one coherent fellowship of believers, but the notion that there was a wide variety of theological and ethical viewpoints in early Christianity about the essentials is historically false, and the New Testament itself is the proof of this.

# Chapter 4:

## First-Century Family Values

### Chapter Summary

#### Introduction

The history of Israel is one of domination by foreign powers—Assyrians, Babylonians, Persians, Greeks, and Romans. The Holy Land was a political football tossed back and forth as the prize between one empire and another. Greeks had the greatest impact. The major legacy of Alexander the Great was the thorough inculcation of Greek culture throughout the known world—Olympic-style games, Greek-style buildings, Greek theater productions, and the Greek language. Jesus lived in a world where Aramaic was the main spoken tongue, Hebrew and Greek were both written and read, and Latin was the official language of jurisprudence in the province of Judea, but Greek united all.

Jews were under foreign rule during the time of Jesus. Judea was run directly by a Roman governor, Galilee was under puppet king Herod Antipas (Idumean). Devout Jews felt their land was unclean, and they constantly needed to purify themselves. Their way of life was threatened. Zealots protested a census that would lead to more taxes. Essenes set up a base camp at the Dead Sea, awaiting God's judgment.

The thought world also changed from Old Testament to New Testament. Apocalyptic writings proliferated. Prophetic books all but disappeared. Wisdom literature flourished. Religious sects blossomed. Jesus challenged all of them. Prophetic figures like Jesus and John the Baptizer were closely watched, challenged, debated, and finally executed.

Greek language and culture impacted Jews deeply. Jesus and his disciples likely had oral and aural familiarity with Greek; Jesus conversed with Pilate, and Peter with Cornelius; the whole New Testament is written in Greek. Jews reclined (Greek style) on couches for a formal meal, and they studied Greek philosophy and rhetoric. The Old Testament was translated into Greek; numerous New Testament writers quote from the LXX instead of the Hebrew Bible. A plethora of Jewish writings emerged, written *mainly in Greek*.

## Social History and Ordinary Life

Greco-Roman life was guided by several key cultural values. First and foremost was honor and shame. People did whatever it took to avoid shame and achieve honor. Patriarchy was a close second: Fathers arranged marriages; divorce was a male privilege; only women were required to be chaste; women could not inherit property; political power, military service, and education (much less leadership!) were almost exclusively male. Wives raised children, cooked, and cleaned. Husbands worked, performed the religious ceremonies, and promoted the public honor of the family. Third, Greco-Roman cultures were collectivist, not individualist; identities were determined (at birth) not by the ways they stood out from the crowd (viewed as “abnormal”), but by what crowd they were part of (geography, gender, generation, guild). Names illustrate: Jesus of Nazareth, Simon son of John, Simon the Pharisee, Simon the tanner, James the less, Pliny the elder. Change was viewed negatively. That Jesus was changing peoples’ lives and calling them from their livelihoods was radical.

A fourth life-organizing value in the Greco-Roman world was religion. Religious activity was always political activity and often potentially politically dangerous activity, and so it was regulated. The Romans’ basic policy was to leave indigenous religion alone, so long as it did not disturb the social order. Judaism was a recognized and sanctioned religion. Jews did not have to sacrifice to the emperor. Instead, they made prayers for the emperor. New religions were considered a “*superstitio*,” a superstition and an illegal religion. When early Christianity emerged from the womb of Judaism and officials realized that this was not just another form of Judaism, a sanctioned religion, it was open season on Christians.

A fifth life-organizing cultural value was reciprocity. The Roman Empire consisted of barter economies. Getting ahead in life was a matter of reciprocity and patronage. A poor person (85–90 percent) sought to become a client of a more well-to-do person. The client’s role was to praise the patron and, in certain situations, to help the patron get elected to important offices; the patron’s role was to bankroll the client so that he could survive. Money had a limited and very specific function—it was used to pay taxes, tolls, and tribute money. *It thus had strong negative associations for subjugated peoples like Jews.* Coins were not just means of exchange; they were propaganda pieces.

The sixth major cultural value is the concept of “limited good.” Ancient peoples did not live in a world full of abundance. That they thought in terms of “limited good” is hardly surprising. They realized that there is only a limited number of goods and property to go around. If one man had a vineyard and another didn’t, then, in a world of limited arable land, the only way the second person

could have a vineyard was if he bought or stole the vineyard. The only way some people could survive was to “beg, borrow, or steal” something that belonged to others.

### **Implications**

——— The social history of a period is important, perhaps even more important than the political history, for interpretation. The New Testament becomes clearer when original contexts are understood and considered in interpretation. Simply summarized, a text without a context is just a pretext for what you want it to mean.

# Chapter 5:

## The Earliest Good News—Mark's Gospel

### Chapter Summary

#### Introduction

The Gospels share many characteristics of ancient biographies; they are tendentious; they offer no psychological analysis; they offer little overt commentary but show the character of a person through the subject's words and deeds; they give no notation of their sources; they are anecdotal and only broadly chronological; they stress the subject's superiority, emphasize his manner of death, offer his legacy. Mark's Gospel well fits these criteria.

The term "Gospel" first meant the oral proclamation of Good News about Jesus (cf. Acts and 1 Th. 2.13). This proclamation was never seen as merely personal opinion about Jesus; it was God's revelation of the truth about Jesus

#### Who Was Mark, and When Did He Write?

The first written Gospel was composed by John Mark, a sometime co-missionary of his cousin Barnabas and the apostles Paul and Peter. Mark lived in Jerusalem with his mother, whose house became an early Christian meeting place—Acts 12.12. He served as Peter's interpreter and wrote down what amounts to Peter's memoirs about Jesus. He was concerned (1) not to leave out anything he heard and remembered that Peter said and (2) not to say anything false about Jesus.

Mark likely wrote his Gospel before the A.D. 70 cataclysm. He records Jesus' prediction of the demise of the Temple but gives only the broad, apocalyptic imagery—no details such as would be expected if written after the event had already happened. His note to the lector implies that the destruction is near, but how near is not clear. The incipient concern over Rome's response to Jewish unrest was no doubt years, perhaps a decade, in the making. Witherington suggests Mark's Gospel appeared around A.D. 68; others have pushed it back as far as the early 50s.

#### How Is Mark's Gospel Arranged?

Mark gives a broadly chronological order (baptism, beginning of ministry, Passion week, death and resurrection of Jesus), but this Gospel has a theological order to it, as follows: (1) questions raised



about Jesus' identity (Mark 1.1–8.26); (2) a dramatic turning point, Peter's confession (Mark 8.27–30); (3) mission explained, suffering, demise, and resurrection (8.31–10:45); (4) Passion and Easter narratives (Mark 11–16).

### **Brief Contents of Mark's Gospel**

Jesus' regular commands to silence in Mark's narrative have engendered no small controversy. In a hypothesis he labeled "the messianic secret," William Wrede explained the presence of these silence commands as the intentional reconstruction of history by later pious followers of Jesus to explain why he wasn't recognized as the Messiah during his earthly ministry; put simply, he kept telling people not to divulge his messianic identity. The evidence is not as lopsided as Wrede supposed. At equally regular points, in fact, Jesus actually commands proclamation. To account for this, Witherington argues that Mark is telling Jesus' story from an apocalyptic point of view, wherein seasons of misunderstanding are punctuated by key revelatory moments. He notes that the commands to silence at particular junctures are balanced with commands to publication or proclamation *after one gains understanding*. The silence commands reveal that Jesus wants to let people know who he is on his own timetable and on his own terms. He does not wish to be pigeonholed into a bunch of preconceived messianic categories.

### **The Presentation of and Reflection on Christ in Mark**

The key to Mark's Christology is his focus on Jesus' self-designation, the phrase "Son of Man." Jesus was not using the phrase simply as a circumlocution for "I" or for "a man in my position." Rather, Mark is reading the story of Jesus in light of Daniel 7.13–14. The Son of Man figure in Daniel 7 is truly human and divine. Mark's Gospel brings out both of these in Jesus' Son of Man sayings.

### **Marking Time**

Markan time markers are Einsteinian; they are all about relativity. Mark's ubiquitous "immediately" rarely carries a literal sense; rather, it means something like "next" or "after that." Many of the time references in the Bible are general time references, not specific ones. Ancient peoples did not run around with little sundials on their wrists worrying about hours and seconds, unlike modern persons. Many of the supposed chronological or time contradictions in the New Testament disappear when we take into account the general and generic ways ancients talked about time.

## **The Kingdom Comes with Teaching and Healing**

Jesus' ministry was characterized by healing and teaching, and both are connected to the coming of the Kingdom of God. Mark "front-loaded" miracle stories in his account. His portrait of Jesus is one of power and authority over nature, diseases, demons, and death. Curiously, this power is ALWAYS at the service of someone else, never for self-aggrandizement or self-interest. His ministry involved setting people free from what plagued them, either spiritual or physical maladies. Each act was a sign of God's saving reign breaking into that world.

In spite of the relative dearth of Jesus' teaching material (small parable collection in chapters 4 and 12 plus an eschatological discourse in chapter 13), Mark's narrative does indeed emphasize Jesus' role as a teacher. In contrast to his treatment of the miracle component of Jesus' ministry, Mark has chosen mostly to "tell" rather than "show" the teaching component. He tells his audience frequently that Jesus was teaching, that he taught with authority, and that people were amazed at his teaching; but, apart from a few parables, he doesn't deliver much of the actual content of Jesus' teaching (no Sermon on the Mount).

Parables were not unique to Jesus; what was unique was (1) the frequency with which he employed them and (2) the subject matter, namely, the kingdom of God and its arrival in the ministry of Jesus (as opposed to illustrations of some ethical principle).

## **The Dramatic, Surprise Ending of Mark's Gospel**

The earliest and best manuscripts of Mark's Gospel end in fright and flight at 16:8. But ancient biographies in antiquity concluded with the hero of the biography vindicated and his legacy praised. If this Gospel did not dramatically reverse the horrific tale of Jesus on the cross, it would not have been seen as ending with Good News about Jesus. It would have suggested Jesus was a criminal and certainly not the Son of God, as the centurion says beneath the cross. The proper conclusion is that the original ending of Mark's Gospel is lost, and the second-century church tried to fix the problem by creating at least two or possibly three proper conclusions to this ancient biography.

## **Implications**

First-century Jews and, even more, first-century Gentiles, were not looking for a crucified savior-figure. That was an oxymoron. Had Jesus not been vindicated after he was crucified, it is doubtful anyone would have been trying to tell the difficult tale of the Good News about a crucified man. Mark, however, did tell such a tale, and remarkably he told it in the wake of the brutal deaths of two of his

early Christian heroes—Peter and Paul in Rome. This took both courage and faith. It also took knowledge of the fact that Jesus appeared to his disciples after his death

# Chapter 6:

## The Most Popular Gospel—Matthew

### Chapter Summary

#### Introduction

Matthew has always occupied the first position in any collection that contained the Gospels. That the most Jewish Gospel became the most popular Gospel even as the early church became predominately Gentile, is another of history's ironies. Several factors explain Matthew's appeal: Peter's leadership role; instructions on church order; introductory genealogy; birth narratives; the Sermon on the Mount; comprehensive appearances of Jesus; that it was fit for teaching and discipling; and its early codex form.

#### Describing a Scribe

Why is it this Gospel ascribed to a relatively minor and more obscure disciple named Matthew? Was the name pulled out of an "apostolic hat" to lift the credibility of the work? This notion is misguided, for a number of reasons: First, papyrus rolls had name tags, and the Gospel writers were likely members of the community for whom they wrote, so it is reasonable to presume that the audiences knew very well who wrote them. Second, if they sought to lift the credibility of the work, would they really have picked Mark, Luke, and Matthew? Mark and Luke were neither original disciples of Jesus nor eyewitnesses of his ministry, and they may not have actually seen the risen Jesus; Matthew is only a minor figure in the New Testament, and he carried a social stigma because of his former occupation. No one would attribute a Gospel to someone like this unless he had actually had something to do with its composition.

Papias wrote (H.E. 3.39.16), "Now Matthew compiled the words in a Hebrew dialect (i.e., Aramaic)." This implies that Matthew could write. But is Papias referring to a full Gospel here or a collection of Jesus' sayings in Aramaic? If it was the full Gospel, why does he (an apostle) incorporate more than 90 percent of Mark's Gospel (a nonapostolic source)? One proposal is that Matthew had no reservations about using Mark since it was based on the testimony of Peter. Perhaps more reasonable is the view that Matthew composed stories and sayings of Jesus in Aramaic and that a scribe later combined Matthew's material (which may have included Q) with Mark's, translating all into Greek.

Attributing the final document to its apostolic source is neither forgery nor deception. This theory fits with the ancient role of scribes who were trained to bring things together into a coherent whole.

### **The Audience, Date, and Character of Matthew's Gospel**

Matthew's Gospel clearly has a Jewish audience in mind. In it, more than in any of the other Gospels, Jesus specifically assails Jewish ideas and practices (cf. Mt. 23, where the entire chapter shows Jesus denouncing the scribes and the Pharisees). Another clue lies in Matthew's habit of replacing "Kingdom of God" with its equivalent "Kingdom of Heaven," in deference to the Jews' reverence of the divine name. The specific locale of Matthew's Jewish audience is less certain than their ethnicity. Two main contenders are (Syrian) Antioch or in Galilee itself, likely Capernaum (Peter's house-church). The precise date is also subject to debate. Witherington suggests the later 70s or so, after the Gospel of Mark has circulated more widely.

### **Matthew's Theological Structure**

Matthew has clearly organized his Gospel around alternating blocks of narrative and teaching sections. The teaching blocks are numbered either at five or six. Many insist on five because they see Jesus being compared with Moses (Pentateuch). Matthew also wants to present Jesus as a great sage, greater even than Solomon. But who could be greater than they as a teacher of Israel? The answer is Wisdom come in the flesh, or as Matthew puts it, "God with us" (Immanuel).

### **Matthew's Special Contributions to the Story of Jesus**

Matthew's Gospel reads like a discipleship manual for Jewish Christians. It is concerned about Christology (who Jesus was and his significance), discipleship (what it takes to follow him), and community (how the group of followers should relate to one another and to outsiders, like other Jews). Matthew's initial and foundational answer to the Christology question comes in the form of a genealogy.

Far more than simply assuaging people's curiosity about Jesus' ancestry, Matthew's genealogy is nothing short of a theological salvo: Jesus is traced through Joseph's line, yet he has no biological father! He is born by miraculous "overshadowing," yet he has some "shady" relatives in his family tree, individuals that historically find no place in Jewish genealogies, namely, women. And this means not just any women, but women with social and moral strikes against them: Rahab (a prostitute), Ruth (a Gentile), and "the wife of Uriah" (an adulteress). And then there is Mary—in Joseph's genealogy!

Matthew's genealogy attacks on a third front: It deliberately leaves out names and whole groups of names so that it comes up with a perfect three sets of fourteen generations, or, put another way, Jesus is the seventh son of a seventh son of a seventh son of King David, whose very Hebrew name adds up to the number 14 according to the Jewish way of turning Hebrew letters into numbers. In early Jewish numerology, 7 is the number of perfection. Matthew wants us to know that Jesus is in the royal line of David and that God works through "irregularities," and irregular unions in the royal genealogy.

### **The Sermon on the Mount**

Matthew 5–7 is the most influential collection of theological ethics anywhere—the quintessential teaching of Jesus. But this is not an ethic for those who are not followers of Jesus. The topics are not new; they were discussed by Jewish sages for ages. What is different is that Jesus takes an eschatological or Kingdom perspective on these topics, and in some cases he intensifies the demands (for example, prohibiting adultery in the heart). What is also different is the counter-order wisdom Jesus sometimes offers; for example, he prohibits oath, whereas Moses allowed it.

Jesus is not trying to offer a utopian ethic. He believes that God's fresh outpouring of salvation and grace enables his followers to embrace and to walk through a narrow gate and follow a straighter path in life. The blessings often come not now but later, when the Kingdom comes fully on earth.

Jesus didn't abolish the law. The law is always in force. If sin, then death. This always applies. But Christ has fulfilled the law on our behalf. He has fulfilled the role Israel was to play of being the obedient Son and the light to one and all, and so now obedience to the new covenant has to do with pleasing Christ and emulating his character and behavior.

"The Lord's Prayer," or more properly "The Disciples' Prayer," urges a daily focus on the Kingdom principles expounded in the Sermon on the Mount. The prayer identifies the types of concerns we should bring before God as well as the manner in which we should bring the requests.

### **The Peter Principle**

Matthew devotes more space than any of the other Gospels to Simon Peter, who is named after a Jewish war hero who helped liberate Israel for an all-too-brief century. Matthew adds that Jesus nicknamed Simon *Cephas*, which in Greek is Petros. But Cephas is not a proper name; it means "rock." So, Simon is called "Rocky" by Jesus. But what did the moniker mean? As solid as rock? or

“rock-hard, stubborn, hardheaded”? Simon Peter was both. Matthew also adds the account of Peter walking on the water; it was a very short walk . . . but he DID walk on the water!

In addition to these snippets about Peter, Matthew adds the account where Jesus tells Peter to go fishing for the temple tax (Mt. 17.24–27) and Peter’s query as to how many times a person needs to forgive an offender (Mt. 18.21). The special Matthean material found in the birth narratives and in the special Peter stories likely goes back to the Holy family and to Peter himself.

## **The Grand Finale**

Matthew’s version of the Passion narrative is dramatic in nature. Naming a few of the key events, Jesus makes a grand entrance into Jerusalem, cleanses the temple, heals, curses the fig tree, and his authority is challenged. Matthew heightens the tensions by increasing the amount of challenges to Jesus when compared to the Markan account. In the account of the Passover meal, Matthew portrays Jesus as already seeing his death as an atoning sacrifice for sin. Another unique feature includes the presence of the guards at the tomb of Joseph of Arimathea where Jesus’ body was laid. At Jesus’ appearance, the guards bow before him and worship him. Meanwhile, an angel gives the Easter message to the female disciples and commissions them to go and tell. Witherington describes the story as dark and dramatic and emphasizes that Jesus is in charge of every step. In summary, one does not make up a story about a crucified Messiah and expect a world religion to start. Especially, one would not make up women as key witnesses. This is hardly a tale that has been made up.

## **Implications**

The Gospel ends with the transition of power from Jesus to his disciples—commissioning them to go and make disciples of all nations. The church has been scrambling ever since to fulfill these famous last words of the risen Jesus. If one wants to understand both the theological vigor and the ethical rigor of Jesus, this Gospel is a good place to start.

## Chapter 7:

# Luke the Historian's Two-Volume Work—Luke–Acts

## Chapter Summary

### Luke's Hellenistic, yet Jewish, Historical Approach to Jesus and “the Way”

Luke's Gospel is the longest of the canonical Gospels, and it has a sequel—Acts, which is nearly as long (together about one-third of the New Testament). Each is about the length typical of ancient historiographies, and both would not fit together on one papyrus roll. Luke likely intended two separate volumes to his work. Luke left literary clues in his Gospel that he *intended* to write a second volume. Luke and Acts should be read as ancient historiography.

### Who Was Theophilus?

“Theophilus” is probably not intended as a cipher for “lovers of God” in general, since it is prefaced with “o noble . . .”, an epithet that Luke elsewhere uses ONLY for high-ranking Roman officials. Luke is writing to (and for) his patron, a recently converted, high-status Gentile and his reading circle of Christians (with a wider audience in view).

### Who Was Luke?

Strong evidence points the authorship of Luke–Acts to Luke, the missionary co-worker of the apostle Paul (Muratorian Canon, Irenaeus' Against Heresies, Philemon 24, Colossians 4:14, and the “we-passages” in Acts). In fact, the testimony about Luke–Acts from both the manuscript evidence and the church fathers is basically unanimous.

### Date of Composition

Since Luke–Acts is written after “many” have undertaken to give an account of the things that have happened in the life of Jesus and perhaps in the earliest days of the early Christian movement, we should probably not put Luke's chronicles any earlier than the 80s A.D., after Mark and the sayings-source called Q by scholars and Matthew have been written.

### The Logical and Theological Structuring of Luke–Acts



Operating like an ancient historian, Luke arranges his Gospel according to his sources. This approach differs from that of Matthew, who alternates between narrative and teaching. We probably do better to see Luke not as *correcting* earlier accounts of Jesus that he mentions in his preface but as *interpreting the significance* of the life and ministry of Jesus for his audience. Specifically, Luke arranges his history to show *that* and *how* the Gospel spread ethnically (from Jews to all peoples), sociologically (from least to greatest), and geographically (from Jerusalem to the entire Empire). His Gospel focuses more on the vertical (social scale) universalizing of the Gospel, while Acts focuses more on its horizontal universalizing (to all peoples).

### **The Gospel of the Holy Spirit**

Luke stresses the role of the Holy Spirit in both his books. The Holy Spirit is the agent who empowers Jesus as well as the disciples for preaching, teaching, and healing. He is the key that makes proclamation, salvation, liberation, and strenuous discipleship possible. The Gospel's liberation is to affect every aspect of life. Such a total salvation requires a total response of discipleship.

Two paradigmatic sermons set up the narratives that follow them—Jesus' sermon in Lk. 4 and Peter's in Acts 2. Luke structured this material such that the subsequent narratives demonstrate how the Scriptures he cites there, namely, Is. 61.1–2 (Luke 4) and Joel 2 (Acts 2)—both relating the Spirit's anointing—are fulfilled. Thus in Luke we see Jesus' entire ministry operating under the anointing of the Spirit. In Acts, Luke cites the prophecy in Joel about the outpouring of the Spirit on “all flesh” and follows up with narratives that demonstrate the Spirit changing the lives of men and women and inspiring them to speak God's word in various ways and settings.

Luke seeks to legitimize Christianity by demonstrating the Jewish origins of Christianity and by emphasizing the divine providence that was reflected in every aspect of the development and expansion of the church. But there is more to it than that. Luke wants to make clear that Christianity is the outworking of God's divine salvation plan since the beginning of salvation history and the writing of the ancient Scriptures at least, if not before.

### **Luke's Views of Jesus**

Luke offers a potpourri of Christological ideas without melding them all together. As a historian (albeit a theologically oriented historian), he is representing the variety he found in his sources. The issue is not who Jesus is, but the variety of roles that he fulfills and when he fulfills them. These roles are

reflected in the various titles used of Jesus. Two key watershed events that separate these roles are (1) the resurrection–ascension complex and (2) Pentecost. Some titles, for example “Lord,” are found almost exclusively in post-ascension narratives. Other titles, for example, “Son of Man” and “Christ,” denote multiple roles at different times (both suffering and coming in glory).

R. H. Fuller’s summary of the Christology in Luke–Acts shows that Luke is thinking historically about these matters. At Jesus’ birth, he is destined and made able by nature and pedigree to be the Messiah. At baptism, he assumes the mantle of eschatological prophet. At death, he is King and suffering–servant Messiah. But he does not completely fulfill any of the major titles Son of Man, Son of God, Savior, or Lord until he is exalted.

Luke is a first-rate theologian. His work superbly integrates history, theology, ethics, rhetoric, and religious praxis. He offers a considerable theology of the Holy Spirit as he strives to show the continuity between the ministry of Jesus in saving people and the ministry of his earliest followers thereafter, also empowered by the Spirit to preach, teach, and heal. His exaltation Christology is profound, for he believes that a historical series of events—the death, resurrection, and Pentecost events—changed the world, formed a community, impelled a mission, fulfilled numerous prophecies, and challenged ancient religions, ranging from Judaism to pagan religions of various sorts.

### **Synopsis of the Content of Luke–Acts**

Fifty percent of Mark is found in Luke’s Gospel. Luke as an ancient historian has a specific focus. The story begins and ends in Jerusalem and original material speckles this geographical trajectory. This includes several unique parables and stories. In addition, L material can be found in the Passion narrative including the note that Jerusalem will be surrounded by armies before the destruction of the Temple, the argument about who was the greatest disciple and the conversation between Jesus and the revolutionaries who hung on their crosses. Luke ends with Jesus’ disciples being tasked to wait in Jerusalem until the Spirit falls on them to empower them. This is precisely where Acts picks up. The Word of God spreads through the ministries of Peter and Paul whose successes and failures are told in Acts. Paul is portrayed as a missionary. This fits the evangelical purpose of Acts and for this reason there is no mention of Paul as a letter writer in Luke–Acts.

### **Implications**

As the only true example of the genre of ancient historiography in the New Testament, Luke–Acts will always stick out like something of a canonical “sore thumb.” Interrupting the two volumes with the Gospel of John risks missing the continuity in Lukan theology and pneumatology. Switching the order to Matthew, Mark, Luke–Acts, John interrupts the ancient biographical genre followed by Matthew, Mark, and John. The order John, Matthew, Mark, Luke–Acts resolves both issues, but breaking the traditional order is a rough furrow to plow.

## Chapter 8:

# The Last Word on Jesus: The Beloved Disciple's Testimony in the Gospel of John

## Chapter Summary

The author devotes a full quarter of his discussion on John's Gospel to the authorship issue (1) since it contains direct reference to the one/s responsible for its content ("the beloved disciple," cf. John 19.26 & 35; and 21.24), (2) since early church fathers were not unanimous on authorship, and (3) since the Beloved Disciple may not himself be responsible for the final form of this document.

### First Things

The problem with the view that John son of Zebedee is the author is chiefly that it favors the external evidence afforded by church tradition *over* the internal evidence in the Gospel itself. The majority opinion of the church fathers is questionable since many of them may have blindly followed the dictum of Irenaeus, who had an apologetic interest in associating the Gospel with the apostle John. In any case, church tradition should not be given precedence over internal data found in the text itself. Your textbook argues that much of the material found in John's Gospel comes from the eyewitness testimony of Lazarus and that a later disciple, perhaps John the elder (either presbyter or "old man") or his community (cf. the "we" in John 21) is responsible for the final compilation. This hypothesis accounts for many of the differences between the Fourth Gospel and the Synoptics (e.g., the absence of the Zebedee stories, exorcisms, parables, and Galilean miracles as well as the unique contributions of Judean miracles, such as the healing of the paralytic, the healing of the man born blind, the raising of Lazarus, and the conversations between Jesus and Nicodemus and the Samaritan woman) and makes better sense of the rumor that the beloved disciple would not die (John 21.23). Perhaps most of all, though, if we are wondering why in this Gospel alone there is such an emphasis on Jesus as the author and guardian of life (John 1:4) and as the Resurrection and Life (John 11:25); perhaps it is because the testimony in this Gospel is by someone whom Jesus raised from the dead. It is not *impossible* that John son of Zebedee had something to do with this Gospel. However, no theory explains more of the unique features of this Gospel than equating Lazarus with the Beloved Disciple.

## **The Theological Structure of the Fourth Gospel**

There is an overall “V” pattern to the telling of the story of Jesus in this Gospel: He came down from heaven, lived among us, and went back up to heaven. Within this structure is a double crescendo: a crescendo of miracles (from winemaking to raising the dead) and a crescendo of confessions about Jesus (from Passover lamb to God).

The Fourth Gospel has a simple structure in four parts: (1) Prologue; (2) Book of Signs; (3) Book of Glory; (4) Epilogue. Within this macrostructure are seven sign narratives, seven “I Am” sayings, and seven discourses tagged to the “I Am” sayings. Since seven is the symbolic number in early Judaism for perfection, this Gospel is stressing that the Perfect One, the Savior of the World, has finally come.

## **A Closer Look: The I Am Sayings**

The seven “I Am” sayings are: (1) THE bread of life (6.35 cf. vss. 41,48,51); (2) THE light of the world (8.12 cf. vss. 18, 23); (3) THE gate of the sheep (10, 7, 9); (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, 5). These sayings not only link the Book of Signs with the Book of Glory, but show Christ as the Wisdom of God, as the revealer of everlasting life and the way to obtain it, and indeed as God.

## **In Passing—Meaningful Asides in the Gospel of John**

Looking at all these asides together suggests that the audience lives outside of the Holy Land, does not know Hebrew or Aramaic, and needs some help with Jewish customs. All of this comports with the tradition that the locale of the Johannine community was outside the Holy Land; it is thought to have been in Ephesus. Here would be where John the elder composed this Gospel out of the testimonies of the Beloved Disciple, and here is where John of Patmos also was involved with the church (see Rev. 2–3); quite possibly, these two persons are in fact the same person.

## **A Glimpse of Glory—Special Moments in the Gospel of John**

In the final portion of this chapter, the author colors in the sketch of Jesus by examining the uniquely Johannine and more or less extended dialogues between Jesus and four individuals: Nicodemus, a Samaritan woman, Mary Magdalene, and Peter. From Jesus’ exchange with Nicodemus comes an understanding that salvation arises not by acts of piety or physical birth (Judaism) but by spiritual birth

through faith in Christ and his atoning sacrifice. From Jesus' dialogue with the Samaritan woman comes a reinforcement of the truth that salvation is inextricably linked not to sacred spaces or zones but to one's relationship to Jesus—a relationship that crosses both racial and gender barriers. From Jesus' brief exchange with Mary Magdalene we learn that discipleship and evangelism are not the exclusive privilege of Jewish males. And from Jesus' post-resurrection conversation with Peter we learn that God does not write off servants who sometimes falter and fail.

### **Synopsis of Contents**

Even though the main plot of this Gospel follows the same general events as the Synoptic Gospels, the author of John takes freedom in telling the story his own way. Key features include Judean content, seven remarkable signs/miracles, the I Am sayings and an emphasis upon the sending of the Spirit.

### **Implications**

The Gospel of John is not a testimony to Christological inflation, or the attempt to remake the historical Jesus in the image of God. The author of this Gospel was a monotheistic Jew, who was nonetheless prepared to call Jesus God. He claims to have had personal and firsthand evidence to support his conclusions. We should not doubt that he believed what he said about Jesus; and as an eyewitness of the life, death, and resurrection of Jesus, he was in a position to know the truth of the matter.

## Chapter 9:

# Paul—Outlines of the Life and Letters of the Apostle

### Chapter Summary

This chapter offers a panoramic view of Paul's life and ministry. The data we have on Paul come largely from two sources: the Book of Acts and Paul's own writings. Scholars have argued that the respective portraits of Paul drawn from each of these two sources differ significantly. But Acts depicts Paul almost exclusively in his evangelistic ministry to outsiders, whereas Paul's letters are reflecting his pastoral ministry exclusively to those who were already Christians. Paul did not send letters to the local Rotary clubs or Teamsters, so the resultant portraits of Paul will naturally differ.

This chapter's discussion begins with a chronology of Paul's life and ministry (evangelization and letter-writing follow) that is divided into four phases: (1) pre-Christian Saul; (2) conversion and hidden years; (3) endorsed missionary travels and efforts; and (4) later Pauline chronology. Next, the author treats what he calls the "Trinity of Paul's identity": Roman, Jew, and Christian. The third section discusses Paul, the multilingual, multicultural Apostle; the fourth section discusses rhetoric in the Greco-Roman world; the fifth section discusses Paul's rhetorical letters; the sixth section discusses Paul's narrative thought world; the seventh section discusses five stories that shook and shaped Paul's world and worldview.

### A Pauline Chronology

PHASE ONE: Saul is born (A.D. 5–10) in Tarsus in Cilicia. His family moves (ca. A.D. 10) to Jerusalem and Saul begins his studies (A.D. 15–20) with Rabbi Gamaliel. After Jesus is crucified (A.D. 30 or 33), Saul persecutes the church. PHASE TWO: Saul is converted (A.D. 33 or 34) and then spends the next three years (A.D. 34–37) in Arabia before a brief and harrowing return to Damascus, after which he makes a 15-day visit (A.D. 37) to Jerusalem, where he meets only with Peter and Jesus' half-brother, James. For the next decade (A.D. 37–46) Saul preaches in Cilicia, experiencing great persecution and receiving another visionary experience and a "thorn in flesh" (2 Cor. 12.1–10). In A.D. 47 Barnabas brings Saul to Antioch, where he preaches for a year (Acts 11.25–26). He then makes a second visit to Jerusalem (the famine visit) with Barnabas and Titus (Acts 11.27–30/Gal. 2.1–14). PHASE THREE: Paul embarks (with Barnabas and Mark) on the first missionary journey (A.D. 48),

which he completes in one year. On his return to Antioch he confronts Peter's hypocrisy, learns of Judaizers' work, writes Galatians, goes to Jerusalem for the Apostolic Council (late A.D. 49), and embarks with Silas on his second missionary journey (A.D. 50–52). During his extended stay in Corinth (A.D. 51–52), Paul writes *1–2 Thessalonians* and then returns to Antioch. PHASE FOUR: During his third missionary journey (A.D. 53–57/58) Paul strengthens churches in the Galatian region and subsequently spends two to three years in Ephesus, from which he writes *1 Corinthians* (A.D. 54/55). Since this letter failed to correct problems in the church, Paul made a personal (and painful) visit (A.D. 55). Paul returns to Ephesus humiliated and then writes a stinging, forceful letter. After hearing some good news from Titus (fall A.D. 55 or 56), Paul writes *2 Corinthians* and follows up with a personal visit to Corinth (late A.D. 56 or 57), from which he writes *Romans* before setting out for Jerusalem for the last time (Rom. 15.25). Due to an incident in the Temple court, Paul ends up under house arrest, first in Caesarea Maritima and subsequently in Rome (A.D. 60–62), from which he wrote the captivity epistles. It appears that Paul was released from this first Roman imprisonment and likely rearrested and executed during the persecution by Nero (A.D. 64–68). The “pastoral epistles” were probably written during this final Roman imprisonment.

### **The Trinity of Paul's Identity**

Paul was a Roman, a Jew, and a Christian. Some question Luke's references to Paul's Roman citizenship, arguing that Paul nowhere mentions it in his letters and that Jews typically recoiled at Roman citizenship. But these arguments are wrongheaded, for numerous reasons: (1) Only Roman citizens had the right of appeal to Rome; (2) beheading (Paul's lot) was a “privilege” only of Roman citizens; (3) Roman citizenship was granted to higher-status Jews for money or services to Rome; (4) mentioning his Roman citizenship would be touting his status, a posture he resolutely rejected.

That Paul was a Jew is not open to debate, but what sort of a Jew he was is. Paul views himself as a follower of Jesus, who is also a Jew. He still claims his Jewish heritage (2 Cor. 11.22; Rom. 9.4–9.5), and he affirms his ethnic identity, but he is a sectarian Jew, because he is a follower of Jesus. He differs from mainstream Judaism in his view of the Mosaic law. For him, neither Jewish nor Gentile Christians are obligated to the Mosaic covenant; they are obligated to the new covenant, with its “Law of Christ.”



Paul's Damascus road experience was as much of a conversion as a prophetic calling. When a person goes through as thoroughgoing a change in worldview as Paul did, from enemy to friend of Christ and his people, this is nothing short of a conversion!

### **Paul the Multilingual, Multicultural Apostle**

Paul was without doubt, along with the author of Hebrews and the author of Luke-Acts, one of the most highly educated men in all of early Christianity. Beyond basic literacy and knowing several languages (Greek, Aramaic, Hebrew, and probably some Latin), Paul was a well-educated man, knowing both some Greek philosophy and Greek rhetoric, along with having a wealth of knowledge of the Old Testament and early Jewish writings.

### **Rhetoric in the Greco-Roman World**

There were three main types of rhetoric in antiquity—forensic (or judicial), deliberative (public assembly), and epideictic (praise/blame). Though capable in all, Paul much preferred deliberative rhetoric. He believed kingdom matters should be accomplished by persuasion, not by authoritarian rule. The essence of rhetoric was offering a persuasive argument (*logos*), but the speaker's persona (*ethos*), including voice, gestures, tone, volume, appearance, and character, contributed or detracted from the goal of persuasion. To “seal the deal,” rhetoricians understood the effectiveness of appealing to the audience's emotions (*pathos*).

### **Paul's Rhetorical Letters**

Paul's “letters” are more profitably studied according to rhetorical analysis than epistolary analysis. Here the author gives two brief examples, using Paul's letters to the Philippians and to the Romans. Philippians is an example of deliberative rhetoric, urging the Philippians to follow good examples (self-sacrificial and unifying behavior) and to avoid bad ones (disruptive and divisive behavior). Romans is a longer and more elaborate deliberative discourse, appealing for unity in belief and behavior among Jewish and Gentile Christians because salvation is based not on works of law but on faith in Christ.

Rhetoric helps us understand Paul himself as well as his letters. He was a missionary, a preacher, and a persuader par excellence, and he uses all the rhetorical tools ready to hand to help him in these tasks. Paul's rhetoric also reminds us that Paul was a man of considerable education and

indeed, as a Roman citizen, a man of considerable social status as well. One gets the impression he was constantly stepping down the social ladder and acting as a servant to others for the sake of Christ. While he could command his converts, his letters make clear that he would far rather treat them as adults and try to persuade them to accept his advice freely and without coercion.

### **Paul's Narrative Thought World**

Paul's narrative thought world is the fount from which his rhetorical letters spring. Science explains that the story is the fundamental organizing principle of the mind. This approach contrasts with abstract ways of organizing Paul's thought world such as by theological topic (justification, sanctification, grace, etc.).

### **Five Stories that Shook and Shaped Paul's World**

Paul's narrative thought world involves five stories: (1) the story of God, (2) the story of the world gone wrong in the first Adam, (3) the story of God's people, (4) the story of the Jewish Messiah, Jesus, which arises out of these previous stories but reconfigures them all, and (5) the story of Christians, including Paul himself.

### **Implications**

Paul was a complex person, a man of strong passions and strong views, and he was not afraid to share them with the world. In part this was because he believed he was a called, converted, and indeed inspired and prophetic figure, conveying the Word of God, the Good News about Jesus, to a lost world. Paul's stories are drawn from the grand sweep of the story of salvation history and God's plan to rescue the world. The stories became the script for Paul's own life.

## Chapter 10:

# Paul the Letter Writer Part One: The Earlier Letters

### Chapter Summary

The organizing principle of this chapter is that *story is the fundamental organizational principle of the mind*. Stories have a before and after, a sense of movement, direction, progress or regress, growth or atrophy. Thus, to understand Paul's theology, we must understand the stories (both biblical and secular) that gave shape to his ethical and theological thought world.

#### Paul's First Salvo—Galatians

Paul wrote Galatians after his first missionary journey, just prior to the Apostolic Council in A.D. 50, to prevent the Galatian Christians from caving to the pressure from the Judaizers to undergo circumcision and the full-blown keeping of the Mosaic covenant. Paul writes in a combative mode and mood from beginning to end, because he believed he was dealing with a fundamental betrayal of a nonnegotiable, namely, the very character of the Gospel.

#### Synopsis of Contents

Paul jumps right into polemics and claims his authority over his audience to make his point even more emphatically: do not fall prey to the teachings of the Judaizers. Then in 1:11–2:15 he argues that his Gospel came directly from Christ through his experience on the Damascus road. The thesis statement comes in 2:15–21. The point is that Paul argues for a tale of two covenants, namely, the Abrahamic covenant and the New Covenant. The Mosaic covenant is temporal and temporary until Christ should come to redeem those under the Mosaic law. Galatians 6 adds that Christians must keep the “Law of Christ,” by which he means the portions of the Old Testament law reaffirmed by Christ, the new teachings of Christ, and some apostolic teaching. The basis for right-standing with God is objectively “the faithfulness of Christ” (his death on the cross) and subjectively our faith in his finished work on the cross. Christians now live in the freedom of the Spirit and with the guidance of the Law of Christ and are no longer obligated to the Mosaic Law.

#### 1 and 2 Thessalonians

Written by Paul (in consultation with and with the help of his co-workers Timothy and Silas) in the early A.D. 50s to reassure the Thessalonians of the glorious hope of Christ's return, 1 Thessalonians assures them that their deceased brothers and sisters will not be left out of the final resurrection, while 2 Thessalonians focuses on the problem of converts whose refusal to work was bearing a bad witness to their city.

### **Synopsis of Contents**

The timing and nature of Christ's return has been a matter of (often heated!) debate. Witherington argues that what Paul says in 1 Thess. 4.17 about the return of the Lord and the "catching up/snatching away" of the saints and what he says in 2 Thessalonians 2.1 about the "arrival" of Jesus and the "gathering together" of the saints are basically two different ways of talking about the same event, so Paul's presentation in the Thessalonian correspondence therefore does not require the idea of a penultimate eschatological event (a rapture) by which Christians will escape tribulation. 2 Thessalonians continues the same discussions found in 1 Thessalonians. The time is a little later, but the author and the audience are the same. Paul emphasizes the value of work versus entangling client/patron relationships. Paul's message is to work to please God by following the instructions given to them by the authority of Jesus.

### **Implications**

Paul is wholehearted and genuine. His letters are situation specific and pastoral, steering his converts in the right direction. Paul teaches that salvation cannot be earned, but it is a work in progress that must be worked out with fear and trembling. Lastly, genuine faith leads to good works, but it does not lead to going back to observe the Mosaic Law. Rather, Christians are to follow the Law of Christ.

# Chapter 11:

## Paul the Letter Writer Part Two:

### The Capital Pauline Epistles

#### Chapter Summary

This chapter offers insight into three of Paul's letters, namely, 1–2 Corinthians and Romans. Readers will find here not a rehashing of the historical and cultural backgrounds surrounding the Pauline epistles, but a careful analysis of each letter's thesis as well as the rhetorical strategies Paul uses to persuade his recipients.

#### 1 and 2 Corinthians

1 and 2 Corinthians show just how many problems (theological, ethical, practical) Paul could have with his largely Gentile converts. Using several different types of rhetoric, Paul “pulls out all the stops”: He pleads, cajoles, exhorts, commands, persuades, and in short does whatever it takes to try to get his Corinthians back on track. Both involved mixed rhetoric and are ad hoc letters written to address specific issues with specific audiences at a specific point in time.

#### Synopsis of Contents

1 Corinthians is an attempt to produce unity, harmony, concord, and peace in a very factious, divided situation. Paul is correcting *specific* problems (divisions, hero worship, sex), answering specific questions (sex, lawsuits against believers, food offered to idols, and the posture, deportment, and roles of women) and addressing doctrinal matters (Lord's Supper, spiritual gifts, orderly worship, and resurrection).

#### A Closer Look

Regarding the discussion of women in Paul it is important to take the ad hoc nature of Paul's documents into account for interpretation. Paul was known to have a variety of female coworkers, such as Pricilla and Junia, and did not believe that women should not assume a wide variety of ministry

roles in the church. Passages like 1 Cor. 14:33b–36 or 1 Tim. 2:8–15 must be understood as corrective, rather than stifling the ministry of women in the body of Christ.

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### **Synopsis of Contents**

2 Corinthians is largely a defense of Paul's apostleship; it is about Paul comparing himself to those he calls the pseudo-apostles (Chs. 10–13). The thesis statement in 2:17 makes clear the combative air that exudes from this discourse—"for we are not peddlers of God's Word like so many, but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence."

### **Romans—The Righteousness of God and Setting Right of Human Beings**

Written about A.D. 57, before Paul's final journey to Jerusalem, before Neronian persecution, after Jewish Christians had returned to Rome from expulsion by Claudius, Romans seeks to put Jewish and Gentile Christians on equal footing and on better terms with each other, making clear that they are all set right by God by grace through faith.

Romans shares with Galatians the theme of "justification by grace through faith," but the letters are different in many ways: (1) Galatians are Paul's converts, Romans are largely not; (2) in Galatians, Paul urges his converts to hold the Jewish Christians (Judaizers) at bay, in Romans, Paul urges Gentile Christians to embrace Jewish Christians and to be hospitable to them; (3) finally, in Romans, Paul's rhetorical strategy is initially genteel; in Galatians, Paul starts the polemics in the very first chapter.

The thesis of Romans is this: The righteousness of God is revealed in His setting in the right those who have faith in (i.e., are loyal to) Him (Romans 1:16–17). So Romans has as its theme both God's righteousness and human beings' right-standing and righteousness before God. The righteousness God makes available to humanity is not a legal fiction; humans can actually become righteous. But this righteousness comes only by grace through faith and through the internal working of the Spirit. It isn't a human work or achievement; it has to be believed, received, and then worked out with fear and trembling as God works in the believer to will and to do.

### **Synopsis of Contents**

Paul writes to defend the marginalized Jewish Christians in Rome and to reconcile them with the majority Gentile Christians. In Romans 1 Paul writes a scathing critique of the fallenness of the world. He continues this critique into chapter 2, dialoging with imaginary Gentile and Jewish teachers to

make a key point that comes at the end of chapter 3, namely, all have sinned and fallen short of the glory of God. Jew and Gentile are both set right through faith in Christ and his redemptive work. Chapter 4 illustrates this point further through the story of Abraham who trusted God, and it was credited to him as righteousness. Chapter 5 tells the story of Adam and the story of Christ as the last Adam who re-founded the race. Chapters 6–7 discuss the nature of the Mosaic law and its function, and chapter 8 explains what the Christian life is like. Chapters 9–11 present a complex argument discussing the role of Israel and God’s faithfulness to them, even though for now some Jews have been temporarily broken off. Chapter 12 provides an exposition of various of the teachings of Jesus in the Sermon of the Mount and the call to love one’s enemies. Chapter 13 teaches the Christians in Rome how to live peaceably amongst their pagan neighbors and to subject themselves to the governing authorities (the government is functioning as it should at this point in time). Chapter 14 addresses the relational problem between Roman Jewish and Gentile Christians who are not getting along, and chapter 15 urges the strong to make concessions on behalf of the weak. Lastly, chapter 16 commends Phoebe, the deacon, to the audience she was probably the bearer of the letter, and urges Gentile Christians to embrace and greet the list of Jewish Christians he names at the end of the letter.

### **Implications**

Paul was deeply invested in his converts. Too often, these letters are plunged for theology rather than adequately appreciated for their personal and practical nature.

## Chapter 12:

### Paul the Letter Writer Part Three: The Captivity Epistles

#### The Captivity Epistles

Paul likely wrote these letters when he was under house arrest in Rome near the end of his life (A.D. 60–62). This section notes the thematic and lexical similarities between Colossians, Ephesians, and Philemon—but particularly between Colossians and Ephesians. There is a relationship between three of the letters, including Colossians, Ephesians and Philemon. Witherington argues that Colossians was written earlier and that Ephesians draws upon it. Both employ Asiatic rhetoric. Philemon is written not only to Philemon but also to members of his family and the church that meets in his house. Paul urges Philemon to manumit his slave named Onesimus. Philippians is a progress-oriented rather than a problem-solving discourse. Paul wants the converts in Philippi to continue to build their unity, to solve what minor differences they may have, and to follow good self-sacrificial examples like that of Christ and Paul and Timothy. The discussion of slavery progresses throughout these documents. Colossians is first-order moral discourse, whereas Ephesians is second-order and Philemon is third-order.

#### Synopsis of Colossians and Ephesians

Paul writes to the church in Colossae, founded by one of Paul's converts, Epaphras, to give guidance on belief and behavior, including how to run their households. Paul is concerned that the audience might stray from the true Gospel. Paul's point is that it is in and through the heavenly Christ that all things are held together and that they have direct access to Christ and all his benefits.

#### Colossians 3.18–4:1/Ephesians 5.21–6.9—The Household Codes

The ancient Greco-Roman household included slaves. The head of the household is the husband, father, and master. These Christian codes are different in that they restrict the head of the household. Paul further Christianizes these codes as he calls for mutual submission between men and women. This was a revolutionary idea in Paul's world! In addition, Paul treats slaves as persons and not property. Therefore, Paul works to deconstruct patriarchal structure and eliminate slavery.

#### Synopsis of Contents



Ephesians is a sermon that summarizes some of the main elements in Paul's theological and ethical teaching. Paul utilizes epideictic rhetoric, praising the Christian life, the Christ, the church, and then explains the behavior that comports with these things. Paul argues that Christ abolished the law and that Christians follow a different covenant that has the Law of Christ, the law of love. Ephesians is based on Colossians and can be said to be an expanded homily on some of the same themes while also dealing with the specific problem of Jewish esoteric practices.

### **Philemon**

Philemon is a short and poignant letter and is Paul's attempt to get a coworker and slave owner, Philemon, to accept back his runaway slave Onesimus, not only without punishment but as a brother in Christ.

### **Philippians**

Philippians is likely the latest of Paul's letters, written around A.D. 62, not long before Paul was released from house arrest and headed back east to deal with congregational problems. The discourse employs deliberative rhetoric and exhorts the audience to follow the good examples of Christ, Paul, and Timothy. Paul dearly loves his audience and as a result this is one of Paul's most winsome and joyful letters. Paul makes clear that God can use difficult and painful circumstances to spread the Good News. Further, Paul deals with a few sticky issues: 1) squabbles among the female leadership in the house church in Philippi, and 2) Paul gently telling his audience to stop sending gifts. Further, a major highlight of Philippians is found in the Christological hymn in Phil. 2.5–11. This hymn most ably and beautifully sums up the story of Christ, reveals Jesus' humanity and divinity and encourages Paul's audience in servanthood.

### **Implications**

One of the most appealing things about Paul is his wholeheartedness and genuineness. One does not have to wonder or guess where they stand with Paul as he is direct and does not hold his cards close to his vest for long. It is our job to hear Paul's letters as if we were part of one of his original congregations. Then we may well do more than just hear them, we may understand and be persuaded by them.

## Chapter 13

### Paul the Letter Writer Part Four: The Pastoral Epistles and the Problem of Pseudonymous Letters

#### Chapter Summary

In this chapter, Dr. Witherington tackles the issue of the authenticity of the New Testament canon, with special emphasis on the pastoral epistles. Strictly speaking, the only documents in the New Testament to mention their author by name are either epistles or the Apocalypse; those documents, in the genre of ancient biography or historiography (the Gospels and Acts), make no direct mention of their author's name in the documents themselves and are *ipso facto* categorized as anonymous. The desire to know the identity of the author of a New Testament document is not merely idle curiosity; the driving force is the compelling question "Can we trust this source?"

All writers, wittingly or unwittingly, leave clues as to their identity in the documents they compose (what scholars label "internal evidence"). But the "reception history" of the documents provides "external evidence" that helps those of a later time period determine the author's identity. In the case of the Gospels and Acts, authorial names apparently were first attached to the actual documents when the Gospels were brought together as a collection (as a way of distinguishing one from the others). These names were not simply pulled out of a hat; rather, they reflect the testimony (passed down by carefully guarded oral tradition) of those who were around when the documents were actually composed and subsequently copied and distributed. Attaching the authors' names to their documents was not intended to start a Gospel writer's fan club; the point was to trace the contents of the documents through the writer and ultimately to their story's protagonist Himself, Jesus. Knowing that the theological and ethical message of this material derives ultimately from the life and teaching of Jesus is critical to establishing the authority of the documents; knowing the precise identity of the Gospel writer is not.

The Apocalypse and most of the New Testament epistles are a different matter. Their authors are identified by name in the documents themselves. The identity of these individuals is corroborated to varying degrees by strong external evidence, and such has been the conviction of the church for nearly two millennia. During the last two centuries, however, many scholars have followed a paradigm shift, germinating from the seeds of "methodological doubt" planted by "The Enlightenment": The

Biblical documents are “guilty until proven innocent.” Meticulous comparison of multiple documents attributed to the same person reveals differences in vocabulary, syntax, style, and theological perspective that have led a number of scholars to conclude that some of the documents that name their author were not in fact written by the named individual and hence must be dubbed “pseudonymous.” Dr. Witherington challenges this conclusion, using the pastoral epistles as a test case: All three of these letters are attributed to Paul. The question is—are they from Paul?

Modern notions of authorship are at best misleading when it comes to answering this question. Instead of asking, “Did Paul *compose* this document?” we should ask, “Does this document come from the mind and thought world of Paul, with Paul being the catalyst and brain behind the composition, even though he may not have written a single Greek letter in the document?”

### **Why the Authorship Issue Matters**

The authenticity question matters in terms of history, theology, ecclesiology, and ethics. Pseudonymity was a regular feature of apocalyptic genre but not at all in *ad hoc* letters (e.g., 1 & 2 Timothy and Titus). Differences in vocabulary, syntax, and style may arise from varying degrees of latitude given to amanuenses who actually transcribed the author’s thoughts (Rom 16.22; Gal 6.11; 2 Th. 3.17). If Paul was under duress and not far from the time of execution, perhaps only one trusted colleague (Luke) could bring food and convey messages orally (and later write them down), and, if so, we might well expect the style to be rather different from the earlier Paulines.

### **The Pastoral Epistles—What Sort of Rhetoric Is This?**

That the rhetoric of the pastoral epistles is simpler than the unquestioned Paulines and the style, grammar, and vocabulary more closely resemble Luke’s does not preclude the likelihood that what is being expressed in the pastoral epistles is in fact the mind of Paul. Skillful scribes and writers were able to alter their Greek style according to the content and audience with which they were dealing.

### **Outlines and Synopses of Contents of the Pastorals**

Titus is a sort of rhetorical mandate letter, a letter from a superior to an inferior giving instructions telling him how to set up things in a new setting and establish good order and control of the situation. Paul is dealing with a missionary or church plant situation and instructs Titus concerning specific circumstances while also understanding that he must start in a way that understands the current

situation. 1 Timothy is written to Timothy, Paul's closest co-worker, instructing him in the teaching of sound beliefs and good behavior, not Jewish myths, genealogical speculations, and esoteric teachings. 2 Timothy is written with more complex rhetoric and is argumentative in character. Paul has been abandoned and wants to see Timothy one more time. The letter addresses salvation as not being complete unless one perseveres to the end and employs Olympic imagery as a comparison to the course required for a Christian.

### **Implications**

All of Paul's thirteen letters are authentically from the mind of Paul and were written either by him personally or by trusted colleague at his behest. These writings were among the first documents to be collected together into a group (2 Peter 3). Since this happened while some of Paul's co-workers and friends were still alive, we may assume that those very people were available to exercise quality control if they knew some of these documents did not come from the mind of Paul.

Most of the usual objections to the disputed Paulines can be explained as resulting from: (1) false notions about authorship in antiquity; (2) misreading Pauline texts without proper contextual understanding; (3) failure to recognize that Paul could vary his style according to his audience; and (4) failure to recognize that toward the end of Paul's life he would indeed have been concerned to leave behind a leadership structure like we see described in the Pastorals.

## Chapter 14:

# The Sermon of James the Just—Jesus' Brother

### Chapter Summary

The document labeled James comes from the brother of Jesus, who was the leader of the Jerusalem Church. It was written probably in the A.D. 50s, to Jewish Christians who lived outside of the Holy Land, and written in the wake of Pauline evangelism in some of these regions. James seeks to get Jewish Christians to stop bringing their cultural forms of favoritism of the wealthy and elite into the Christian meetings, and he seeks to correct certain misunderstandings of the Pauline Gospel.

#### General Epistles?

In this section, the author questions (1) the assumption that Christianity had very rapidly become an overwhelmingly Gentile-dominated religion, and (2) the appropriateness of the label “general epistles” for James and the others usually so tagged. Among the author’s supporting strands of evidence for a lengthy and significant Jewish segment of Christianity are the following: (1) Almost three decades after Pentecost, Christianity is still viewed as a Jewish sect by the Roman government; (2) Peter is specifically assigned the task of evangelizing the Jews, and even Paul, whose specific calling was to the Gentiles, made a habit of preaching first to the Jews; (3) a significant portion of the New Testament documents were written to Jewish Christians. The author disabuses readers of the use of “general” or “Catholic” to describe James (and others), since they are quite clearly written to a Jewish-Christian audience.

#### James—A Wisdom Sermon in Encyclical Form

James wrote this sermon partly in response to some problems in Jewish Christian congregations outside the Holy Land and partly in response to some misunderstandings about Paul and his Gospel. The disparaging view of James that has held sway until only recently has deep roots in the assessment made by Martin Luther; reasons include: (1) alleged contradiction between James and Paul; (2) alleged absence of specifically Christian content; (3) its not being a letter at all; (4) no mention by the author of being the Lord’s brother, and allegedly reflecting no knowledge of the earthly Jesus. Various scholars have thus concluded that it was a late-first-century collection of parenthetical remarks strung

together by catchwords, or an adaptation of Hellenistic diatribe form, or a theological catechetical tract written by someone other than James, the Lord's brother.

### **The Language, Wisdom, and Rhetorical Style of James**

The Greek of James is compositional (not translated from a Hebrew original) and Septuagintal, giving a Semitic feel in places. What has been mistakenly viewed as a concatenation of isolated exhortations is more positively and profitably recognized as enthymeme, a rhetorical form of argumentation used in exhortations and hortatory speeches, that involves an incomplete syllogism that the audience is expected to complete and so make the inferential connection. Yet, while our author is prepared to persuade, he is also not afraid to command, and he does so regularly as a part of the persuasion, sounding at times like a stern parent.

James intended his sermon to be performed in a rhetorically effective manner, drawing on a full range of oral and aural rhetorical devices. Using the rhetorical device known as **synkrisis**, he makes vivid comparisons of two unlike things or persons that are, in some particular respect, alike. His use of analogies is most frequently brought forth to show what behavior is bad or forbidden or even evil. His rhetoric is deliberative; he is trying to change the audience's behavior in the near future.

The Christian nature of this document is illumined by the use James makes of the Jesus tradition. Over 20 citations of James reflect (not verbatim) sayings of Jesus paralleled in Matthew and Luke. These parallels rule out the earlier suggestions that this document was not originally Christian in destination and character.

### **The Authorship and Provenance Question**

Of the numerous individuals who bear the name "James" in the New Testament, James, the brother of the Lord, is clearly the best candidate for the authorship of this document. Only he was sufficiently well known to have identified himself simply as "James"; only he would be able to command the authority from which he obviously speaks. Many features of this sermon in fact suggest a Judean origin and a pre-A.D. 70 date for this epistle: (1) James died in 62 A.D., a martyr; (2) a Jewish flavor of the contents; (3) reference to Palestinian weather conditions; (4) phrases like "into our synagogue," which suggest a Jewish audience and a time before Christianity separated from Judaism; and (5) the simple Christology and preliterate allusions to the Sermon on the Mount.

Perhaps the most serious objection to the authenticity of this epistle is the supposed contradiction of 2.14 ff. with Pauline teaching. Against this view are several important considerations: (1) James was a mediator, not an extreme Pharisaical legalist; (2) James took pains not to offend Jews and strict Jewish Christians by upholding Moses' teaching to prevent strife in the Christian community; (3) James doesn't deny justification by faith but insists that real faith will produce good works; (4) Paul met with James early on (Gal 1.19); (5) James had other occasions to hear or hear about Paul's Gospel (Acts 9 and 15) and may have even read some of Paul's letters (Galatians and others?). Thus the conditions exist for James (the document) to reflect a knowledge of Paul and to correct a misunderstanding of Paul and his doctrine as early as the A.D. 50s.

### **What Kind of Document Is James?**

"James" the document lacks most of the usual features of an ordinary first-century personal letter. This is a hortatory sermon with pastoral intentions. Ever the mediator, James castigates the rich for not giving attention and support to the poor, but he also urges all not to make financial security their supreme goal. He seeks to inculcate a godly lifestyle in (Hellenized) Jewish Christians by urging Jewish ethical standards. On the other hand, James agrees with Paul that works themselves do not save a person.

### **Synopsis of Contents**

—— James 1 focuses on temptation and how to deal with it as well as generosity and the fact that every good gift comes from the Father. The thesis is in 1:19–27 and argues that Christians must be teachable and doers of the Word. 2:1–13 addresses the rich and poor and argues that God is no respecter of persons. Favoritism in the Church is not an acceptable practice.

James 2.14–26 is the storm center of this sermon. Here James deals with the importance of "works." But context and purpose are critical hermeneutical guides. The context of this sermon is clearly ethical. James is talking to people who are already saved about how they should live in light of their Christian faith.

Paul's teaching on the role of faith and works also is properly understood only in light of its context and purpose. Whereas James is concerned with how a truly saved person should live, Paul is discussing how a person receives salvation. In a context where Judaizers were convincing Gentile Christians that true salvation required being circumcised and following the (written and oral) Torah,

Paul points out the inadequacy of observance of the law as the *basis* and *means* of salvation. Paul, like James, does not condemn the law; he simply shows that the law was inherently unable to save anyone; it was never intended to do so. For Paul (and James!), the objective basis or ground or event that makes it possible for sinners to be restored to a right relationship (righteousness) with God (in a forensic sense) is the atoning sacrifice of our Lord Jesus Christ.

James 3 warns that not many should become teachers due to the possibility of making serious mistakes. The tongue ought to be bridled and the teacher must model wise, righteous, gentle, merciful and impartial conduct. James 4 argues that the major cause of disputes and arguments is cravings for things that other people have. James 5 continues to rebuke the rich and calls for the avoidance of oaths. Instead, pray for the sick and anoint them for healing.

## **Implications**

The sermon called James, then, is not a polemic against Paul or against justification by grace through faith. It is an urgent appeal to Jewish Christians to live out their faith through deeds of charity and piety, and along the way some misunderstandings of Paul's Gospel are corrected in James 2. There is no evidence here or in Paul's letters that James and Paul had a fundamental disagreement on the basis of salvation in Christ or the necessity of good works as part of normal Christian behavior.



## Chapter 15:

# The Other Brother and His Eschatological Thinking— Jude

### Chapter Summary

Possibly the earliest document in the New Testament (but more likely in the 50s than in the 40s), the homily of Jude was written by Judas, a half brother of Jesus. Though it begins with epistolary elements, it is a written sermon or speech in rhetorical form likely intended to be delivered orally at the point of destination.

#### Jude—The Man

The name “Jude” is a shortened form of “Judas,” a name made notorious by the one from the twelve who betrayed Jesus to the Jewish and Roman authorities. Along with James, Joses, and Simon, Jude is perhaps the youngest half brother of Jesus (cf. Mk. 6:3/Mt. 13:55, where he is listed third and fourth, respectively), whose shared parentage was only Mary as biological mother. Neither he nor his brothers were followers of Jesus during his preresurrection earthly ministry (Jn. 7:5); but shortly thereafter, Jude and (all of?) his brothers are among the believers in the upper room at Pentecost (Acts 1:14). Along with his wife (cf. 1 Cor. 9:5), he later engaged in itinerant evangelistic ministry, primarily to Jews and primarily in Galilee.

#### Jude the Book

Jude is basically a brief sermon following the conventions of deliberative rhetoric with an epistolary opening and a doxological conclusion. Taken at face value, the author’s claim to be the brother of James explains why his homily shares so many commonalities with that of his brother: a general addressee, an introduction that hints at the problems, a sizable presentation of deliberative proofs, a series of admonitions grouped in two pairs (first of opponents, then of believers), and a hortatory conclusion. In addition, both homilies make frequent use of catchwords and hymnic/doxological material, both display a striking 93 cases of verbal agreement, and both refer to Jesus as Lord who performs the functions at the second coming previously predicated of Yahweh (i.e., God the Father), including execution of judgment on the ungodly (cf. James. 5:7–11; Jude vss. 3–5).

While this is not enough to indicate direct literary dependency, it is enough to suggest that they have drunk from the same Jewish well and perhaps also to suggest that Jude is aware of and is writing in the wake of, though not directly borrowing from, the homily of James. Both of these writers show some real skill in using Koine Greek, and we may assume they both gained this skill in Jerusalem after Easter, though it may have been gained earlier in Galilee. In addition to the “family” resemblance that Jude shares with James, a literary relationship with 2 Peter also looms large.

### **Jude’s Audience**

Jude is addressing an early Jewish (he cites Enoch and The Assumption of Moses) Christian community whose sociological boundaries are more porous than the geographical boundary (which likely was limited to Galilee). The fact that Jewish teachers apparently have easy access to disseminate their ideas and stir up this community suggests a time prior to the Jewish war in the 60s and well before the major separation between Jews and Jewish Christians that occurred in the wake of the fall of Jerusalem in A.D. 70. Jude’s use of purity language is most likely an attempt to “draw a (theological) line in the sand” that will separate the insiders (Jewish Christians) from the outsiders (non-Christian Jewish false teachers). This use of purity language coupled with the use of both canonical and apocryphal early sacred Jewish traditions makes it clear that Jude is addressing other Jewish Christians in a way that would most effectively persuade them to divest themselves of the influence of the false teachers. This level of porosity suggests a very early point in Church history, and thus the homily of Jude may well be one of the earliest documents in the New Testament.

### **Synopsis of Contents**

Jude writes in response to a situation in which false teachers were turning the grace of God into an opportunity for misbehavior and denying the Lord Jesus. Verses 5–7 deal with a review of how God had dealt with troublemakers in the past. Verses 8–13 present a form of an invective to cause the audience to shun false teachers. Jesus will again return and judge false teachers. Verses 20–25 are a call to stand firm and also reassure the audience that God is able to keep them from falling prey to deception and wickedness.

### **Implications**

Jude bears witness to the hard struggles for the Jewish-Christian community in Galilee and elsewhere to survive in an environment where there were both internal and external critics of the Jesus-movement. Because Christians were encouraged to offer hospitality to strangers, and because strangers were viewed as potential converts, false teachers had toll-free inroads to the Christian community. Jude and James (along with the other apostles) warned the community of the dangers of false teaching, vividly outlined true Christian doctrine and ethics, and, in so doing, etched indelible boundary markers on the theological map. Jude's word to his audience and to us is that we must continue to care about the purity of the Gospel and the character of Christ's community, lest we become indistinguishable from the world itself.

# Chapter 16:

## The Suffering Servant—1 Peter

### Chapter Summary

This powerful discourse is a reflection on suffering for the sake of Christ and is probably addressed to Jewish Christians in various parts of northern and western Turkey. It is likely from Peter the apostle, with the help of Silas, and was written sometime in the mid-60s A.D. in Rome, prior to his martyrdom in that city.

In the first part of this chapter, Dr. Witherington successfully deconstructs the erroneous assumption that Christianity became overwhelmingly Gentile in scope within the first or second decade of its existence. He then builds a fine case for the existence of more or less segregated Jewish Christian and Gentile Christian communities into nearly the second century. This sets the stage for introducing the likelihood that 1 Peter has a Jewish Christian audience in mind.

### The Social World of Early Christianity

Here, Witherington asks what type of social world was being constructed by the evangelistic church and the internal ordering of Christian communities based in house churches. What role does 1 Peter play in constructing this world or especially in a new Christian society and subculture? Several other questions are proposed, but it is most important to recognize that the Petrine legacy is rich in the canon.

### The Authorship, Audience, and Social Milieu of 1 Peter

The author is a Jewish Christian who has a special affinity for the Psalms and some Isaianic material, as well. More than that, he identifies himself as “Peter,” to which he appends the title “apostle,” which at face value refers to one of the twelve.

The audience’s ethnicity is almost certainly Jewish. For one thing, the terminology about being resident aliens and visiting strangers has a clear social and political sense in 1 Peter; it points to Jews: The prescript in 1 Pet. 1.1 refers to God’s elect, namely, Jews, and the provenance is a pagan-ruled foreign capital coded as “Babylon” (1 Pet. 5.13), alluding to the exilic status of Jews. But there is more: Peter urges the audience to live Christian lives among the “nations” (1 Pet. 2.12), which at face

value distinguishes the audience (Jews) from the other nations (Gentiles). Further corroboration comes from the provinces listed at the beginning, for these contained a very sizable Jewish population.

The audience was Jewish, but of what ilk? Literary and archaeological evidence suggests that Jews, rather than living in separate communities, were well integrated into the social ethos of the region, having become quite Hellenized (cf. synagogues built right next to gymnasias or shops where Jewish merchants sold their wares and the practice of “circumcision reversal”). Knowledge of the Jewish audience’s probable Hellenistic bent explains the Gospel’s appeal for them. Strict adherence to Jewish traditions made climbing the social and economic ladder difficult. Christianity offered Hellenized Jews a form of ethical monotheism that did not set up the same barriers to participation in the wider culture as the full practice of Judaism itself.

The downside of separation from Judaism was that it entailed emerging from the protective umbrella of being part of a legal religion. They were now subject to even more marginalization as “resident aliens” who were part of a superstition. This subjected them to legal abuse, especially when they refused to worship the Emperor. I suspect that Peter adds this warning in light of what has just happened in Rome—the Christians had been called out by name, by the Emperor, as responsible for the horrible fire in A.D. 64 that gutted whole areas in Rome. He is then anticipating that this may happen in Asia Minor, as well. Hence, the need for a theology of suffering that we find in 1 Peter.

That Peter uses code language for the provenance (“Babylon”) of his homily and for the Emperor (“King”) indicates that he himself is in a marginalized condition as a Jewish follower of Jesus, and he views his locale as the source and center of the oppression and persecution. This suggests a time in the mid-60s A.D., during the latter years of the reign of Nero. Peter probably followed up on the initial success he had with Diaspora Jews at Pentecost by literally following them to their home regions in due course and building on those social networks.

### **The Rhetorical Outline of 1 Peter**

The function of this discourse is to get the audience to embrace a holier lifestyle. The author wants to remind these Jewish Christians that they were the household or temple of God, the place where God—especially dwelt on earth, and on top of that they were a royal priesthood, offering the world up to God. But was Peter himself capable of producing the type of Greek and style of rhetoric displayed in 1 Peter? Probably not. Dr. Witherington argues that the “voice is the voice of Peter,” but that “the hand is the hand of Silvanus.” In all probability, Silvanus played the role of scribe, not to the extent of

authorship, but insofar as the composition of the document is concerned. He also may have been its deliverer and interpreter.

### **Synopsis of Contents**

In this section, the author looks exclusively at the first two verses and mines them for the theological gems (nature of apostleship, resident alien status, election, sanctifying work of the Holy Spirit, Christian suffering) he finds there. Concerning elections Witherington concludes that God chooses persons before they respond and enables them to respond through the prevenient work of the Holy Spirit. However, God did not antecedently will first who would be chosen. Rather, he foreknew. 1 Peter 2 tells the audiences of the great heritage they have in Jesus Christ. 1 Peter 3 tells how to deal with suffering. 1 Peter 4 furthers the theme of the issue of suffering and teaches Christians to be proactive in difficult circumstances.

### **Implications**

Peter gives these Hellenized Jewish Christians a theology of suffering, a realizing of their tenuous situation, and a strong hope for their future. What he offers is not a baptism of the pagan culture writ large, but a call to careful sifting of the culture, affirming those aspects that were good and honorable and that could glorify Christ.

Like a good pastor, Peter deals with his audiences where they are, but he seeks to help them do a better job of Christianizing their households and social situations so that at least in the Christian community a new vision of society could be glimpsed. In the end, this letter, even if only written for Peter by Silas, gives the lie to the suggestion that Peter was not an able theologian and ethicist and was not able to offer the same sort of powerful persuasion and guidance we find in the letters of Paul. It is a pity we do not have more such documents from Peter, but, then, we can be thankful that he stands behind the Gospel of Mark, contributes, as we shall see, a personal testimony to 2 Peter, and authors 1 Peter. Between these sources and the portrayals of Peter in the Gospels, Acts, and other early Christian literature, we are able to take the measure of the man and the enormous contributions he made to planting Christianity throughout the Greco-Roman world.

# Chapter 17:

## The Sermon of the Famous Anonymous Preacher— Hebrews

### Chapter Summary

Writing mainly for Jewish Christians and perhaps some Gentile God-fearers in Rome who are considering abandoning their Christian commitment, the author composes at a time when Christians in Rome are being persecuted, jailed, and having property taken, but who are not yet being executed. No time better suits this scenario than the mid-60s after the fire in Rome of A.D. 64. The author is capable of elegant Greek and has considerable rhetorical skill and knowledge of the Greek Old Testament. He is probably a Diaspora Jewish Christian from the Pauline circle.

### The Authorship, Audience, and Provenance of Hebrews

Audience and destination are relatively easy to get at: “Those from Italy greet you” (Heb. 13.24) is a clue that this document is written to Christians in Rome, and the superscription (together with the contents) points to a Jewish Christian audience. Authorship, however, has been a “bone of contention” throughout the history of the church. In fact, Hebrews has traveled a rather rocky road to get into the canon; even after the church’s imprimatur, doubts or neglect have plagued it. A major part of the problem stems from its anonymity. Dr. Witherington considers two main candidates for authorship: Paul and Apollos. In his judgment, Apollos is a possibility, but Paul must be ruled out.

The primary external evidence that he cites for Paul is P46, a late-second-century manuscript that places Hebrews in the midst of the Pauline letters (between Romans and 1 Corinthians). In other canonical lists in the fourth and fifth centuries, Hebrews is either nestled between Paul’s letters to entire churches and his personal letters or at the very end of the Pauline corpus. Paul was usually regarded as the author in the eastern part of the empire, but this was deemed doubtful by the western segment of the church. The external evidence pointing to the Pauline authorship of Hebrews (at least in the eastern part of the empire) is supported by evidence from within: There is considerable agreement in theology and doctrine, though in Hebrews these are expressed in more eloquent, flowery language.

If Paul wrote Hebrews, it would certainly stand out as an anomaly, since no other acknowledged Pauline document is anonymous. This, of course, does not prove that Paul did not write

it, but it does present an anomaly that begs explanation. And there are other flies in this very sticky ointment: For one, the polished Greek style of Hebrews differs significantly from Paul's typically more rugged style; for another, the author of Hebrews seems to appeal to the authority of others rather than follow Paul's typical pattern of appealing to his own apostolic authority. Again, this does not prove that Paul did not write Hebrews, but it does present another aberration that calls for explanation.

The quickest way to avoid dealing with these quirks is to postulate that someone other than Paul wrote this anonymous homily. According to your author, Apollos is a promising candidate because: (1) he was a well-known preacher from the Pauline circle; (2) he came from Alexandria and was learned in the Scriptures; (3) he knew the Greek Old Testament that the author of Hebrews uses consistently; (4) he almost certainly knew something of Platonism, which may underlie the "shadow-reality" comparison in Hebrews; and (5) his ministry focus was on Jews and Gentile synagogue adherents.

Further exploration on this topic reveals the other major suggestions (some that the textbook mentions): Barnabas, whose Levitical background fits Hebrew's priestly interest but who probably was an eyewitness, which Hebrews seems to exclude; Priscilla, because of her close association with Paul and the teaching of Apollos; Philip or Silvanus/Silas, because of their association with Paul; Clement of Rome, because of the likenesses of Hebrews with 1 Clement—although Clement probably borrowed; and Luke, because of his close association with Paul, the commensurate highly polished Greek style of his two-volume work, and numerous other features.

A lesser-known but attractive hypothesis is the possibility that Hebrews was the collaborative work of Paul and Luke, sometime before or during Paul's second Roman imprisonment. Luke may have served as amanuensis for Hebrews, as he likely later did for the Pastorals (cf. 2 Timothy 4:11: "Luke alone is with me"). In view of his close collegial relationship with Paul, he probably would have had a much higher degree of input than that which is typically associated with the role of an amanuensis. Since Paul's critics had created a significant cloud of suspicion over his persona, perhaps Luke and Paul decided to publish Hebrews anonymously to minimize the risk that the message would be rejected because of Paul's besmirched ethos.

No time frame better suits the historical setting of Hebrews than the Neronian persecution. Thus, the fact that Jewish Christians were thinking of going back to the Jewish community that was protected as a recognized religion is not at all surprising. The Hebrews homily was meant to stave off further defections and to demonstrate that the Old Testament institutions and rituals offer only the



shadow of which Christ and his work are the substance and fulfillment. Dr. Witherington refines the timing as the later 60s A.D. after the deaths of Peter and Paul, after the pastoral epistles, about the time the Gospel of Mark was also written to the church in Rome, right at the end or just after the end of Nero's reign of terror, so no earlier than A.D. 67–68.

### **The Rhetoric of Hebrews**

The consensus of opinion is deliberative or epideictic or some combination of the two, but not forensic. The author of Hebrews is trying to confirm the audience in a faith and practice they already have, urging them to stand firm against the dangers of apostasy and wandering away and to stay the course with perseverance, continuing to run in the direction they are already going and have been going since they first believed, thus going on to perfection and exhibiting their faith and perseverance. This sort of act of persuasion is surely epideictic in character, appealing to the values and virtues the audience has already embraced in the past.

Epideictic rhetoric characteristically would use a lot of picture language, visual rhetoric, so that “you seem to see what you describe and bring it vividly before the eyes of your audience,” and thus “attention is drawn from the reasoning to the enthralling effect of the imagination” (Longinus, *On the Sublime*, 15.1,11). Epideictic rhetoric persuades as much by moving the audience with such images and thus enthralling them, catching them up in love, wonder, and praise. The appeal to the emotions is prominent in such rhetoric, stirred up by the visual images.

### **Core Samplings**

This section focuses attention on the moving section of Hebrews 12 that climaxes the “hall of faith” list, pointing to Jesus as the paramount example of true faith and faithfulness. The textbook draws exegetical profit from the “race” metaphor, the idea of “witness,” the runners’ visual focus (“fixing eyes on”), the terminology of “originator/trailblazer and finisher/completer of faith, and “despising the shame.”

### **Implications**

The author of Hebrews presents us with an image of Christ as a heavenly high priest, interceding for the faithful in heaven, of which we have almost no hint elsewhere in the New Testament. His message to Jewish Christians in Rome is “better than.” While the Mosaic covenant was good, it is “becoming

old” and is being replaced with the new covenant, which is “better” in so many ways. Christ has provided a once-for-all sacrifice, for all sins, for all persons, for all times. Because this is so, Christians no longer need priests, temples, or sacrifices, other than the sacrifices of prayer and praise and self that they are always to offer to God. And the good news is that Christians do not have to keep paying for their sins, and that because of this, they can enter into a divine rest and peace about life and living that only God in Christ can offer.

## Chapter 18:

### A Beloved Sermon and Two Elderly Letters—1–3 John

#### Chapter Summary

1 John is not a letter but a sermon delivered by the Beloved Disciple, who is also the source of the materials found in the Fourth Gospel. 2–3 John are likely by John the Elder, a different person, who may have collected and assembled the memoirs of the Beloved Disciple into a Gospel. These documents are written for Jewish-Christian congregations in the Ephesus area, probably in the A.D. 80s, though 2–3 John may be from the 90s. In the canon of the New Testament, the Johannine Epistles are included in the cluster of documents known as the Catholic, or General, Epistles.

The ordering and arrangement of these documents is based in part on the “pillar-apostle” status of the presumed authors—James, Peter, and John (see Gal. 2). The ordering of the Johannine letters themselves appears to be based on length, namely, from the longest to the shortest.

#### The Authorship Issues

The Beloved Disciple, who is the *source* of the material we have in the Fourth Gospel and who likely authored 1 John, may be Lazarus. John the Elder wrote 2 and 3 John and (probably subsequently) collected and assembled Lazarus’s memoirs and published them in the Fourth Gospel. While it is possible that John of Patmos (= John the Elder?) might be John son of Zebedee, this seems unlikely, since he identifies himself as a seer/prophet in Rev. 1 and as an elder in 2–3 John, rather than as either an apostle or one of the original twelve.

#### The Social Context of the Johannine Epistles

These documents likely were written after there were no longer any apostles on the scene (A.D. 80–90s). Apostolic status is an issue in any of the Johannine documents. The twelve are not identified as apostles, and it is an *elder* (in 2–3 John) and a *prophet* (in Revelation), not *apostles* (as in the Paulines), who are the surviving authority figures for this community.

1–3 John are written to congregations in western Asia, including in Ephesus and its vicinity (cf. Rev 2–3). These probably were not churches that Paul established because (1) Paul’s churches were largely Gentile; (2) neither John the Elder nor the Beloved Disciple was a part of Paul’s collegial

network of co-laborers; (3) the social character manifested in 1–3 John is so different from either the captivity epistles written to this very same vicinity (Colossians, Ephesians, Philemon) or the pastoral epistles that it seems unlikely that they could be for the same communities.

When compared to the Pauline corpus, the Johannine literature has a much more dualistic quality (cf. the term **kosmos**, “world,” which in Johannine literature has the sense of humanity organized against God, who, instead of rejecting it, is consistently wooing it). One explanation for this difference is that our author is addressing a different kind of audience—a largely Jewish one—and addressing them in a fashion familiar from Jewish wisdom literature. We must not allow the author’s warning about keeping away from idols (1 John 5.21) to overturn this judgment, since such warnings frequently appeared “in-house” in the history of ancient Israel.

### **The Date and Provenance of the Johannine Epistles**

1 John certainly, and 2–3 John probably, were written after the apostles have passed off the scene (ca. A.D. 80–90s) and before the final form of the Gospel traditions appeared in the form we now have them in the Gospel of John.

No locale better fits the audience and circumstances surrounding the Johannine corpus than Ephesus as a place from which these documents were penned. Early church tradition told various tales about the Beloved Disciple having contact with various false teachers in this very region. The picture one gets from both Paul and the later writings of Ignatius is that Ephesus had numerous house churches, as did the outlying cities. The churches that the Johannine corpus addresses must be at least several days’ journey from Ephesus because letters would not have been required.

The scenario that prompts these documents is as follows: (1) The Johannine community was a Jewish-Christian community that largely reached out to Jews in the area of Ephesus. The boundaries of these congregations were rather porous early on, and various Jews came to visit in the house churches in question. (2) Some of these Jews stayed long enough to be recognized as members (even leaders) of the community. (3) Their unorthodox views of Jesus created an unwelcome schism, so the schismatics left, taking many members with them. (4) 1 John and the later Johannine letters were written as a response to this crisis. (5) One of the rhetorical strategies in 1 John is that the author will shore up the boundaries of the community by insisting on a particular Jewish view of Jesus—that he is Messiah, Son of God, Savior, and that he died for the sins of the world. And (6) he will insist on the ethic of

Jesus, especially as it was to be later elucidated in Jn. 14–17, as the ethic to which the community must adhere as it repairs its wounds and goes forward.

## **The Rhetoric of the Johannine Epistles**

The work of D. F. Watson has made a great contribution to the rhetoric of the Johannine Epistles.

### **The Rhetorical Structure of 1 John**

1 John is entirely epideictic rhetoric, lacking any obvious epistolary elements. Epideictic rhetoric is the rhetoric of praise and blame, dealing with values the audience already affirms, and is an attempt to enhance or intensify the adherence to those values. The author is not trying to prove some key thesis statement or mount a series of arguments in favor of that thesis statement. Rather, he is trying to increase adherence to values already held.

### **The Rhetorical Structure of 2 John**

Four of the verses (opening and closing) are epistolary elements, whereas nine of the verses are better described as following rhetorical paradigms.

### **The Rhetorical Structure of 3 John**

This document responds to the refusal of Diotrephes, a new and ambitious leader of a Johannine church, to extend hospitality to traveling missionary brethren of the Johannine Community and his refusal to allow others of the church to extend hospitality, under threat of expulsion. So 3 John is deliberative rhetoric urging Gaius to remedy this situation by providing hospitality and funds for these missionaries. There is not a mixing of epistolary and rhetorical elements, but rather epistolary elements frame the rhetorical discourse.

## **Core Samples—1 John 4**

This section spotlights the love language in 1 John 3–5. Dr. Witherington hails 1 John 4:7 as “the most love-filled verse in the Bible.” The activity of loving is a way of getting to know God. It is also a sign that the one who loves others is a child of God. But the writer is not suggesting that being loving is in itself a *sufficient* sign that someone is born of God; God must be the supreme object (better, subject) of one’s affection. *Theology and ethics are closely intertwined here, for if God is love and the great commandments are to love God and one another, then love is not merely a noun describing God, it is a verb describing the very behavior God intends to replicate in us.*

### **Implications**

1–3 John reminds us that the early church had just as many problems and as many possibilities as the church does today: people leaving the churches, disputes, issues of authority, leadership problems, and doctrinal problems as well. The writer emphasizes love and community instead of engaging in long arguments about doctrine or dogma. If we are looking for wisdom for the Christian life and a guide to growing into Christian maturity, we could hardly do better than to follow the advice we are given in 1 John. If God indeed is chiefly characterized by love, so should we be.

## Chapter 19:

# Picking Up the Pieces, Forming Up the Canon—2 Peter

### Chapter Summary

The basic argument of this chapter is that “2 Peter is a composite document containing a testimony from Peter in the first chapter, a large section from Jude in the second chapter and reflects knowledge of a collection of Paul’s letters in the last chapter. The book is attributed to Peter because of his testimony about the Transfiguration found in the first chapter. This document is one of the latest if not the latest books to be written and still make it into the canon of the New Testament. Its audience appears to be a very broad one, perhaps all of the church that the final editor knows about, and its teachings are meant to be circulated throughout the church in the Roman Empire.”

### Preliminary Considerations

A major thesis underlying the author’s treatment of 2 Peter (and, for that matter, all of the New Testament documents) is that the ancients held a collectivist rather than an individualist view of authorship, and this was particularly the case in Jewish communities. Traditions and prophecies that began with a prophet would be transcribed by scribes, edited and amplified over the course of time, and subsequently put into something like an official form. These composite documents would normally be ascribed to their most famous contributor, quite apart from modern notions of originality and intellectual property, especially in regard to material believed to have been inspired by God.

### The Mystery That Is 2 Peter

In this section, the author adduces vocabulary statistics that show just how different from the rest of the New Testament documents 2 Peter really is. To these he adds 2 Peter’s authorship, date, and compositional conundrums. He notes that uncertainties regarding these matters of critical introduction are not restricted to modern liberal scholarship; instead, they have been witnessed throughout church history. The obvious literary affinities between 2 Peter and Jude are most likely due to the former’s borrowing material from the latter. 2 Peter is neither a pseudepigrapha nor written entirely by Peter himself; it is an edited collection of sacred traditions arising not out of deception but out of a desire to

preserve the traditions. Both the style and the content of the document suggest that we are addressing Christians considerably after the end of Peter's and Paul's lives.

### **Putting Together the Pieces**

This section gives a summary look at the author's identification and assessment of the sources and arrangement of source material in 2 Peter. The compiler intended not to deceive, but to pass along these traditions.

### **The Rhetoric of 2 Peter**

We are dealing with a polemical rhetorical document in 2 Peter, at least in 2 Pet. 2–3. The rhetoric begins immediately after the briefest possible of epistolary introductions in 1.1–2. There is no epistolary conclusion at all—no personalia, no travel plans, no concluding farewell, only a final doxology, which is not really an epistolary feature but, rather, a feature of early Jewish and Christian worship. More than just the issue of false teachers who were scoffing at early Christian eschatology, our author is worried about losing the Petrine and early Jewish legacy, in the wake of the Pauline legacy sweeping across the church. He thus writes this encyclical to the whole church. I would suggest that *this may well be the very first document, the very first encyclical ever written to the entire extant church*. This makes it a very important document indeed in terms of the history of the development of the Christian movement.

The notion of an early institutionalizing of the church was supposedly nurtured by the waning of early Christian eschatological belief in the possible imminence of Christ's return and the rise of heresy in various forms, which necessitated both centralization of authority and clear articulation of doctrine. But we do not find anything like "early Catholicism" in 2 Peter! What we find is not a foreshadowing of the second-century church here, but a reflection on the apostolic past.

### **Core Samplings—2 Peter 1.12–21**

Peter is presented as a prophetic figure pointing to Christ, just as the Old Testament prophets were viewed as doing. There are true prophets and false prophets, true teachers and false teachers, and Peter is being ranked with the former, just as the false teachers will be compared with the latter. This is said to be a reminder, and so the audience is being nudged in the direction of praising the good prophets and teachers who point to Christ and blaming the false ones who do not.



The author of 2 Peter believes that the church is facing a leadership crisis in his day, and there is danger of losing the essence and character of the apostolic teaching due to the influence of false teaching. He responds to this crisis by dusting off a piece of Petrine tradition, a piece of material from Jude, the Lord's brother, and also alludes to the Pauline tradition that needs to be properly interpreted as well.

2 Peter 1:12–21 recall Peter's eyewitness testimony of Jesus' transfiguration and relate this as a foreshadowing, not of resurrection or even ascension, but of his parousia. These verses also discuss the nature of prophecy as of divine, not human, origin and distinguish between true and false prophecy.

### **Implications**

2 Peter presents us with a document that challenges our modern notions of what counts as "authorship" for it includes only an eyewitness source from Peter but is a document put together by someone else. It also includes most of Jude in an edited form. 2 Peter is not only a composite document; it is an oral document reflecting a Greek oral and rhetorical style popular especially in what we today would call Turkey.

What this document assembled in the postapostolic age testifies to is how highly valued the writings and sayings of the apostles still were in that era—whether from a Peter or a Jude or a Paul. Indeed, 2 Peter 3 indicates that Paul's writings are already being treated as if they were Scriptures. 2 Peter, then, becomes an important testimony about the transition to the postapostolic age and how those who lived then realized they were neither apostles nor creators of Holy Writ. Rather, they realized that Holy Writ and true prophecy came largely from an earlier time and that the editor lived when false prophets needed to be distinguished and critiqued on the basis of the earlier apostolic traditions. This would continue to be the practice of the church of the second and third centuries.

# Chapter 20:

## Apocalypse Later—The Book of Revelation

### Chapter Summary

Revelation may well be the most complex book in the New Testament and the one most difficult to understand. This last visionary book of the New Testament comes from the mind and imagination of John, a Christian prophet marooned on the island of Patmos 40 miles off the coast of western Asia Minor. He is probably not the same person as John the son of Zebedee, though that cannot be ruled out entirely. More likely, he is the same person as the one called “the Elder” who penned 2–3 John and collected and edited the testimony of the Beloved Disciple in the Fourth Gospel.

Revelation was likely written in the last decade of the first century, during a period of pressure and persecution of Christians under the reign of Domitian. It is the only full book of prophecy in the New Testament and, in this case, is apocalyptic prophecy. Its message is that Christians need to be prepared to follow their Master, bearing witness even unto death, for justice and judgment must be left in the hands of the only one worthy of judging the world—the Lamb who unseals the seals and sees all.

#### Who, What, When, Where, and Why?

The author does not claim to be one of the original apostles or eyewitnesses of the life of Jesus. In fact, he seems to distinguish himself from them. Rather, he claims to be John, a visionary prophet. He writes Revelation, an account of his visionary experiences, from the island of Patmos to seven churches in Asia Minor who were experiencing persecution sometime in the last decade of the first century in order to encourage them to believe that God will bring them triumph beyond their tragedy.

#### The Particularity of Revelation

Revelation was addressed to actual particular congregations with which John had contact and a measure of authority over, congregations on the western edge of the province of Asia Minor. As for John himself, that he fell prey to lifetime banishment by Domitian strongly suggests he was an important leader in the churches and not merely a peripheral prophet. John sought to assert his

prophetic authority in order to help these churches get through a dark period of oppression and suppression that could and sometimes did lead to martyrdom.

### **The Rhetoric and Resources of Revelation**

John the prophet writes an apocalyptic prophecy. He draws his nonvisionary materials directly from the Hebrew or Aramaic prophecies in the Old Testament. Instead of pretending to be an ancient luminary while actually writing “history” in the guise of prophecy, John grounds his work right from the outset in his own quite particular historical situation, by beginning the work by addressing particular congregations dealing with specific issues.

John had actual visionary experiences, but what we have in this work is not a mere transcript of such experiences but the literary presentation of them. One must also take into account John’s previsionary influences as well as his postvisionary editing of his source material. It is neither a purely literary product nor merely an exercise in exegesis of the Old Testament texts; rather, it is some combination of revelation, reflection, and literary composition. The remainder of this section looks at the structure and composition of Revelation from various vantage points. Particularly worthy of mention is Bauckham’s emphasis on discerning structural clues from the perspective of oral performance.

### **Revelation in Its Social Setting in Western Asia Minor**

Part of what John is reacting against is the growing influence of the imperial cult and the worship of the Emperor Domitian. Asia was on the cutting edge of imperial cult activity, and John was denouncing the entire institution as coming from the devil. The cities mentioned in Revelation competed with one another for recognition, honor, and benefits bestowed by the emperor. This *quid pro quo* arrangement held high stakes for Christians: worship of the emperor—in essence, apostasy. To fail to fellowship with one’s neighbors in the temple feasts was antisocial and indeed, if it was an emperor cult feast, unpatriotic.

### **The Christology of Revelation**

Revelation is presented from the outset as a “revelation of Jesus Christ” that, among other things, reminds us that John’s Christology is the heart of the matter for him when it comes to theology. John’s reflections on the Christ are a key to understanding the work as a whole. To begin with, John stresses

the forensic images of Christ as both judge and the one who redeems the faithful from judgment. Instead of a gentle, meek, and mild figure, Revelation's Jesus is a mighty and fearsome Christ indeed. Neither the merely human titles (teacher, rabbi, servant, prophet, man) nor the Hellenistic titles (Savior, God) are used of Jesus in Revelation. Instead, "Lord" and "Lamb" occur 23 and 28 times, respectively. John applies to Jesus titles or images formerly used for God alone. Of particular note is the keeper of the Book of Life; Jesus is the only one worthy to open the scroll. Jesus is at once Lamb, Lion, and Lord.

### **The Genre of Revelation**

Revelation is best understood as apocalyptic prophecy, that is, visionary prophecy using highly metaphorical hyperbolic images to convey its truth. Apocalyptic is a narrative in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality that is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world.

Apocalyptic involves the use of a distinctive form—visions with often bizarre and hyperbolic metaphors and images. Unlike apocalypses that focus almost entirely on otherworldly journeys without saying much about the end of human history, Revelation does the reverse. It discloses secrets and truths about God's perspective on a variety of subjects, including justice and the problem of evil and what God proposes to do about such matters. It is not simply a transcript of a prophetic experience; rather, the seer has incorporated into a complex literary whole a report of his vision or visions reflected on in light of the Hebrew Scriptures and a variety of other sources. Like other apocalyptic writings, Revelation uses symbolic numbers; 7 means completion or perfection; the number 666 signifies chaos and incompleteness.

One of the major impetuses producing apocalyptic literature is this sense of justice deferred for the minority group, which has led to a robust emphasis on vindication both in the afterlife and more importantly in the end times. But Apocalyptic often sees God in the dock and thus deals with the issue of theodicy: Suffering and death are overcome by resurrection and eternal life; evil is overcome by the last judgment.

### **Core Samplings: Revelation 11**

Revelation 2 is indebted to Ezekiel 40-48. There is debate about what it means when John is told to rise and measure the temple of God and its surroundings. Witherington summarizes the debate and concludes that this is really about the church universal and the task of witnessing. A key implication is that even outward harm and physical death cannot harm such witnesses spiritually.

### **Implications**

Studying the book of Revelation without cultural context can be confusing and frustrating. If one perseveres in study, eventually the light will dawn as John does have a message for today's church.

# Chapter 21:

## The Making of the New Testament—Did the Canon Misfire?

### Chapter Summary

#### At a Glance

This chapter recounts the story of how we came to have our New Testament as a collection of 27 early and apostolic Christian books. The overarching theme is that the church did not determine but, rather, recognized, using historical and theological criteria, which were the earliest and apostolic documents. The author here debunks the revisionist idea that Gnostic or other heterodox documents were originally in the canon of the New Testament and only subsequently were excluded. He argues cogently that these documents were never included in any canon list or in the New Testament canon at any juncture. The chapter also chronicles the rise of apostolic, Word of God, and canonical consciousness.

The author succinctly explains that the term *canon* originally referred to a measuring device, but that in the field of biblical studies it refers to a limited collection of authoritative books considered to be sacred Scripture and thus inspired by God and authoritative for the faith and practice of Christians. Much of the chapter is responding to revisionist reconstructions of the first-century religious milieu, specifically the portrayal of early Christianity as a mixture of various equally legitimate and competing understandings of the nature of reality and of the dealings between God and humanity based on their own sacred texts, with equal claims to being truth. This situation allegedly continued until Constantine and the Council of Nicaea gave its imprimatur to what was to become the orthodox view and squelched or excommunicated all those whose teachings deviated from it.

The author counters this groundless proposition by noting that (1) the New Testament documents were *all* written in the first century A.D. and (2) from the beginning there were criteria for establishing what might be considered a sacred text for Christians, namely: (a) it had to be by an apostle or original eyewitness of the life of Jesus and earliest Christianity or draw on those eyewitnesses' original testimonies or memoirs; or (b) it had to be by a co-worker of such an apostle or one who had direct contact with the original eyewitnesses; and (c) it had to comport with the original teaching of the apostles and eyewitnesses as well.

## **Canon Consciousness and Scripture Consciousness**

In this section, the author traces out the process that led to the formation of the New Testament canon. He begins by adducing evidence of a “Scripture consciousness,” i.e., the awareness that a document had been divinely inspired (cf. 2 Tim. 3:16). Then he points to the “canon consciousness” evidenced with regard to the earlier Jewish writings: Certain collections were seen as unquestionably inspired, authoritative, and truthful, whereas other books were not. Eschatological fervor, not only “hard times” but more pointedly “end times,” proves to be a prime motivation for establishing a canon.

Both Jesus (Luke 24) and Josephus (Apion 1:37–43) speak of the Jewish writings as a collection divided into Law, Prophets, and Writings. A Jewish canon list (ca. A.D. 70–200) identifies the 24 books that today make up the Hebrew Bible. Finally, the fact that, with only one possible exception (from Jude), the introductory formula to New Testament quotations of the words of God (e.g., “Scripture says,” “God says,” “It is written”) always refer to books we find in our Old Testament today. This surely supports the existence of a recognized body of authoritative writings.

## **The Rise of New Testament Scripture and Canon Consciousness**

The followers of Jesus early on had a Scripture and canon consciousness. Paul, the author of Hebrews, and others had a keen sense that they were speaking not merely human words but prophetic Words of God (1 Thess. 2:13; 2 Tim 3:16) when they preached and taught, so it is highly likely that early Christian documents, including Paul’s letters, began to be regarded as Scripture even before the first century A.D. concluded, perhaps even while some of the eyewitnesses and original apostles were still alive. Ignatius, Justin Martyr, and Papias all cite the earlier apostolic documents in ways that show obvious deference to them.

The Muratorian fragment written in the second century (1) testifies to a canon list in this order—Gospels, Acts, Pauline letters (all 13 of them), three letters by John, one by Jude, the Revelation of John—and also mentions the Wisdom of Solomon and the Apocalypse of Peter as accepted; (2) responds to the Gnostics; (3) points to Gospels before Luke in this list; (4) excludes 1–2 Peter and James; (5) testifies that Luke is not an eyewitness but is a physician and that his second volume does not chronicle the demise of Peter or Paul; (8) claims Paul was set free after house arrest and went on to Spain.

What closed the canon was not the church but, rather, the dying out of the apostolic and eyewitness figures. It took a growing and increasingly Gentile church a further three centuries to recognize fully the importance of what had happened in the first century. Why did it take so long? The answer, at least partially, is that the church gradually transitioned from largely Jewish to predominately Gentile Christian groups, and some of the New Testament documents were believed to be too Jewish.

### **The Organizing of Orthodoxy and Orthopraxy**

Before there was a functioning New Testament, orthodoxy and orthopraxy were inculcated through various means: Hebrew *Scripture*, *singing* theology laden hymns, doctrinal *summaries*, the *sacraments*, and the *supervisors of the traditions* (apostles).

### **In the End**

There are probably no pseudonymous books of any kind in the New Testament. All New Testament documents come from a very small circle of authoritative voices who shared a common vision of the basics of orthodoxy and orthopraxy. Orthodoxy did not have to wait for the canon to emerge; the rule of faith already existed in the first century, and its adherence to apostolic and eyewitness testimony was a guiding principle for recognizing what ought and ought not to be included in the canon of the New Testament.

### **Implications**

The church did not determine the canon but, rather, came to recognize after long reflection what books had always been the earliest, apostolic, eyewitness Christian books. The more you study the New Testament, the more you can see how the Spirit guided the process of the canonization of the New Testament. The canon of the New Testament didn't determine orthodoxy; it simply enshrined and encapsulated what the apostolic church had long believed about Jesus and many other subjects.



# Appendix A:

## Right on Q? Are the Synoptics a Problem?

### Chapter Summary

This chapter concerns the interrelationships among the Synoptic Gospels. The subtitle plays off the very terminology that scholars use to describe the high degree of similarity (often extensive verbatim parallels) that exists among the Gospels of Matthew, Mark, and Luke—namely, “The Synoptic Problem.” To put the matter succinctly: How do we account for the remarkable similarities among the Synoptic Gospels while, at the same time, accounting for their differences?

The vast majority of scholars answer this question by appealing to some form of literary borrowing, usually suggesting that Matthew and Luke wrote their Gospels independently by using as sources both Mark’s Gospel and a hypothetical collection of Jesus’ sayings, which they have labeled “Q.” This thesis is called the classic “Two-Source” hypothesis, with Mark and Q as the sources. Nevertheless, although this hypothesis accounts for the lion’s share of the similarities, Matthew’s and Luke’s Gospels each have unique material that is not found in Mark or Q. To account for this, many scholars argue that Matthew and Luke each used (in addition to Mark and Q) separate sources, “M” and “L,” respectively. This thesis is known as the “Four-Source” hypothesis. The Two- and Four-Source hypotheses are by no means the only suggestions regarding the interrelationships among the Synoptic Gospels; they are, however, the most popular.

We should also note the suggestion that each of the Synoptists copied from a single common original source, or “Ur-Gospel.” Although this hypothesis accounts well for the similarities among the Synoptic Gospels, it doesn’t fare nearly as well in explaining the differences. Those who answer the Synoptic problem by appealing to a verbal dictation model for the methodology of inspiration end up in pretty much the same spot; their theory works better on the similarities but falls short on the differences.

### Was There Even a Q Collection?

There is yet to be any external evidence of a Q document. Nevertheless, there is evidence from early Judaism that famous first-century Jewish teachers did have their more memorable sayings preserved in writing and collected into some sort of compendiums. But since the writers of the New Testament

eschewed any presentation of Jesus' teachings that made no reference to his death and resurrection, if there were a collection of Jesus' sayings, it would never have been welcomed as a "stand-alone" presentation.

### **Is There a Synoptic Problem?**

Matthew contains over 90 percent of the material we also find in Mark, and of that 90 percent, over 50 percent is a verbatim, word-for-word copy of that material in the Greek. We can also point out that some 55 percent of Mark's Gospel recurs in Luke's Gospel, and of that 55 percent, there is a 53 percent verbatim or word-for-word correspondence. It is these facts about Mark, Matthew, and Luke that have caused scholars to debate what the relationship is among these three Gospels.

Using the chart found in Allan Barr's *A Diagram of Synoptic Relationships*, your textbook shows that (1) except for a tiny fraction (5 percent)—a matter of a few verses—the entire contents of the Gospel of Mark are found in Matthew and Luke; (2) Matthew shares more of Mark's material than does Luke; (3) Luke has more unique material than Matthew; (4) almost all of the Q material is in middle ministry section of both Matthew and Luke.

### **The Wisdom of Jesus**

This section notes the presentation of Jesus as a sage found in various places in the Gospels, much in the Q material. Jesus is greater than the two greatest sages of the Old Testament—Moses and Solomon. Indeed, Jesus is God's instructions (which is what Torah means) come in the flesh. Luke probably preserves the order of this sayings collection more closely than does Matthew. There are exactly 49 sayings and they are divided into seven sets or groups. The number 7 was an important symbolic number in early Judaism, conveying the notion of completion or perfection or even fulfillment. Thus, the not-so-subliminal message of the Q collection is that Jesus is the perfect teacher, revealing the perfect wisdom of God for God's people. It should also be noticed that this collection of materials contains both wisdom and eschatological teachings of Jesus, with Jesus being presented as some sort of eschatological sage or embodiment of God's Wisdom come in person to God's people.

### **Implications**

One of the things we learn from these reflections is that: (1) the Gospel writers used sources to write their Gospels, and (2) they often depended on each other to do so. The proper thing to conclude from

these two facts is that, in broad strokes, the first three Gospels writers were in strong agreement about what Jesus said and did. The second important insight one can gain from this material is that Jesus was a famous teacher and that his teaching was both memorable, and probably memorizable, or at least it was written down not long after the death of Jesus, for we find a considerable amount of it in these Gospels. On a closer look at Jesus' teaching, we find some distinctive features to it

[A.] Jesus taught without footnotes and spoke on his own authority. By this I mean that many early Jewish teachers would use the formula "I say on the authority of Rabbi Gamaliel, who says on the authority of Rabbi Shammai . . .," citing human traditions. Jesus never does that. He speaks on his own authority. Notice that Mk. 1.27 tells us that one of the earliest clear reactions to Jesus is that he was offering new teaching, and with authority.

[B.] The newness of Jesus' teaching was remarked on more than once. Jesus was not just explaining the Old Testament; he was on various occasions offering new teaching. No one in early Judaism spoke quite like Jesus did, and no other teacher suggested that he was God's final Wisdom come in person like Jesus did.

[C.] The profound conviction of Jesus, that he was bringing in God's final work of salvation and judgment for God's people and indeed on God's people, is a repeated theme in these sayings. But equally clearly, Jesus did not come to tell early Jews that God was going to choose a different and purely Gentile people of God.

## Appendix B: Epistolary Pseudepigrapha and Intellectual Property in Antiquity – Framing the Discussion

Pseudonymous documents raised ethical questions for early Jews or early Christians; they were not simply accepted *as part of the literary conventions of the time*. The Pastoral Epistles contain so many personal details and appear to be addressing a particular historical situation that it is hard to avoid the conclusion that, if they are pseudepigraphical, the writer intends to deceive the audience. Early Christians clearly objected to such a practice, and this was not a departure from the stance taken in the secular world (see the discussion on Augustus and Claudius).

### And So?

Some New Testament scholars have frankly recognized the problem with pseudonymous letters and have drawn the logical consequence for how one should view documents such as the pastoral epistles if they are pseudepigraphs—intentional attempts to deceive. But surely this will not comport with early Christian writers such as Paul, who believed that both orally and in writing they were speaking the Word of God, a truthful word, not merely the words of human beings. The documents attest to a concern about truthfulness in all things, especially since the Word of God was being communicated.

The notion that pseudepigrapha was an acceptable literary genre must be rejected. There was indeed a concept of intellectual property and also of plagiarism in the Greco-Roman world, and the ancients view it disparagingly. The authenticity of the pastoral epistles is the right view.

# TEST QUESTIONS

(TRUE/FALSE, MULTIPLE CHOICE, AND ESSAY)

## Chapter 1 The Texture of the Text of the New Testament

### True/False

*Indicate whether the statement is true or false.*

- 1. Most ancient documents were produced for an elite minority, not for the general public.
- \*2. The New Testament documents were read aloud by lectors who were literate readers familiar with the document and read it to the congregation.
- \*3. The primary source of information in the Biblical world was oral communication, not written texts.
- \*4. Every English translation is already an interpretation of the Greek original text.
- 5. An oral culture is a culture in which a large part of the communication takes place by written text.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- 6. The New Testament was originally written in ...
  - a. Aramaic
  - b. Greek
  - c. Hebrew
  - d. English
- 7. The most common writing material in the New Testament world was ...
  - a. parchment.
  - b. papyrus.
  - c. clay tablets.
  - d. pressed onion skins.
- \*8. Approximately what percentage of people in the ancient world could read and write?
  - a. 10–20
  - b. 30–40
  - c. 40–60
  - d. 70–90
- 9. An unrolled scroll containing the entire Gospel of Luke would measure about ...
  - a. 3 feet.
  - b. 8 feet.
  - c. 20 feet.
  - d. 60 feet.
- \*10. Papyrus is ...
  - a. vegetable matter.
  - b. animal skin.
  - c. hardened clay.
  - d. dried liver membrane.
- \*11. The primary reason that most ancient documents used a continuous flow of letters most likely was because it was ...
  - a. faster to read.
  - b. more understandable to less-educated people.
  - c. more entertaining.

d. more economical.

—\*12. Why were libraries in antiquity most likely loud places?

- a. They were usually built next to gyms.
- b. They were usually built next to restaurants.
- c. Patrons frequently dropped the clay tablets.
- d. Patrons almost always read out loud.

—13. The author describes the New Testament as ...

- a. a holy book.
- b. a memoir.
- c. a will.
- d. a collection of Christian writings.

—\*14. This introductory textbook prioritizes ...

- a. the New Living Translation (NIV).
- b. the Common English Bible (CEB).
- c. the New Revised Standard Version (NRSV).
- d. the Greek New Testament.

—15. What holds pride of place as the single most influential book in all of history?

- a. *The Power of Positive Thinking*
- b. *Think and Grow Rich*
- c. The Koran
- d. The Bible

—16. In what sense does the author use the word “rhetoric” in this chapter?

- a. hollow, insincere speech
- b. persuasive speech
- c. flowery speech
- d. memorizable speech

## Essay

—\*17. Why was oral communication the preferred medium in the ancient world? What significance does that have for our understanding of the New Testament?

—18. Explain the challenges that the writing process presented to authors in antiquity.

—\*19. Explain the challenges that the writing process presents to readers and interpreters.

—\*20. Assess the general value of translations of the New Testament texts.

## INT, Chapter 1

### Answer Section

#### TRUE/FALSE

- \_\_\_\_ 1. T
- \_\_\_\_ 2. T
- \_\_\_\_ 3. T
- \_\_\_\_ 4. T
- \_\_\_\_ 5. F

#### MULTIPLE CHOICE

- \_\_\_\_ 6. b
- \_\_\_\_ 7. b
- \_\_\_\_ 8. a
- \_\_\_\_ 9. e
- \_\_\_\_ 10. a
- \_\_\_\_ 11. d
- \_\_\_\_ 12. d
- \_\_\_\_ 13. d
- \_\_\_\_ 14. d
- \_\_\_\_ 15. d
- \_\_\_\_ 16. b

#### ESSAY

- \_\_\_\_ \*17. One could certainly argue that one of the reasons the ancients preferred oral communication to writing was a matter of economics: Whereas writing was an expensive enterprise in antiquity (some things never change!), “talk is cheap” — quite literally!

But there is another, and at least equally important, reason: Oral communication requires proximity. In other words, oral communication is more personal; it is “upfront,” “belly-to-belly” . . . well, “face to face,” anyway. (Of course, depending on the relationship between the parties involved, this could be viewed as either an advantage or a disadvantage!)

Nevertheless, achieving proximity, when desirable, could also be an expensive endeavor, especially if the participants were separated by a great distance. In this case, a written document made much better economic sense.

But suppose that instead of having only two parties to a conversation, at least one end of the conversation is intended for multiple groups living in towns geographically distant from both the author and the other intended recipients. The advantages of the written word loom large. Multiple copies can be sent to various groups in a much shorter time than it would take the author to travel to each group for a tête-à-tête.

This is precisely the situation we find in the New Testament. Paul's preference for oral communication is reflected in the fact that he first traveled from town to town and ministered face to face. He sent letters when travel was precluded by either prison or other disadvantageous circumstances. He even retraced his itineraries and revisited his churches for follow-up.

Finally, we must understand that in antiquity, even the written word had an underlying oral model as its framework. These texts were meant to be heard. Even when one was alone, silent reading was almost . . . well, unHEARD of (sorry!). So, if we want to understand the New Testament, we will do well to acquaint ourselves with the various rhetorical devices and strategies common in oral communication.

- 18. The first challenge that someone who needed to produce a written document faced in antiquity was finding someone to write it. Only about 10 percent of the population could read, and substantially fewer could write. That meant going to the trouble and expense of hiring a professional for the task.

Obtaining a writing surface contributed to the expense of the project. Part of the reason for this is that the process of making a papyrus or parchment manuscript was long and somewhat complex, involving numerous stages in proper sequence. Time is money, as they say, and this made the writing materials beyond the reach of the average Joe . . . well, Mary or John. Verbosity was not a luxury most authors could afford. The New Testament Gospels were among the largest single-volume documents in the ancient world.

- \*19. Economic use of space meant economic use of denarii. For this reason, writers utilized a “scriptio continua” that eliminated all spacing between words. So, the first problem readers have is knowing where to divide the words of the sentence. And while we're talking about economy . . . the ancient writers didn't even use punctuation marks! I mean, how big is a period anyway? No spaces between words, no marks of punctuation, no headers, no pull quotes, no sidebars . . . how did they ever read, much less, interpret those documents?

Written documents could be produced only by literate individuals, and only literate individuals could make sense out of written documents. The situation created was elitist through and through—the elite talking to the elite. Yet, even though written communication was less preferred than oral communication, it was sometimes not only the better option but the only option. The New Testament writers compensated for the skill-level hurdle by having a literate individual read (and even perform?) the written document for the intended (and mostly illiterate) audience.



~~\*20. The most obvious value of New Testament translations is the fact that, apart from them, the contents of the New Testament would be accessible only to those who were fluent in first-century Greek. Learning first-century Greek is the ideal to which all Christians, but especially those whose life calling is to preach and teach from these sacred writings, should strive. But as a matter of praxis, this ideal goal is practically impossible.~~

~~Any translation is already an interpretation at the first level. This is because there is rarely a one-to-one correspondence between words and expressions in the original language and words and expressions in the receptor language. For those unlearned in Biblical Greek, regular consultation of a variety of translations will help them identify where differences in interpretation lie. Of course, commentaries will assist in assessing which of the interpretations is most likely the meaning intended by the author.~~

## Chapter 2 The Literature of the New Testament

## True/False

*Indicate whether the statement is true or false.*

1. The New Testament is composed of 28 books that are classified as oral literature.
2. In the ancient world, most readers could identify what kind of document they were reading by the end of the first paragraph.
- \*3. The story of Jesus presented in each of the Gospels follows a nearly perfect chronological order.
4. The Passion narrative receives the most space in the Gospel accounts.
- \*5. New Testament epistles are much longer than ordinary ancient letters.
- \*6. The New Testament writings are rightly understood as objective, newspaper-like reporting.
- \*7. Unlike most modern historians, ancient historians typically did not exclude divine activity in human history.

## Multiple-Choice

*Identify the choice that best completes the statement or answers the question.*

- \*8. The first, and perhaps most fundamental, step in interpreting any document is determining its . . .
- a. theme.
  - b. genre.
  - c. author.
  - d. audience.
- \*9. The term “genre” refers to . . .
- a. the broad range of meanings that any given word possesses.
  - b. the meaning of a word in a specific context apart from reference to other meanings of the word in other contexts.
  - c. the ability of a living organism to reproduce “according to its kind.”
  - d. the set of characteristics or qualities of any work of art or literature or craftsmanship that distinguish that work from other works that do not possess that specific set of qualities.
10. Which of the following draws the best comparison between the New Testament Gospels and modern biography/history?
- a. The Gospels differ significantly from modern biographies and modern histories.
  - b. The Gospels are very much like modern biographies and modern histories.
  - c. The Gospels are much like modern biographies but unlike modern histories.
  - d. The Gospels are unlike modern biographies but much like modern histories.
11. Which of the following has NOT been suggested by scholars as the literary family of the Gospels?
- a. mythology
  - b. legend
  - c. ancient biography
  - d. Roman imperial court records

- \*12. According to Witherington, which of the following argues most tellingly against the view that the Gospels are a type of mythology?
- |                            |                        |
|----------------------------|------------------------|
| a. Jesus' nature miracles  | e. Jesus' resurrection |
| b. Jesus' healing miracles | d. Jesus' crucifixion  |
- \*13. According to Witherington, which writing sums up all the different kinds of literature displayed in the entire New Testament?
- |                         |                           |
|-------------------------|---------------------------|
| a. Homer's <i>Iliad</i> | e. The epistle of James   |
| b. The Book of Acts     | d. The Book of Revelation |
- 14. The New Testament . . .
- |  |
|--|
| a. was written by Jews.  |
| b. connects the story of Jesus to the story of the Old Testament.  |
| c. builds on the practices and customs found in the Old Testament. |
| d. All of the above  |
- 15. The art of persuasion and speaking well in public is denoted by the term . . .
- |             |                 |             |              |
|-------------|-----------------|-------------|--------------|
| a. mimesis. | b. physiognomy. | c. auralty. | d. rhetoric. |
|-------------|-----------------|-------------|--------------|
- \*16. Which of the following best describes the literature of the New Testament?
- |                                   |                                       |
|-----------------------------------|---------------------------------------|
| a. It is a single literary genre. | e. It is primarily "oral literature." |
| b. It is a unique literary genre. | d. It is like modern history writing. |
- 17. Which Gospel begins with a genealogy?
- |            |         |         |         |
|------------|---------|---------|---------|
| a. Matthew | b. Mark | c. Luke | d. John |
|------------|---------|---------|---------|
- \*18. Which of the following was a part of the earliest manuscripts of the New Testament?
- |                         |
|-------------------------|
| a. headers              |
| b. paragraph divisions  |
| c. spaces between words |
| d. verse divisions      |
| e. none of the above    |
- \*19. Which Gospel begins with a theological prologue?
- |            |         |         |         |
|------------|---------|---------|---------|
| a. Matthew | b. Mark | c. Luke | d. John |
|------------|---------|---------|---------|
- 20. Which Gospel begins with a historical preface?
- |            |         |         |         |
|------------|---------|---------|---------|
| a. Matthew | b. Mark | c. Luke | d. John |
|------------|---------|---------|---------|
- \*21. About how much of his story of Jesus does each of the Gospel writers devote to the last week of Jesus' earthly life?
- |        |        |        |        |
|--------|--------|--------|--------|
| a. 1/2 | b. 1/3 | c. 3/4 | d. 1/8 |
|--------|--------|--------|--------|
- 22. Which of the Gospels appears to have been structured chronologically?
- |              |              |         |        |
|--------------|--------------|---------|--------|
| a. only Luke | b. only Mark | c. none | d. all |
|--------------|--------------|---------|--------|

- 23. The letters of the New Testament . . .
- a. are like ordinary ancient letters.
  - b. are shorter than ordinary ancient letters.
  - c. are more like ancient rhetorical discourses.
  - d. none of the above
- \*24. What does Witherington suggest as the best description of the genre of Revelation?
- a. Apocalyptic
  - b. Prophecy
  - c. prophecy with apocalyptic images
  - d. prophecy with apocalyptic images set within an epistolary framework
- \*25. What was the “Bible” for the first Christians?
- a. The Gospel of Mark
  - b. The Gospel of John
  - c. The “Q” document
  - d. The Old Testament
- \*26. By urging all readers of the New Testament to give the writings a “fair reading,” Witherington does NOT mean . . .
- a. accepting all their assertions and propositions in blind faith.
  - b. evaluating all their assertions and propositions with an open mind.
  - c. approaching the text with sympathy and a willingness to learn.
  - d. giving the authors the benefit of the doubt when you read.

## Essay

- \*27. What does it mean to give the New Testament a “fair reading”? What does it not mean? Why is this important?
- \*28. List and describe the five major genres in the New Testament.
- 29. How does ancient biography differ from modern biography? Why is that significant for interpreting the Gospels?
- \*30. How does ancient historiography differ from modern historiography? Why is that significant for interpreting, in particular, the Book of Acts?
- 31. Note several features about the Gospels that suggest to some that they are legends or myths, and explain why both of these notions are mistaken.

## INT, Chapter 2

### Answer Section

#### TRUE/FALSE

- 1. F
- 2. T
- 3. F
- 4. T
- 5. T
- 6. F
- 7. T

#### MULTIPLE CHOICE

- 8. b
- 9. d
- 10. a
- 11. d
- 12. d
- 13. d
- 14. d
- 15. d
- 16. e
- 17. a
- 18. e
- 19. d
- 20. e
- 21. b
- 22. d
- 23. e
- 24. d
- 25. d
- 26. a

#### ESSAY

- \*27. *Sample response:* Giving the New Testament a “fair reading” means approaching the texts with an open mind; it means acknowledging your predispositions and allowing those predispositions to be challenged by the proposals of the text. It does not mean accepting all assertions in blind faith, nor does it preclude critical analysis of the issues. In fact, a posture of openness is prerequisite for thinking critically about the issues raised in the texts.

\*28. *Ancient biography*

A genre of literature that helps to shape the values of a culture by pointing to the lives of individuals whose character and conduct (achievements/failures—including the way the individual died) affords an example of what is honorable or shameful. The presentation is typically thematic rather than strictly chronological and selective/anecdotal rather than exhaustive. The frequently entertaining style provides fertile soil in which the author's ideological seed is germinated in the attentive hearer's mind. Ancient biography is the clear generic home of the New Testament Gospels.

*Ancient historiography*

Ancient historiography shares several basic features with ancient biography, although the locus of concern moves from selected individuals to larger social groups, even entire nations. The function of ancient history writing was not merely to inform the hearers, but to guide their thinking, attitudes, and perspectives and even at times to persuade them to certain courses of action. Although historians almost always operated with an overt agenda, among the purists there was a common disdain for factual inaccuracies and distortions from truth. Unlike most modern historiography, supernatural beings (gods and goddesses and supernaturally gifted heroes) were a frequent part of the equation. Good historians were praised for telling their stories in an entertaining way. The Book of Acts fits the genre of ancient historiography quite well, except, of course, for its distinctive monotheistic perspective.

*Letters*

Letters were at best poor substitutes for the author's personal presence. It was much cheaper to send a letter with someone else than to incur the expense of personal travel, meals, and lodging. Like most of the other literature in the ancient world, letters were "oral" documents intended for the ear rather than the eye. Most letters were extremely brief, owing naturally to the expense of the writing materials and often of having to hire a scribe to write it. Most of the 21 New Testament epistles diverge quite significantly from the letter genre and are more like speeches, discourses, or sermons.

*Discourses/sermons*

This genre is quite obviously also a part of the "oral" literature of the ancient world. The goals of informing, instructing, persuading, and entertaining are targeted using the tools and skills taught in the rhetorical schools. This is the generic home of most of what we call the New Testament "epistles."

*Apocalyptic prophecy*

The Book of Revelation combines all the other major genres represented in the New Testament literature. It is best described as prophecy with apocalyptic images set within an epistolary framework. It has an eye for the present and future, but it deals very little with the past. It urges repentance from sin and faith in Christ alone as Savior. It shares with Jewish apocalyptic literature the use of surreal and fantastic imagery, but, unlike Jewish apocalyptic literature, it has a named author, "namely," John.

- 29. First, ancient biography is a selective and anecdotal presentation, rather than a “womb to tomb” account. Second, the episodes from the subject’s life are typically presented in a thematic rather than strictly chronological way. Third, little attention is paid to the subject’s appearance, educational background, etc. Fourth, the focus is on the subject’s character rather than the subject’s achievements. Fifth, it aims to inculcate cultural values, not merely to inform or entertain. All of this is significant because it helps us understand where to look for the author’s intention in relating the whole story as well as each of the constituent episodes.
- \*30. First, ancient historiographers typically operated with an overt agenda; they were not unbiased, objective reports (if these are even possible). But, that fact alone should not call the truthfulness of their accounts into question. The testimony of Holocaust survivors is surely biased, but not untrue on that account.
- Second, ancient historians typically arranged their material thematically rather than strictly chronologically. They were trying to assist the hearers to draw parallels and make analogies, in short, to understand the world from their (the historians’) perspective.
- Third, ancient historians were not bound by a worldview that restricted historicity to those that passed the test of observable cause-effect relationships; they unabashedly attributed to a god/goddess or supernaturally gifted human the credit (or blame) for various historical events.
- These items are significant because they help us establish the writer’s controlling purpose, as well as specific themes and emphases. They also testify to the concern for accuracy and truthfulness (at least as far as the writer’s knowledge and perspective go). Finally, the ancient historians had an open view of history rather than a closed view that either ignores God altogether or makes God a prisoner of His own universe.
- 31. The laudatory material, for example, where the writers record that Jesus drew large crowds and that people were amazed at his teaching, may suggest to some the genre of legend or myth. But the deeds that defy explanation by ordinary cause-effect relationship, i.e., miracles, are the clearest indication for some that the Gospels are in the genre of legend or myth. This notion is mistaken because the Gospel writers do not have the “luxury” of writing about events in a distant past so far removed that no eyewitnesses have survived to contradict their stories—as in the case of legend and myth. The miracles that the Gospel writers describe took place in the human arena in front of many witnesses, some within the Christian community and some outside it.

## Chapter 3: Jesus of Nazareth in His Early Jewish Setting

### True/False

Indicate whether the statement is true or false.

- 1. We have a good idea of what Jesus looked like due to the description of his appearance found in the Gospels.
- \*2. Historical evidence for Jesus is found in writings other than the New Testament writings, such as in Josephus' and Tacitus' writings.
- \*3. Jesus was a Sadducee.

### Multiple Choice

Identify the choice that best completes the statement or answers the question.

- \*4. Which of the following is the best analogy for a Gospel?  
a. digital photograph                      c. caricature  
b. portrait                                      d. hologram
- 5. How many descriptions of Jesus' appearance are found among the four Gospels?  
a. 0                                      b. 1                                      c. 4                                      d. 11
- 6. Which of the following is the primary means the Gospel writers use to display the character of Jesus?  
a. The words and deeds of Jesus                      c. Parenthetical "asides"  
b. Explicit commentary                                      d. Characters' comments
- \*7. No responsible historian of antiquity doubts what about Jesus?  
a. miracles                      b. resurrection                      c. crucifixion                      d. existence
- \*8. From whom do we learn that Nero blamed Christians for setting fire to Rome?  
a. Nero                      b. Tacitus                      c. Josephus                      d. Herodotus
- 9. Jesus was a . . .  
a. Jew.                      b. Christian.                      c. Roman.                      d. Okie.
- 10. Jesus was born . . .  
a. 12 a.m., Dec. 25, A.D. 1                      c. A.D. 1  
b. A.D. 0                                      d. 2–3 B.C.
- \*11. Who was king over all the Holy Land when Jesus was born?  
a. Pilate                                      c. Herod Agrippa I  
b. Herod Antipas                                      d. Herod the Great
- 12. Which of the following was a Jewish holiness movement that sought to purify the Holy Land by strict observance of the Levitical laws?  
a. Pharisees                      b. Sadducees                      c. Essenes                      d. Zealots



- 13. Which group held that the oral traditions were as binding on the Jewish people as the written laws?  
a. Pharisees      b. Sadducees      c. Herodians      d. Romans
- 14. Who did not believe in resurrection of the dead?  
a. Pharisees      b. Sadducees      c. Rabbi Akiva      d. Rabbi Hillel
- \*15. Which of the following occupations was least likely the occupation of Jesus?  
a. carpenter      b. stone-worker      c. tenant-farmer
- \*16. Which of the following should we NOT assume about Jesus?  
a. He was multilingual.      c. He was able to read.  
b. He was a skilled craftsman.      d. He was able to write.
- \*17. According to your textbook, what event seems to have prompted Jesus' ministry?  
a. The voice from heaven, "You are my beloved Son."  
b. Jesus' synagogue sermon, "The Spirit of the Lord is upon me . . ."  
c. The ministry of John the Baptist  
d. The visit of the Magi
- 18. According to your textbook, we probably would never have heard of Jesus at all if . . .  
a. the Gospel writers didn't write their Gospels.  
b. the crucifixion was the historical end of His story.  
c. Joseph had divorced Mary.  
d. Jesus had died in Herod's "Slaughter of Innocents."
- \*19. What did ancient people believe most revealed people's character?  
a. their origins and birth and the way they died  
b. the way they responded to criticism  
c. their achievements  
d. the testimony of their friends and relatives
- \*20. Which of the following is the best understanding of miracles?  
a. violation of the laws of nature  
b. violation of the laws of god  
c. beyond the known laws of nature, but not against them  
d. surreal imagery
- 21. People should approach New Testament miracles with . . .  
a. an open mind.      c. both a and b  
b. a critical mind.      d. neither a nor b
- \*22. Which is the majority view about early Christianity among scholars worldwide?  
a. It included a wide diversity of beliefs almost right from the beginning.  
b. It was largely unified, with a shared core of convictions about belief and behavior.  
c. Orthodoxy was imposed by Emperor Constantine and several early church councils.  
d. None of the above
- \*23. What factors fostered doctrinal unity within Christianity, even from the very beginning?  
a. They shared the same religious roots with one another and with Jesus.  
b. They shared the same religious texts with one another and with Jesus.

- c. The stories about what Jesus said and did were related and governed by eyewitnesses.
- d. All of the above

—\*24. What evidence speaks against the view that numerous alternative forms of Christianity competed with one another before an orthodox form was ever established?

- a. They emerged later (second through fourth centuries).
- b. They invaded from outside the community.
- c. They were influenced by Greek philosophical schools.
- d. They depended on and reacted to earlier Christian documents.
- e. All of the above

—25. Which of the following best describes the situation in early Christianity?

- a. diversity in matters of practice, unity in matters of doctrine
- b. unity in matters of practice, diversity in matters of doctrine
- c. diversity in matters of practice, diversity in matters of doctrine
- d. unity in matters of practice, unity in matters of doctrine

—26. The term “Judaizers” refers to ...

- a. Gentile proselytes to Judaism who later became Christians.
- b. Gentile Christians who submitted to circumcision.
- c. Jewish Christians who required Gentile converts to Christianity to be circumcised.
- d. Jewish Christians who renounced their Jewish roots entirely.

—\*27. The term “anachronistic” ...

- [a.] means a writing follows chronological order.
- [b.] means a writing does not follow chronological order.
- [c.] describes a term, concept, idea or event that does not fit accurately into the time in which it is being discussed.
- [d.] None of the above

—28. The term “Gnosticism” ...

- a. refers to a largely Gentile movement influenced by dualism, which sees matter as evil and spirit as good.
- b. derives from a Greek word meaning “faith.”
- c. refers to a Greek philosophical school that exalts faith over reason.
- d. refers to a Greek philosophical movement that saw pleasure as life’s supreme goal.

—29. What is the only historical “X” that explains the rise of Christianity in the wake of Jesus’ crucifixion?

- |                      |                        |
|----------------------|------------------------|
| a. Peter’s preaching | e. Jesus’ predictions  |
| b. Roman persecution | d. Jesus’ resurrection |

—\*30. The 27 books of the New Testament ...

- [a.] can be traced to a handful of persons.
- [b.] can be traced to eyewitnesses to the original events.
- [c.] can be traced to eyewitnesses of Jesus himself or with the pre-Easter followers of Jesus.
- [d.] All of the above

## Essay

- 31. Why is it important that we understand Jesus in his early Jewish setting? In what ways was Jesus like and in what ways different from other first-century Jews?
- 32. We search the New Testament in vain for physical descriptions of Jesus. How would you account for this? What significance does it have for our understanding of Jesus?
- \*33. What historical evidence do we have for the existence of Jesus of Nazareth? What are the strengths, weaknesses, and significance of each strand?
- \*34. Describe Jesus' earthly ministry in terms of his theology, character, occupation, and mission.
- 35. How should we understand the nature and function of New Testament miracles? And how does this impact the Jesus (of History)/Christ (of faith) question?
- 36. What are the two competing and contradictory understandings of Christian origins? Which do you think offers the correct assessment, and why?

**INT, Chapter 3**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. T
- \_\_\_\_ 3. F

**MULTIPLE CHOICE**

- \_\_\_\_ 4. b
- \_\_\_\_ 5. a
- \_\_\_\_ 6. a
- \_\_\_\_ 7. d
- \_\_\_\_ 8. b
- \_\_\_\_ 9. a
- \_\_\_\_ 10. d
- \_\_\_\_ 11. d
- \_\_\_\_ 12. a
- \_\_\_\_ 13. a
- \_\_\_\_ 14. b
- \_\_\_\_ 15. e
- \_\_\_\_ 16. d
- \_\_\_\_ 17. e
- \_\_\_\_ 18. b
- \_\_\_\_ 19. a
- \_\_\_\_ 20. e
- \_\_\_\_ 21. e
- \_\_\_\_ 22. b
- \_\_\_\_ 23. d
- \_\_\_\_ 24. e
- \_\_\_\_ 25. a
- \_\_\_\_ 26. e
- \_\_\_\_ 27. b
- \_\_\_\_ 28. a
- \_\_\_\_ 29. d
- \_\_\_\_ 30. d

## ESSAY

- 31. Jesus' life and ministry were a response to his world and, more specifically, to his Jewish world. To observe his activity and teachings without understanding what specifically they are a response to invites misinterpretation and misunderstanding. For example, his sayings and parables should be understood more from the background of the Old Testament than from Greco-Roman philosophy and literature. Like most first-century Jews, Jesus fulfilled all the ceremonial and civil laws. He was circumcised on the eighth day; he was taught a trade by his father; he was trained in the law, prophets, and writings; he had a bar mitzvah. Unlike most, he could read; he became a teacher. He was probably multilingual. He gathered 12 disciples and also taught multitudes of people. He performed many miracles—always at the service of someone else, never for self-aggrandizement or personal gain. He also had a messianic consciousness and believed he was to die for the sins of his people. He was raised from the dead and ascended to his Heavenly Father.
- 32. The primary part of this answer should be the differences between twenty-first-century Western culture and first-century Middle Eastern culture, specifically that the New Testament world was not an “image-obsessed” culture. Particularly with the Gospels, we are dealing almost exclusively with Jewish culture and a person's character, that is, how he or she behaved (honorably/dishonorably), which mattered far more than attractiveness (or lack thereof). In fact, about the only time the Gospel writers mention a character's appearance is where physical abnormalities are present (e.g., lame, blind, withered hand—perhaps also extreme shortness). About the most we could conclude about Jesus' appearance is that he had no outstanding abnormalities—either positive or negative.
- 33. Responses to this question should include relevant data from Josephus (that high priest Ananus delivered Jesus' brother James to be stoned), Tacitus (that Nero blamed Jesus' followers for the fire), and apostolic eyewitnesses (any of numerous assertions about Jesus). Students should note that the evidence is not only from adherents to Christianity but from those hostile to it. One might also mention the impossibility of reversing the burden of proof, that is, trying to prove that Jesus never existed.
- 34. Jesus was first and foremost a Jew, and he seems never to have abandoned that theological heritage—although he boldly critiqued the religious leaders in their misunderstandings and misapplications of the underlying “Yahweh faith.” Ironically, the Jewish sect with which Jesus had the most in common theologically is the very sect that he castigated most frequently and sternly, namely, the Pharisees. His problem with the Pharisees was not what they preached but how they practiced (or, rather, didn't practice) what they preached). Of course, the Gospels convey various excerpts and synopses of Jesus' teachings, and these always have the Hebrew Bible in their background.

In view of the large temporal lacuna from Jesus' birth/infancy until the beginning of his public ministry, we know very little about nearly 90 percent of his life. Nevertheless, we can construct a reasonably secure grid with which to process Jesus' earthly ministry by extrapolating assumptions from the nearly incontrovertible details that we do have.

He was born into a devout Jewish family, so it is safe to assume he had a background and training similar to almost all other Jewish males of his day. His father was an artisan, working in wood and (more probably) stone, so he was not a peasant. Neither was he uneducated. He learned a trade. He likely learned to communicate in several languages in order to do business in the community; he could read (unlike 90 percent of the rest of the general population). In addition to apprenticeship under his father in masonry or carpentry, Jesus would have received instruction in Torah. Outdoing religious leaders in debate indicates that his mind was sharp and quick, and so it is likely that he was at least of above-average intelligence.

He was a remarkable teacher and healer. He avoided “performing miracles” on cue or for a show or for self-aggrandizement or for manipulation. He constantly displayed an “others-centered,” selfless attitude. He endured humiliation and excruciating pain by dying on the cross.

But Jesus is more than historical; he came from “beyond history” and he has returned to “beyond history.” His “departure,” or resurrection/ascension, is the ONLY reasonable “X” in the equation between the despair from his death to the rise and expansion of the Christian community. This was the mission he lived and fulfilled!

- 35. — Miracles are best understood not as “violations” of natural laws but as out-of-the-ordinary events that are not explicable on the basis of normal processes of causation or “natural law.” The New Testament writers believe that God on occasion goes “above” and “beyond” the natural processes to accomplish his purposes. The proper posture when encountering accounts of miracles in the Scriptures should include both open-mindedness and critical judgment. Some “miracle” MAY be explicable today in terms of cause-and-effect relationships because of our advanced scientific progress. So we should not plot the miracles of Jesus in the category of “myth” and attribute them to his pious followers’ transformation of the Jesus of history into the Christ of faith. The Jesus of history and the Christ of faith are the same Being, the second person of the Holy Trinity. That is the unanimous conviction of New Testament writers.
- 36. — The basics of this answer: (1) *Traditional view*: The movement was largely unified and had a shared core of convictions about belief and behavior. (2) *“Lost Christianities”*: Early Christianity took a myriad of forms and involved a wide diversity of beliefs from the beginning.

The traditional view is most viable because the earliest followers of Jesus had a strong sense of orthodoxy and orthopraxy that they retained from their Jewish heritage. They had a unified, orthodox set of Scriptures in their Hebrew Bible. The competing Christianities (e.g., the Gnostic strand) emerged much later, in the second century, dependent on and in reaction against the standard, traditional, unified, and orthodox Christian church. As for the disputes we read about in the New Testament, none appears to have been over doctrine, only over praxis.

## Chapter 4: First-Century Family Values

### True/False

*Indicate whether the statement is true or false.*

- \*1. A gymnasium in antiquity was only used for exercise, namely, training of the body.
- 2. In New Testament times, equality for men and women was a celebrated value.
- \*3. In antiquity, individualism was celebrated and conversion from one religion to another was common.
- \*4. Jesus and his disciples mainly spoke Aramaic.
- 5. The Essenes felt that they were the true Jewish people, and they separated themselves from the Jews in Jerusalem.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*6. Which of the following does Witherington suggest is more important for the study of the New Testament?
  - a. the history of the entire ancient world
  - b. the historical events that led up to the New Testament
  - c. the social or cultural story of the New Testament characters
  - d. the Epic of Gilgamesh
- 7. The history recorded in the New Testament . . .
  - a. is exclusively the history recorded in the Old Testament.
  - b. is exclusively the history of the period of Roman rule.
  - c. is exclusively the history of the period of Greek rule.
  - d. includes both Old Testament history and the history between the Old Testament and the New Testament.
- \*8. Which empire had the greatest cultural influence on the people of the New Testament world?
  - a. Persian                      b. Babylonian                      c. Greek                      d. Roman
- \*9. The brief period of self-rule that the Jews had in the intertestamental period is identified by which of the following?
  - a. infralapsarian                      c. supralapsarian
  - b. Maccabean                      d. Ptolemaic
- 10. Which of the following individuals is most responsible for the cultural climate of the New Testament world?
  - a. Alexander the Great                      c. Augustus Caesar
  - b. Antiochus IV                      d. Archelaus

- \*11. The language of business and commerce in the New Testament world was ...  
a. Greek                      b. Latin                      c. Hebrew                      d. Coptic
- 12. The language of the law courts and legal documents in the New Testament world was ...  
a. Greek                      b. Latin                      c. Hebrew                      d. Aramaic
- 13. Which of the following is **NOT** a change from Old Testament times to New Testament times?  
a. many references to demons, heavens and the afterlife  
b. many more prophetic writings  
c. more mixed language setting  
d. more Jewish sects (Pharisees, Sadducees, Essenes, etc.)
- \*14. During the intertestamental period, the Old Testament was translated into what language?  
a. Hebrew                      b. Aramaic                      c. Greek                      d. Latin
- \*15. What is meant by the designation LXX?  
a. 70 elders occupying seats on the Sanhedrin  
b. the label for the Greek translation of the Old Testament  
c. a Roman numeral indicating perfection  
d. a stamp on the arm of those 70 years and older, similar to a modern-day AARP card
- \*16. What is the name of the Greek translation of the Old Testament?  
a. Septuagint                      b. Pirque Avot                      c. Midrashim                      d. Kethubim
- 17. With which of the following did John the Baptizer most likely have some association?  
a. Pharisees                      b. Sadducees                      c. Essenes                      d. Zealots
- 18. From the perspective of the Roman government, prophetic figures were seen as ...  
a. a good moral influence.                      c. harmless oddballs.  
b. dangerous.                      d. politically advantageous.
- \*19. Which of the following was **NOT** a dominant cultural value in the New Testament world?  
a. wealth                      b. reputation                      c. gender                      d. genealogy
- 20. What was the dominant cultural value throughout the ancient Near East and Greco-Roman world?  
a. living honorably                      c. saving lives  
b. telling the truth                      d. making money
- 21. What was almost certainly **NOT** a part of daily life for the average person in New Testament times?  
a. bread                      b. fruit                      c. nuts                      d. meat
- \*22. Which of the following was **NOT** common in New Testament times?  
a. dating                      b. marriage                      c. adultery                      d. divorce
- 23. Under what conditions did adultery bring shame in the Greco-Roman world?



- a. if the guilty party was female
- b. if the adultery involved the wife of another man
- c. both a and b
- d. Adultery always brought shame on both parties.

—\*24. What is meant by the term “dyadic”?

- a. a label for the two-class social system in the Roman Empire that divided people among plebeians and patricians
- b. a term describing the bipartite division of the human personality into body and soul
- c. a term denoting that a person’s identity is formed chiefly from the group
- d. a term denoting a person who craves dyes

—25. How did the crowd reveal a person’s identity in the first-century world?

- a. It showed the way or ways the individual stood out from the crowd.
- b. It revealed what particular crowd the individual was a part of.
- c. It recognized the person as an individual in a legal ceremony called Quetsatsah
- d. It had no connection with an individual’s identity.

—\*26. Which of the following was NOT a factor determining who individuals were?

- a. gender
- b. gifting
- c. geography
- d. generation

—27. What historical evidence does Witherington note to demonstrate a dyadic understanding of identity in the New Testament world?

- a. names
- b. tax records
- c. court documents
- d. letters

—28. The “knee-jerk” reaction of government officials to new religions was characterized by ...

- a. suspicion.
- b. intolerance.
- c. persecution.
- d. All of above

—\*29. In the New Testament world, the Jews were ...

- a. ruling like in the time of King Solomon.
- b. dominant and ruled politically.
- c. constantly under foreign rule.
- d. under the political rule of the Italians.

—30. A patriarchal society meant ...

- [a.] men dominated the scene.
- [b.] Jewish teachers did not have female disciples until Jesus.
- [c.] the place of women was in the home.
- [d.] All of the above

## Essay

—31. Why is the history of the intertestamental period important for the study of the New Testament? What specific events inform our understanding of the New Testament writings?

- ~~—\*32. One of the primary cultural values in the New Testament world was patriarchy. What are the ramifications of this in terms of everyday life in New Testament times? In what ways is the teaching of Jesus and the apostles cultural or countercultural in this regard? How does this apply to 21st-century Western culture?~~
- ~~—\*33. One of the primary cultural values in the New Testament world was reciprocity. What are the ramifications of this in terms of everyday life in New Testament times? In what ways is the teaching of Jesus and the apostles cultural or countercultural in this regard? How does this apply to 21st-century Western culture?~~
- ~~—34. One of the primary cultural values in the New Testament world was collectivist identity. What are the ramifications of this in terms of everyday life in New Testament times? In what ways is the teaching of Jesus and the apostles cultural or countercultural in this regard? How does this apply to 21st-century Western culture?~~

## **INT, Chapter 4: First-Century Family Values**

### **Answer Section**

#### **TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. F
- \_\_\_\_ 3. F
- \_\_\_\_ 4. T
- \_\_\_\_ 5. T

#### **MULTIPLE CHOICE**

- \_\_\_\_ 6. e
- \_\_\_\_ 7. a
- \_\_\_\_ 8. e
- \_\_\_\_ 9. b
- \_\_\_\_ 10. a
- \_\_\_\_ 11. a
- \_\_\_\_ 12. b
- \_\_\_\_ 13. b
- \_\_\_\_ 14. e
- \_\_\_\_ 15. b
- \_\_\_\_ 16. a
- \_\_\_\_ 17. e
- \_\_\_\_ 18. b
- \_\_\_\_ 19. a
- \_\_\_\_ 20. a
- \_\_\_\_ 21. d
- \_\_\_\_ 22. a
- \_\_\_\_ 23. e
- \_\_\_\_ 24. e
- \_\_\_\_ 25. b
- \_\_\_\_ 26. b
- \_\_\_\_ 27. a
- \_\_\_\_ 28. d
- \_\_\_\_ 29. e
- \_\_\_\_ 30. b

#### **ESSAY**

- \_\_\_\_ 31. Who we are and how we think is shaped to a large degree by our cultural setting. Much of this is inculcated through stories passed down to us from previous generations. Thus, if we are to understand the actions and reactions of characters in the New Testament story, we must first understand why they hold the specific cultural values that they do.

The history of Israel is one of domination by foreign powers—Assyrians, Babylonians, Persians, Greeks, and Romans. The Holy Land was a political football tossed back and forth as the prize between one empire and another. Greeks had the greatest impact. The major legacy of Alexander the Great was the thorough inculcation of Greek culture throughout the known world—primarily the Greek language.

Jews were under foreign rule during the time of Jesus. Judea was run directly by a Roman governor, Galilee was under puppet king Herod Antipas (Idumean). Devout Jews felt their land was unclean, and they constantly needed to purify themselves. Their way of life was threatened. Zealots protested a census that would lead to more taxes. Essenes set up a base camp at the Dead Sea, awaiting God's judgment.

The thought world also changed from Old Testament to New Testament. Apocalyptic writings proliferated. Prophetic books all but disappeared. Wisdom literature flourished. Religious sects blossomed. Jesus challenged all of them. Prophetic figures like Jesus and John the Baptizer were closely watched, challenged, debated, and finally, executed.

Greek language and culture impacted Jews deeply. Jesus and his disciples likely had oral and aural familiarity with Greek. *The whole New Testament is written in Greek.* Jews reclined (Greek style) on couches for a formal meal and studied Greek philosophy and rhetoric. The Old Testament was translated into Greek; numerous New Testament writers quote from the LXX instead of the Hebrew Bible. A plethora of Jewish writings emerged, written *mainly in Greek.*

- 32. The idea behind patriarchy is that “fathers rule!” Because we moderns are conditioned to believe that rulers are of more personal value than subjects, the notion of patriarchy cuts against the grain of unified social relationships by fostering, on the one hand, inexcusable pride and, on the other, equally inexcusable jealousy. That is because our identity comes from our achievements rather than from our station in life due to birth.

People in the New Testament world tended to accept their identity as determined from birth (gender, generation, and geography) and hence fixed. They accepted their lot and “worked with it.” Fathers arranged marriages; divorce was a male privilege; only women were required to be chaste; women could not inherit property; political power, military service, and education (much less leadership!) were almost exclusively male. Wives raised children, cooked, and cleaned. Husbands worked, performed the religious ceremonies, and promoted the public honor of the family.

Jesus (and his followers) certainly were countercultural in many respects. This difference was not so much in terms of the primary principles but in terms of the extrapolated corollaries. For example, Jesus was OK with the concept of “MALE headship” but not OK with the concept of “male HEADSHIP.” In other words, he taught that headship meant a “head-servant-ship” guided by the principle of putting the needs and interests of others before his own, rather than a “dictatorship” that puts the needs and interests of the dictator above those of others. Jesus clearly fought for the welfare of all disenfranchised people groups, and that certainly included women. He demonstrated the value of women by going against cultural conventions (engaging them in conversation, allowing them to be his disciples, holding men to equal account in matters of sexual fidelity).

*Collectivist identity:* Jesus would agree that one's identity is not to be located in the ways that one stands out from the crowd, but to which crowd the individual belongs. But he was countercultural by teaching that the only appropriate crowd for one to belong to was the community of God. *Reciprocity:* The primary motivation is self-interest. "You scratch my back and I'll scratch yours" carries the implication that if you don't scratch my back, don't count on my scratching yours. Jesus taught that we should give without expecting in return. Reciprocity is functional; it's good as far as it goes; it just doesn't go far enough.

- 33. The primary motivation behind reciprocity is self-interest. "You scratch my back, and I'll scratch yours" really means "If you scratch my back, then I'll scratch yours." This, of course, carries the implication that if you don't scratch my back, don't count on me scratching yours. The problem with reciprocity is that it always begins with what the other fellow should do for me. It transforms the proactive Golden Rule, which focuses entirely on my responsibility in the relationship. Jesus taught that we should give without expecting in return. Reciprocity is functional; it's good as far as it goes; it just doesn't go far enough. Jesus taught his disciples: "When you give a banquet, do not invite only those rich people that you know can pay you back (with an even fancier spread); invite those who have no possibility of repaying you at all." This attitude still stuns people into opening their hearts to God today.
- 34. Jesus would agree that one's identity is not to be located in the ways that one stands out from the crowd, but to which crowd the individual belongs. But he was countercultural by denying that this was fixed at birth and unalterable and by teaching that if the crowd from which your identity comes is wrong, you have the individual responsibility to attach yourself to the right crowd, which, in his teaching, was the kingdom of God. Jesus taught not only the possibility of change but the responsibility to change if the crowd you are in is OUTside the kingdom of God.

## Chapter 5 The Earliest Good News—Mark’s Gospel

### True/False

*Indicate whether the statement is true or false.*

- \*1. The Gospels occur first in our Bibles because they were the first New Testament documents written.
- 2. The term “gospel” referred to oral proclamation about Jesus before it referred to the written documents in our New Testament.
- \*3. The Gospels are written like various forms of modern literature.
- 4. Mark was a sometime companion of Paul sometime around A.D. 65–66 during the persecutions and executions of Christians in Rome by Nero.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*5. Which of the following is **NOT** a characteristic of ancient biographies?
  - a. They are objective and unbiased.
  - b. They are focused on the subject’s character.
  - c. They are concerned with the subject’s legacy.
  - d. They have a special focus on how the subject died.
- \*6. Which of the following **IS** a characteristic of ancient biographies?
  - a. They usually identify their sources of information.
  - b. They reveal the subject’s character through his/her words and deeds, not through overt commentary.
  - c. They analyze their subjects psychologically, offering insight into their motivations.
  - d. They focus on the subject’s achievements, not ethics.
- \*7. Which of the following best explains why Dr. Witherington treats the Gospel of Mark before Matthew, Luke, and John in your textbook?
  - a. Mark contains the most information about Jesus.
  - b. Mark is the longest Gospel.
  - c. Mark is the shortest Gospel.
  - d. Mark was the first Gospel to be written.
- 8. The Greek word *euaggelion* means ...
  - a. a tame spirit.
  - b. a haughty spirit.
  - c. good news.
  - d. bad news.
- \*9. The term “chreia” ...
  - a. means greed.
  - b. refers to a source of information available to historians.
  - c. refers to a character-revealing anecdote.
  - d. is the plural form of “crayon.”

- 10. The earliest testimony that John Mark wrote the Gospel attributed to him comes from ...  
a. Paul.                      b. Peter.                      c. Josephus.                      d. Papias.
- 11. The main meaning of the phrase “word of God” in Acts and Paul refers to the ...  
[a.] Bible as a whole.  
[b.] Old Testament.  
[c.] New Testament.  
[d.] oral proclamation of Good News about Jesus.
- \*12. According to early and reliable testimony, which of the following concerns guided Mark in composing his Gospel?  
a. not to omit anything he remembered that Peter had said  
b. not to say anything false about Jesus  
c. to present the words and deeds of Jesus in a careful, chronological order  
d. a and b  
e. b and c
- 13. According to your textbook, which of the following is most likely when Mark wrote his Gospel?  
a. A.D. 30                      b. A.D. 55                      c. A.D. 68                      d. A.D. 85
- 14. According to your textbook, “Let the reader understand” is ...  
a. Jesus’ word to Mark’s audience.  
b. Mark’s word to readers of his Gospel.  
c. Mark’s word to the one reading his Gospel to his audience.  
d. A later textual addition.
- 15. Which of the following best describes the arrangement of the material in Mark’s Gospel?  
a. It is strictly chronological.                      c. It is unrelated to chronology.  
b. It is broadly chronological.                      d. It is totally haphazard.
- \*16. Jesus’ frequent commands to individuals not to tell anyone what he had done for them have given rise to a hypothesis called ...  
a. the Synoptic problem.                      c. the “Q” hypothesis.  
b. the messianic secret.                      d. infralapsarianism.
- \*17. Who first suggested that Jesus’ commands to silence in Mark’s Gospel were created by Mark to cover up the historical fact that during his lifetime Jesus didn’t really present himself as a messianic figure?  
a. William Wrede                      c. William Shakespeare  
b. William the Conqueror                      d. Helmut Thielicke
- \*18. The term “apocalyptic” comes from the Greek word *apocalypsis*, which means ...  
a. “cataclysm.”                      c. “hidden.”  
b. “end of the world.”                      d. “revelation of divine secrets.”
- \*19. Jesus’ silence commands in Mark’s Gospel ...  
a. were a test of the person’s obedience.  
b. were due to his timetable and terms for revealing his messiahship.  
c. were a challenge to the demonic spirits.  
d. were reverse psychology inciting them to publicize his messiahship.

- \*20. The expression “Son of Man” points to Jesus’ . . .  
a. humanity.      b. deity.      c. both a and b      d. not a or b
- 21. Mark uses the Greek term *euthus*, loosely translated as “immediately,” in order to . . .  
[a.] mark time and indicate something like “next” or “after that.”  
[b.] indicate an event that takes place immediately next in time.  
[c.] Both a and b  
[d.] Neither a nor b
- 22. Jesus predicted that he would rise “after three days.” He was crucified on Friday but was resurrected on Sunday, not Monday. According to Witherington, . . .  
a. “three days” was a scribal error.  
b. in Jewish reckoning, parts of a day were counted as a day.  
c. Jesus really said “two days,” but his disciples misheard him.  
d. Jesus actually predicted “after three days,” but he wanted to illustrate the importance of being early.
- \*23. According to Witherington, which type of Jesus’ miracles caused the most surprise in his day?  
a. healings      c. exorcisms  
b. nature miracles      d. raising the dead
- 24. What is the relationship between the amount of teaching material to the number of miracles and the amount of activity of Jesus in the Gospel of Mark?  
a. It was way more activity than teaching.  
b. It was way more teaching than activity.  
c. It was slightly more teaching than activity.  
d. It was about the same amount of teaching as activity.
- \*25. How has Mark arranged Jesus’ teaching in his Gospel?  
a. scattered throughout  
b. in five blocks, modeling the five books of Moses  
c. a Galilee section, a Samaria section, and a Judea section  
d. in two small blocks
- 26. The Jewish Sabbath began on . . .  
[a.] Friday at sundown.  
[b.] Saturday morning.  
[c.] Saturday at noon.  
[d.] Saturday at three o’clock.
- 27. The Greek word “parabole” . . .  
a. was used only of the typical short-story type of figure of speech we call a parable.  
b. was used more broadly to include simple metaphors.  
c. was never used by the Biblical writers or by Jesus.  
d. was thought to have magical power.
- \*28. What did people of antiquity believe was the clearest indicator of a person’s character?  
a. the number of mourners at the person’s funeral  
b. the Zodiac sign under which the person was born



- e. the person's relationship with his/her parents
- d. how the person died

—29. According to your textbook, the original ending of Mark's Gospel was ...

- a. "... for they were afraid."
- b. "... and confirmed his word by the signs that accompanied it."
- c. "... the sacred and imperishable proclamation of eternal salvation."
- d. lost.

—\*30. Witherington suggests that if the ending of Mark's Gospel were reconstructed that ...

- a. it would involve Matthew 28:9-10 and 28:16-20 with small editorial subtractions of Matthean verbiage.
- b. it would end like John's Gospel.
- c. it would end like Luke's Gospel.
- d. both a and c.

## Essay

—31. On what bases do most scholars conclude that John Mark was the author of the Gospel that bears his name?

—\*32. List three characteristic features of ancient biography, and evaluate Mark's Gospel on the basis of these criteria.

—\*33. Identify two or three subgenres within Mark's Gospel, and assess their theological significance.

—34. Assess the various explanations for Mark's abrupt ending at 16:8.

**INT, Chapter 5**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. T
- \_\_\_\_ 3. F
- \_\_\_\_ 4. F

**MULTIPLE CHOICE**

- \_\_\_\_ 5. a
- \_\_\_\_ 6. b
- \_\_\_\_ 7. d
- \_\_\_\_ 8. e
- \_\_\_\_ 9. e
- \_\_\_\_ 10. d
- \_\_\_\_ 11. d
- \_\_\_\_ 12. d
- \_\_\_\_ 13. e
- \_\_\_\_ 14. e
- \_\_\_\_ 15. b
- \_\_\_\_ 16. b
- \_\_\_\_ 17. a
- \_\_\_\_ 18. d
- \_\_\_\_ 19. b
- \_\_\_\_ 20. e
- \_\_\_\_ 21. a
- \_\_\_\_ 22. b
- \_\_\_\_ 23. e
- \_\_\_\_ 24. a
- \_\_\_\_ 25. d
- \_\_\_\_ 26. a
- \_\_\_\_ 27. b
- \_\_\_\_ 28. d
- \_\_\_\_ 29. d
- \_\_\_\_ 30. a

**ESSAY**

- 31. First, there is the unanimous testimony of the church fathers, but especially that of John the Elder. The facts that John Mark was not an apostle, not an eyewitness to the life and ministry of Jesus, and not even a member of the larger circle of disciples make him a most unlikely prospect for pseudonymous authorship. Thus, attribution of this Gospel to John Mark would make no sense unless he was in fact the author. The Elder's testimony that Mark's material was directly from the memoirs of the apostle Peter gives his Gospel apostolic authority.
- 32. A few of the features that could be chosen: biased presentations; outward behavior rather than inner psychology; the subject's character as revealed through words and actions; not strictly chronological; no direct mention of sources; anecdotal to illustrate character; call for emulation or avoidance; shows how the subject is superior/inferior to friends and rivals; describes how the subject died; concern for the subject's legacy.

Mark clearly comes from a biased agenda; he states at the outset that Jesus is the Son of God, and he uses Jesus' words and actions to demonstrate Jesus' superiority over every human being—no matter what social or political rank. He orders his material, not according to strict chronology, but in a way that increasingly inclines his audience to follow Jesus—first because of what Jesus can do for them, but later as an emulative response of worship by adopting his program of living. The most powerful impact of Mark's presentation arises from the sheer amount of space he devotes to Jesus' suffering and death. This is the culmination of Jesus' earthly pilgrimage and shows most vividly the self-effacing, self-sacrificial program of action that has characterized his entire life.

- 33. Two good possibilities are parables and apocalyptic. Responses can point out that parables functioned to "tease the mind into active thought." The parables encapsulated the worldview of Jesus as it related to the character of God, the Kingdom of God, and the Son of God (himself)—all in a cryptic way. Parables brought their hearers to the point of decision about God and his kingdom and his Son. Apocalyptic functions in a similar way. Something hidden about Jesus that cannot be discovered by human effort is revealed through supernatural means (e.g., voice at baptism, transfiguration experience). Irony is another possibility, since Mark often shares with his audience knowledge about Jesus that the characters in his story do not yet know. This has the effect of winning the audience over to the narrator's (ultimately Jesus') ideology.
- 34. Some say that Mark begins abruptly and so appropriately ends abruptly. *Inclusio* has to do not merely with style but with content. Mark begins abruptly with Good News, but at 16:8 it ends abruptly, not with Good news but with women terrified and fleeing.

Others have thought that a mysterious ending is appropriate because it matches Mark's apocalyptic tone. But apocalyptic prophecies of Jesus point forward not only to the resurrection of Jesus but also to the personal reappearance of Jesus. This Mark 16:8 does not give us.

Still others suggest it is deliberately open ended so that the audience is rhetorically brought to a personal decision about following Jesus. This is a possibility, but it also ignores the way ancient biographies of hero figures ended.

Ancient peoples believed that how a person died most revealed their character. At 16:8 you have an empty tomb but no assurance of divine vindication. This would have suggested that Jesus was a criminal and certainly not the Son of God.

The very fact that other endings were added later shows that the early church did not think that Mark's Gospel could possibly have ended at Mark 16.8. Would there really be a Gospel that told of no appearances of the risen Jesus to his disciples, especially when the angel in Mark 16.7 tells the women that because Jesus promised he would see them all, women and men, in Galilee? Fright and flight are not a "Good News" conclusion to a story recounting the Good News of Jesus's life, death, and resurrection.

## Chapter 6: The Most Popular Gospel—Matthew

### True/False

*Indicate whether the statement is true or false.*

- \*1. The Gospel of Matthew was the oldest but least used of all the Gospels.
- 2. According to your author, it is quite likely that at least one other human had a hand in the final composition of Matthew's Gospel.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- 3. The Gospel of Matthew is written in what literary genre?  
a. ancient biography                      e. ancient novel  
b. Apocalypse                              d. ancient history
- \*4. In Hebrew, the consonants of King David's name add up to ...  
a. 6.                      b. 7.                      c. 14.                      d. 24.
- \*5. Matthew's genealogy refers to all of the following women except ...  
a. Ruth.                      b. Hannah.                      c. Rahab.                      d. Bathsheba.
- 6. Matthew portrays Jesus as the new ...  
a. David.                      b. Abraham.                      c. Moses.                      d. high priest.
- \*7. Matthew's Gospel was popular ...  
[a.] because of the prominence of Peter in this Gospel and his role in relationship to Jesus' disciples.  
[b.] because it offers some instructions on church order.  
[c.] because it began with a genealogy for Jesus.  
[d.] because it ended with a full telling of the appearances of Jesus in both Jerusalem and Galilee.  
[e.] All of the above
- 8. Matthew ...  
a. could read and write.                      e. was absolutely not a scribe.  
b. may have been a head tax collector.                      d. Both a and b
- \*9. Jesus' main opponents in Matthew's Gospel are ...

- a. the Jewish people.
- b. the Jewish leaders.
- c. Pilate.
- d. Herod.

—10. According to Witherington, which of the following is true about the composition of Matthew's Gospel?

- a. Only Matthew had a hand in its composition.
- b. Matthew had no part, but the Church later attached his name to it.
- c. Matthew used Mark's Gospel in composing his.
- d. It was composed in the early 50s.

—11. The more Christianity grew, the more it was outnumbered by ...

- a. Jews.
- b. Gentiles.
- c. women.
- d. artisans.

—12. In the ancient world, which of the following would not characterize the role of a scribe?

- a. Authors
- b. Compilers
- c. editors
- d. translators

\*13. Which of the following is most likely the ethnicity of Matthew's intended audience?

- a. Jew
- b. Greek
- c. Syrian
- d. Antinomian

—14. The phrase "Son of David" as applied to Jesus by outsiders in Matthew's Gospel refers to his being like ...

- a. Abraham
- b. Solomon
- c. Rheoboam
- d. God

\*15. Which of the following best describes the Gospel of Matthew?

- a. discipleship manual
- b. evangelistic tract
- c. Christian theodicy
- d. none of the above

—16. Q short for *Quelle* ("source") ...

- [a.] is a real document that is stored in the Vatican library.
- [b.] is a hypothetical document containing the non-Markan collection of Jesus' sayings.
- [c.] only contains the sayings of Matthew.
- [d.] is only represented in Matthew's Gospel.

\*17. Which of the following statements is **NOT** true?

- a. To avoid plagiarism, ancient authors carefully avoided borrowing from previous writers.
- b. Some scholars argue against authorship by Matthew, stating that an apostle like him would not have borrowed material from a nonapostolic source like Mark.
- c. Some scholars argue for authorship by Matthew, stating that he wanted to-

corroborate the Petrine tradition in Mark.  
d. Early church tradition unanimously ascribed the Gospel of Matthew to the apostle known as Matthew.

—18. The Gospel of Matthew has predominately a ...  
[a.] chronological structuring.  
[b.] theological structuring.  
[c.] logical structuring.  
[d.] lack of structure.

—\*19. According to your author, Matthew's Gospel contributes to understanding Jesus as a new and greater ...  
a. Solomon.  
b. Moses.  
c. both a and b.  
d. neither a nor b.

—\*20. Which of the following statements is **NOT** true?  
a. Matthew stresses Jesus' fulfillment of Old Testament law and messianic prophecy.  
b. Matthew traces Jesus' genealogy back to Adam.  
c. Matthew emphasizes Jesus' Davidic ancestry.  
d. Matthew prefers the designation "kingdom of heaven" to "kingdom of God."

—21. According to your textbook, Matthew's Gospel may have been written in ...  
a. (Syrian) Antioch.  
b. Capernaum.  
c. Either a or b.  
d. Neither a nor b.

—\*22. Matthew's genealogy of Jesus ...  
a. omits several generations known from the Old Testament.  
b. can be related to the numerical value of David's name in Hebrew.  
c. includes several Gentile women.  
d. All of the above

—23. Matthew tells the story of Jesus' birth from the standpoint of ...  
a. Joseph.  
b. Mary.  
c. the baby Jesus.  
d. Herod the Great.

—\*24. In the Sermon on the Mount, Jesus ...  
a. affirmed the validity of the Law and the Prophets.  
b. escalated Old Testament teaching to a higher level of righteousness.  
c. contrasted his teachings with that of the Old Testament law.  
d. All of the above

- 25. Jesus attributed Peter's understanding of him as "the Christ, the Son of the Living God" to ...
- a. Jesus' own teaching.
  - b. Peter's insight.
  - c. a revelation from God.
  - d. the influence of Peter's fellow disciples.
- \*26. In Matthew's Gospel, who witnesses the empty tomb first and is commissioned to go and tell the Good News?
- {a.} Women
  - {b.} Peter
  - {c.} Joseph of Arimathea
  - {d.} Lazarus
- \*27. Jesus' promise to be with his disciples till the end of the age recalls the meaning of ...
- a. "Son of David."
  - b. "Jesus."
  - c. "Servant of the Lord."
  - d. "Immanuel."
- 28. The teachings of Jesus in the Sermon on the Mount were intended for ...
- a. all of humanity.
  - b. followers of Jesus.
  - c. Gentiles.
  - d. Jews.
- \*29. How does the teaching of Jesus in the Sermon on the Mount differ from that of the Old Testament?
- a. eschatological perspective
  - b. intensified demands
  - c. both a and b
  - d. neither a nor b
- 30. The Aramaic term "Abba" ...
- {a.} is slang for "daddy."
  - {b.} means "father dearest."
  - {c.} denotes intimate relationship with deep respect.
  - {d.} All of the above
  - {e.} Both b. and c.

## Essay

- 31. Discuss the ways Matthew portrays Jesus as the new Moses. Why is this particular parallel important in Matthew's Gospel?
- \*32. How do Matthew's genealogy and birth stories show that Jesus is the Jewish Messiah?



- \*33. —As specifically as you can, discuss the elements of the Sermon on the Mount. How does this sermon continue Matthew's portrayal of Jesus in the first part of the narrative, and how do these themes continue through the rest of the Gospel?
- 34. —Discuss the factors that led to the preference for Matthew's Gospel in the early church.

**INT, Chapter 6: The Most Popular Gospel—Matthew**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. T

**MULTIPLE CHOICE**

- \_\_\_\_ 3. a
- \_\_\_\_ 4. e
- \_\_\_\_ 5. b
- \_\_\_\_ 6. e
- \_\_\_\_ 7. e
- \_\_\_\_ 8. d
- \_\_\_\_ 9. b
- \_\_\_\_ 10. e
- \_\_\_\_ 11. b
- \_\_\_\_ 12. a
- \_\_\_\_ 13. a
- \_\_\_\_ 14. b
- \_\_\_\_ 15. a
- \_\_\_\_ 16. b
- \_\_\_\_ 17. a
- \_\_\_\_ 18. b
- \_\_\_\_ 19. e
- \_\_\_\_ 20. b
- \_\_\_\_ 21. e
- \_\_\_\_ 22. d
- \_\_\_\_ 23. a
- \_\_\_\_ 24. d
- \_\_\_\_ 25. e
- \_\_\_\_ 26. a
- \_\_\_\_ 27. d
- \_\_\_\_ 28. b
- \_\_\_\_ 29. e
- \_\_\_\_ 30. e

**ESSAY**

- 31. Matthew compares Jesus to the most important prophet in Jewish history: Moses. Matthew's Gospel seems to have been written for a Jewish-Christian audience that was concerned about the relationship between their Jewish heritage and their new belief in Jesus as the Jewish Messiah. By casting Jesus in a particularly Jewish light, as the new Moses, Matthew assures his community that there is no contradiction in their beliefs. Some of the important stories in Matthew's Gospel that reveal this connection between Jesus and Moses are the birth narrative and the Sermon on the Mount.
- 32. Before narrating Jesus' birth, Matthew introduces Jesus' genealogy: He is a direct descendant of the most important figures in Jewish history: Abraham, Isaac, Jacob, David, and Solomon. The genealogy allows Matthew to underscore Jesus' importance for the continued history of the people of God. Like many ancient biographies, Matthew emphasizes Jesus' miraculous birth. His true father is God, and many natural signs accompany His birth. By beginning in this way, Matthew prepares his reader for a story about an extraordinary man. The birth story itself is closely modeled on the events surrounding Moses' birth; this sets the stage for Matthew's portrayal of Jesus as a prophet in the line of Moses.
- 33. The Sermon on the Mount contains both the Beatitudes (words of comfort to those oppressed) and the antitheses (fuller explanations of the commandments of the law). This sermon is the first of five blocks of Jesus' teaching in the Gospel of Matthew, an arrangement that may imitate the five books of Moses. In this sermon, Jesus is portrayed as the new Moses who stands on a mountain and delivers the Laws of God to God's people. By casting Jesus as a lawgiver like Moses, Matthew continues the portrayal of Jesus as the new Moses that began with the birth narrative.
- 34. Students should mention such things as: the prominence of Peter and his leadership role in relationship to Jesus' disciples; its instructions on church order; it began with a genealogy for Jesus; it ended with a full telling of the appearances of Jesus in both Jerusalem and Galilee; notable birth narratives in Mt. 1-2 and all the additional teaching material found in Mt. 5-7 (the Sermon on the Mount) and elsewhere in this Gospel.

## Chapter 7: Luke The Historian's Two-Volume Work—Luke Acts

### True/False

*Indicate whether the statement is true or false.*

- ~~—\*1. Whereas Luke's Gospel focuses on the vertical universalization of the Gospel (up and down the social scale), the Book of Acts focuses on the horizontal universalization of the Gospel (for all people in the nation).~~
- ~~—\*2. In Luke's presentation, the Gospel is invariably presented as offered to the least, the last, and the lost.~~
- ~~—3. Luke Acts has more concern for what God's people ought to believe than how they ought to behave.~~
- ~~[4.] Luke contains more of the content of Mark's Gospel than Matthew.~~
- ~~[5.] Luke Acts contains original material in its presentation of the Passion Narrative.~~

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- ~~—\*6. According to your author, about when was the Gospel of Luke composed?~~
  - ~~a. A.D. 50s~~
  - ~~b. A.D. 60s~~
  - ~~c. A.D. 70s~~
  - ~~d. A.D. 80s~~
- ~~—7. According to your author, who was the author of the Gospel attributed to Luke?~~
  - ~~a. Paul~~
  - ~~b. Theophilus~~
  - ~~c. Luke's mother-in-law Priscilla~~
  - ~~d. Luke the Beloved Physician~~
- ~~—\*8. Most scholars see Luke and Acts as . . .~~
  - ~~a. two separate books by the same author.~~
  - ~~b. two volumes of an author's single project.~~
  - ~~c. two separate books written by different authors.~~
  - ~~d. two volumes of a single project written jointly by multiple authors.~~
- ~~—9. According to your textbook, which of the following best describes the genre of Luke's Gospel and the Book of Acts:~~
  - ~~a. Both are ancient historiography.~~
  - ~~b. Both are ancient biography.~~
  - ~~c. Luke's Gospel is ancient biography and the Book of Acts is ancient historiography.~~
  - ~~d. Luke's Gospel is ancient historiography and the Book of Acts is ancient biography.~~

- ~~\*10. Luke and Acts are . . .~~
- ~~a. about equal in length.~~
  - ~~b. the longest and second longest documents in the New Testament, respectively.~~
  - ~~c. both a and b.~~
  - ~~d. none of the above.~~
- ~~11. Luke and Acts . . .~~
- ~~a. cover about the same time period.~~
  - ~~b. cover about the same number of years.~~
  - ~~c. cover about 40 years combined.~~
  - ~~d. None of the above~~
- ~~\*12. The evidence in Luke's Gospel that the author intended a second volume is . . .~~
- ~~a. found only in the preface.~~
  - ~~b. found only in the preface and in the ascension narrative.~~
  - ~~c. found at various places throughout the Gospel.~~
  - ~~d. not found conclusively anywhere in the Gospel.~~
- ~~13. The story of Saul's Damascus Road experience is found . . .~~
- ~~a. only in the Book of Acts.~~
  - ~~b. three times in the Book of Acts.~~
  - ~~c. Both a and b~~
  - ~~d. Neither a nor b~~
- ~~\*14. According to your textbook, Theophilus was . . .~~
- ~~a. a person of high status who funded the production of Luke Acts.~~
  - ~~b. the primary intended audience of Luke Acts.~~
  - ~~c. both of the above.~~
  - ~~d. a kind of code name for "lovers of God."~~
- ~~\*15. Evidence that Luke, "the beloved physician" and missionary co-worker of Paul was the author of Luke Acts is found in . . .~~
- ~~a. the unanimous testimony of the church fathers.~~
  - ~~b. the Muratorian Canon.~~
  - ~~c. the unanimous testimony of the manuscripts of Luke.~~
  - ~~d. the Book of Acts itself.~~
  - ~~e. all of the above.~~
- ~~16. Whereas Matthew alternates between narrative and teaching, Luke alternates between . . .~~
- ~~a. his sources.~~
  - ~~b. parables and miracles.~~
  - ~~c. parables and exorcisms.~~
  - ~~d. already and not yet.~~

—17. Christology is . . .

- [a.] the study of the person of Jesus Christ.
- [b.] the study of the nature of Jesus Christ.
- [c.] the study of the deeds of Jesus Christ.
- [d.] All of the above
- [e.] Both a and b

~~\*18. The geographic center of Luke Acts is ...~~

- a. Rome.                      b. Capernaum.                      c. Nazareth.                      d. Jerusalem.

~~\*19. According to your textbook, which of the following was Luke's primary concern regarding the "things that have been fulfilled among us"?~~

- a. To correct the assessment of his predecessors.
- b. To corroborate the assessment of his predecessors.
- c. To elaborate on the assessment of his predecessors.
- d. To explain the significance of what had been fulfilled.

~~\*20. Luke, more than any of the other Gospel writers, stresses the role of . . .~~

- a. the disciples.
- b. Jesus.
- c. the Holy Spirit.
- d. Peter.

21. Which of the following roles of the Holy Spirit is stressed in Luke Acts?

- a. sanctification  
b. conviction  
c. creation  
d. empowerment

## \*22. The Muratorian Canon . . .

- [a.] is the first list of books that were accepted into the canon.  
[b.] is one of the first documents to list the books that were accepted as part of the New Testament and dates to the fourth century A.D.  
[c.] is one of the first documents to list the books that were accepted as part of the New Testament and dates to the second century A.D.  
[d.] is one of the first documents to list the books that were accepted as part of the Old Testament and dates to the fourth century A.D.

—23. Luke does not want merely to chronicle salvation history up to the present, but to . . .

- a. offer salvation for the future.
- b. make an ethical difference in the world.
- c. win converts to Christianity.
- d. provide direction, identity, and legitimation for the Christian movement.

- \*24. Which of the following titles for Jesus does Luke seem to have more emphasis on than the other Gospels?
- a. Son of Man      b. Son of David      c. Christ      d. Rabbi
- 25. Luke's Christology has been characterized as what kind of Christology?
- a. humiliation      b. exaltation      c. suffering      d. didactic
- \*26. What event serves as a bridge between Luke's Gospel and the Book of Acts?
- a. the crucifixion      b. the resurrection      c. the ascension      d. Pentecost
- 27. According to your textbook, when Luke appends the phrase "of Nazareth" to Jesus' name, he is stressing Jesus' ...
- a. humiliation.      e. association with sinners.  
b. humanity.      d. love for sinners.
- 28. What title does Luke use often to describe the present role of Jesus?
- a. Son of Man      b. Son of God      c. Messiah      d. Lord
- \*29. Irenaeus is ...
- {a.} a church father.  
{b.} an ancient historian.  
{c.} a disciple of Jesus.  
{d.} none of the above
- 30. Luke Acts displays the historiographical conventions of ...
- a. Jewish history writing.  
b. Greco-Roman history writing.  
c. both of the above  
d. none of the above
- \*31. Luke should be seen as ...
- a. a theologian.      e. both of the above  
b. a historian.      d. none of the above
- 32. The author of Luke Acts was most likely a ...
- a. Jew.      b. Gentile.      c. woman.      d. eunuch.

- 33. ~~Christos . . .~~  
[a.] ~~can be translated as “Christ”.~~  
[b.] ~~correlates with the Hebrew term *Mashiach* and means anointed one.~~  
[c.] ~~Both a and b~~  
[d.] ~~is Jesus’ last name.~~

## **Essay**

- 34. ~~Explain why most scholars believe that Luke and Acts were written by the same individual.~~
- 35. ~~What makes Luke the best candidate for authorship of Luke Acts?~~
- \*36. ~~Evaluate the various arguments related to the identity and role of Theophilus.~~
- \*37. ~~Identify several of Luke’s purposes in writing Luke Acts.~~



## **INT, Chapter 7: Luke The Historian's Two Volume Work**

### **Answer Section**

#### **TRUE/FALSE**

- ☐ 1. T
- ☐ 2. F
- ☐ 3. F
- ☐ 4. F
- ☐ 5. T

#### **MULTIPLE CHOICE**

- ☐ 6. d
- ☐ 7. d
- ☐ 8. b
- ☐ 9. a
- ☐ 10. e
- ☐ 11. b
- ☐ 12. e
- ☐ 13. e
- ☐ 14. e
- ☐ 15. e
- ☐ 16. a
- ☐ 17. d
- ☐ 18. d
- ☐ 19. d
- ☐ 20. e
- ☐ 21. d
- ☐ 22. e
- ☐ 23. d
- ☐ 24. a
- ☐ 25. b
- ☐ 26. e
- ☐ 27. b
- ☐ 28. d
- ☐ 29. a
- ☐ 30. e
- ☐ 31. e
- ☐ 32. b
- ☐ 33. e

## ESSAY

—34. This answer should include:

the thematic similarities (emphasis on prayer, pneumatology, poverty, Temple, etc.);

similar literary patterns (programmatic sermons by Jesus (Gospel) and Peter (Acts);

parallel trials narrative of Jesus (Gospel) and Paul (Acts);

the numerous seeds planted in the Gospel that are germinated in Acts, such as the promise of light for the Gentiles (Luke 2:32), the favorable attitude toward the Samaritans (cf. Luke 9:52–56; 17:11–19 to Acts 8), the idea that Judaism deserves a second chance (cf. Luke 13:6–9 to Paul's repeated returns to the synagogue in Acts), the role of women in the Jesus movement (cf. Luke 8:1–3 to Acts 16; 18; and passim), and the clarification that John the Baptist was not the Messiah (cf. Luke 3:15 to Acts 13:25; 19:5).

and of course, the “in my former treatise” found in the prologue to Acts.

—35. This answer should include the unanimous testimony of the church fathers, the Muratorian Canon, the unanimous manuscript evidence, the conclusions from the “WE” passages, the presence of Luke in Paul's letters that correspond to the picture in Acts.

—36. The name “Theophilus” means literally “friend of God” or “God lover.” For this reason, some argue that Luke is addressing a general audience of people who love God. But the name actually is found in manuscripts as a person's name. The use of “O” and “Most Excellent” more likely indicates a specific individual and particularly one of high status. That Luke includes his name in the prologue of his work suggests strongly that he is the patron who funded the production of Luke's work, but it also likely means that he (and perhaps a smaller and literate circle of colleagues) was Luke's primary target audience, although the work seems to indicate that Luke had one eye open on a wider audience as well.

—37. Luke's opening prologue suggests that he is writing to assure Theophilus of the certainty of the things about which he had been taught. This certainly betrays a historical concern. For Luke, the historicity of the claims made about Jesus is a critical component of the Gospel. This is not some pipe dream or wishful thinking. But beyond the concern for historicity, Luke also has a hermeneutical intention: He wants to make clear the significance of what God did in the person of his Son and His committed disciples through the power of His Holy Spirit.

He certainly has an eye on the place of Christianity in the context of world history, not merely Israel's history. Christians are never pictured as rebelling against Roman authorities, nor are Roman officials hostile to Christians. By tracing salvation history not only through Abraham but well beyond to Adam, Luke is providing Christianity with roots in antiquity, something required of all legalized religions.

Luke's emphasis on Jesus' concern for the least and the last, showing them how to be content even in the midst of their poverty, would surely be viewed positively by government officials, who were keenly aware of the potential for rebellion among malcontents.

Luke traces the spread of Christianity both vertically (up and down the social scale) and horizontally (to all nations and peoples).

To these, other purposes could be added, for example, to encourage Christians to seek and rely on the empowerment of the Holy Spirit for fulfilling Christ's great commission.

## Chapter 8 The Last Word on Jesus—The Beloved Disciple’s Testimony in the Gospel of John

### True/False

*Indicate whether the statement is true or false.*

- 1. The Gospel of John is the only Gospel to make direct reference to its author.
- \*2. Witherington argues that the Gospel of John was written by John the Son of Zebedee.
- 3. The presentation of Jesus as divine is more veiled in the Fourth Gospel than in the Synoptic Gospels.
- \*4. According to your textbook, John 3:16 may be the narrator’s explanatory comment and not the actual words of Jesus.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*5. According to your textbook, the “disciple whom Jesus loved” should be identified with ...
  - a. John the Apostle.
  - b. John the Elder.
  - c. John the Baptist
  - d. Lazarus.
- 6. Which church father’s opinion strongly influenced the association of the authorship of the Fourth Gospel with the Apostle John?
  - a. Irenaeus
  - b. Justin Martyr
  - c. Jerome
  - d. Tertullian
- \*7. The author of the Fourth Gospel ...
  - a. claims to have been an eyewitness to Jesus’ ministry.
  - b. displays an accurate knowledge of Jewish customs.
  - c. displays an accurate knowledge of pre-A.D. 70 Palestinian topography.
  - d. All of the above
- 8. The Fourth Gospel ...
  - a. identifies Jesus’ beloved disciple by name as “John the apostle.”
  - b. identifies Jesus’ beloved disciple by name as “Elder John.”
  - c. identifies Jesus’ beloved disciple by name as “John Mark.”
  - d. does not identify Jesus’ beloved disciple by name.

- \*9. The author of the fourth Gospel writes primarily to engender . . .
- a. repentance.
  - b. belief.
  - c. patience.
  - d. hope.
- \*10. Whom did the Sanhedrin plot to destroy in addition to Jesus?
- a. Peter
  - b. The Beloved Disciple
  - c. Lazarus
  - d. Mary of Bethany
- 11. The story of the woman caught in the act of adultery . . .
- a. does not appear in the earliest and best manuscripts of the Fourth Gospel.
  - b. appears in different locations in later, inferior manuscripts of the Fourth Gospel.
  - c. Both of the above
  - d. Neither of the above
- 12. In his conversation with Nicodemus, Jesus spoke of being “born . . .
- a. again.”
  - b. from above.”
  - c. Both of the above
  - d. None of the above
- \*13. What does your textbook suggest as evidence that the Beloved Disciple was not the final editor of the fourth Gospel?
- a. use of rare vocabulary
  - b. use of the Greek present tense
  - c. The Beloved Disciple was killed in the A.D. 70 cataclysm.
  - d. The “We” in John 21
- 14. Which of the following does your textbook suggest as evidence that John the Apostle was not the author of the Fourth Gospel?
- a. absence of Zebedee stories
  - b. absence of exorcisms
  - c. absence of parables
  - d. None of the above
- \*15. Which of the following is/are not found in the Fourth Gospel?
- a. exorcisms
  - b. the ascension
  - c. the transfiguration
  - d. all of the above
- 16. Other than the anonymous “disciple whom Jesus loved,” the only individuals in the Fourth Gospel that readers are told (by narrator or characters) Jesus loves is/are . . .
- a. Martha.
  - b. Mary.
  - c. Lazarus.
  - d. all of the above.

- \*17. The fourth Gospel ...
- |   |                                    |
|---|------------------------------------|
| a. is probably the latest of the Gospels.                               | e. is one of the Synoptic Gospels. |
| b. is likely based on the eyewitness testimony of the Beloved Disciple. | d. Both a and b                    |
- 18. The fourth Gospel's term of choice when referring to one of Jesus' miracles is ...
- |              |                      |
|--------------|----------------------|
| a. "sign."   | e. "mighty work."    |
| b. "wonder." | d. None of the above |
- \*19. The fourth Gospel is notable for its inclusion of what type of Jesus sayings?
- |   |
|---|
| a. "I AM"   |
| b. "Verily, Verily"                                     |
| c. "You have heard that it was said ... but I tell you" |
| d. "Who among you ...?"                                 |
- 20. How many miracles of Jesus are recorded in the Fourth Gospel?
- |      |      |      |       |
|------|------|------|-------|
| a. 1 | b. 3 | c. 7 | d. 20 |
|------|------|------|-------|
- 21. The placement of the cleansing of the Temple incident in the Fourth Gospel is ...
- |                   |                     |
|-------------------|---------------------|
| a. chronological. | e. both a and b.    |
| b. theological.   | d. neither a nor b. |
- 22. How many "I am" statements are recorded in the Fourth Gospel?
- |      |      |      |       |
|------|------|------|-------|
| a. 1 | b. 3 | c. 7 | d. 12 |
|------|------|------|-------|
- \*23. Which of the "I am" statements is not found in John's Gospel?
- |                            |                                |
|----------------------------|--------------------------------|
| a. I am the bread of life. | e. I am the good shepherd.     |
| b. I am the Son of God.    | d. I am the gate of the sheep. |
- \*24. Which sign/miracle does Witherington list as the seventh sign in the Gospel of John?
- [a.] Raising of Lazarus from the dead \_\_\_\_\_
- [b.] Walking upon the sea of Galilee
- [c.] Curing the paralytic at Bethesda
- [d.] Water to wine at Cana

- 25. There are more of these in John's Gospel than in all the Synoptic Gospels combined.
- a. miracle accounts
  - b. explanatory "asides"
  - c. parables
  - d. named women
- \*26. Which of the following is NOT a unique feature of John's Gospel?
- [a.] I am sayings
  - [b.] The story of unbelieving Thomas
  - [c.] The story of Jesus' response to the revolutionaries beside him on their crosses
  - [d.] The story of the Temple cleansing
- 27. John uses the Greek term *Parakletos* to mean ...
- [a.] the Holy Spirit.
  - [b.] another advocate for Jesus' message and person.
  - [c.] a counselor, one who instructs, gives advice and ministers comfort.
  - [d.] All of the above
  - [e.] Both a. and c.
- [a.]
- \*28. Who did NOT believe in a future resurrection?
- a. the Pharisees
  - b. the Sadducees
  - c. both the Pharisees and the Sadducees
  - d. Lazarus
- 29. When Jesus tells Nicodemus, "Unless a man is born of **water** ...," he most likely is referring to ...
- a. baptism.
  - b. semen.
  - c. both of the above.
  - d. none of the above.
- \*30. Who appears to have had a role among the women disciples that Peter had among the male disciples?
- a. Mary, the mother of Jesus
  - b. Mary, the sister of Lazarus
  - c. Mary Magdalene
  - d. Martha, the sister of Lazarus

## Essay

- \*31. Analyze the arguments for the identity of "The Beloved Disciple" and his connection with the Gospel in which he is named.
- 32. List the ways in which John's Gospel is distinctive compared to the Synoptics.

## **INT, Chapter 8 The Last Word on Jesus—The Beloved Disciple’s Testimony in the Gospel of John**

### **Answer Section**

#### **TRUE/FALSE**

- ☐ 1. T
- ☐ 2. F
- ☐ 3. F
- ☐ 4. T

#### **MULTIPLE CHOICE**

- ☐ 5. d
- ☐ 6. a
- ☐ 7. d
- ☐ 8. d
- ☐ 9. b
- ☐ 10. e
- ☐ 11. e
- ☐ 12. e
- ☐ 13. d
- ☐ 14. a
- ☐ 15. d
- ☐ 16. d
- ☐ 17. d
- ☐ 18. a
- ☐ 19. a
- ☐ 20. e
- ☐ 21. b
- ☐ 22. e
- ☐ 23. b
- ☐ 24. a
- ☐ 25. b
- ☐ 26. d
- ☐ 27. d
- ☐ 28. b
- ☐ 29. b
- ☐ 30. e

#### **ESSAY**



- 31. The fourth Gospel is the only Gospel in the New Testament where there is direct mention *in the document itself* of who is responsible for its content (cf. “the Beloved Disciple” in John 21:24). The church father Irenaeus (ca. A.D. 180) identified the Beloved Disciple and author of the fourth Gospel as John, the son of Zebedee. But the church fathers are not unanimous in this attribution (cf. notably Papias and Polycrates), and Irenaeus may have mistakenly made the connection with the apostle John for apologetic reasons. One problem with associating the apostle John with the Beloved Disciple is the fact that all of the special Zebedee stories, involving events (especially the transfiguration) that they could be unique eyewitnesses to, are missing in the fourth Gospel, which stresses eyewitness testimony. The only individuals whom the fourth Gospel singles out as someone whom Jesus “loved” are Mary, Martha, and Lazarus. For several reasons, including the masculine relative pronoun (whom), Lazarus is the most natural identification. The Lazarus = Beloved Disciple equation makes the best sense of why this Gospel is so different from the Synoptics: (1) It is written by a Judean disciple, and therefore it offers us some special Judean stories not found in Matthew, Mark, and Luke—the healing of the paralytic, the healing of the man born blind, the raising of Lazarus—none of which stories are found in the Synoptics; (2) it also tells us special stories about Mary at the wedding feast at Cana and at the cross, which is understandable if Mary came to live in Bethany with Mary and Martha and Lazarus after Jesus died (and Mary is present in Jerusalem thereafter, according to Acts 1.14) and related such tales in Bethany; (3) it explains why the only Galilean miracle story found in John that is also in the Synoptics is the famous story of the feeding of the 5,000. The fourth Gospel doesn’t focus on the Galilean ministry. It focuses on the Judean one and the Samaritan one (notice that John 3–4 involve fourth Gospel only stories about Nicodemus and the Samaritan woman at the well); (4) it also explains why there are no exorcisms in John’s Gospel. According to all four Gospels, Jesus didn’t do any exorcisms in Jerusalem or nearby.
- 32. The first way the fourth Gospel differs from the Synoptic Gospels is that it appears to have been written to “outsiders,” that is, to those who were not yet followers of Christ, as an evangelistic appeal for them to become “insiders.” Other differences include:
- “philosophic, almost meditative tone”
  - unveiled deity of Jesus throughout
  - absence of parables
  - absence of exorcisms
  - longer dialogues
  - Jesus in Judea
  - eternal life

## Chapter 9: Paul—Outlines of the Life and Letters of the Apostle

### True/False

*Indicate whether the statement is true or false.*

- \*1. In all likelihood, Paul's epistles were in circulation before the Gospels.
- 2. The portrait of Paul that we get in Acts is quite a bit different from the portrait of Paul that we get through his own letters.
- 3. Rhetoric was not a part of ancient higher education.
- \*4. In antiquity, public speaking was actually one of the sports that comprised the Olympic games.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*5. According to the traditional reckoning, how many letters did Paul contribute to the New Testament?  
a. 13                      b. 10                      c. 8                      d. 7
- \*6. How many of Paul's letters were written to non-Christians?  
a. 5                      b. 3                      c. 1                      d. 0
- 7. About when was Paul born?  
a. 4 B.C.–A.D. 2                      b. A.D. 5–10                      c. A.D. 10–15                      d. A.D. 15–20
- 8. Paul was born in ...  
a. Jerusalem.                      b. Caesarea.                      c. Tarsus.                      d. Athens.
- \*9. In Paul's first postconversion visit to Jerusalem, he met privately with whom?  
a. the twelve apostles  
b. Rabbi Gamaliel  
c. Jesus' biological family  
d. Peter and James (Jesus' half brother)
- \*10. According to your textbook, Paul's "thorn in the flesh" was probably ...  
a. his opponents in Galatia.  
b. occasional bouts of depression.  
c. an eye problem.  
d. a marred appearance from beatings.

- 11. What church served as Paul's base of operations from which he launched his missionary ventures?  
a. Jerusalem      b. Antioch      c. Alexandria      d. Bethlehem
- \*12. Judaizers were ...  
a. Sadducee Jews who sought to prevent Gentiles from converting to Judaism.  
b. Sadducee Jews who sought to convert Gentiles to Judaism.  
c. Pharisaic Jews who sought to convert Gentiles to Judaism.  
d. Pharisaic Jewish Christians who insisted that Gentile Christians follow Mosaic regulations.
- \*13. What co-worker/s accompanied Paul on his first missionary journey?  
a. Barnabas and Mark      c. Silas  
b. Silas and Timothy      d. Timothy
- 14. The "trinity of Paul's identity" is reflected by which of the following?  
a. male, Jew, Pharisee  
b. Roman, Jew, Christian  
c. Jew, Pharisee, Christian  
d. Roman, Pharisee, Christian
- \*15. Which of the following is **NOT** true?  
a. Only Roman citizens had the right of legal appeal to the emperor.  
b. Beheading as capital punishment was usually reserved for Roman citizens.  
c. Roman citizenship could be purchased with capital or by special labor.  
d. Sadducees rejected Roman citizenship.
- 16. What was Paul's attitude toward Roman citizenship?  
a. He often mentioned it because people were more apt to accept his Gospel if they respected his social status.  
b. He didn't mention it because it would make his potential converts jealous.  
c. He mentioned it only in dealings with Romans or people who worked for Rome in judicial matters.
- 17. What was Paul's attitude toward his Jewish heritage?  
a. He rejected it altogether for the sake of the Gospel.  
b. He tended to mention it only in polemical situations.  
c. He made it a platform for his evangelization.  
d. He believed it put him on a higher spiritual level than Gentiles.

- \*18. What is meant by the “new perspective on Paul”?
- a. emphasizing Paul’s role as a pastor rather than an evangelist
  - b. considering Paul’s Gospel from the perspective of the mystery cults
  - c. viewing Paul as an apostate Jew
  - d. understanding Paul’s caveats against “works of the law” to refer exclusively to those boundary-defining rites of circumcision, food laws, and Sabbath keeping that especially distinguished Jews from Gentiles
- \*19. What was Paul’s view of the Mosaic covenant?
- a. It played an important but temporary role that ended when Christ came.
  - b. Neither Jewish nor Gentile Christians are obligated to abide by it.
  - c. It was not compatible with faith in Christ for salvation.
  - d. Christians can learn from it, even though they are not bound by it.
  - e. All of the above
- 20. Paul’s experience on the Damascus Road should be seen as . . .
- a. a prophetic calling.
  - b. a genuine conversion.
  - c. both of the above.
  - d. none of the above.
- \*21. The sum total of fixed ideas, concepts in a person’s mental world that are “givens,” not debated, but taken for granted, are denoted by . . .
- a. “presupposition.”
  - b. “predisposition.”
  - c. “preunderstanding.”
  - d. “symbolic universe.”
- 22. What term best describes the reality of a collectivist culture where group identity is primary and individual identity is secondary?
- a. Primary personality
  - b. Incorporative personality
  - c. Collectivist corroborative personality
  - d. Individualism
- \*23. Which of the following is the best understanding of “rhetoric” in Paul’s day?
- a. political bombast
  - b. using figures of speech rather than literal language
  - c. flowery language, not restrained by truth, designed to humiliate an opponent or to manipulate someone to follow the speaker’s desired course of action
  - d. the science and art of speaking or writing in such a way as to persuade the hearer or reader to the speaker’s/writer’s belief or behavior
- \*24. The practice of spreading Greek culture and language and architecture and habits is known as . . .
- a. democratizing.
  - b. Hellenism.
  - c. Grecography.
  - d. Hellenization.

b. Hellenizing. d. none of the above.

25. The domain of deliberative rhetoric was ...

a. law court. e. funerals.  
b. public assembly. d. none of the above.

26. The domain of forensic rhetoric was ...

a. law court. e. funeral.  
b. public assembly. d. none of the above.

\*27. Which of the following “stories” is NOT one of the stories that predominately shaped Paul’s narrative worldview?

[a.] The story of God  
[b.] The story of God’s people  
[c.] The story of Jewish Messiah, Jesus  
[d.] The story of the tower of Babel

28. What does N.T. Wright argue is the key to understanding the ancient worldview of ancient persons?

a. culture b. stories c. geography d. sociology

\*29. Which type of rhetoric did Paul most frequently employ?

a. forensic e. epideictic  
b. deliberative d. None of the above

30. Which of the following was not a component of ancient rhetoric?

a. Logos b. Philos c. Ethos d. Pathos

\*31. Which component of ancient rhetoric had to do with the speaker’s character?

a. Logos b. Philos c. Ethos d. Pathos

32. Witherington argues that Pillipians and Romans can be categorized as ...

a. Deliberative rhetoric b. Epideictic Rhetoric c. Forensic Rhetoric d. Incorporative Rhetoric

\*33. Where does Saul travel after his Damascus Road conversion and his visit to Damascus?

a. Arabia b. Spain c. Jerusalem d. Corinth

- ~~\*34. Which of the following best describes Paul's handling of theology and ethics in his letters?~~
- ~~a. He divides his letters almost in half, with the theology in the first half and the ethics in the second half.~~
  - ~~b. He restricts himself to one or the other, depending on his audience's situation.~~
  - ~~c. He intertwines theology and ethics throughout.~~
  - ~~d. None of the above~~

## Essay

- ~~\*35. Explain the threefold nature of Paul's identity. Which part of his identity seems most dominant to you?~~
- ~~\*36. What is rhetoric? Why was it important in an oral culture?~~
- ~~37. Which most shaped ancient communication—letter conventions or rhetorical conventions? Why?~~
- ~~\*38. How and why do stories function in an individual's worldview?~~
- ~~\*39. What were the major stories Paul assumed and draws on in his theologizing and ethicizing? Assess the contribution that each of the five major stories that inform Paul's symbolic universe makes to Paul's understanding of the Gospel.~~



## **INT, Chapter 9: Paul—Outlines of the Life and Letters of the Apostle**

### **Answer Section**

#### **TRUE/FALSE**

- ☐ 1. T
- ☐ 2. T
- ☐ 3. F
- ☐ 4. T

#### **MULTIPLE CHOICE**

- ☐ 5. a
- ☐ 6. d
- ☐ 7. b
- ☐ 8. e
- ☐ 9. d
- ☐ 10. e
- ☐ 11. b
- ☐ 12. d
- ☐ 13. a
- ☐ 14. b
- ☐ 15. d
- ☐ 16. e
- ☐ 17. b
- ☐ 18. d
- ☐ 19. e
- ☐ 20. e
- ☐ 21. d
- ☐ 22. b
- ☐ 23. d
- ☐ 24. b
- ☐ 25. b
- ☐ 26. a
- ☐ 27. d
- ☐ 28. b
- ☐ 29. b
- ☐ 30. b
- ☐ 31. e
- ☐ 32. a
- ☐ 33. a
- ☐ 34. e



## ESSAY

- 35. This answer should include discussion about Paul as a Roman, a Jew, and a Christian. Even though Luke makes frequent reference to Paul's Roman citizenship, some question Luke on this point because Paul never mentions it in any of his extant letters. But this is an argument from silence, since there are very good reasons that Paul would not care to mention it in his letters—and in his evangelistic and missionary ministry. He wanted people to accept the Gospel on its own merits, not because of the social status of the messenger. He refused to play status games popular in his culture. According to Luke, Paul “pulled this trump card” when dealing with Roman officials or people connected with the government.

Respondents can add the fact that according to the best evidence Paul was executed by beheading, a swift means usually reserved for Roman citizens. Additionally, Paul appealed his case to the emperor, and this was a privilege restricted to Roman citizens.

Paul's Jewish identity is not questioned, only the kind of Jew that he was. He continued to affirm his Jewish heritage (and Israelite birth), though he mentions it only in polemical situations (as citizenship above) because of his concern to avoid using it as a draw card for his message. He appears never to have ceased thinking of himself as a Jew, although he rejected the idea that Christians were obligated to all of the stipulations of the Mosaic covenant.

As a Christian, Paul had experienced a radical 180° conversion—the catalyst and focal point of which was his encounter with Christ, wherein he saw Christ in a different light (literally and figuratively). He saw faith in Christ's work on the cross as the boundary marker for insiders and outsiders in relation to God's kingdom. And he saw Christ as the quintessential model for how an individual must relate to God.

- 36. *Rhetoric* refers to the science and art of verbal persuasion. It was one of the three staple components (along with reading and writing) of ancient education from the time of Alexander the Great. Rhetoric involved three primary components: *logos* (the speaker's argument), *ethos* (the speaker's character), and *pathos* (the speaker's appeal to the audience's emotions). There were three main types of rhetoric: forensic (attack and defense in law court contexts), deliberative (public assembly/discussion contexts), and epideictic (praise/blame contexts, often a funeral context). In an oral culture the ability to speak not only eloquently but persuasively was an important means of climbing the social ladder. Paul preferred deliberative rhetoric, since it was less “top-down” or “heavy handed” and better fit the servant-leadership model he adopted from Christ. This type of rhetoric respected the brains of those he sought to “convince,” not merely “persuade,” about the value of the Gospel.
- 37. Rhetorical conventions unquestionably had the greatest impact on ancient communication in every venue. When it comes to Paul's letters, they read more like speeches or discourses or arguments than letters, and that is because they were intended to be a means of establishing the writer's physical presence from a distance. These letters are what Paul would have said if he were physically present among the recipients. That is why they are better analyzed according to rhetorical conventions than epistolary forms.

- 38. All of life is lived corporately and individually as story. Because our space-time continuum is linearly diachronic, events follow other events, often in a cause-effect way, and life takes on a “travel” schema with an ever-receding past, an abiding present, and an anticipated future. Human perspectives, actions, and reactions are prompted by attitudes and intentions that are themselves influenced by prior experience.
- 39. (1) the story of **God**, the One who existed before all worlds, including all thought worlds, and made them; (2) the story of the world gone wrong in the first **Adam**; (3) the story of God’s people, **Israel**, in that world, from Abraham to Moses and beyond; (4) the story of the Jewish Messiah, **Jesus**, which arises out of these previous stories but reconfigures them all; and (5) the story of **Christians**, including Paul himself, which arises out of stories (2)–(4). Paul basically adopts the Old Testament story of God as Creator, Sustainer, Redeemer Who is continuously active in history working through His Spirit, answering prayer, ministering to human hearts. The story of Adam and his relatives pictures a world gone awry and unable to restore the relationship with God that sin has severed. The story of Israel portrays God’s gracious call to repentance and faith, beginning with Abraham and moving through Moses to Christ. The Story of Christ is the decisive turning point where God breaks into history in the Person of His Son, who not only shows humans how to live a life pleasing to God but also pays the penalty for their sin and thereby makes possible a restoration of their relationship with God. The story of God’s people pictures those who by faith accept God’s promise of forgiveness and restoration and accept His call to conformity to His image.

## Chapter 10 Paul the Letter Writer Part One: The Earlier Letters

### True/False

*Indicate whether the statement is true or false.*

- ~~—\*1. Paul had a minimal amount of education.~~
- ~~—2. Paul was a new convert when he wrote his letters.~~
- ~~—\*3. 1 and 2 Corinthians were Paul's first letters.~~
- ~~—4. Galatians was written in response to false teaching taught by Paul's opponents, the Judaizers.~~
- ~~—5. According to your textbook, the idea that in 1 Thessalonians 4:13–5:11 Paul is referring to a rapture of the faithful out of this world and into heaven so that they might avoid the final tribulation on earth is foreign to the context of 1 Thessalonians and foreign to Paul's meaning.~~

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- ~~—\*6. The earliest of Paul's known letters was written about how soon after his conversion?~~
  - ~~a. 1–2 months~~
  - ~~b. 2–3 years~~
  - ~~c. 5–6 years~~
  - ~~d. 10–15 years~~
- ~~—\*7. Paul's epistles for the most part were ...~~
  - ~~a. careful, thoughtful responses of a seasoned apostle.~~
  - ~~b. sudden, "knee-jerk" reactions to specific problems in the church.~~
  - ~~c. cast in the genre of ancient poetry.~~
  - ~~d. written to a single individual.~~
- ~~—8. Into which of the following categories does your author place Galatians?~~
  - ~~a. progress-oriented~~
  - ~~b. problem-solving~~
  - ~~c. inflammatory~~
  - ~~d. commendatory~~
- ~~—\*9. Paul's opponents in Galatia were the ...~~
  - ~~a. Galatians themselves.~~
  - ~~b. Judaizers.~~
  - ~~c. Jerusalem apostles.~~
  - ~~d. Roman officials of that region.~~
- ~~—10. The term that identifies Jewish Christians who believed that followers of Jesus of whatever ethnic background had to be circumcised and keep the entire Mosaic Law in order to be full-fledged Christians is ...~~
  - ~~a. nomists.~~

- b. antinomians.
- c. infralapsarians.
- d. Judaizers.

—11. What type of rhetoric characterizes Paul's epistle to the Galatians?

- a. forensic      b. deliberative      c. epideictic      d. polemical

—\*12. When Paul said, "It is for freedom that Christ has set us free," he meant freedom ...

- a. from the Mosaic Law.      c. Both of the above
- b. from bondage to sin.      d. None of the above

—13. 1 Thessalonians is primarily what type of rhetoric?

- a. forensic      b. epideictic      c. deliberative      d. quintillion

—\*14. What cultural value does your author note as a highly significant danger surrounding Paul's stern commands to the Thessalonian believers to engage in gainful work?

- a. limited resources
- b. reciprocity
- c. honor-shame
- d. past-orientation

—\*15. Paul discouraged lower or middle-class believers from attaching themselves to a patron because ...

- a. it was humiliating personally.
- b. it was humiliating on Christ.
- c. Christ alone is their Patron.
- d. it led to ethical compromise.

—16. Witherington argues that when Paul refers to the Law of Christ he means ...

- [a.] portions of the Old Testament Law reaffirmed by Christ.
- [b.] the new teaching of Christ.
- [c.] some apostolic teaching.
- [d.] All of the above

—\*17. When Paul says his old self was crucified with Christ on Golgotha, he means ...

- [a.] only the sinful part of his old self.
- [b.] his spiritual nature.
- [c.] his whole old self—even the Pharisaic Law-keeping self that at one time had led to his advancing in Judaism.
- [d.] None of the above

—\*18. Which of the following is **NOT** true about the Mosaic law?

- a. It was intended to be temporary.
- b. It incited sin.
- c. It was rendered obsolete by the coming of Christ.
- d. It was defective.

—\*19. Witherington states that for Paul the tension in the Christian life is ...

- [a.] old self versus new self.
- [b.] flesh versus Spirit.
- [c.] Both a. and. b.
- [d.] None of the above

—20. 1 Thessalonians was written . . .

- [a.] to urge the Thessalonians to realize that their fellow believers have not died in vain and will be included in the final resurrection.
- [b.] to help the audience to live in hope until the Lord returns.
- [c.] to encourage the audience to work.
- [d.] Both a and b

—\*21. What type of language does Paul use in 1 Thess. 4:13-5:11 which talks about meeting the Lord in the air with both the dead in Christ and the living going forth to meet and greet the Lord as he returns?

- [a.] Language of the rapture
- [b.] Language of a royal visit
- [c.] Kingship language
- [d.] Patriarchal language

—22. What type of city was Thessalonica?

- [a.] A walled city
- [b.] A remote city
- [c.] A rural city
- [d.] All of the above

—23. The main focus in 2 Thessalonians relates to the concept of . . .

- [a.] work.
- [b.] money.
- [c.] the rapture.
- [d.] holiness.

—24. Why did Paul at times refuse financial support for his ministry endeavors?

- [a.] Paul thought ministers should work for free or very little.
- [b.] Paul did not want to become part of a patron-client relationship involving himself in a reciprocity cycle.
- [c.] Paul did not want his travel and ability to offer the Gospel free of charge to be restricted.
- [d.] Both b. and c.

—25. What does Paul describe himself as when he refers to his relationship between himself and his converts?

- [a.] A mother
- [b.] A midwife or nurse
- [c.] A king
- [d.] Both a and b

## Essay

- [26.] What was Paul's view of the Mosaic Law after his conversion? Explain the difference between a covenant and the laws within a covenant.
- [27.] What is Paul combating in Galatians?
- [28.] What prompts the writing of 1 and 2 Thessalonians?

**INT, Chapter 10 Paul the Letter Writer Part One: The Earlier Letters**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. F
- \_\_\_\_ 3. F
- \_\_\_\_ 4. T
- \_\_\_\_ 5. T

**MULTIPLE CHOICE**

- \_\_\_\_ 6. d
- \_\_\_\_ 7. a
- \_\_\_\_ 8. b
- \_\_\_\_ 9. b
- \_\_\_\_ 10. d
- \_\_\_\_ 11. b
- \_\_\_\_ 12. e
- \_\_\_\_ 13. b
- \_\_\_\_ 14. b
- \_\_\_\_ 15. e
- \_\_\_\_ 16. d
- \_\_\_\_ 17. e
- \_\_\_\_ 18. d
- \_\_\_\_ 19. b
- \_\_\_\_ 20. d
- \_\_\_\_ 21. b
- \_\_\_\_ 22. a
- \_\_\_\_ 23. b
- \_\_\_\_ 24. d
- \_\_\_\_ 25. d

**ESSAY**

- [26.] Paul saw the Mosaic law as good, since it had come from God and revealed his nature, character, and will. Its function, however, was temporary, in fact, up to the coming of Christ, who fulfilled it completely and brought a law written on human hearts rather than on tablets of stone. The Mosaic code was a tutor (pedagogue) to lead us to our need of God's grace in Christ. In his warnings about not putting confidence of salvation in one's "works of law," he is not referring merely to those works that defined boundary markers for Judaism (circumcision, kosher diet, Sabbath adherence) but to any works of righteousness. Salvation is not dependent on efforts at rule-keeping, but on faith in Christ. But works do have their proper place—as a loving response to the salvation God has offered freely by his grace. So in Paul's understanding, good works have not been dismantled, but dethroned.
- [27.] Paul is combatting the teaching of the Judaizers who argue that one must follow the Mosaic Law and be circumcised to be full-fledged Christians. However, Paul's audience is already converted to Christ. In other words, they already have right standing with God. Instead, Paul writes to address one key concern, namely, how then shall we live now that we are Christians?
- [28.] 1 Thessalonians is written to console the Thessalonians and to reassure them that their deceased brother and sisters will not be left out of the final resurrection. 2 Thessalonians focuses on the problem of the converts who apparently are still too pagan and will not work, and who are bearing a bad witness to their city. Paul teaches them to avoid the reciprocity cycle as Christ is their true patron and to be a worker worthy of their wages.



## Chapter 11: Paul, The Letter Writer Part Two: The Capital Pauline Epistles

### True/False

*Indicate whether the statement is true or false.*

- ~~—\*1. The Corinthian house churches were doing very well and Paul writes to them to encourage them to continue as they have been doing.~~
- ~~—2. 1 Corinthians is the second letter Paul writes to his converts in Corinth.~~
- ~~—\*3. Paul writes 1-2 Corinthians as general letters addressing the general types of problems that were typical in ancient churches.~~
- ~~—\*4. Paul's epistles note several women who apparently had some level of leadership in the body of Christ.~~
- ~~—5. Romans is predominately written to all the people Paul has converted in Rome.~~

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- ~~—\*6. An ad hoc document is a document written . . .~~
  - ~~[a.] to address specific audience.~~
  - ~~[b.] to address specific issues.~~
  - ~~[c.] to address a specific point in time.~~
  - ~~[d.] All of the above~~
- ~~—7. How does your textbook view the first person singulars in Romans 7:7-25?~~
  - ~~a. as Paul's autobiography describing his preconverted state~~
  - ~~b. as Paul's autobiography describing his present struggle with the flesh~~
  - ~~c. as Paul's telling the story of Adam (vv. 7-11) and his descendants under conviction (vv. 14-25) rhetorically in the first person~~
  - ~~d. None of the above~~
- ~~—\*8. What does Witherington argue is the main purpose of passages like 1 Cor. 14:33b-36 or 1 Tim. 2:8-15 which have been used to stifle or stop the ministry in the women in the body of Christ?~~
  - ~~[a.] The purpose is corrective~~
  - ~~[b.] The purpose is redemptive~~
  - ~~[c.] The purpose is restorative~~
  - ~~[d.] The purpose is instructive~~
- ~~—\*9. What evidence does your author give that Romans 7:7-11 is uniquely Adam's story?~~
  - ~~a. reference to a single commandment~~
  - ~~b. personification of sin~~

- e. reference to a time before the law
- d. reference to knowing about sin ONLY from commandment, not from experience
- e. All of the above

—10. According to Paul, Abraham is the father of . . .

- a. Jewish believers.
- b. Gentile believers.
- c. both of the above.
- d. none of the above.

—11. Which of the following is NOT true about the Mosaic law?

- a. It was intended to be temporary.
- b. It incited sin.
- c. It was rendered obsolete by the coming of Christ.
- d. It was defective.

—\*12. The term insinuatō refers to . . .

- [a.] a rhetorical technique.
- [b.] an attempt to soften up the audience before matters of contention are approached.
- [c.] an attempt to establish rapport with the audience.
- [d.] All of the above

—13. A *synkrisis* is . . .

- [a.] a rhetorical device.
- [b.] a comparison and contrast of two things.
- [c.] a synthesized argument.
- [d.] Both a and b
- [e.] All of the above

—14. What does Paul mean when he calls a resurrection body a spiritual body?

- [a.] It is an immaterial body.
- [b.] It is made of spirit.
- [c.] It is a body energized and sustained by the Holy Spirit.
- [d.] None of the above

—\*15. When comparing Galatians and Romans, we notice that Paul uses the Abraham story in a . . .

- a. similar way.
- b. different way.
- c. conflicting way.

—\*16. The theme of Romans is . . .

- a. justification by grace through faith.
- b. the righteousness of God.
- c. the supremacy of Christ.
- d. the law of the Spirit.

—\*17. Which of the following is NOT among the faces of God's righteousness that your textbook notes?

- a. God's wrath against sin
- b. God's faithfulness to his promises
- c. God's "setting right" of sinners
- d. God's patience with humanity

~~\*18. According to your author, the idea that while we are in fact sinners and scoundrels, nonetheless God is going to credit us as righteous now and forever because of what Jesus did on the cross for us is ...~~

- a. "legal fiction."
- b. "the core of the Gospel."
- c. "the effect of the Gospel."
- d. "heresy."

~~19. We see the largest number and variety of problems in the churches at ...~~

- a. Philippi
- b. Thessalonike
- c. Rome
- d. Corinth

~~20. In his correspondence with the Corinthian churches, Paul ...~~

- a. restricts himself to deliberative rhetoric.
- b. restricts himself to epideictic rhetoric.
- c. restricts himself to forensic rhetoric.
- d. uses all of the above.

~~\*21. The major problem among the churches at Corinth appears to have been ...~~

- a. sexual immorality.
- b. disunity.
- c. greed.
- d. disrespect.

~~\*22. According to your textbook, 1 Corinthians 7:1 "It is good for a man not to touch a woman [i.e., have sexual relations]" is ...~~

- a. not Paul's statement but the statement of someone/s in the churches at Corinth.
- b. Paul's preference for celibacy.
- c. Paul's negative view of marriage.
- d. Paul's negative view of sexual relations.

~~23. What does Witherington say 2 Corinthians is mainly about?~~

- [a.] Christian unity
- [b.] Holiness
- [c.] Justification and sanctification
- [d.] Paul's comparison of himself with false teachers

- \*24. Which epistle has been called the “quintessence of Pauline thought”?
- |           |              |              |                |
|-----------|--------------|--------------|----------------|
| a. Romans | b. Galatians | c. Ephesians | d. Philippians |
|-----------|--------------|--------------|----------------|
- 25. What does Paul boast about in 2 Corinthians?
- [a.] his physical appearance
  - [b.] his rhetorical abilities
  - [c.] his education
  - [d.] his weakness

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## Essay

- \*31. Why do you think Paul wrote letter discourses that were so much longer than almost all other ancient letters?
- 32. If you had to assess Paul’s emphases in his discourses, would you say he put more emphasis on belief or on behavior? Why did he see both as very important to one’s faith and salvation?
- 33. How would you explain Paul’s use of rhetoric, and why does he do it? Why does Paul say in Philemon that he would rather persuade than command Philemon to do something? What implication does this have for leaders today? Why in most cases is persuading better than demanding?
- \*34. What sort of problems did Paul’s largely Gentile congregations have? Why do you think it is that so many of Paul’s letters are troubleshooting or problem-solving letters? What sort of image does this leave in your mind when it comes to Paul’s churches? Are they much different from churches today?

**INT, Chapter 11**  
**Answer Section**

**TRUE/FALSE**

- ~~1. F~~
- ~~2. T~~
- ~~3. F~~
- ~~4. T~~
- ~~5. F~~

**MULTIPLE CHOICE**

- ~~6. d~~
- ~~7. a~~
- ~~8. a~~
- ~~9. e~~
- ~~10. e~~
- ~~11. d~~
- ~~12. d~~
- ~~13. d~~
- ~~14. e~~
- ~~15. b~~
- ~~16. b~~
- ~~17. d~~
- ~~18. a~~
- ~~19. b~~
- ~~20. b~~
- ~~21. d~~
- ~~22. a~~
- ~~23. d~~
- ~~24. a~~
- ~~25. d~~

## ESSAY

- 31. Paul's letters were an efficient way of establishing his apostolic presence from a distance. They were an effective means of communicating important information to people scattered along a wide geographic area in a much faster way than the author as an individual could do. In this way Paul could address problems in a well thought-out and rhetorically effective way. Most letters were private letters and required hiring a scribe and paying for materials. Space and time were at a premium, so letters were naturally short and to the point. Paul's letters were a critical means of giving counsel and direction to church leaders and congregations. Many addressed numerous problems within local churches and so were of necessity longer.
- 32. Paul clearly focused on "Jesus Christ and Him crucified." The atoning death of Jesus was the decisive turning point of all history, and Paul wanted all people to put their faith in this work and in God's faithfulness to put them in a right standing with him on account of their faith union with Jesus and his work. But God's ultimate interest is not merely that humans be granted a right standing with him "on paper"; He wants his holy, moral character replicated in his creatures.

Belief is critical, but this belief is not mere mental assent to some cold set of facts—dispassionate knowledge; it is the knowledge of experience and relationship. To use modern metaphors, Biblical faith is not a "head thing"; it's a "heart thing." Faith is a conscious decision to act consistently out of loyalty to the subject of your trust.

God is the Creator and Sustainer of all life. When relationship with God is severed, death ensues as a logical consequence. The willful decision to sin severs relationship with God and sets the sinner on a course to destruction and death. Through Jesus' death on the cross, God experienced the full consequence of an individual's sin. But just as God raised Jesus from the dead, God will also raise all those who, through faith union with him, died with him.

If a person rightly understands the cross event, then that person is aware that his/her own sin made Christ's death necessary. How, then, could that person in good conscience continue in sin? If he/she does continue in sin, it is clear that he/she has not understood the cross; and if he/she has not understood it, he/she cannot be saved through it.

Works are an important part of the salvation process, but they are the "cart," not the "horse." According to Paul (and, significantly, James!), good works naturally follow genuine salvation as a loving response; they are not prerequisites to it.

- 33. Any worker who sees a job that needs to be done must find tools to accomplish it. The nature of the task plays a large role in the appropriateness of the tools to accomplish it. Former pro golfer Lee Trevino is reputed to have made amazing hustles with his skill by challenging opponents to a golf exhibition wherein they used all the typical tools of the trade (irons, clubs, putters), and he used only a Dr. Pepper bottle taped to a tree branch. But never once did he compete in a serious tournament with such a crude “tool.” Paul’s epistles were for serious purposes. He employed the rhetorical skills he had learned to maximum effect. What we see by the type of rhetoric he most frequently employed is that he was interested in persuading people of the truth of the Gospel, not manipulating them into some unthinking, arm-twisted confession. This approach was, in fact, modeled perfectly by our Lord Jesus Himself. The kingdom of God, i.e., the invitation to accept God’s loving rulership, is always just that—an invitation. If the omnipotent God deemed coercion an unacceptable approach to obtaining the obedience of his creatures, who was Paul—or, indeed, who are any of us—to operate contrariwise?
- 34. The churches at Corinth display an impressive assortment of individual and ecclesiastical ills (disunity, sexual immorality, pride) along with the vice lists Paul provides in Galatians 3 (sexual immorality, impurity, debauchery, idolatry, witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, envy, drunkenness, orgies). To these can be added gossiping, backstabbing, false witness, and the like. This sounds pretty much like problems we see in many (most?) present-day churches. Conclusion: Paul’s words of instruction and correction are just as relevant for today’s churches as they were for the churches to which his epistles were originally addressed.

## Chapter 12 Paul the Letter Writer Part Three: The Captivity Epistles

### True/False

*Indicate whether the statement is true or false.*

- ☒ \*1. Witherington argues that Paul most likely wrote the Captivity Epistles in Ephesus.
- ☐ 2. Most scholars think that Colossians is earlier and that Ephesians draws upon it and Witherington agrees.
- ☐ \*3. Colossians and Ephesians are Paul's only letters that employ Asiatic rhetoric.
- ☐ 4. Ephesians is a sermon while Colossians is a situation-specific discourse written according to the conventions of deliberative rhetoric.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- ☒ [5.] How does Witherington interpret Paul's status of "in chains"?
  - ☐ [a.] Paul is in jail.
  - ☐ [b.] Paul is under house arrest at his own expense.
  - ☐ [c.] Paul is under house arrest at the expense of Rome.
  - ☐ [d.] Paul is free but figuratively bound.
- ☐ \*6. Which of the following are characteristics of Asiatic rhetoric?
  - ☐ [a.] Long sentences
  - ☐ [b.] Fanciful style
  - ☐ [c.] Ornate sentences
  - ☐ [d.] All of the above
- ☐ 7. Which epistle does Witherington argue is first-order moral discourse?
  - ☐ [a.] Colossians      ☐ b. Ephesians      ☐ c. Philippians      ☐ d. Philemon
- ☐ \*8. Which epistle does Witherington argue is second-order moral discourse?
  - ☐ [a.] Colossians      ☐ b. Ephesians      ☐ c. Philippians      ☐ d. Philemon
- ☐ \*9. Which epistle does Witherington argue is third-order moral discourse?
  - ☐ [a.] Colossians      ☐ b. Ephesians      ☐ c. Philippians      ☐ d. Philemon
- ☐ 10. In Ephesians 5:21–24 Paul argues for ...



- ☐ [a.] mutual submission of all Christians to one another.
- ☐ [b.] only wives submitting to their husbands.
- ☐ [c.] only husbands submitting to their wives.
- ☐ [d.] None of the above

—\*11. The thesis statement of Colossians is about...

- ☐ [a.] Christian love.
- ☐ [b.] faith.
- ☐ [c.] unity.
- ☐ [d.] the true Gospel.

—\*12. How were Paul's household codes different than typical ancient Greco-Roman household codes?

- ☐ [a.] The head of the household is restricted.
- ☐ [b.] Mutual submission between male and female is included.
- ☐ [c.] Slaves are treated like people and not property.
- ☐ [d.] All of the above

—13. Ephesians is a...

- ☐ [a.] sermon summarizing some of the main elements in Paul's theological and ethical teaching.
- ☐ [b.] situation-specific epistle.
- ☐ [c.] theological treatise.
- ☐ [d.] None of the above

☐ [a.]

—14. Which epistle is known to be Paul's most winsome and joyous epistle?

- ☐ [a.] Philemon
- ☐ b. Philippians
- ☐ c. Colossians
- ☐ d. Philemon

—\*15. What is the name of the slave that Paul wishes Philemon to manumit?

- ☐ [a.] Lazarus
- ☐ b. Onesimus
- ☐ c. Epaphras
- ☐ d. Ananias

—16. Which of the following is NOT true?

- ☐ [a.] Colossians, Ephesians, Philemon and Philippians are usually viewed by scholars as some of the later letters by Paul.
- ☐ [b.] A majority of scholars accept Colossians as written by Paul.
- ☐ [c.] The authorship of Ephesians is debated more and about half of scholars think it is written by Paul.
- ☐ [d.] The authorship of Philemon is heavily debated and most do not think that it is written by Paul.

—\*17. Which document is likely Paul's last letter?

- a. Philippians
- b. 2 Timothy
- c. Titus

#### d. Galatians

- 18. Which letter involves Paul's heavy handed use of pathos or what Witherington calls "emotional arm-twisting"?  
[a.] Philippians — b. Philemon — c. Colossians — d. Ephesians  
[b.]
- \*19. What key issues does Paul address in Philippians?  
[a.] Squabbles among the female leadership of the house church.  
[b.] The request for the Philippians to stop giving to Paul.  
[c.] The request for the Philippians to keep giving to Paul  
[d.] Both a and b  
[e.] Both a and c
- 20. Tradition about Onesimus states that he ...  
was martyred.  
[a.] ran away again and did not return to Philemon.  
[b.] went on to be a bishop and leader in the church.  
[c.] None of the above
- \*21. Philippians notes that Paul spread the Good News "throughout the whole Praetorium"? What does this mean?  
[a.] It is a reference to the Imperial guards who have been taking turns watching Paul, chained to him day after day.  
[b.] It is a reference to Paul's ability to spread the news throughout the entire empire.  
[c.] Both a and b  
[d.] Neither a nor b
- 22. What type of pattern does the Christological Hymn of Philippians 2:5–11 have?  
[a.] a repetitive pattern  
[b.] a V pattern  
[c.] an A B A pattern  
[d.] None of the above
- \*23. The Christological Hymn of Philippians 2:5–11 reveals Christ as ...  
[a.] Both humble and wise.  
[b.] Both human and divine.  
[c.] Both servant and Lord.  
[d.] All of the above

~~\*24. Which of Paul's epistles is a circular document meant to circulate to all of Paul's churches?  
[a.] Colossians — b. Philemon — c. Ephesians — d. Philippians~~

~~\*25. Which of the following terms can be defined as an emotional response of the audience when the audience appeals to their emotions in order to persuade?  
[a.] Pathos — b. Ethos — c. Logos — d. Insinuation~~

### **Essay**

- ~~26. What type of documents are Colossians and Ephesians, and what type of rhetoric do they employ? Which was written first?~~
- ~~27. Describe how Paul alters the ancient Greco-Roman household codes into a Christian fashion. What implications does this have for the Church today?~~
- ~~28. Explain the structure and significance of the Christological Hymn found in Philippians 2:5-11.~~
- ~~29. What was the main purpose of Philemon? How does Paul employ rhetoric in this epistle?~~
- ~~30. What is the incarnation? What does it reveal about Christ?~~

## **INT, Chapter 12 Paul the Letter Writer Part Three: The Captivity Epistles Answer Section**

### **TRUE/FALSE**

- ~~1. F~~
- ~~2. T~~
- ~~3. T~~
- ~~4. T~~

### **MULTIPLE CHOICE**

- ~~5. b~~
- ~~6. d~~
- ~~7. a~~

- 8. b
- 9. d
- 10. a
- 11. d
- 12. d
- 13. a
- 14. b
- 15. b
- 16. d
- 17. d
- 18. b
- 19. d
- 20. e
- 21. a
- 22. b
- 23. d
- 24. e
- 25. a

## ESSAY

- 26. Colossians is a situation-specific document written according to the conventions of deliberative rhetoric. Ephesians is not a situation-specific document. Rather, it is a sermon written as a circular document for all of Paul's churches. It employs epideictic rhetoric and uses lots of prayers and blessings rather than addressing specific problems. It can also be noted that both letters use Asiatic rhetoric which is the preferred form of style and diction for the region to which these documents were sent. Most scholars seem reasonably sure that Colossians was written first and that Ephesians draws upon it. Witherington agrees.
- 27. Paul alters the ancient Greco-Roman household codes into a Christian fashion in three specific ways. First, Paul limits the power of the head of the household. Secondly, Paul calls for mutual submission between men and women. Thirdly, Paul treats slaves as persons and not property. Paul wants his baptismal formula to someday be a reality: "for in Christ there is neither Jew nor Gentile, neither slave nor free, no male and female for all are one in Christ" (Gal. 3.28).
- 28. The Christological Hymn found in Philippians 2:5–11 can be divided into three parts—the story has a V-pattern with the death on the cross being the bottom of the V. The three parts include preexistence, earthly existence and glorification to heavenly existence. The hymn reveals that Christ is both human and divine, humble and wise and servant and Lord.

29. Paul writes Philemon to persuade Philemon to manumit his runaway slave Onesimus and to also accept him as a brother in Christ. Paul's rhetoric may appear manipulative to his modern audience and as it involves a little arm twisting and a lot of appeal to emotions. The appeal to emotion climaxes in verse 21 when he says, "I'm confident of your obedience in this matter." And Paul takes the matter even one step further when he states that he expects Onesimus' freedom soon and notes that he plans to come himself as a guest and expects a guest room to be ready for him. Paul puts Philemon in quite the predicament and really allows him no other option but to permit his request to free Onesimus.
30. The incarnation is a term used to refer to Jesus as a divine being who deliberately limited himself in order to also become fully and truly human. In other words, the term points toward Jesus' assumption of full humanity while also remaining fully divine. The term does not mean that he set aside his divine nature in exchange for a human one, but rather he set aside his right to draw on his divine attributes (omniscience, omnipresence, omnipotence) while on earth. He submitted to the normal human limitations of time, space, power, knowledge, and mortality.
-

## Chapter 13 Paul the Letter Writer Part Four: The Pastoral Epistles and the Problem of Pseudonymous Letters

### True/False

Indicate whether the statement is true or false.

- \*1. We have documents in the New Testament that are attributed to persons who actually had nothing to do with the composition of those documents.
- 2. Paul's letters have telltale signs that they were first drafts, not later, polished final drafts.
- \*3. The definition of authorship in antiquity does not differ from the modern definition of authorship.
- 4. The Pastoral Epistles have falsely attributed authorship.

### Multiple Choice

Identify the choice that best completes the statement or answers the question.

- 5. Which of the following terms means “falsely attributed author”?

a. anonymous	e. pseudonymous
b. synonymous	d. pusillanimous
- \*6. Which of the following does your textbook suggest is the most appropriate definition of “authorship”?

a. the person who actually etched the writing on the manuscript
b. the person or persons who actually composed the document
c. the person or persons responsible for more than half of the contents of a particular document
d. a document that comes from the mind and thought world of <i>X</i> , with <i>X</i> being the catalyst and brain behind the composition
- 7. If some of the New Testament writings are pseudonymous, it makes ...

a. a great deal of difference when it comes to honesty and truthfulness.
b. an enormous difference when reconstructing the history of Christianity.
c. a big difference when tracing theological and ethical development in early Christianity.
d. All of the above
e. no practical difference at all.
- \*8. Ecclesiology is ...

[a.] a term used to refer to the study of the church.
[b.] a term used to refer to the study of eschatology.
[c.] a term used to refer to the study of ethics.
[d.] a term used to refer to the study of doctrine.

- \*9. Many ancient documents were ...  
[a.] compilation documents.  
[b.] like modern collections of essays.  
[c.] Both a. and b.  
[d.] None of the above
- 10. The question of the authenticity of the New Testament documents matters in terms of ...  
[a.] ecclesiology.  
[b.] history.  
[c.] ethics.  
[d.] All of above
- \*11. Most of Paul's letters bear the earmarks of ...  
a. a rough first draft.                      c. a trancelike utterance.  
b. a polished final draft.                      d. an unschooled peasant.
- \*12. Enthymemes are ...  
[a.] incomplete syllogisms.  
[b.] complete syllogisms.  
[c.] a form of rhetorical argumentation.  
[d.] Both a. and b.  
[e.] Both a. and c.
- 13. Regarding the pastoral epistles, your author argues that "the voice is the voice of Paul, but the hands are the hands of ..."  
a. an angel."      b. God's Spirit."      c. Jesus."      d. Luke."
- 14. A syllogism is ...  
[a.] an argument that employs inductive reasoning.  
[b.] an argument that uses a major premise and a minor premise.  
[c.] an argument built on a tertiary premise.  
[d.] a false argument.
- \*15. The only document in the New Testament that is not really situation-specific is ...  
a. Jude.                      b. 2 Peter.                      c. Hebrews.                      d. 2 Timothy.
- 16. Which of the following is true?  
a. The early church defrocked a bishop for writing a document in Paul's name.  
b. Writers used literary practices to prevent their intellectual property from being co-opted, added to, and subtracted from.  
c. Augustus condemned those who wrote in another person's name.  
d. Claudius cut a forger's hands off.  
e. All of the above
- \*17. Which document is likely Paul's last letter?  
a. Philippians

- b. 2 Timothy
- c. Titus
- d. Galatians

—18. Which of the following most likely had a hand in the composition of the pastoral epistles?

- a. Luke
- b. Barnabas
- c. Timothy
- d. Silas

—\*19. Which of the following was NOT intended as a private letter?

- a. 1 Timothy
- b. 2 Timothy
- c. Titus
- d. 3 John
- e. Philemon

—20. The tradition that Paul himself wrote the pastoral epistles is ...

- a. early.
- b. strong.
- c. both a and b
- d. neither a nor b

—\*21. Paul wrote the pastoral epistles ...

- a. before his Damascus Road experience.
- b. just before the Jerusalem Council.
- c. after the Jerusalem Council and before his first Roman imprisonment.
- d. after his first Roman imprisonment.

—22. Pauline authorship of the pastoral epistles leads to the assumption of how many Roman imprisonments of Paul?

- a. none
- b. one
- c. two
- d. three

—\*23. A repeated formula in 1 Timothy is ...

- a. "Amen, Amen, I say to you ..."
- b. "This is a trustworthy saying ..."
- c. "that it might be fulfilled ..."
- d. "after he finished this teaching ..."

—\*24. Where is Titus ministering when Paul writes to him?

- a. Crete
- b. Ephesus
- c. Cyprus
- d. Derbe

—\*25. In Titus, Paul calls Jesus' return ...

- a. "blessed hope."
- b. "second advent."
- c. "revelation of Jesus Christ."
- d. "end of the age."



- 26. In 2 Timothy, Paul describes “all Scripture” as ...
- a. inspired by God.
  - b. profitable.
  - c. both a and b
  - d. neither a nor b
- 27. In which epistle do we find Paul’s expectation of imminent martyrdom?
- a. Philippians      b. 2 Timothy      c. Philemon      d. Titus
- 28. Which was NOT a significant reason for Paul to write to Timothy?
- a. to encourage him to stay in spite of difficulties
  - b. to remind him of areas in which he needed to focus
  - c. to give instructions about behavior in worship
  - d. to point out problems with his ministry style
- \*29. Where is Timothy ministering when Paul wrote to him?
- a. Corinth      b. Crete      c. Lystra      d. Ephesus
- 30. What is the primary critical question raised about the pastoral epistles?
- a. their treatment of the role of women in the church
  - b. their authorship
  - c. where their author was when he wrote them
  - d. inconsistencies in their treatment of the Law

## Essay

- \*31. Address the issue of pseudonymity with respect to the pastoral epistles. What arguments speak against this idea, and how do you assess them?
- 32. How must modern notions of authorship be adjusted if we are to assess rightly the authenticity of the New Testament documents in general and the pastoral epistles specifically?
33. What is an enthymeme and how does understanding them help to unlock the meaning of the arguments in the Pastoral Epistles?
34. Who is Timothy and why does Paul write 1 and 2 Timothy?
35. What is the purpose of Titus? What are some key themes addressed in this letter?

## **INT, Chapter 13 Paul the Letter Writer Part Four: The Pastoral Epistles and the Problem of Pseudonymous Letters**

### **TRUE/FALSE**

- 1. T
- 2. T
- 3. F
- 4. F

### **MULTIPLE CHOICE**

- 5. e
- 6. d
- 7. d
- 8. a
- 9. e
- 10. d
- 11. a
- 12. e
- 13. d
- 14. b
- 15. b
- 16. e
- 17. b
- 18. a
- 19. e
- 20. e
- 21. d
- 22. e
- 23. b
- 24. a
- 25. a
- 26. e
- 27. b
- 28. d
- 29. d
- 30. b

### **ESSAY**

- 31. — Students should first address what aspects of this issue must be ruled “out of court” (e.g., attributions to people of the distant past, legendary individuals, people who are still living at the time of attribution—with rationale for their exclusion). Students should then identify the core issue of pseudonymity as the use of real names of contemporary or near-contemporary persons who were known religious figures who had recently deceased. Among the arguments against pseudonymity of the pastoral epistles is that the time gap is too brief to avoid conflicting testimony or testimony that would “catch” the forger in mistakes of detail. Another argument is the question of why someone would feel the need for pseudonymity when other documents were accepted into the canon without direct apostolic authorship or, in the case of Hebrews, as anonymous authorship. A third issue is the matter of genre. Pseudonymity is found in apocalyptic writings but never among letters, especially private, context-specific letters. Another point is that pseudonymity was never seen as acceptable literary methodology devoid of negative ethical assessment. The early church accepted the Pastoral Epistles.
- 32. — For one thing, nearly 100 percent of modern authors share the ability to read and write. In antiquity, authors frequently employed amanuenses to transcribe what they dictated. The degree of latitude given to the amanuensis in terms of vocabulary, syntax, and style depended on the educational background of both author and amanuensis and the level of acquaintance the amanuensis had with the author and the subject material. In addition, collaborative authorship and the difficulty of knowing exactly who contributed what make modern arguments against authenticity based on differences in vocabulary, syntax, and style tenuous at best. And then there is the matter of composite documents with a significant portion from a key apostolic source being attributed in the whole to that apostolic source without deceit or malicious intention. All of these issues should affect the way moderns think about the issue of authenticity.
33. — An enthymeme is a rhetorical form that involves incomplete syllogisms. The hearer is expected to understand the logic of the argument and supply the missing member of the argument. Those who read the arguments in the Pastoral Epistles without understanding this form will surely misunderstand them as they will not know to fill in the missing member of the argument.
34. — Timothy was Paul’s closest co-worker and Paul even calls him his spiritual son. Timothy was unlike Paul. He was timid and soft-spoken. Paul writes to help inform Timothy on what it means to be a good leader which means knowing the core beliefs, models Christ-like behavior and remaining true and trustworthy even when suffering or persecuted. 2 Timothy is Paul’s final exhortation to Timothy. Paul encourages Timothy to use his gifts and to be bold. He wants him to persevere in sound teaching and practice and to continue as a faithful leader and pastor.
35. — Titus is a rhetorical mandate letter and Paul writes to teach Titus how to set things up in a new setting in an orderly fashion. A key theme is proper leadership. There is a focus on appointing elders, sound beliefs, and specific directives for men, old women, young women, young men, and slaves.



## Chapter 14 The Sermon of James the Just—Jesus' Brother

### True/False

*Indicate whether the statement is true or false.*

- 1. Christianity became a largely Gentile movement almost immediately after Pentecost.
- \*2. By A.D. 64 the followers of Jesus were already distinguished from Judaism as a separate religion.
- \*3. James was written in A.D. 70.
- 4. The author of your textbook seriously questions the notion that James is not a “Christian” document, since James makes extensive use of the Jesus tradition.
- \*5. The term Semitic denotes the characteristics or features of the Semitic languages such as Hebrew or Aramaic. So, if a Greek phrase or passage has a Semitic feel, this means that it bears the influence of a Semitic language such as Hebrew or Aramaic.
- 6. It is probable that the Twelve Tribes of the Dispersion in the address of James is used literally of the Jewish Christians as distinct from Gentile Christians.
- \*7. According to your textbook, James should not be seen as an extreme Pharisaical legalist.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*8. The author of the epistle of James most likely was ...
  - a. James, son of Zebedee, one of Jesus' original twelve disciples.
  - b. James, the half brother of Jesus.
  - c. James, the son of Alphaeus, one of Jesus' original twelve disciples.
  - d. James, the father of Judas (not Judas Iscariot).
- 9. The audience of James is most likely ...
  - a. Jewish Christians living outside the Holy Land.
  - b. Jewish Christians living in the Holy Land.
  - c. Gentile Christians living in the Holy Land.
  - d. Non-Christian Gentiles living in the Holy Land.
- \*10. The primary purpose/s that seem/s to underlie the Epistle of James is/are ...
  - a. to counter the false “Gospel” of the Judaizers.
  - b. to encourage Gentile Christians in Jerusalem.
  - c. both a and b
  - d. neither a nor b

- 11. The “division of labor” between the ministry of Peter and the ministry of Paul was that it was . . .
- a. more geographic than ethnic.
  - b. more ethnic than geographic.
  - c. entirely ethnic.
  - d. entirely geographic.
- 12. What evidence speaks against the notion that Christianity transitioned rapidly and early from a largely Jewish to a largely Gentile movement?
- a. The Roman government did not recognize Christianity as a religion distinct from Judaism for at least three decades.
  - b. The real leaders of the early church were all Jews, and Peter had an extensive ministry specifically to Jews.
  - c. A substantial part of the New Testament was written to Jewish Christians.
  - d. All of the above
  - e. None of the above
- \*13. Which of the following was NOT originally grouped with the “Catholic” or “general” epistles?
- a. Hebrews
  - b. James
  - c. 1 Peter
  - d. Jude
- \*14. Suspicions about the Epistle of James seem to have originated . . .
- a. from the outset of its appearance.
  - b. at the Jerusalem Council.
  - c. at the Council of Nicea.
  - d. with Martin Luther.
  - e. with the Enlightenment.
- \*15. Which of the following is NOT one of the “red flags” that raised suspicion regarding James?
- a. apparent contradiction with Pauline thought
  - b. no overtly “Christian” content
  - c. little to no earmarks of a letter at all
  - d. reflects no personal knowledge of the earthly Jesus
  - e. use of figures of speech
- \*16. According to your textbook, the epistle of James . . .
- a. is not an epistle at all.
  - b. should not be a part of the New Testament canon.
  - c. was originally composed in Hebrew.
  - d. was written for Gentile Christians.

e. is largely a collection of isolated exhortations.

—17. According to your textbook, which of the following best describes James (the document)?

- a. It is a hortatory sermon.
- b. It is a letter.
- c. It is historical narrative.
- d. It is a memoir.

—\*18. James often alludes to ...

- |                               |                          |
|-------------------------------|--------------------------|
| a. the Semitic parts of Acts. | e. the epistles of Paul. |
| b. the Sermon on the Mount.   | d. 2 Peter.              |

—19. James stresses ...

- a. faith as the necessary origin of good works.
- b. good works as the necessary outcome of faith.
- c. the dichotomy or opposition of faith and good works.
- d. none of the above

—20. Which type of Old Testament literature does James reflect?

- |        |           |            |           |
|--------|-----------|------------|-----------|
| a. Law | b. Poetry | c. History | d. Wisdom |
|--------|-----------|------------|-----------|

—\*21. The emphasis in James is on ...

- |                |                      |
|----------------|----------------------|
| a. good works. | e. Christian ethics. |
| b. faith.      | d. grace.            |

—22. James is filled with ...

- |                 |                     |               |               |
|-----------------|---------------------|---------------|---------------|
| a. imperatives. | b. stories of Paul. | c. analogies. | d. enthymemes |
|-----------------|---------------------|---------------|---------------|

—23. James establishes a close link between belief and ...

- |             |                |              |          |
|-------------|----------------|--------------|----------|
| a. conduct. | b. commitment. | c. theology. | d. laws. |
|-------------|----------------|--------------|----------|

—\*24. The clearest sociological emphasis in James is on ...

- |                             |                       |
|-----------------------------|-----------------------|
| a. social class injustices. | e. racial inequity.   |
| b. economic injustice.      | d. family disharmony. |

—25. When analyzing the parallels to Jesus' teaching in James we notice ...

- a. James rarely cites the sayings of Jesus directly.

- b. the material is presented as the teaching of James.
- c. it appears that Matthew and James both draw upon a common source.
- d. All of the above

—\*26. James is overall what type of rhetoric?

- a. Forensic
- b. deliberative
- c. epideictic
- d. Asiatic

—27. Which of the following describes a type of argumentation involving an imaginary dialogue partner?

- a. Syllogism
- b. paronomasia
- c. diatribe
- d. peroration

—28. Which of the following describes the comparison of two unlike things or persons that are nevertheless similar in a particular aspect?

- a. Synkrisis
- b. syllogism
- c. symbiosis
- d. synoptic

—\*29. James died as a martyr in . . .

- a. A.D. 60.
- b. A.D. 61.
- c. A.D. 62.
- d. None of the above

—30. What does James do in his document with the fact that he is Jesus' half brother?

- a. He makes it a platform for establishing his authority.
- b. He mentions it rarely in defense of his correct doctrine.
- c. He mentions it once to silence his detractors.
- d. He never mentions it at all.

## Essay

—31. Compare James and Paul on the role of faith and works, and assess their level of compatibility.

—\*32. Some argue that the epistle of James was originally a non-Christian Jewish book. What are the most compelling arguments for that view, and how would you respond to them?

33. Summarize the thesis statement of James.

34. Define and describe the genre of James.

35. Who authored James? How do we know? What options does Witherington give?



**INT, Chapter 14 The Sermon of James the Just—Jesus' Brother**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. F
- \_\_\_\_ 3. F
- \_\_\_\_ 4. T
- \_\_\_\_ 5. T
- \_\_\_\_ 6. T
- \_\_\_\_ 7. T

**MULTIPLE CHOICE**

- \_\_\_\_ 8. b
- \_\_\_\_ 9. a
- \_\_\_\_ 10. d
- \_\_\_\_ 11. b
- \_\_\_\_ 12. d
- \_\_\_\_ 13. a
- \_\_\_\_ 14. d
- \_\_\_\_ 15. e
- \_\_\_\_ 16. a
- \_\_\_\_ 17. a
- \_\_\_\_ 18. b
- \_\_\_\_ 19. b
- \_\_\_\_ 20. d
- \_\_\_\_ 21. a
- \_\_\_\_ 22. a
- \_\_\_\_ 23. a
- \_\_\_\_ 24. b
- \_\_\_\_ 25. d
- \_\_\_\_ 26. b
- \_\_\_\_ 27. e
- \_\_\_\_ 28. a
- \_\_\_\_ 29. e
- \_\_\_\_ 30. d

**ESSAY**

- 31. The bone of contention seems best expressed by James's statement "Faith without works is dead" (James 2:14) and Paul's "... by the works of the law all flesh will not be justified" (Gal. 2:16). The contradiction is only apparent. For both Paul and James, faith is much deeper than verbal acknowledgment or even mental assent; faith is belief that guides all action and reaction; it is a paradigm for living. Faith and works are two sides of the same coin. If you slice the coin in half edgewise, you no longer have a faith-works coin. James is reacting to those who claim salvation by one side (belief) without the other (works), and he sees this as impossible. Living faith necessarily entails good deeds. Paul says essentially the same thing: "The only thing that counts is faith expressing itself through love" (Gal. 5:6). Both Paul and James agree that faith and works are inseparable parts of the salvation equation, but they are approaching the issue from different vantage points. James is talking about "justification" in the sense of an outward demonstration (evidence) of the genuineness of a person's faith claim ("show me" 2:18; "evidence" 2:20). In his mind, the only thing that "justifies" (i.e., shows it to be in the right) such a faith claim is works. Paul is talking about "justification" in a forensic sense (i.e., an objective act that actually puts an individual in a right relationship with God). In his mind, the only thing that "justifies" anyone is faith (belief and concomitant works that demonstrate the genuineness of that belief) in the faithfulness of Christ (specifically, his atoning death on the cross). Both Paul and James agree that the *objective basis* of our salvation is God's grace-deed reflected in the atoning sacrifice of our Lord Jesus Christ (i.e., His "faithfulness")—not on any amount of works or law-keeping. Putting one's faith in God and specifically in Christ's atoning work is the *means by which* one appropriates the salvation (wrought by Christ's sacrifice) that God offers as a gift of his grace.
- 32. Students should note that Jesus' name is mentioned only twice in the book and the charge that none of the book is uniquely Christian. The ethical exhortations are reflective of those found in Jewish Scripture. Students could then respond that even though Jesus and his teachings are not mentioned directly, many of the teachings seem to allude to Jesus traditions, especially in Matthew's Sermon on the Mount. The book, moreover, serves as a corrective to misunderstandings of Paul's doctrine of justification by faith.
33. The thesis statement of James comes in James 1:19–27. James argues that Christians must be teachable and slow to speak. This is especially important in situations where one is prone to anger. They must be able to control the tongue. James also argues that God's Word has the power to heal when it is implanted in the heart of the believer. But, one must not only be a hearer but also be a doer of the Word. Further, there is an emphasis on taking care of widows and orphans.
34. James is a sermon in encyclical form. It involves a series of moral exhortations, proverbs and extended discourses. James uses diatribe which involves a debate with an imaginary interlocutor. This was common in Jewish sermons of that time.
35. Witherington notes that there are several James' that we know of as possible James' who could have authored this sermon. This includes James the brother of the Lord, James the Less, James the son of Zebedee, James the son of Alphaeus and some unknown early Christian named James. James the son of Zebedee died too early to be considered. The other James' were not well known enough to be identified simply as James. For these reasons, James the half brother of Jesus is most likely the author of this sermon.

## Chapter 15 Jude—The Other Brother and His Eschatological Thinking—Jude

### True/False

*Indicate whether the statement is true or false.*

- 1. Scripture is virtually silent about Jesus' interactions with his siblings.
- \*2. Jude seems to draw on the teachings of Jesus more than does James.
- 3. James is a sermon or speech in rhetorical form and was likely delivered orally to the audience.
- 4. Jude is possibly the earliest written book in the New Testament.
- \*5. Jude was likely Jesus' brother who was an itinerant Christian missionary who was married and traveled with his wife.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*6. According to your textbook, in what decade was the epistle of Jude written?  
a. 20s      b. 30s      c. 40s      d. 50s      e. 60s
- 7. What does the epistle of Jude share with the epistle of James?  
a. It was written by a half-brother of Jesus.  
b. an eschatological flavor  
c. an interest in noncanonical Jewish traditions  
d. All of the above  
e. None of the above
- \*8. When it comes to New Testament epistles, we are best to think that ...  
a. they functioned much like modern letters.  
b. they were written pseudonymously to command authority.  
c. they were written anonymously for safety.  
d. they were speeches in written form.
- 9. Which of the following is peculiar to the epistle of Jude?  
a. preference for the passive voice  
b. use of the passive voice as a circumlocution  
c. quoting from the Hebrew Bible  
d. referencing noncanonical Jewish sources

- 10. The brother of Jesus we know as Jude was in fact named ...  
a. Jacob.                      b. Judas.                      c. Judaios.                      d. Judy.
- \*11. Who succeeded James as leader of the Jerusalem church?  
a. Jude                      b. Symeon                      c. Peter                      d. John
- 12. When the writer of Jude says, “recall the predictions foretold by the apostles,” he is indicating that he ...  
a. is not a part of the apostolic era.  
b. is not among the apostles who founded the churches he is currently addressing.  
c. is not himself an apostle.  
d. All of the above  
e. None of the above
- 13. James writes to address the issue of ...  
a. false teachers.  
b. slavery.  
c. defining elders.  
d. None of the above
- \*14. What reasons does Witherington propose as reasons for the possibility of false teachers slipping into church services and creating mayhem?  
[a.] Christians had always been encouraged to welcome strangers and offer them hospitality in their homes.  
[b.] Strangers with strange beliefs were seen as potential converts because of the evangelistic nature of Christianity.  
[c.] Both a and b  
[d.] None of the above
- 15. The author of your textbook sees the relationship between the homilies of Jude and James as conceptually and structurally so similar as to indicate ...  
a. Jude’s familiarity with the homily of James.  
b. Jude’s direct literary borrowing from the homily of James.  
c. James’s expansion of Jude’s homily.  
d. none of the above.
- 16. The author of the New Testament document we call “Jude” was most likely ...  
a. Judas Iscariot.

- b. Judas, the half-brother of Jesus.
- c. Judas Maccabeus.
- d. Mary Magdalene.

—\*17. Jesus' half-brothers, James and Judas, followed him . . .

- a. from the day he announced his mission in the synagogue.
- b. from the day he raised Lazarus from the dead.
- c. after his resurrection.
- d. secretly all their lives.

-

—\*18. Which of the following do the documents of Jude and James have in common?

- a. general addressee
- b. sizable presentation of deliberative proofs
- c. series of warnings, first to opponents, then to believers
- d. hymnic or doxological material
- e. All of the above

—19. According to your textbook, the most important theological correspondence between Jude and James is . . .

- a. the Holy Spirit as the One who sanctifies the believer.
- b. Jesus as Lord who performs functions previously predicated of Yahweh.
- c. Jesus as the Healer who restores the image of God marred by humanity's sin.
- d. Jesus as the One who baptizes believers in the Holy Spirit.

—20. Jude appears to have a direct literary relationship with . . .

- a. Colossians.
- b. James.
- c. 2 Peter.
- d. all of the above

—\*21. The most surprising, and in some minds disturbing, feature of Jude is its . . .

- a. reference to Jesus as "Lord."
- b. failure to note the author's familial relationship to Jesus.
- c. use of non-Biblical materials.
- d. lack of reference to the Holy Spirit.

—\*22. Jude quotes verbatim a passage from the pseudepigraphical, apocalyptic book of . . .

- a. 1 Esdras.

- b. 1 Maccabees.
- c. Baruch.
- d. 1 Enoch.

- 23. Jude makes reference to a dispute between the archangel Michael and Satan over the . . .
- a. body of Abraham.
  - b. body of Moses.
  - c. Law of Moses.
  - d. command of circumcision.

### Essay

- \*24. Describe what we know about Jude from the rest of the New Testament and in particular from the Gospel of Mark, and evaluate the contribution this knowledge makes to a correct understanding of his writing.
- \*25. Identify the situation of the readers of Jude, and suggest a date for the book.
- 26. Discuss the implications of Jude's quotations from noncanonical Jewish sources

## INT, Chapter 15

### Answer Section

#### TRUE/FALSE

- \_\_\_\_ 1. T
- \_\_\_\_ 2. F
- \_\_\_\_ 3. T
- \_\_\_\_ 4. T
- \_\_\_\_ 5. T

#### MULTIPLE CHOICE

- \_\_\_\_ 6. d
- \_\_\_\_ 7. a
- \_\_\_\_ 8. d
- \_\_\_\_ 9. d
- \_\_\_\_ 10. b
- \_\_\_\_ 11. b
- \_\_\_\_ 12. b
- \_\_\_\_ 13. a
- \_\_\_\_ 14. e
- \_\_\_\_ 15. d
- \_\_\_\_ 16. b
- \_\_\_\_ 17. e
- \_\_\_\_ 18. e
- \_\_\_\_ 19. b
- \_\_\_\_ 20. b
- \_\_\_\_ 21. e
- \_\_\_\_ 22. d
- \_\_\_\_ 23. b

#### ESSAY

- \_\_\_\_ 24. The name “Jude” is a shortened form of “Judas,” a name made notorious by the one from the twelve who betrayed Jesus to the Jewish and Roman authorities. Along with James, Joses, and Simon, Jude is perhaps the youngest half-brother of Jesus (cf. Mk. 6:3/Mt. 13:55, where he is listed third and fourth, respectively), whose shared parentage was only Mary as biological mother. Neither he nor his brothers were followers of Jesus during his preresurrection earthly ministry (Jn. 7:5); but shortly thereafter, Jude and (all of?) his brothers are among the believers in the upper room at Pentecost (Acts 1:14). Along with his wife (cf. 1 Cor. 9:5), he later engaged in itinerant evangelistic ministry, primarily to Jews and primarily in Galilee.

- 25. Jude is addressing an early Jewish Christian community (he cites Enoch and the Assumption of Moses) whose sociological boundaries are more porous than the geographical (which likely was limited to Galilee). The fact that Jewish teachers apparently have easy access to disseminate their ideas and stir up this community suggests a time prior to the Jewish war in the 60s and well before the major separation between Jews and Jewish Christians that occurred in the wake of the fall of Jerusalem in A.D. 70. Jude's use of purity language is most likely an attempt to "draw a (theological) line in the sand" that will separate the insiders (Jewish Christians) from the outsiders (non-Christian Jewish false teachers). This use of purity language, coupled with the use of both canonical and apocryphal early sacred Jewish traditions, makes it clear that Jude is addressing other Jewish Christians in a way that would most effectively persuade them to divest themselves of the influence of the false teachers. This level of porosity suggests a very early point in Church history, and thus the homily of Jude may well be one of the earliest documents in the New Testament.
- 26. Those who believe the Bible is God's Word should not find Jude's quotation on noncanonical Jewish sources problematic. Not all of God's truth is found within the canon of Scripture, and all truth, wherever it is found, is God's truth. So the fact that a New Testament writer cites an early Jewish document or two should not trouble us. The assumption would be that he believed that in some sense what he was citing was also an expression of truth in some form. Like Paul at the Acroagap, Jude is using materials from his audience's background as a point of reference to make a theological point. That he would quote these sources is a clear indication of the Jewish background of his audience.



## Chapter 16 The Suffering Servant—1 Peter

### True/False

*Indicate whether the statement is true or false.*

- ☐ \*1. The term Ebionite is a term literally meaning “the poor” and is used as a reference to a small but important sect of Jewish Christians who seem to have had issues with Paul and his Gospel and also had a low Christology, believing that Jesus was not part of the Godhead.
- ☐ \*2. 1 Peter is the only New Testament document that systematically addresses the issue of Christians’ being resident aliens within the macro-structures of the larger society.
- ☐ 3. 1 Peter was intended for the Pauline churches.
- ☐ \*4. The mention of Pontus and Cappadocia in 1 Peter 1:1 (cf. Acts 2:9) suggests that Peter “followed up” on his initial success with the Diaspora Jews at Pentecost by literally following his converts to their home regions and building on those social networks.
- ☐ 5. The literary and rhetorical level of 1 Peter is more likely due to Silvanus than to Peter himself.
- ☐ \*6. According to your textbook, Simon may have been the first person to have the nickname “Peter,” which later became a proper name.
- ☐ 7. According to your textbook, no book in the New Testament offers a richer and more developed understanding of Christian suffering than 1 Peter.
- ☐ \*8. Jewish Christians did not continue to exist in community after the first century.
- ☐ 9. 1 Peter addresses the issue of divine foreknowledge.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- ☐ \*10. 1 Peter states that it was written from ...  

a. Rome.	b. Babylon.	c. Jerusalem.	d. Antioch.
----------	-------------	---------------	-------------
- ☐ 11. In all likelihood, Peter uses “Babylon” as a code word for ...  

a. Rome.	b. Alexandria.	c. pride.	d. sin.
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- ☐ \*12. According to your textbook, 1 Peter is primarily a ...  

a. robust appeal for unity in the body of Christ.
b. commentary on the Law of Moses.
c. defense of Christ’s resurrection.

d. reflection on suffering for Christ.

—13. About how many Jews were part of the population in the provinces listed at the beginning of 1 Peter (Pontus, Galatia, Cappadocia, Asia, Bithynia) in the first and second centuries of the common era?

- a. 200,000
- b. 300,000
- c. 4 million
- d. 5 million

\*14. What were the two major streams of early Christian life?

- a. Palestinian and Diaspora
- b. male and female
- c. Jewish and Gentile
- d. legalists and antinomians

\*15. What is the Greek term for adherents of Christ or those belonging to Christ.

- a. Ebionites
- b. Christianos
- c. Christians
- d. Christos

—16. As applied to a group of letters, the term “Catholic” means ...

- a. authoritative, inspired.
- b. traditional, accepted.
- c. ecclesiastical.
- d. general, universal.

—17. When was 1 Peter written?

- a. A.D. 40s
- b. A.D. 55
- c. A.D. mid 60s
- d. A.D. 90

—18. The letters in the last part of the New Testament are called “Catholic” because ...

- a. they came to be especially cherished by the Roman Catholic church.
- b. for the most part they are not addressed to a single locality.
- c. they are addressed mostly to an individual.
- d. they emphasize the doctrine of the church.

\*19. The probable carrier of 1 Peter was ...

- a. Demetrius.
- b. Tertius.
- c. Diotrephes.
- d. Silvanus.

—20. The territories listed in the greeting of 1 Peter are in the general geographic area of ...

a. Macedonia.      b. Achaia.      c. Asia Minor.      d. Syria.

—\*21. The “resident alien” language of 1 Peter . . .

- a. should be understood in a spiritual sense.
- b. should be understood in a sociological sense.
- c. both a and b
- d. neither a nor b

—22. 1 Peter’s language of “resident aliens” probably refers to . . .

- a. Jews.
- b. Jewish Christians.
- c. Jews of Pharisaic descent.
- d. Gentiles.

—\*23. When your author suggests that Jude has something of a completionist reading of the earlier history of Israel, he means . . .

- a. Israel completed the commission God gave to Adam.
- b. Israel completed her mission.
- c. Christ completed Israel’s commission.
- d. Jew and Gentile united in Christ is the continuation of God’s people Israel.

—24. The audience of Jude is experiencing . . .

- a. verbal abuse but not physical abuse or legal action.
- b. physical torture for their faith.
- c. martyrdoms for their faith.
- d. a revival through the healing ministry of Jude.

—\*25. In early Christianity, Jewish Christians and Gentile Christians . . .

- a. were in separate social networks.
- b. were intermingled in just about every church.
- c. viewed each other as heterodox.
- d. were virtually indistinguishable.

—26. The term “encyclical” refers to . . .

- a. an event that recurs in regular time intervals.
- b. a specific instance of fallacious logic in which the speaker begins by assuming what she or he is trying to prove.
- c. a jeweled ornamental band around a tiara.
- d. a letter written for several audiences.
- e. none of the above

- \*27. Which of the following is likely NOT true: The apostle Peter was ...
- a. married.
  - b. from Bethsaida.
  - c. a fisherman by trade.
  - d. the spokesman for the twelve.
  - e. the first bishop of Rome.
- 28. Where did Peter's memoirs end up?
- a. St. Peter's Basilica in Rome
  - b. St. Catherine's monastery in Egypt
  - c. a deserted warehouse on the outskirts of town
  - d. the Gospel of Mark.
- \*29. The apostle Peter was ...
- a. the apostle of all Christians everywhere.
  - b. the founder of the church in Rome.
  - c. the most important of all the disciples of Jesus.
  - d. never married.
- 30. Peter was primarily an apostle to ...
- a. Jews.
  - b. Greeks.
  - c. Gentiles.
  - d. Samaritans.
- \*31. When did the first persecution of Christians at the hands of the Roman government occur?
- a. immediately after Pilate had Jesus crucified
  - b. after the Maccabean revolt against Rome
  - c. when Nero falsely accused Christians of starting the fire that leveled Rome
  - d. during World War II
- 32. 1 Peter is concerned primarily with ...
- a. Christian orthodoxy.
  - b. false prophets.
  - c. the leadership of the clergy.
  - d. Christian suffering.
- \*33. The apostle Peter addresses his audience in 1 Peter as ...
- a. exiles.
  - b. Gentiles.
  - c. Jews.
  - d. Pauline Christians.

- \*34. Identify the geographical and social location of the audience of 1 Peter, and show how this homily addressed the issues they faced.
- 35. What is the internal evidence in 1 Peter that the audience is Hellenized Jews, and what passages in 1 Peter have caused some to suggest a more Gentile audience?
- \*36. How do you explain the Asiatic style of Greek and rhetoric coming from the pen of the apostle Peter?
- 37. What internal evidence suggests that the apostle Peter was the author of the document that bears his name?

**INT, Chapter 16 The Suffering Servant—1 Peter**  
**Answer Section**

**TRUE/FALSE**

- 1. T
- 2. T
- 3. F
- 4. T
- 5. T
- 6. T
- 7. T
- 8. F
- 9. T

**MULTIPLE CHOICE**

- 10. b
- 11. a
- 12. d
- 13. b
- 14. e
- 15. b
- 16. d
- 17. e
- 18. b
- 19. d
- 20. e
- 21. b
- 22. a
- 23. d
- 24. a
- 25. a
- 26. d
- 27. e
- 28. d
- 29. e
- 30. a
- 31. e
- 32. d
- 33. a

## ESSAY

- 34. The audience of 1 Peter comprised heavily Hellenized Jews in Asia Minor (the area of modern Turkey) who converted to Christianity. As Hellenized Jews they had already played loose with some of the standard “badges” of Jewish individual identity, for example, circumcision (some sought to reverse it!) and dietary restrictions (many bent this rule to “fit in” or “climb the social ladder”). Christianity’s focus on salvation “by grace through faith, not of works” offered an attractive alternative. But this created an even greater rift with traditional Jews; and as Christianity emerged as more and more distinct from contemporary Judaism, it engendered the suspicious eye of the Roman government. This inevitably brought persecution. At the time 1 Peter was written, the persecution was largely verbal abuse rather than physical abuse. Nevertheless, such adversity was a harbinger of more violent persecution to come. 1 Peter prepares his audience with a kind of “theology of suffering,” noting that Christian suffering parallels the suffering of Christ. Importantly, however, Peter stresses that they must give attention to living ethically upright lives so that they will not suffer justly as wrongdoers, which would have no eternal value.
- 35. Here are some features that point to a Jewish audience: (1) The prescript in 1:1 refers to God’s elect, who are then called “scattered exiles.” This language clearly reflects a Jewish rather than a Gentile audience. (2) provenance is given in coded language as “Babylon,” a clear allusion to the Jewish exile therein. (3) 2:12 urges the audience to live Christian lives among the (Gentiles) nations, which reads more naturally as if a Jewish audience. (4) there was a sizable Jewish population in the areas mentioned in the opening. (5) Jews in those areas were heavily Hellenized. Following are passages thought to presume a Gentile audience: (1) In 2:10, the audience is referred to as “once you were not a people,” but this is a quote from Hosea 1:9–10, where the prophet in fact references the Jews. (2) In 4:3–4 we find “you have already spent enough time doing what the Gentiles do,” but this certainly was true of the Jews at various points in their history.
- 36. The evidence from Papias suggests that Mark served as Peter’s interpreter, which could imply that Peter needed some help in the Greek language, particularly in writing. The clearest explanation for the language and rhetoric of 1 Peter is that Silvanus is responsible, since he probably served as amanuensis and not merely as the “mailman.” In 1 Peter 5:12, no “sending” verb is included. Peter simply says that he wrote this “through Silvanus.” Like Paul, Silvanus likely was trained in Greek and in rhetoric in Jerusalem. Peter may have dictated in Aramaic, and Silvanus wrote in Greek; or perhaps Silvanus was bilingual but more literate than Peter, and so he framed Peter’s words in better Greek and better rhetorical style. The voice is decidedly the voice of Peter, even if the hands are the hands of Silvanus.
- 37. Among other things, there are hints in the text that the author has a direct knowledge of the trial of Jesus (2.21–24), the Transfiguration of Jesus (5.1), the specific command of the risen Jesus in John 21.17 (see 5.2), and the foot washing by Jesus (5.5). When we couple this with some 10 echoes of Jesus’ sayings, no author better fits these facts than Peter himself.

## Chapter 17 Hebrews: The Sermon of the Famous Anonymous Preacher—Hebrews

### True/False

Indicate whether the statement is true or false.

- 1. Hebrews had early and rapid acceptance into the New Testament canon.
- \*2. Hebrews was written under the persecution of Nero.
- \*3. Apart from Hebrews, there is almost no hint anywhere else in the New Testament of Christ's role as heavenly high priest interceding for the faithful in heaven.

### Multiple Choice

Identify the choice that best completes the statement or answers the question.

- \*4. The Greek term *superstitio* ...
  - a. delineated a form of unsanctioned, unauthorized or illegal religion.
  - b. refers to superstitions.
  - c. Both a and b
  - d. None of the above
- \*5. “Those from Italy greet you” (Hebrews 13:24) suggests that Hebrews was sent ...
  - a. from Rome.
  - b. to Rome.
  - c. from Greece.
  - d. to Palestine.
- \*6. According to your textbook, the ascription “To the Hebrews” most likely refers to ...
  - a. Jews not yet saved.
  - b. Jewish Christians.
  - c. Diaspora Jews.
  - d. Palestinian Jews.
- 7. Hebrews is ...
  - a. a polemic directly attacking Judaism.
  - b. an argument suggesting that Christianity is the completion of Judaism.
  - c. an argument showing that Judaism is bad and Christianity is good.
  - d. an argument urging the audience to uphold the law, including Jewish traditions.
- 8. The audience of Hebrews is experiencing ...
  - a. moral corruption.
  - b. spiritual revival.
  - c. suffering and duress.



d. economic boom.

—\*9. According to your textbook, Hebrews should be dated . . .

- a. around A.D. 49, during persecution by Claudius, who expelled many Jews from Rome.
- b. around A.D. 64, after the persecution by Nero.
- c. just after A.D. 70, when the Temple was destroyed.
- d. after A.D. 85.

—10. Hebrews depicts the law as . . .

- a. perfect.
- b. not God-given.
- c. inadequate.
- d. irreplaceable.

—11. Hebrews was most likely . . .

- |              |                   |
|--------------|-------------------|
| a. a sermon. | c. an apology.    |
| b. a novel.  | d. an apocalypse. |

—12. The consensus of scholarship is that Hebrews was . . .

- |                        |                         |
|------------------------|-------------------------|
| a. written by Paul.    | c. written anonymously. |
| b. written by Timothy. | d. pseudepigraphical.   |

—\*13. The primary point of Hebrews was to show that . . .

- a. Christianity is superior to Judaism.
- b. Judaism is superior to Christianity.
- c. Christianity is the same as Judaism.
- d. Christians must follow the law.

—\*14. According to the author of Hebrews, Christ is superior to all of the following **EXCEPT** . . .

- |                         |                    |
|-------------------------|--------------------|
| a. the Jewish prophets. | c. the angels.     |
| b. Moses.               | d. the Son of Man. |

—15. All of the following are mentioned in Hebrews **EXCEPT** . . .

- |           |                 |             |          |
|-----------|-----------------|-------------|----------|
| a. Moses. | b. Melchizedek. | c. Timothy. | d. Paul. |
|-----------|-----------------|-------------|----------|

—\*16. Which of the following themes is found in Hebrews?

- |             |               |          |                     |
|-------------|---------------|----------|---------------------|
| a. Covenant | b. Priesthood | c. Faith | d. All of the above |
|-------------|---------------|----------|---------------------|

- 17. Hebrews most likely was written in order to ...
- a. convert Jews.
  - b. convert Gentiles.
  - c. urge Christian not to leave the faith.
  - d. warn against false prophets.
- \*18. If we compare the Greek style of Hebrews to the Greek style of Paul's letters, Hebrews is ...
- a. much more literary (refined).
  - b. distinctly inferior.
  - c. very similar.
  - d. different, but neither inferior nor superior.
- \*19. A key characteristic of Hebrews is many instances of ...
- a. dissuasion.
  - b. disbelief.
  - c. exhortation.
  - d. hopelessness.
- 20. As to the authorship of Hebrews, the early church was ...
- a. united on authorship by Paul.
  - b. divided over authorship by Paul.
  - c. united on authorship by Apollos.
  - d. divided over authorship by Apollos.
- 21. The assumption that the first readers of Hebrews understood the Levitical rituals favors the explanation that ethnically/religiously they were ...
- a. Jewish Christians.
  - b. Gentile Christians.
  - c. Gentile God fearers.
  - d. Gentile proselytes to Judaism.
- \*22. An encomium ...
- a. is a rhetorical style.
  - b. employs elements of praise.
  - c. Both a and b
  - d. None of the above
- 23. According to Hebrews, the heavenly "rest" of Christians is symbolized in the Old Testament as ...
- a. the Tabernacle.
  - b. the land of Canaan.
  - c. the Temple.

d. Jerusalem, or Mt. Zion.

—\*24. The Old Testament heroes of faith are listed in which chapter of Hebrews?

a. 1                      b. 4                      c. 9                      d. 11

—25. Which of the following statements is **NOT** true?

- a. Hebrews presents Jesus as “better than” Melchizedek.
- b. Hebrews presents Jesus as “better than” Moses.
- c. Hebrews presents Jesus as “better than” the angels.
- d. Hebrews presents Jesus as “better than” Aaron.

—\*26. According to your textbook, the reason that Hebrews does not mention the Temple is that ...

- a. it was no longer in existence.
- b. it was written to a Gentile audience.
- c. it overshadowed the beauty of the original temple.
- d. None of the above

—27. Melchizedek’s being “without beginning of days or end of life” symbolizes Christ’s ...

- a. sovereignty.
- b. self-sacrifice.
- c. foreordained priesthood.
- d. eternity.

—\*28. “Melchizedek” means ...

- a. priest of God.
- b. king of righteousness.
- c. peace.
- d. tithe.

—29. “Salem” refers to the ancient city of ...

a. Sodom.                      b. Jerusalem.                      c. Salim.                      d. Salamis.

—30. In the opinion of most commentators, Melchizedek’s being “without beginning of days and end of life” probably means that he was ...

- a. an angelic being.
- b. an eternal, divine being.
- c. a human being without genealogical record in the Old Testament.
- d. a human being miraculously born and translated without dying.

- ~~\*31. The writer of Hebrews uses primarily what type of rhetoric?~~  
a. forensic      b. deliberative      c. epideictic      d. Asiatic
- ~~\*32. When Greek athletes trained in the gym (and competed in the Olympic games!), they typically wore ...~~  
a. a distinctive Roman toga.  
b. the ancient equivalent of modern underwear.  
c. Nike shorts (*nike* is a Greek word meaning "victory").  
d. nada, zip, zilch, zero (they ran in the buff).
- ~~33. What did athletes who competed in an Olympic race most have in common with victims of crucifixion.~~  
a. They both expended all or nearly all of their life force.  
b. They both faced the possibility of death.  
c. They both "participated" in the nude.  
d. Leading dignitaries witnessed the "spectator sport."

### Essay

- ~~\*34. Discuss Jesus' superiority to all things Jewish in the epistle to the Hebrews. To what, exactly, is Jesus superior? What is the author's point in underseoring this?~~
- ~~35. Discuss the relationship between Temple sacrifice and Jesus' death in the epistle to the Hebrews. How does the author use this theme to promote his view of the superiority of Christianity?~~
- ~~\*36. Which individuals does your textbook note as nominees for the authorship of Hebrews? What are the pros and cons for each of them?~~

**INT, Chapter 17 Hebrews: The Sermon of the Famous Anonymous Preacher—Hebrews  
Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. T
- \_\_\_\_ 3. T

**MULTIPLE CHOICE**

- \_\_\_\_ 4. a
- \_\_\_\_ 5. b
- \_\_\_\_ 6. b
- \_\_\_\_ 7. b
- \_\_\_\_ 8. e
- \_\_\_\_ 9. b
- \_\_\_\_ 10. e
- \_\_\_\_ 11. a
- \_\_\_\_ 12. e
- \_\_\_\_ 13. a
- \_\_\_\_ 14. d
- \_\_\_\_ 15. d
- \_\_\_\_ 16. d
- \_\_\_\_ 17. e
- \_\_\_\_ 18. a
- \_\_\_\_ 19. e
- \_\_\_\_ 20. b
- \_\_\_\_ 21. a
- \_\_\_\_ 22. e
- \_\_\_\_ 23. b
- \_\_\_\_ 24. d
- \_\_\_\_ 25. a
- \_\_\_\_ 26. d
- \_\_\_\_ 27. d
- \_\_\_\_ 28. b
- \_\_\_\_ 29. b
- \_\_\_\_ 30. e
- \_\_\_\_ 31. e
- \_\_\_\_ 32. d
- \_\_\_\_ 33. e

## ESSAY

- 34. The epistle to the Hebrews asserts the superiority of Christ to the prophets, the angels, Moses, Joshua, and the Jewish priesthood. Christ brings a superior covenant and a superior tabernacle and makes a superior sacrifice. Drawing on Platonic thought, this author argues that the old covenant was a foreshadowing of the new, an imperfect reflection of a perfect reality. According to this author, Christianity represents the perfection of Judaism; those who do not believe that Jesus is the Messiah, moreover, are not the true people of God.
- 35. While sacrifices in the Temple had to be offered regularly to make up for human shortcomings in following the law, Jesus' sacrifice was perfect and eternal. Jesus' sacrifice took care of all human sin. There was no longer any need, then, for animal sacrifice in the Temple. Throughout Hebrews, Christ is depicted as more perfect than the Jewish law; his sacrifice is yet another example of his superiority.
- 36. Dr. Witherington considers two main possibilities: Paul and Apollos. The primary external evidence he cites for Paul is p46, a late-second-century manuscript that places Hebrews in the midst of the Pauline letters (between Romans and 1 Corinthians). In other canonical lists in the fourth and fifth centuries, Hebrews is either nestled between Paul's letters to entire churches and his personal letters or at the very end of the Pauline corpus. Paul was usually regarded as author in the eastern part of the empire, but this was deemed doubtful by the western segment of the church. The external evidence pointing to the Pauline authorship of Hebrews (at least in the eastern part of the empire) is supported by evidence from within: There is considerable agreement in theology and doctrine, though in Hebrews these are expressed in more eloquent, flowery language.

If Paul wrote Hebrews, it would certainly stand out as an anomaly, since no other acknowledged Pauline document is anonymous. This, of course, does not prove that Paul did not write it, but it does present an anomaly that begs explanation. And there are other flies in this very sticky ointment: For one, the polished Greek style of Hebrews differs significantly from Paul's typically more rugged style; for another, the author of Hebrews seems to appeal to the authority of others rather than follow Paul's typical pattern of appealing to his own apostolic authority. Again, this does not prove that Paul did not write Hebrews, but it does present another aberration that calls for some explanation.

The quickest way to avoid dealing with these quirks is to postulate that someone other than Paul wrote this anonymous homily. According to your author, Apollos is a promising candidate because: (1) he was a well-known preacher from the Pauline circle; (2) he came from Alexandria and was learned in the Scriptures; (3) he knew the Greek Old Testament that the author of Hebrews consistently uses; (4) he almost certainly knows something of Platonism, which may underlie the "shadow-reality" comparison in Hebrews; and (5) his ministry focus was on Jews and Gentile synagogue adherents.

Students who have done a little extra exploration on this topic may mention the other major suggestions: Barnabas, whose Levitical background fits Hebrew's priestly interest but who probably was an eyewitness, which Hebrews seems to exclude; Priscilla, because of her close association with Paul and teaching of Apollos; Philip or Silvanus/Silas, because of their association with Paul; Clement of Rome, because of the likenesses of Hebrews with 1 Clement—although Clement probably borrowed; and Luke, because of his close association with Paul, the commensurate highly polished Greek style of his two-volume work, and numerous other features.

More attention should be given to the possibility that Hebrews was the collaborative work of Paul and Luke, probably in the time frame of 2 Timothy, for which Luke may have served as amanuensis (cf. 2 Timothy 4:11: "Luke alone is with me"). Luke probably had a much higher degree of input (particularly with Hebrews) than that which is normally associated with the role of an amanuensis.

## Chapter 18 A Beloved Sermon and Two Elderly Letters—1–3 John

### True/False

Indicate whether the statement is true or false.

- \*1. 1–3 John are best viewed as pastoral letters from an apostle to his apostolic delegates.
- 2. According to your textbook, identifying an author by “style” is risky because authors intentionally created a style to match the rhetorical purpose of their document.
- \*3. A hyperbole is a form of minimization concerning a certain matter. It is intended to be taken literally.
- 4. Docetism involves first and foremost the denial of the Trinity.

### Multiple Choice

Identify the choice that best completes the statement or answers the question.

- \*5. Which of the following is actually not a letter?  
a. 1 John      b. 2 John      c. 3 John      d. Philemon
- 6. According to your textbook, 1 John is best viewed as a . . .  
a. letter.      e. sermon.  
b. Gospel tract.      d. discipleship manual.
- \*7. 1–3 John are most likely written to . . .  
a. church leaders.      e. Gentile Christians.  
b. Jewish Christians.      d. heretical teachers.
- 8. According to your textbook, what is the most likely destination for the Johannine epistles?  
a. Ephesus      b. Rome      c. Alexandria      d. Corinth
- \*9. Key topics in 1 John include . . .  
a. the Godhead and the Christian.  
b. the Christian and the Godhead.  
c. Christian discipleship.  
d. All of the above
- 10. What is the clearest criterion underlying the ordering of the Johannine epistles in the New Testament canon?  
a. Chronology      b. authorship      c. length      d. destination



- \*11. According to your textbook, who is responsible for the contents of 1 John?
- a. John the Apostle
  - b. John the Elder
  - c. John of Patmos
  - d. Lazarus
- \*12. According to your textbook, who is the source of the material found in the fourth Gospel?
- a. John the Apostle
  - b. John the Elder
  - c. John of Patmos
  - d. Lazarus
- \*13. According to your author, who was the collector and final editor of the materials in the fourth Gospel?
- a. John the Apostle
  - b. John the Elder
  - c. Lazarus
  - d. None of the above
- 14. What term best describes a literary device in which one uses a sort of parallel construction to focus on key points?
- a. Chiasm
  - b. hyperbole
  - c. epideictic
  - d. rhetoric
- \*15. The author's self-identification as "*o-presbyteros*" can mean ...
- a. "the elder" (leadership role).
  - b. "the old man."
  - c. "the older man."
  - d. all of the above
  - e. none of the above
- 16. According to your author, what is the intended sense of "*o-presbyteros*" in 2–3 John?
- a. "the elder" (leadership role)
  - b. "the old man"
  - c. "the older man"
  - d. All of the above
  - e. None of the above
- \*17. In which of the following is it apparent that the author is an eyewitness of some sort?
- a. 1 John
  - b. 2 John
  - c. 3 John
  - d. All of the above
  - e. None of the above

- \*18. According to your textbook, how many people were involved in the composition of the Johannine epistles?
- a. One
  - b. two or three
  - c. a Johannine school
  - d. None of the above
- 19. According to your textbook, the warning to stay away from idols (1 John 5:21) . . .
- a. addresses Gentiles who were tempted to go back to pagan temples and dinner parties.
  - b. warns Jewish Christians not to follow man-made gods.
  - c. Both of the above
  - d. None of the above
- \*20. What genre of Biblical literature do the Johannine epistles exhibit?
- a. Prophecy
  - b. Wisdom
  - c. historical narrative
  - d. law
- 21. What prompted the writing of these Johannine documents?
- a. Porous boundaries amongst congregations
  - b. Differing views of Jesus
  - c. Both a and b
- 22. Which of the following is true regarding the relationship between the Johannine epistles and the fourth Gospel?
- a. The ideas found in the fourth Gospel are developed more fully in 1 John.
  - b. The ideas found in 1 John are developed more fully in the Gospel of John.
  - c. There is no recognizable development of ideas between 1 John and the fourth Gospel.
  - d. There is no discernable relationship between 1 John and the fourth Gospel.
- \*23. According to your textbook, the Johannine epistles are primarily . . .
- a. polemical.
  - b. pastoral.
  - c. practical.
  - d. penal.
- 24. With regard to the Johannine Epistles, which of the following has Gentile ethnicity?
- a. Author
  - b. Audience
  - c. Schismatics
  - d. All of the above
  - e. None of the above

- \*25. 1 John bears how many obvious epistolary elements?  
a. four                      b. three                      c. two                      d. one                      e. none
- 26. 1 John is what type of rhetoric?  
a. forensic    e. epideictic  
b. deliberative    d. All of the above
- \*27. 3 John was written to address the problem of ...  
a. requiring Gentile Christians to be circumcised.  
b. sexual immorality.  
c. idolatry.  
d. rejection of traveling missionaries from the Johannine community.
- 28. Repetition of words or thoughts in reverse order is called ...  
a. parallelism.    e. interlocution.  
b. syllogism.    d. chiasm.
- \*29. 1 John contains the largest clustering of what kind of language anywhere in the New Testament?  
a. Legal                      b. Levitical                      c. love                      d. liturgical
- \*30. 1 John speaks to the issue of loving ...  
a. the world in general.  
b. non-Christians.  
c. fellow believers.  
d. all of the above.  
e. none of the above.
- 31. In 2 and 3 John, the author identifies himself as ...  
a. an apostle.                      b. the elder.                      c. the bishop.                      d. a servant.
- 32. In 2 John “the Elect Lady” and her children most likely were ...  
a. a Christian Lady and her family.  
b. a local church and the Christians belonging to it.  
c. a high-society woman in the Roman court and her servants.  
d. the city of Jerusalem (“daughter of Zion”) and her inhabitants.
- \*33. 3 John is addressed to ...

a. Diotrephes.      b. Demetrius.      c. Gaius.      d. Erastus.

— 34. ~~Gaius is commended for his ...~~

- a. high morality.
- b. enduring persecution.
- c. orthodoxy of doctrine.
- d. hospitality.

### Essay

— 35. ~~Identify the addressees of 2 John, and give a synopsis of the author's message to them.~~

— \*36. ~~Name the key figures in the ecclesiastical dispute with which 3 John deals, and describe their roles.~~

**Chapter 18 A Beloved Sermon and two Elderly Letters—1–3 John**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. F
- \_\_\_\_ 2. T
- \_\_\_\_ 3. F
- \_\_\_\_ 4. F

**MULTIPLE CHOICE**

- \_\_\_\_ 5. a
- \_\_\_\_ 6. e
- \_\_\_\_ 7. b
- \_\_\_\_ 8. a
- \_\_\_\_ 9. d
- \_\_\_\_ 10. e
- \_\_\_\_ 11. d
- \_\_\_\_ 12. d
- \_\_\_\_ 13. b
- \_\_\_\_ 14. a
- \_\_\_\_ 15. d
- \_\_\_\_ 16. a
- \_\_\_\_ 17. a
- \_\_\_\_ 18. b
- \_\_\_\_ 19. b
- \_\_\_\_ 20. b
- \_\_\_\_ 21. e
- \_\_\_\_ 22. a
- \_\_\_\_ 23. b
- \_\_\_\_ 24. e
- \_\_\_\_ 25. e
- \_\_\_\_ 26. e
- \_\_\_\_ 27. d
- \_\_\_\_ 28. d
- \_\_\_\_ 29. e
- \_\_\_\_ 30. e
- \_\_\_\_ 31. b
- \_\_\_\_ 32. b
- \_\_\_\_ 33. e

ESSAY

- 35.— 2 John is addressed to “The Elect Lady and her children.” This likely is not an address to an individual person and her family but, more probably, a reference to a church (cf. John 3:29; Rev. 18:23; 19:7; 21:2, 9; 22:17) and its members, though it is possible that “the Elect Lady” was the leader of a house church, and “her children” is a reference to the church members. Nevertheless, a Jewish Christian congregation, over which “the elder” has some jurisdiction, seems to be in view.

The problem, it seems, has more—or at least as much—to do with orthopraxy (right conduct) as orthodoxy (right doctrine). The message is: Love God, love people. The failure to act lovingly is a “red flag” that identifies a false teacher. The writer calls on believers to refuse hospitality to the false teachers. On the surface, this appears to be an unloving act, but the ancient Near Eastern duty of hospitality and its concomitant social system of reciprocity would expose the localized body of Christ to the infection of the false teachers. This is not telling the schismatics to go to perdition; it is letting them know that their beliefs have already excluded them from the family of God. To have fellowship with them might give them the false impression that they were in the family of God, when in fact they were not.

- 36.— There are three key figures in 3 John: Gaius, Diotrephes, and Demetrius. Gaius is either the leader of the house church or a member of the house church (if the church is the same as that addressed in 2 John) whom the elder commends for his hospitality to the itinerant teachers sent by him. Diotrephes is apparently a self-assertive leader in the church whom the elder rebukes for his lack of hospitality toward the teachers sent by him and for his dictatorial ways and opposition to the ecclesiastical authority of the elder. Demetrius is the man the elder commends to the church and who probably bore the letter.

## Chapter 19 Picking Up the Pieces, Forming Up the Canon—2 Peter

### True/False

*Indicate whether the statement is true or false.*

- 1. There is a literary relationship between 2 Peter and Jude.
- \*2. Witherington argues that there are good reasons to conclude that Jude borrows from 2 Peter.
- \*3. 2 Peter was likely intended for a small, local audience.
- 4. 2 Peter is notable for its use of vocabulary words that occur nowhere else in the New Testament or in the Greek translation of the Old Testament.
- \*5. 2 Peter is a second-century composite document.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- 6. What sin in the preconversion lives of the audience of 2 Peter causes some to argue that they were mainly Gentiles?
  - a. self-righteousness
  - b. Greed
  - c. idolatry
  - d. sexual immorality
- \*7. 2 Peter and Jude share which of the following topics?
  - a. eternal punishment
  - b. false teaching
  - c. persecution
  - d. the kingdom of God
- \*8. 2 Peter criticizes those who regard the delay in Jesus' return as . . .
  - a. evidence of God's longsuffering.
  - b. evidence of Christians' failure to evangelize the world.
  - c. evidence that Jesus will never return.
  - d. evidence of Christians' failure to look for the "Blessed Hope."
- 9. In 2 Peter 3:15–16, Paul's letters are classified with "the other . . .
  - a. letters."
  - b. Scriptures."
  - c. prophets."
  - d. logia."
- \*10. Your textbook defends which of the following propositions?
  - a. The apostle Peter is solely responsible for 2 Peter in its entirety.
  - b. The apostle Peter has no connection with the contents of 2 Peter.
  - c. 2 Peter contains eyewitness testimony of the apostle Peter.

d. 2 Peter is entirely eyewitness testimony of the apostle Peter.

—11. What incident from the life of Peter stands out in 2 Peter?

- a. walking on the lake
- b. confession of Jesus as Messiah
- c. Pentecost sermon
- d. transfiguration

—12. Which of the following best represents the understanding of authorship in the first-century world?

- a. intellectual property
- b. individualist
- c. collectivist
- d. legendary

—\*13. In antiquity, composite documents put in their final form by an editor were usually attributed to the ...

- a. final editor.
- b. one who contributed the most material to the document.
- c. most famous contributor.
- d. one who funded the project.

—14. Sapiential literature is a form of literature that discusses ...

- a. freedom.
- b. wisdom.
- c. spirituality.
- d. prophecy.

—\*15. According to your textbook, 2 Peter ...

- a. is the most challenging New Testament book in terms of authorship, date, and compositional issues.
- b. has the strongest eschatological emphasis of any New Testament writing.
- c. has the strongest ethical emphasis of any New Testament writing.
- d. was probably written by Lazarus.

—16. According to your textbook, the person responsible for the present form of 2 Peter ...

- a. depended heavily on the thought and theology of 1 Peter.
- b. shows little dependence on the thought and theology of 1 Peter.
- c. depended heavily on the thought and theology of Paul.
- d. was most probably John the Elder.

—\*17. Whom does your textbook commend as a plausible candidate for the compiler of 2 Peter?

- a. Peter
- b. Linus
- c. Eusebius
- d. Luke



- 18. Which of the following does your textbook suggest may have been the first encyclical written to the entire church worldwide?
- a. 1 Peter                      b. 2 Peter                      c. Jude                      d. Ephesians
- 19. Which of the following was an evident concern for the compiler of 2 Peter?
- a. eating meat that came from pagan animal sacrifices  
b. sexual immorality in the church  
c. allegiance to the Roman Empire  
d. losing the Petrine and early Jewish legacy
- \*20. The prevailing assumption that the movement toward the institutionalization of offices in the church and toward treating “the faith” as a body of orthodox doctrine and praxis began as early as the second generation of Christians is referred to as . . .
- a. “early Catholicism.”  
b. “early Protestantism.”  
c. “Montanism.”  
d. “Methodism.”
- 21. Which of the following terms refers to the “coming” or “arrival” of the Lord?
- a. parousia                      b. paronomasia                      c. paradidomi                      d. paranormal
- \*22. What is the strongest way to describe the impact of 2 Peter 1:21 on the doctrine of inspiration? The language of 2 Peter 1:21 . . .
- a. does not lend itself well to a “mechanical dictation” theory of inspiration.  
b. does not require a “mechanical dictation” theory of inspiration.  
c. strongly suggests a “mechanical dictation” theory of inspiration.  
d. absolutely rules out a “mechanical dictation” theory of inspiration.
- \*23. Who interprets the words in and for the prophet?
- a. the local church  
b. the community of faith  
c. the prophet him-/herself  
d. the other prophets  
e. the Holy Spirit.
- 24. According to the textbook, which of the following is the best guess for the date of composition of 2 Peter?
- a. early 60s, before the death of Peter and Paul  
b. late 60s but before the A.D. 70 cataclysm  
c. A.D. 80s

- d. A.D. 90s
- e. first decade of the second century

— 25. Which of the following terms best describes a document that circulates throughout various churches and is intended for a larger audience?

- a. encyclical
- b. obtuse
- c. central
- d. paradigmatic

— \*26. The description of the transfiguration in 2 Peter seems to be ...

- a. independent of the Gospel accounts.
- b. dependent on the Gospel accounts.
- c. less lofty than in the Gospel accounts.
- d. less wordy than in the Gospel accounts.

— \*27. Which of the following is NOT a messianic title for Jesus?

- a. “Christ”
- b. “My Beloved”
- c. “Son of Man”
- d. “Son of David”
- e. None of the above

— \*28. Which of the following is most likely true regarding 2 Peter?

- a. It was the last New Testament document to have been written, except perhaps Revelation.
- b. It was written by the apostle John.
- c. It was heavily dependent on 1 Peter.
- d. It was originally written in Hebrew.

## Essay

— 29. What does 2 Peter 1 contribute to our understanding of the nature of inspiration and prophecy?

— \*30. Assess the possibility of a literary connection between 2 Peter and Jude. Is it likely? If not, why? If so, why?

**INT, Chapter 19 Picking Up the Pieces, Forming Up the Canon—2 Peter**  
**Answer Section**

**TRUE/FALSE**

- \_\_\_\_ 1. T
- \_\_\_\_ 2. F
- \_\_\_\_ 3. F
- \_\_\_\_ 4. T
- \_\_\_\_ 5. F

**MULTIPLE CHOICE**

- \_\_\_\_ 6. e
- \_\_\_\_ 7. b
- \_\_\_\_ 8. e
- \_\_\_\_ 9. b
- \_\_\_\_ 10. e
- \_\_\_\_ 11. d
- \_\_\_\_ 12. e
- \_\_\_\_ 13. e
- \_\_\_\_ 14. b
- \_\_\_\_ 15. a
- \_\_\_\_ 16. b
- \_\_\_\_ 17. b
- \_\_\_\_ 18. b
- \_\_\_\_ 19. d
- \_\_\_\_ 20. a
- \_\_\_\_ 21. a
- \_\_\_\_ 22. a
- \_\_\_\_ 23. e
- \_\_\_\_ 24. d
- \_\_\_\_ 25. a
- \_\_\_\_ 26. a
- \_\_\_\_ 27. e
- \_\_\_\_ 28. a

**ESSAY**

- 29. All genuine prophecy comes from the Spirit's impulse (inspiration), not the prophet's imagination and interpretation. The impulse and the guidance come from God's Holy Spirit, who "carries along" the prophet throughout the process. This does not require, and indeed does not make likely, a mechanical dictation theory of inspiration. The Spirit gives the impulse and superintends the process so that what the prophet records is precisely what God wanted said in the way He wanted it said. Prophecy is not a matter of one's own interpretation, because it derives from God and is objective truth and not subjective opinion. Because genuine prophecy derives from God, we can expect that it will be in full accord with what God has revealed of his nature, character, and will through other means. The genuineness of any putative prophecy can be verified or discounted by assessing whether it complements, completes, or compounds what God has previously revealed.
- 30. Since 19 out of Jude's 25 verses are found in some form (and exactly the same order!) in 2 Peter, it would be very difficult to make a case for literary independence. The issue, then, becomes a classic chicken-and-egg question. According to a fundamental axiom of text criticism, additions to revered materials were more likely than deletions, so the shorter readings are generally indicative of an earlier form. The fact that the version in 2 Peter is typically the expanded form suggests that 2 Peter is borrowing the material from Jude. In addition to this text-critical observation, several other factors point to the priority of Jude: (1) The noncanonical books referred to in Jude are deleted from the common material in 2 Peter. This indeed suggests that 2 Peter was written later and for a broader audience than the Jewish sectarian one Jude is addressing. (2) Jude looks to be composed freely and without any such copying of sources, whereas 2 Peter is pretty clearly a composite document. The false teaching combated in 2 Peter can be argued to be of a somewhat different and perhaps later variety than what we find in Jude.

## Chapter 20 Apocalypse Later—The Book of Revelation

### True/False

*Indicate whether the statement is true or false.*

- \*1. Witherington argues that the rapture is heavily presented in Revelation.
- 2. The genre of Revelation is ancient historiography.
- \*3. Titles that refer to the mere humanity of Jesus (teacher, servant, prophet, etc.) are emphasized in Revelation.

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*4. What is the overarching literary style of the Book of Revelation?  
a. narrative      b. apocalyptic      c. wisdom      d. epistolary
- \*5. Which church was given a letter in the Book of Revelation?  
a. Galatian      b. Ephesian      c. Corinthian      d. Thessalonian
- 6. How many people in Israel were sealed in Revelation 7:1–8?  
a. 666      b. 1,666      c. 66,600      d. 144,000
- \*7. How many churches play a prominent role in Revelation?  
a. 3      b. 7      c. 10      d. 12
- 8. To which of the following divisions of theology does Revelation contribute most?  
a. ecclesiology      c. hamartiology  
b. pneumatology      d. eschatology
- \*9. What is John's favorite expression for describing Jesus?  
a. King      b. Lamb      c. Master      d. Lion of Judah
- 10. The word "revelation" means . . .  
a. unveiling.      c. heavenly journey.  
b. secret teaching.      d. reasoned defense.

~~\*11. On what island was the author of Revelation when he received the visions recorded in Revelation?~~

- a. Cyprus                      b. Patmos                      c. Crete                      d. Malta

## 12. According to amillennialism...

- a. the 1,000 years in Revelation 20 symbolize the present church age.
- b. the first resurrection is physical rather than spiritual.
- c. the second resurrection is spiritual rather than physical and is general for both righteous and wicked at the parousia.
- d. All of the above

~~\*13. The Book of Revelation is also called the ...~~

- a. Parousia.      b. Epiphany.      c. Apocalypse.      d. Eschatology.

~~\*14. Doubts about Revelation center on . . .~~

- a. the anonymity of the book.
- b. the lack of quotations from it in the early church fathers.
- c. grammatical, stylistic, and thematic dissimilarities with the Gospel and epistles of John.
- d. all of the above.

15. The main purpose of Revelation is to ...

- a. reveal the future.  
b. explain the past.  
c. exhort to watchfulness.  
d. encourage the persecuted.

~~\*16. To what animal is Jesus compared in one of John's visions?~~

- a. a lion                      e. both of the above  
b. a lamb                    d. neither of the above
- 
- \_\_\_\_\_

—17. The first two chapters of Revelation are . . .

- a. a heavenly journey.
- b. a tour of Hell.
- c. letters to churches.
- d. descriptions of the world's destruction.

~~\*18. All of the following are true about the genre of apocalypse EXCEPT that they ...~~

- a. are first person narratives.
- b. are among the oldest books of the Hebrew Bible.
- c. contain symbolic visions.
- d. explain the realities of the world.

- \*19. One way that Revelation differs from most apocalypses is that it . . .
- a. is NOT pseudonymous.
  - b. is pseudonymous.
  - c. has many repetitions.
  - d. uses symbolic animals to explain current conditions.
- 20. The Book of Revelation was probably written around A.D. . . .
- a. 65.
  - b. 70.
  - c. 85.
  - d. 95.
- \*21. According to your textbook, which of the following is least likely about the author of Revelation?
- a. He is a prophet who has authority at least in the seven churches he addresses.
  - b. He penned 2–3 John.
  - c. He is ultimately responsible for the fourth Gospel.
  - d. He is the apostle John, one of the twelve.
- 22. Which of the following does your author suggest as corroboration for a date of publication for Revelation in the 90s?
- a. The author of Revelation calls Rome “Babylon.”
  - b. The author of Revelation seems to know the content of Paul’s letters.
  - c. The author of Revelation likens Jerusalem to Sodom and Gomorrah.
  - d. The author alludes to worship of the Emperor.
  - e. All of the above
- \*23. To which of the following divisions of theology does Revelation contribute most?
- a. Ecclesiology
  - b. Christology
  - c. pneumatology
  - d. angelology
- 24. Christ is pictured in the Book of Revelation as . . .
- a. a slain lamb.
  - b. a triumphant lamb.
  - c. both of the above
  - d. none of the above
- \*25. The message of Revelation for the Christians in Asia Minor was . . .
- a. “Get ready to fight!”
  - b. “Be prepared to die!”
  - c. both of the above
  - d. none of the above
- \*26. Revelation’s portrayal of the worldly powers, including the Roman Emperor, is . . .
- a. unremittingly negative.

- b. unremittingly positive.
- c. primarily positive but occasionally negative.
- d. primarily negative but occasionally positive.

—27. According to the author of your textbook, the prophecy in Revelation needs to be ...

- a. sifted, weighed, tested, and evaluated.
- b. simply received and applied.
- c. Both of the above
- d. None of the above

—\*28. According to your textbook, how are the seven seals, seven trumpets, and seven bowls of Revelation 6–19 best taken?

- a. The three sets describe one continuous chronological historical series of events.
- b. The three sets are increasingly intense descriptions of the same reality.
- c. The three sets overlap.
- d. The three sets are entirely symbolic, with no historical connection whatsoever.

—\*29. Revelation stresses ...

- a. the Sovereignty of God.
- b. the power of Christ.
- c. Christ's judgment of the wicked for the saints
- d. All of the above
- e. Both a and b

—30. In Revelation, Christ is revealed as ...

- a. Son of God
- b. Son of Man
- c. Logos
- d. Lamb
- e. All of the above

—\*31. Referring to Christ as the “Alpha and Omega” means ...

- a. Christ is the first Adam and the last Adam.
- b. Christ ranks highest in the created order.
- c. Christ is all-sufficient—the beginning, the end, and everything in between.
- d. Christ precedes and creates all things, and He will bring all things to fulfillment.

—32. What term describes a type of visionary prophecy that uses hyperbolic and often-bizarre metaphors and images?

- a. apocalyptic      b. analeptic      c. proleptic      d. sapiential



—\*33. The study of symbolic numbers in Judaism is called ...  
a. arithmeticity. e. gematria.  
b. numerology. d. numericology.

—34. In Jewish symbolism, what is the number of perfection?  
a. 3 b. 2 c. 12 d. 7

—\*35. In Jewish symbolism, what does the number 666 signify?  
a. monstrosity  
b. evil  
c. chaos and incompleteness  
d. Eighteen

### Essay

—\*36. Discuss why apocalypses were written during times of suffering or distress. What purpose did they serve within such communities?

—37. Discuss the arguments for dating Revelation in the 90s.

—\*38. Discuss the meaning of Alpha and Omega as applied to Jesus in Revelation.

**INT, Chapter 20 Apocalypse Later—The  
Book of Revelation  
Answer Section**

**TRUE/FALSE**

- 1. F
- 2. F
- 3. F

**MULTIPLE CHOICE**

- 4. b
- 5. b
- 6. d
- 7. b
- 8. d
- 9. b
- 10. a
- 11. b
- 12. a
- 13. e
- 14. e
- 15. d
- 16. e
- 17. e
- 18. b
- 19. a
- 20. d
- 21. d
- 22. e
- 23. b
- 24. e
- 25. b
- 26. a
- 27. b
- 28. e
- 29. d
- 30. e
- 31. d
- 32. a

- 33. e
- 34. d
- 35. e

## ESSAY

- 36. Apocalypses promise their audiences that the present world order, under which they suffer, will change soon and that God will establish his perfect kingdom. This genre explains that righteous people suffer precisely because they are righteous, not because they have sinned. Their suffering, therefore, is understandable and should be expected, but it will end very soon when God defeats Satan and eliminates evil and suffering in the world. These texts encourage people to retain their faith in order to be rewarded when the judgment comes.
- 37. The evidence of pressure, prosecution, and even martyrdom in these churches suggests two particular time periods: the reign of Nero (A.D. 60s) and the reign of Domitian (A.D. 90s). In favor of the former is the well-known fact that Nero launched a vicious attack against Christians. But the reign of Domitian makes better sense, for the following reasons: (1) The age of the congregations addressed. (2) Calling Rome Babylon makes best sense after the destruction of Jerusalem in A.D. 70, not before it. Rome would be seen by this Jewish-Christian prophet as doing to Jerusalem the same sort of thing Babylon did in the sixth century B.C. (3) The author seems to know some of the content of Paul's letters. (4) Jerusalem is likened to two previously destroyed cities, Sodom and Gomorrah. This doesn't fit pre-70 Jerusalem, but it makes sense if the author is writing long after the destruction of Jerusalem. (5) The allusions to the worship of the emperor in this book better suits the time of Domitian's reign.
- 38. When used of God, this expression conveys the idea that He precedes and creates all things and will bring all things to their eschatological fulfillment. These same titles cannot mean anything else when they are used of Christ in 22:13. "First and Last" is a parallel expression: When Jesus is called the "First and the Last," this likely is a divine self-designation of Yahweh's. In Revelation "first and last" probably does not mean anything very different from what Alpha and Omega mean. Christ is seen as preceding all things and as in part the source or Creator of all things, along with the Father. Saying that he is the Omega, or Last, probably indicates Christ's taking on the role of the coming final judge. This First and Last/Alpha and Omega language is used as a way of stating unambiguously that Jesus belongs to the fullness of the eternal being of God.

## Chapter 21 The Making of the New Testament—Did the Canon Misfire?

### True/False

Indicate whether the statement is true or false.

- \*1. Many Gnostic or other heterodox documents were included in the New Testament only to be excluded later.
- 2. The claim that there were numerous forms of equally legitimate Christian groups with their own sacred texts with equal claims to being truth before Constantine and the Council of Nicea squeaked or excommunicated these other interesting Christian groups and texts is entirely without historical foundation.
- 3. According to your textbook, none of the New Testament writers were aware that what they were writing was Scripture.
- \*4. There were collections of New Testament documents (for example, Gospels, Pauline epistles) well before the end of the second century.
- \*5. The author of your textbook believes that canon lists should NOT be the main focus of canonical criticism.

### Multiple Choice

Identify the choice that best completes the statement or answers the question.

- \*6. Which of the following refers to a limited collection of authoritative books?

a. scriptorium	e. pseudepigrapha
b. hagiographa	d. canon
- 7. Which Roman Emperor was the first to convert to Christianity and to promote the Christian faith within the Empire?

a. Nero	e. Constantine	f.
b. Domitian	d. None of the above	
- \*8. According to your textbook, what preceded canon consciousness?

a. faith consciousness	e. community consciousness
b. Scripture consciousness	d. God consciousness
- 9. When were all the documents of the New Testament officially recognized as authoritative, divinely inspired writings?

a. first-century	b. second-century	c. third-century	d. fourth-century	e. fifth-century
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- \*10. Which of the following was NOT a criterion for a document to be accepted as an authoritative, sacred text?
- a. written by an apostle or original eyewitness of the life of Jesus and earliest Christianity or draws on those eyewitnesses' original testimonies or memoirs
  - b. written by a co-worker of such an apostle or one who had direct contact with the original eyewitnesses
  - c. agrees with the original teaching of the apostles and eyewitnesses as well
  - d. All of the above ARE criteria for establishing authority, inspiration, etc.
- \*11. What does the author of your textbook mean by "Scripture consciousness"?
- a. having appropriate Scripture verses ready at hand for witnessing
  - b. letting Scripture be your daily guide
  - c. awareness that this or that book should be seen as inspired by God
  - d. None of the above
- 12. About how long did the canonization process for the New Testament take?
- a. 2 weeks
  - b. 10 years
  - c. 150 years
  - d. 300 years
- 13. How many books are in the New Testament?
- a. 22
  - b. 25
  - c. 27
  - d. 29
- \*14. How many books of prophecy are in the New Testament?
- a. 1
  - b. 4
  - c. 11
  - d. 21
- \*15. Your author suggests that one reason why the Catholic Epistles and Revelation were slow in being accepted into the canon is because they were believed to be too ...
- a. harsh.
  - b. lax.
  - c. Gentile.
  - d. Jewish.
  - e. Roman.
- 16. The precursor to modern books that contained sheets made from papyrus or parchment is called a ...
- a. Biblos.
  - b. Biblion.
  - c. Scroll.
  - d. Codex.
  - e. iota-pad.
- \*17. What closed the New Testament canon?
- a. a decision of the church at the Council of Nicea
  - b. a decision of the church at the Council of Ephesus
  - c. a decision of the church at the Council of Trent
  - d. the dying off of the apostolic and eyewitness figures

—18. The Muratorian fragment . . .

- a. listed Ebionite books.
- b. listed Gnostic documents.
- c. listed magical texts.
- d. All of the above
- e. None of the above

—\*19. Orthodoxy emerged . . .

- a. about a decade after the New Testament canon was finalized.
- b. about the same time that the New Testament canon was finalized.
- c. almost as early as the beginning of the apostles' ministry and centuries before the New Testament canon was finalized.
- d. by Papal decree at the Council of Nicea.

—20. Which of the following represent/s the viewpoint of your textbook?

- a. There is no basis for affirming the existence of lost Christianities.
- b. There is no basis for suggesting that the church began with a wide array of contradictory beliefs and practices and only later, in the fourth century, imposed orthodoxy and orthopraxy.
- c. There are no pseudepigraphical documents in the New Testament canon.
- d. All of the above

—21. The first New Testament documents to make it into a circulating collection were . . .

- a. the Gospels
- b. Paul's letters
- c. the "Catholic" epistles
- d. the "pastoral" epistles

## Essay

—22. What is wrong with the theory that there was no such thing as orthodoxy in the earliest church in the first century A.D.?

—\*23. Why was it important for the church to recognize a closed or limited group of documents as their foundational documents?

—24. Why do you think it took so long for the church to figure out which 27 books should be viewed as apostolic and belonging in a New Testament?

## INT, Chapter 21 The Making of the New Testament—Did the Canon Misfire?

### Answer Section

#### TRUE/FALSE

- 1. F
- 2. T
- 3. F
- 4. T
- 5. T

#### MULTIPLE CHOICE

- 6. d
- 7. e
- 8. b
- 9. d
- 10. d
- 11. e
- 12. d
- 13. e
- 14. a
- 15. d
- 16. d
- 17. d
- 18. e
- 19. e
- 20. d
- 21. b

#### ESSAY

- 22. From the time of the earliest appearance of New Testament documents, the church had a sense of orthodoxy. There was and had always been specific criteria for what might be considered a sacred text for Christians. It needed to be: (1) by an apostle or an original eyewitness of the life of Jesus and earliest Christianity or draw on those eyewitnesses' original testimonies or memoirs; or (2) by a co-worker of such an apostle or one who had direct contact with the original eyewitnesses; and (3) it had to comport with the original teaching of the apostles and eyewitnesses as well.  
  
Second, to be without criteria for verifying a document's orthodoxy would have gone against historical precedent witnessed in the canonization of the Hebrew Bible. Christianity began from within Judaism, so a similar understanding of orthodoxy would not be surprising and, in fact, would be expected.

Third, whenever the phrase “Scripture says” or “God says” or “it is written” appears in the New Testament, with only one possible exception (from Jude), it *always refers to books we find in our Old Testament today. It never refers to extra-canonical books!* This seems to indicate clearly that there were guiding principles behind a concern for orthodoxy.

Fourth, New Testament writers frequently give evidence of their belief that they were speaking/writing on behalf of God, not merely human words. This kind of claim/phenomenon calls for corroboration.

Last, Luke contributes an account of the words and deeds of Jesus and alludes to others who also have done so. In addition he contributes a history of the apostles’ response to Jesus’ command to go and make disciples. He seems to include these works in the same vein as orthodox Scripture and leaves open the possibility of future New Testament writings.

- 23. An open-ended or worse “loose” canon would have fragmented the church along lines too sharp for maintaining unity and fellowship and common purpose. Orthodoxy is not so much concerned with figuring out, for example, how many angels can dance on the head of a pin. Instead, orthodoxy concerns itself with matters of *ordo salutis*, that is, how a person is “saved.” If Gnostic documents like the Gospel of Judas (or, for that matter, the teachings of the Judaizers) would have been welcomed into the canon, the church would have been fragmented, since these groups espouse understandings of the *ordo salutis* that are fundamentally incompatible.
- 24. At least a partial answer to this may be the transitioning of the church from a largely Jewish to a predominately Gentile Christian community. Some of the New Testament documents (e.g., James, Jude, 2 Peter, Hebrews) may have appeared too Jewish and were questioned on that account. A second factor may be that the New Testament documents each had their own original destination and so circulated independent of the others until, through time, they became known and began to be put in smaller collections (e.g., Gospels, Paul’s letters). The lengthy process certainly shows that the church did not quickly jump to conclusions about specific documents; instead, they tested and sifted according to whether these documents in fact contributed to the health of the individual Christians and local congregations where they were in use . . . or not.



## Appendix A Right on Q? Are the Synoptics a Problem?

### Multiple Choice

*Identify the choice that best completes the statement or answers the question.*

- \*1. The Sermon on the Mount is likely ...
- a. a record of what Jesus preached on a single, historic occasion.
  - b. a collection of things Jesus said on various occasions arranged topically.
  - c. traceable to the teachings of Rabbi Shammai.
  - d. none of the above
- 2. The material in what scholars label “Q” is ...
- a. entirely sayings material.
  - b. entirely narrative material.
  - c. mostly sayings material with a few narrative sections.
  - d. mostly narrative material with a few sayings interspersed.
- \*3. Which of the Synoptic writers most likely preserves the original order of Jesus’ sayings?
- a. Matthew
  - b. Mark
  - c. Luke
  - d. Thomas
- 4. How many sayings of Jesus are in the “Q” material?
- a. 100
  - b. 75
  - c. 50
  - d. 49
- \*5. Into how many sections is the “Q” material divided?
- a. Two
  - b. three
  - c. five
  - d. seven
- 6. According to your textbook, which Synoptist preserves Jesus’ sayings closest to his exact original words?
- a. Matthew
  - b. Mark
  - c. Luke
  - d. Thomas

### Essay

- \*7. What is Q?
- \*8. What is the Synoptic problem?
- 9. Why do scholars think that Matthew and Luke used Mark’s Gospel as a source?

## **INT, Appendix A Right on Q? Are the Synoptics a Problem?**

### **Answer Section**

#### **MULTIPLE CHOICE**

- ~~1. b~~
- ~~2. e~~
- ~~3. e~~
- ~~4. d~~
- ~~5. d~~
- ~~6. a~~

#### **ESSAY**

- ~~7. The label Q stands for the German word *Quelle*, which means “source.” It is used to denote the hypothetical source from which Matthew and Luke drew the sayings of Jesus that they incorporated into their Gospels. The hypothesis arose as a way of explaining the common material (most but not all sayings) that Matthew shares with Luke. This sayings source appears to have contained 49 sayings of Jesus arranged in seven sections each containing seven sayings.~~
- ~~8. The label “Synoptic problem” refers to the question of how we account for the remarkable similarities among the Synoptic Gospels while, at the same time, we account for their differences.~~

~~The vast majority of scholars answer this question by appealing to some form of literary borrowing, usually suggesting that Matthew and Luke independently wrote their Gospels by using as sources both Mark’s Gospel and a hypothetical collection of Jesus’ sayings, which they have labeled “Q.” This thesis is called the classic “two-source” hypothesis, with Mark and Q as the sources. Nevertheless, although this hypothesis accounts for the lion’s share of the similarities, Matthew’s and Luke’s Gospels each have unique material that is not found in Mark or “Q.” To account for this, many scholars argue that Matthew and Luke each used (in addition to Mark and Q) the separate sources “M” and “L,” respectively. This thesis is known as the “four-source” hypothesis. The two and four source hypotheses are by no means the only suggestions regarding the interrelationships among the Synoptic Gospels; they are, however, the most popular.~~

~~We should also note the suggestion that each of the Synoptists copied from a single common original source, or “Ur-Gospel.” Although this hypothesis accounts well for the similarities among the Synoptic Gospels, it doesn’t fare nearly as well in explaining the differences. Those who answer the Synoptic problem by appealing to a verbal dictation model for the methodology of inspiration end up in pretty much the same spot: Their theory works better on the similarities but falls short on the differences.~~

9. Matthew contains over 90 percent of the material we also find in Mark, and of that 90 percent over 50 percent is a verbatim, word-for-word copy of that material in the Greek. In addition, 55 percent of Mark's Gospel recurs in Luke's Gospel, and of that 55 percent, there is a 53 percent verbatim or word-for-word correspondence. This suggests that either Matthew and Luke used Mark as a source or Mark used both Matthew and Luke as a source or Matthew, Mark, and Luke used another source. With regard to the last mentioned, the more scholars sought to identify what this common source would have had to look like in order to generate the Gospels of Matthew, Mark, and Luke, the more that common source document looked like the Gospel of Mark. The arguments for Markan priority (as opposed to seeing Mark as abridger of Matthew and Luke) present the fewest obstacles and make the most sense of the data we have. For one thing, it is not difficult to imagine that later writers (Matthew and Luke) would view Mark's Gospel as deficient; without, for example, the Sermon on the Mount, one would be hard-pressed to explain why a writer would want to cut the entire Sermon on the Mount out of a document that originally contained it. For another, the style and grammatical structure of Mark are rougher than those of Matthew and Luke. That a later writer would smooth out grammar and polish style is far more defensible than postulating that a writer took a smooth, polished work and intentionally vulgarized it.

## INT, Appendix B Epistolary Pseudepigrapha and Intellectual property in Antiquity— Framing the Discussion

### TRUE/FALSE

- [1.] Pseudonymous documents existed in the first century A. D.
- [2.] The creation of pseudonymous documents was accepted as ethical for early Jews and Christians and these documents are included in the NT.
- [3.] For a pseudonymous work to be effective, it needs to be written in the name of a famous enough person at a great enough remove in time from its putative author and audience.
- [4.] Witherington argues that James and Jude were not written by the brothers of Jesus but by other early Christians who bore the same names as James and Jude.
- [5.] The rhetorical technique called “impersonation” (*prosopopoeia*) was used to deceive the audience about who was writing.

### MULTIPLE CHOICE

- [6.] In what year was it first suggested that there were pseudonymous documents in the NT?  
[a.] A. D. 50 ——— b. A. D. 250 ——— c. 1792 ——— d. 2001
- [7.] What document allows us to conclude that there were objections by Christians to the practice of pseudepigraphy?  
[a.] Muratorian canon list  
[b.] Letter to Aristéas  
[c.] 4 Ezra  
[d.] None of the above
- [8.] Early Christian writers such as Paul believed . . .  
[a.] that both orally and in writing they were speaking the word of God.  
[b.] that the ancient practice of pseudonymous letters was acceptable.  
[c.] that their letters were not for specific situations.  
[d.] None of the above

### ESSAY

- [9.] Discuss the indications that the concept of intellectual property was not foreign to antiquity and that writers took steps to protect their work from being co-opted or added to or subtracted from.

## INT, Appendix B Epistolary Pseudepigrapha and Intellectual property in Antiquity— Framing the Discussion

### TRUE/FALSE

- [1.] T
- [2.] F
- [3.] T
- [4.] F
- [5.] F

### MULTIPLE CHOICE

- [6.] c
- [7.] a
- [8.] a

### ESSAY

[9.] Galen's work *On His Own Books* gave people ways of identifying which words and works he actually was responsible for. Some writers pronounced a curse to warn others from stealing their work. Others used a seal or an acrostic to identify their work. Some made known the authentic document's size by counting the number of lines. Some sought protection by informing others of the contents of their work in chronological order. Some used trusted friends to circulate the document before it could be altered. Some, like Paul, affixed an authenticating signature. This evidence suggests that writers in antiquity did not take kindly to people adding to, subtracting from, or otherwise passing off their work as that of the forger. Deceit is deceit, no matter what the rationale may be for it. Writers of Scripture—and guardians of it—would not have engaged in such a practice without expectation of a negative result. Those who did—even with the best of intentions—suffered stiff consequences. The secular world was no different—Emperor Claudius had a forger's hands cut off as punishment for his act.

# PEDAGOGICAL SUGGESTIONS

## Pedagogical Suggestions (Chapter 1)

[1.] Have students take a quiz on New Testament culture, places, and events to help them gauge how much they know (or don't know) about the New Testament. Construct the quiz so that many of the questions will be answered during the first class session; the other questions will serve as stimuli for future classes.

[2.] Write out the Dear John letter in ALL CAPITAL LETTERS and no punctuation or spaces between the words, as shown here:

DEARJOHNIWANTAMANWHOKNOWSWHATLOVEISALLABOUTYOUAREGENEROUSKINDTHOUGHTFULPEOPLEWHOARENOTLIKEYOUADMITTOBEINGUSELESSANDINFERIORJOHNYOUHAVE RUINEDMEFOROTHERMENIYEARNFORYOUIHAVENOFEELINGSWHATSOEVERWHENWEREAPARTICANBEFOREVERHAPPYWILLYOULETMEBEYOURSGLORIA

Have the students individually reproduce the letter, supplying punctuation and spaces between the words. Separate into groups of three to five students, and have them compare their manuscripts. (Without altering a single letter, this note can have Gloria either pleading for John's affection or jilting him)

OR

Prepare an equal number of copies of each version of the Dear John letter, written in papyrus font on paper resembling an ancient manuscript. Shuffle the versions in a somewhat random fashion. Divide the class into groups of three to five students. Distribute one copy to each student. Instruct each student to read his or her copy silently. After not more than one minute (let them know they're being timed), ask each group to respond within their group to this question: "Why did Gloria write this letter?" Have the group members then discuss the reasons for their answer.

Limited time? Use the Dear John PowerPoint to illustrate the problem of punctuation and proper division of words.

1.[3.] Have students write three questions they have about the New Testament. Present some of their questions to the class, and suggest what part of the course addresses these questions.

[4.] The vast majority of differences among manuscripts are theologically insignificant. Of the few that are significant, scholars have no basis for deciding what was originally *meant* if they cannot establish what was originally *said*. Give examples using specific texts. Discuss the complications arising from this issue.

[5.] Compare several English versions of a text. Ask students to reflect on the variations they found. What did this comparison reveal? Explain the different types of English versions. Discuss how translations and paraphrases differ and how translation theory plays a key role in English translations of the Bible.

## Pedagogical Suggestions (Chapter 2)

- [1.] **Class Opener:** Write a statement or phrase on the chalkboard (see a dictionary for a definition of this archaic medium) or PowerPoint slide, and ask students to interpret it. *Example 1:* “CLEAN REST ROOMS!” In case of dead silence and ubiquitous dull stares, ask: How would you interpret this if you read it on a “to-do” list posted on your dorm room wall? How about in a motel advertising brochure? Or on a sign in a convenience store window? *Example 2:* “A STRAIGHT FLUSH BEATS A FULL HOUSE.” Ask: What does this mean? Would the meaning change if you saw this printed on the side of a plumbing truck? Hopefully by now the “deer in the headlights” stares have morphed into “Ah-ha” expressions. If not, you might as well dismiss the class because there is little hope of finding a “teachable moment” on this occasion.
- [2.] Introduce the students to several phrases, and ask them to identify the various genres they signal. *Examples:* “Once upon a time . . .”; “Mr. and Mrs. John Smith request the honor of your presence . . .”; “Dearly Beloved, . . .”; “Have you heard the one about . . .”; “Knock, Knock! . . .”; “Dear Harry, . . .”; “Let us partake.”
- OR play 5–6 10-second clips of different musical genres. Ask students to identify the genre and discuss how genre affects their expectations of what will be heard. Discuss how knowing genre impacts a reading of the New Testament documents.
- [3.] Divide the class into groups of three to five students. Ask them to respond to the following situation: Your friend says she doesn’t believe that Jesus actually walked on water, that the story is a fabricated legend. What criteria (and specific arguments) would you use to convince her to change her mind?
- [4.] Compare the length of the New Testament letters to ancient letters. Analyze the epistolary features of a few New Testament Epistles. Discuss how epistolary criticism helps the reader to analyze the beginning and end of New Testament documents, while rhetorical criticism allows for a deeper analysis of the body of the letters.

### **Pedagogical Suggestions (Chapter 3)**

- [1.] (For the brave) Sit for a portrait done by each of your students. Divide the students into small groups, and have them share their “renditions” with the members of their group. Have them comment on the various features they highlighted/exaggerated. (For the not so brave) Project a photograph of a famous person, and have the students make a portrait from the photo. Follow directions as in the preceding “For the brave” version.
- [2.] Project the slide containing a photograph and a portrait of Sir Winston Churchill. Ask the students to write on a piece of paper the differences between the two. [*Examples:* sterner look; less “clownish” bowtie; more prominent (bluer) eyes; a bit more stylish hairdo; more prominent eyebrows; more prominent double chin; more prominent wrinkles; more hunched position; more prominent nose]
- [3.] After lecturing for 13–18 minutes, have the students write two or three multiple-choice questions over the material presented (five to eight minutes). Then divide them into groups of three, and have them share their questions with the group. Have one group member write all the questions on a separate sheet. Collect all the lists, and make a master list to distribute to the students as a study guide for the test.
- [4.] Divide the class into groups of three, and have each group respond to the following question: Why do you think the Gospel writers are silent about 90 percent of Jesus’ earthly life? What effect do you think this had on the original hearers? Is it different for modern readers? Of what significance is this? THEN call for groups to share their best responses with the entire class.
- [5.] Open the class by asking the students to write a brief answer to the following question: “How do you know that Jesus even existed?” Tell them you are looking for thoughtful answers, not trite clichés. And tell them to be prepared to answer objections to their answer. Then divide them into groups of three. Have each student share her or his answer, and have the others raise objections for the presenter to answer.
- [6.] Divide the class into small groups (four to six students each), and have them discuss the question “Can miracles be verified historically? Why or why not?”



## **Pedagogical Suggestions (Chapter 4)**

- [1.] The history of Israel is one of domination by foreign powers—Assyrians, Babylonians, Persians, Greeks, and Romans. The Holy Land was a political prize tossed back and forth between one empire and another. Have students imagine the kind of stress the Jews must have been under and how they may have handled it. What kind of coping mechanisms did they pass down through the generations? What coping mechanisms do people use today? How might someone's ancestral history frame the way that person sees the world and deals with the inevitable stress life brings.
- [2.] Discuss how many of the influences of Hellenism had both positive and negative implications for the morality of the populace. (For example, gymnasia and Olympic games certainly helped people stay fit, but exercise was done in the nude, which was certain to offend pious Jews and surely fostered sexual immorality. Libraries contained helpful resources [even medical manuals and treatises], but they also contained smutty pornography. Greek as the lingua franca was helpful for uniting people of diverse cultures, backgrounds, or languages, but it also made pagan philosophy more accessible to the Jewish people.)
- [3.] Discuss how the crisis during Hellenistic times split the Jewish people into various sects. How do these groups reflect the various ways people respond to domination: resistance, isolation, acceptance, etc.?
- [4.] To appreciate the difficult situation that the Jews faced at many points in their history, have the students read the portion from 2 Maccabees 7 describing the martyrdom of the seven brothers (found at <http://www.executedtoday.com/category/how/gruesome-methods/flayed/>) and reflect on their plight. Should they have recanted? Would you have recanted?
- [5.] Read the passage from Judith 13:1–10 where Judith slays Holofernes.
- [6.] Divide the class into groups of four or six. Discuss the patriarchal nature of the ancient society. What aspects of patriarchy do we see in our culture today?
- [7.] Discuss the cultural value of reciprocity. Is this what Jesus was teaching in the “Golden Rule”? If so, why? If not, how does it differ? Do you see evidence of this value in our modern society?

## **Pedagogical Suggestions (Chapter 5)**

- [1.] Divide the class into groups of three or four, and separate the groups beyond reasonable earshot of each other. Have one member read the first three chapters of Mark's Gospel to the other group members. Ask each to write one or two word descriptors for Jesus based SOLELY on Mark's presentation. (They may not bring anything else they know about Jesus from prior study or experience.) Let each member share his or her descriptors and discuss them (with students reminding each other if they bring something to the table that is not reflected in Mark's presentation).
- [2.] In small groups as previously, have the students discuss the way Mark's Gospel begins. What does Mark appear to "leave out"? Why does he begin where and in the manner that he does? How does the absence of a birth narrative affect the way the reader processes Mark's story of Jesus?
- [3.] In small groups as previously, have the students read the last chapter of Mark and discuss the way His Gospel ends. What effect would it have on the reader/hearer if the Gospel really did end at 16:8. Discuss the author's view on why such an ending would not be intentional if Mark is following the conventions of ancient biography.
- [4.] In small groups as previously, have the students discuss Jesus' commands to silence. What historical reasons might Jesus have had for not broadcasting his messianic role during his earthly ministry?
- [5.] Mark makes much use of irony in his presentation. Have the students look carefully at places in his narrative where readers know more than the characters in the story, and have them discuss what effect that has on them as first-time hearers of the Gospel story.

## **Pedagogical Suggestions (Chapter 6)**

- [1.] Divide the class into groups of three or four. Have students read the birth and infancy narrative in the Gospel of Matthew and discuss why Matthew felt it was important to include these in his Gospel.
- [2.] Have students compare the genealogy found in Matthew with the one in Luke. Discuss similarities and differences and the main reason for the differing foci.
- [3.] Have students compare the account of Jesus' baptism in Matthew with the parallel account in Mark. What points is Matthew making by his changes to the Markan account?
- [4.] Have students discuss how Matthew portrays Jesus as thoroughly Jewish. What might this indicate about his audience? How might this affect Matthew's portrayal of Jesus' opponents?
- [5.] Have students discuss the ethical content of the Sermon on the Mount. Does Matthew present Jesus' proclamations in this section as though they were actually intended to be lived, or are these requirements presented as "too difficult" for anyone to achieve? What's the evidence one way or the other? Does Matthew have anything to say about "faith" or "belief in Jesus"? How might Matthew suggest a person is "saved"?

## Pedagogical Suggestions (Chapter 7)

- [1.] Divide the class into groups of three or four. Have each student address the following: You have been asked to write your life story. (A) What kind of events will you include, and what kind of events will you not include—and why? What concerns might influence your selection? (B) What style (newspaper, documentary, reality show) will you choose and why? (C) What will be your overarching purpose in writing your story?
- [2.] Have students read a summary of an ancient Greco-Roman novel (e.g., Chariton's *Chaereas and Callirhoe* or Achilles Tatius's *Leucippe and Cleitophon*, available on the Internet). Discuss the ways that the Acts of the Apostles is and is not similar to the genre of novel. Do students think that Acts is a novel or a history?
- [3.] *Class discussion:* On the basis of history and the actual text of Luke-Acts, what can we know about Theophilus? *Follow-up question:* If Theophilus was an individual, what difference does that make to our interpretation of this two-volume work?
- [4.] Discuss the specific ways that Luke proved valuable as Paul's co-worker.
- [5.] Arrange an extracurricular study group assignment on the following questions, and have the group report their findings to the class. After identifying Luke's primary themes in the Gospel, have the group trace these through Acts. Does Luke use these themes in exactly the same way, or do they change? If they remain the same, what can that tell us about Luke's reason for telling this story? If they change, what does that mean?
- [6.] Prepare the students to bring a Bible to class for this session. Or distribute copies of the Table of Contents from Aland's *Synopsis of the Four Gospels*. Divide the class into teams of three or four. Have the students scan the pericope headings (Bible) or Table of Contents (Aland) and identify the instances where Luke shows Christ's concern for the down-and-outer? Then have them repeat the exercise, looking for evidence of Christ's concern for the up-and-inner?
- [7.] Scholars have long noted that Luke highlights women. Have students read the Gospel of Luke with this issue in mind. This can be done by scanning the pericope headings of a standard Bible or by consulting the section headings in Aland's *Synopsis*. How does Luke incorporate stories about women in his Gospel? Notice that a large number of them are not found in the other Gospels. Why might he have added these stories? What is the effect on readers of his presentation of the Gospel?
- [8.] How does Luke highlight Jesus' innocence in his Gospel? (Look particularly at the charges against Jesus that only Luke lists, the trial before Herod, and the pronouncements of Jesus' innocence by Pilate.) What does Luke gain by emphasizing Jesus' innocence?
- [9.] Jesus was rejected by Judaism, yet Luke focuses heavily on the Temple. What might Luke hope to accomplish in doing so? Why are those who are so closely tied to the Temple among the first to recognize him (e.g., Anna and Simeon)?

[10.] In Acts (and, as we will see, in Paul's letters), Paul's relationship to Judaism is a matter of no small debate. Discuss the various views Paul has on the Jewish law and its relationship to himself, other Jews, and Gentiles.

## **Pedagogical Suggestions (Chapter 8)**

- [1.] Have students read the Prologue to the Fourth Gospel carefully. How does John highlight for his readers major themes that recur throughout his Gospel?
- [2.] The Gospel of John is often described as the most anti-Jewish Gospel in the New Testament. Discuss this issue with students. Do they believe that the Gospel is anti-Jewish? If so, then in what ways was this anti-Jewish sentiment different than outright anti-Semitism? If not, why not?
- [3.] Discuss the ways in which each of the Gospel writers focuses on different aspects of Jesus' death and resurrection, and how these differences in focus exemplify the writer's perspective on which aspect he believed to be the most important. How does each author accomplish his goal?
- [4.] Have students locate the seven "I Am" statements of Jesus in their Johannine contexts and discuss the contribution these contexts make on our understanding of the "I Am" statements.
- [5.] Have students discuss their assessment of the various views of the identity of the "Beloved Disciple." Does attribution of the Fourth Gospel to either Lazarus or the Elder John or John the son of Zebedee make a difference in how we interpret the contents of the fourth Gospel? If so, how? If not, why not?
- [6.] Have the students discuss how John (or anyone) can understand the crucifixion of Jesus as His "glorification." What could possibly be glorifying about (Jesus'!) crucifixion? [*Hint: The answer is only partially that Jesus' death was an atoning sacrifice for us.*]

## **Pedagogical Suggestions (Chapter 9)**

- [1.] Have students imagine that they just signed up on a Christian dating website and had to provide a description of themselves that would indicate not only their background but also the kind of person they are. The dialogue box accepts only 1,000 words. How would they identify themselves? How does personal identity differ in our culture from the way identity was defined in antiquity?
- [2.] Discuss the information we can glean from Paul's letters about his life. What transformations did he go through? What information about Paul should we take with us as we begin to read his letters?
- [3.] As an exercise, have students imagine themselves taking a 180° change in point of view about something they firmly believe in and base their lives on (e.g., making a change in one direction or the other between Baptist and Presbyterian, Pentecostal and non-Pentecostal, Methodist and Jehovah's Witness, hyperfaith and traditional Christianity, Christianity and atheism). Have them imagine living with this new perspective. How would what they think and do be altered by this "conversion"? Paul was a devout Jew, a Pharisee of Pharisees. His encounter with Christ on the Damascus Road engendered a 180° change of perspective. Discuss in what ways his beliefs changed and also in what ways his previous beliefs laid the foundation for accepting Jesus as the Messiah.
- [4.] Discuss how Acts compares to the Pauline letters. Are these problems so serious as to make any reconstruction of the historical Paul impossible? Why? If not, how can we use these sources confidently?
- [5.] *Discuss:* How has your family's history affected the way you think about the world and your place in it? How about your personal history? How have your previous life experiences shaped or even altered your life perspective?
- [6.] What are the major stories (Biblical and/or extra-Biblical) that have affected your outlook on life?

### **Pedagogical Suggestions (Chapter 10)**

[1.] *Discussion:* What does Paul mean when he states, “for freedom Christ has set you free”? Break into groups and discuss this question: Is a Christian able to resist and overcome temptation and the inclination of the flesh?

[2.] *Discussion:* Where does the idea of the rapture come from? Where did you hear about this concept first? Do you think that this idea is justifiably found in the Scriptures?

[3.] Have students discuss why Paul omitted the thanksgiving from his letter to Galatia and how this omission served his purpose in writing the letter.



### **Pedagogical Suggestions (Chapter 11)**

[1.] *Discuss:* 1 Corinthians 13 (aka the “love chapter”) is often used in weddings. Do you think Paul has “romantic love” in mind? What does the context suggest?

[2.] Have students discuss how Paul used the law itself to show that the law cannot put a person in a right relationship with God.

[3.] Have students discuss the key passages concerning the role of women in ministry. Do these verses disallow women in ministry in the body of Christ?

## **Pedagogical Suggestions (Chapter 12)**

- [1.] Discuss the differences in Paul's descriptions of his Jewish opponents in Galatians and in Colossians (see slide 9 of the PowerPoint presentation for this chapter). Do these differences suggest different authors for these books? Why or why not?
- [2.] Have students read and discuss the household codes in Colossians and Ephesians (Col 3:18–4:1, Eph. 5:21–6:9). How should these be adopted *in toto* or adapted in some way when applying the concepts to our 21st-century world. If they should be adapted, why and how?
- [3.] Discuss the issue of slavery as it appears in Philemon. Was Paul asking Philemon to give Onesimus to him as a slave? Why do you think Paul doesn't condemn slavery outright?
- [4.] Divide the class into groups of three or four. Have students read through Philemon and note the various ways Paul attempts to "persuade" Philemon to do the right thing. Does any of his approaches seem manipulative? If so, how might our understanding of first-century culture and rhetoric affect our understanding?

### **Pedagogical Suggestions (Chapter 13)**

- [1.] PowerPoint slides 2–4 for this chapter contain a lively in-class exercise that parallels the discussion of the alleged pseudonymity of certain New Testament documents.
- [2.] Have students discuss the issue of ancient forgeries. Are the students disturbed by the suggestion that the New Testament contains pseudonymous books? Why? Are they convinced by the arguments for Pauline authorship of the so-called “Deutero-Pauline” and Pastoral epistles?
- [3.] [*Hint:* Read Pedagogical Suggestion 3 for Chapter 13, and use it as an in-class assignment the class period before the students are assigned to read Chapter 13.]

## **Pedagogical Suggestions (Chapter 14)**

[1.] Have students read James, assigning them to identify data that might cause some to view this document with suspicion. Ask them to produce a response that will show those suspicions to be unfounded. [Things they may note: (1) paucity of references to Christ; (2) absence of typical elements of a letter; (3) apparent contradiction between James and Paul on “works”; (4) authoritative, commanding tone; no indication of a relationship with the earthly Jesus. [Depending on the time allotted, you may want to suggest they isolate one or two items and respond to it/them.]

[2.] Have students look up and compare the Scripture references (particularly the New Testament references) on slide 12 of the PowerPoint presentation. What do the similarities and differences imply? What does James’s selection imply? [Things they may note: James (1) rarely cites the saying of Jesus directly, (2) weaves various ideas, themes, phrases into his own discourse, (3) presents the Jesus material as his own teaching, (3) appears to draw material not from Matthew but from a source also used by Matthew.]

[3.] [*Hint:* Use this as an in-class assignment at the end of the class right before the students are assigned to read this chapter on James.] Divide the class into groups of four. Have them all read James 2:14–26. Have two of the students argue the thesis that James is contradicting Paul’s view of works and the other two argue the thesis that James and Paul agree.

### **Pedagogical Suggestions (Chapter 15)**

- [1.] Jude seems to see some strong analogies between his own day and Old Testament times. Have the students discuss how similar they think Jude would see our own day is to Old Testament times if he were here to tell us.
- [2.] Have the students discuss these questions: “How hard do you think it was for Jude to have Jesus as his older brother?” “Why do you think Jesus’ family had difficulty believing in him during his ministry?”
- [3.] Have students address the question “Why does Jude identify himself as ‘brother of James’ and not ‘brother of Jesus’?”
- [4.] Have students discuss the question “Why did Jesus appoint the Beloved Disciple to care for his mother, when that responsibility would normally go to the eldest brother, James?”

## **Pedagogical Suggestions (Chapter 16)**

- [1.] Have the students discuss the following: 1 Peter was written to persecuted Jewish Christians. What relevance can this letter have for the church in a free society? What relevance does it have for the Jewish segment of the church today? What relevance does it have for the Gentile segment?
- [2.] Divide the class into groups of three or four, and have them independently and silently read through 1 Peter. Whenever anyone finds an allusion to a teaching of Jesus, have that person direct the attention of the group to that spot. Let a secretary record the verses in which the group finds these allusions.
- [3.] Divide the class into groups of three or four, and have them read through 1 Peter looking for references to suffering. Have them develop a preliminary theology of suffering by noting the benefits and dangers mentioned in 1 Peter.
- [4.] Divide the class into groups of three or four, and have them read through 1 Peter looking for indications of the writer's familiarity with Jesus' earthly life and ministry.

### **Pedagogical Suggestions (Chapter 17)**

- [1.] Hebrews presents Christ as superior to several figures associated with Judaism. Have the students list as many of these as they can and discuss how Christ is superior to each of them.
- [2.] Divide the class into groups of three or four students. Have them list all the heroes of the faith mentioned in Hebrews 11 and discuss how each of these demonstrated their faith.
- [3.] Using a Bible software program, do a search for the word “We” in Hebrews; print out this data on a sheet. Divide the class into groups of three or four students and have them analyze each occurrence to determine whether the “we” most likely refers to the author and audience together or if the “we” refers more naturally to the author/s of the book.

### **Pedagogical Suggestions (Chapter 18)**

- [1.] Divide the class into groups of three or four, and have them hammer out a definition of “love.” Make sure they are able to show the guidance of Scripture in this matter.
- [2.] Using a Bible software program, do a search for the word “love” in 1 John. Distribute to the students a printout of these references (with partial context). Divide the class into groups of three or four students. Assign them the task of describing, based on the contexts of each use of the term, what the author of 1 John has in mind with the term “love.”



## Pedagogical Suggestions (Chapter 19)

[*Note:* For optimum effect, both of the following examples should be done in the same setting.]

**Example 1:** Obtain a volunteer to come to your computer at the front of the room (with data projector output) and type the following as dictated by you:

From: Your Name  
To: \_\_\_\_\_ Colleague's Name  
Re: \_\_\_\_\_ Invitation

My dear sir,  
I should like to express my sincere gratitude for your more than kind invitation to participate with you in a duet to be performed in the forthcoming chapel service at [Your college/university]. In truth, I shall be delighted to sing standing next to YOU because, even though my voice is . . . well, could we say somewhat “tonally challenged,” the audience will be so charmed by the opera quality of YOUR voice that their ears will be entirely deaf to my inevitable vocal transgressions. Therefore, I do humbly accept your gracious and magnanimous invitation.

Your unworthy colleague,  
Your Name

### ASK THE FOLLOWING QUESTIONS:

- [1.] Who is the AUTHOR of the document? (Teacher)
- [2.] To whom does this document owe its existence? (Teacher and Secretary)
- [3.] Would (the secretary) be considered an author? How about “co-author”? Why or why not?

**Example 2:** Have another volunteer come to your computer at the front of the room. Now pretend that this person is your “Work Study” (Teaching Assistant) and give them these instructions:

“(Student’s name), I need to send a warning notice to Clancy [good-natured faculty colleague or administrator] because he is picking his nose in class. Remind him of the following: (1) It’s unsanitary; (2) it’s annoying; (3) it’s disgusting; (4) it’s distracting. Warn him that he will lose friends over it. Oh, and I want the notice to include the fact that nose picking is a sin (especially in a Christian university!). And just so he will not misunderstand, I want you to copy verbatim the statement regarding nose picking in the Student Handbook, which reads: “[Name of university] has a zero-tolerance policy against nose picking in class. All violators will be prosecuted to the fullest extent of the law.” Remember to use a positive-negative-positive approach (start with something positive about Clancy—if you can think of anything, then deal with the nose-picking issue, and end with a few words of affirmation).

~~Do something with the rest of the class; then come back to the student's finished work.~~

~~ASK THE FOLLOWING QUESTIONS:~~

~~[1.] Who is the AUTHOR of the document? (Teacher)~~

~~[2.] To whom does this document owe its existence? (Teacher and Secretary)~~

~~[3.] Would (the secretary) be considered an author? How about "co-author"? Why or why not?~~

~~[4.] What about the university community? At least a part of this document (Handbook citation) reflects a contribution of the community.~~

### **Pedagogical Suggestions (Chapter 20)**

- [1.] Select some trivia snippets from the following website as an icebreaker for talking about Revelation: <http://catholic-resources.org/Bible/666.htm>
- [2.] Have the students research the Internet for art and images related to the book of Revelation (e.g., <http://catholic-resources.org/Art/Revelation-Art.htm>), and make a PowerPoint presentation to share with the class.
- [3.] Divide the class into groups of three or four, and have them respond to the following:
  - (1) “Does the message of Revelation deal strictly with the future, primarily with the future, strictly with the present (in that day), primarily with the present (in that day)?”
  - (2) What is the message of Revelation from the perspective/s of your answer to (1)?

## **Pedagogical Suggestions (Chapter 21)**

- [1.] Examine the ethical considerations of pseudonymous writing and the justifications for canonizing forged work. Did those who decided which books to canonize for the New Testament know or even care if a text was written by someone other than the claimant? Should there be any provisions for the removal of a book if scholars agree that it was written under a false name? What if the authorship could be proved definitely false? Does it matter?
- [2.] Have students discuss the issue of ancient forgeries. Are the students disturbed by the suggestion that the New Testament contains pseudonymous books? Why? Are they convinced by the arguments against Pauline authorship for the Deutero-Pauline and Pastoral epistles?
- [3.] Divide the students into groups of three or four, and have each group respond to the following: How does 2 Peter impact what has been labeled “prosperity theology” (i.e., the notion that a life of “faith” will yield healthy, wealthy, wise Christians)?

## **Pedagogical Suggestions (Appendix A)**

- [1.] Have students discuss the “problem” with the Synoptic Gospels. Do they think that the wide-ranging agreements and disagreements pose any problem? Do they find the four-source hypothesis convincing? Why? If not, can they formulate another plausible (historical) scenario?
- [2.] Make hard copies of the Synoptic parallel from Matthew 19:14–20 from slides 3 and 4 of the PowerPoint presentation for this chapter, and give it to the class (*Hint*: First make a copy of the two slides and change one font color so that the students will have to identify each change). What kinds of changes did Matthew and Luke make to Mark? What did they keep? Keeping in mind Markan priority, how do the students account for the changes? Have students discuss possible reasons that Matthew and Luke changed their texts. How, in other words, do these changes alert us to possible agendas?
- [3.] Before the lecture covering this material, it is often helpful to give an “underlining assignment” in which the students are given a passage from a Synoptic parallel and asked to underline or highlight the passages with different colors, depending on which words are shared in which Gospels. For example, words in common among all three might be underlined with green, with agreements between Matthew and Mark in red, Mark/Luke agreements with blue, and Matthew/Luke agreements in yellow. A short response paper can be included as a part of this assignment, asking the students to explain the differences with a plausible historical scenario.
- [4.] Since some students will be hesitant to accept the idea that the Gospel writers may have copied one another, you might illustrate the improbable nature of verbatim agreement among independent texts. For example, you might provide an example of plagiarism in a term paper. Another exercise that works particularly well is to begin class by having students describe things that you did as you entered class and before calling students to order (took a coat off, placed a briefcase on a table, talked to a student, opened a book, etc.). Collect several of these observations, and read them aloud. How do these accounts differ? Do any of them agree word for word? What do their descriptions say about eyewitness accounts? Be prepared for the objection that Jesus’ actions were so important that witnesses to His ministry would not disagree about His words or deeds.
- [5.] Alert students to the immense power that an author has to lead the reader, *not* by lying or altering the facts, but by choosing to focus on one aspect of the story rather than another, by choosing the wording, and by framing the literary picture in such a way that readers can easily draw the same conclusions as the author. Euphemisms work that way. For example, a leader might get more compliance from soldiers by telling them to “clean and sweep” an enemy stronghold rather than to kill all the men, women, and children of a village across enemy lines. Do you call it “wiping the kitchen counter” or “mass murdering several species of microbial life”? What you say and how you say it depends entirely on your framing of the context. As objective as writers may try to be, they cannot help but frame things from their own perspectives. Discuss how redactional criticism can help uncover the author’s unique framing and how knowing how the story is framed helps us to understand it.

## **Pedagogical Suggestions (Appendix B)**

- [1.] Discuss how moderns define the concept of intellectual property. How does this compare to how intellectual property was preserved in antiquity?
- [2.] Discuss whether ancient people were as capable of critical thinking as moderns? Did plagiarism exist in antiquity? How has our text based environment changed the concept of plagiarism?
- [3.] Have students prepare an answer to the following question: If there are pseudepigrapha in the New Testament, how would this affect your view of these documents and their authority?

# WEB LINKS

## Chapter 1: The Texture of the Text of the New Testament

- <http://www.kehanson.com/papyri.html#NTP> Catalogue of New Testament papyri and codices.
- <http://web.ceu.hu/medstud/manual/MMM/frame3.html> Making of books in antiquity.
- [http://www.lib.umich.edu/papyrus\\_making/1g\\_intro.html](http://www.lib.umich.edu/papyrus_making/1g_intro.html) Papyrus Making 101.
- <http://www.lib.umich.edu/writing-graeco-roman-egypt/index.html> Writing in Greco-Roman Egypt.
- [http://catholic-resources.org/Bible/English\\_Translations.htm](http://catholic-resources.org/Bible/English_Translations.htm) Philosophy of translation; brief comparison.
- <http://bible.org/article/textual-criticism-series> Link to video series on Text Criticism by Daniel B. Wallace.
- [http://legacy.earlham.edu/~seidt/iam/interp\\_mss.html](http://legacy.earlham.edu/~seidt/iam/interp_mss.html) Interpreting ancient manuscripts.
- <http://www.tlg.uci.edu/> Thesaurus Linguae Graecae.
- <http://www.gnosis.org/naghamm/nhsearch.html> Nag Hammadi Library.
- [http://www.youtube.com/watch?v=7hVVNYIPK\\_Q&feature=g-vrec](http://www.youtube.com/watch?v=7hVVNYIPK_Q&feature=g-vrec) N. T. Wright talks about how he studies the Bible.
- <http://robstarner.com/?p=373> On the importance of the Biblical languages.
- <https://www.youtube.com/watch?v=zeSRPBquzOo> What Bible Did Jesus Use?
- <http://www.oxfordbibliographies.com/view/document/obo-9780195393361/obo-9780195393361-0106.xml> Rhetoric of the New Testament.
- <http://www.wilrens.org/2015/07/eals15/> How Ancient Rhetoric Helps Us to Understand the Bible Better.

## Chapter 2: The Literature of the New Testament

- <http://catholic-resources.org/Bible/Genres.htm> Discussions on New Testament genres.
- <http://www.bible-researcher.com/bruce1.html> On the formation of the canon.
- <http://classics.mit.edu/Thucydides/pelopwar.html> History of the Peloponnesian war.
- <http://classics.mit.edu/Herodotus/history.html> History of Herodotus.
- <http://www.tektonics.org/ntdocdef/gospelbioi.html> Gospels as ancient biography.

- <http://ancienthistory.about.com/cs/people/a/ancbiography.htm> Ancient biography.
- [http://www.hellenism.net/cgi-bin/display\\_article.html?s=28&a=175](http://www.hellenism.net/cgi-bin/display_article.html?s=28&a=175) Ancient mythology.
- <https://www.youtube.com/watch?v=li6WefLEsSs> Richard Bauckham, The Gospels as Histories Part 1.
- <https://www.youtube.com/watch?v=FPVgM3pUpJI> Richard Bauckham, The Gospels as Histories Part 2.
- <https://www.youtube.com/watch?v=9Nw2Ku1FwII> Dr. Gary Habermas debates atheist Tim Callahan about the uniqueness of the resurrection of Jesus. Was Jesus' resurrection actual or merely a story influenced by ancient Greek mythology?
- <http://www.youtube.com/watch?v=FhT4IENSwac&feature=related> Did Jesus Rise from the Dead? Bart Ehrman vs. William Lane Craig.
- <https://www.youtube.com/watch?v=vYfSf9NgeOQ&t=1250s> Dr. Michael Licona discusses the question: Why are there differences in the Gospels?

### Chapter 3: Jesus of History in His Early Jewish Setting

- <http://www.youtube.com/watch?v=z22LkbEY5dM> Ben Witherington, The Historical Jesus.
- <http://www.youtube.com/watch?v=wOzQnDRIp7s&feature=g-vrec> N. T. Wright on Gnosticism.
- <http://www.youtube.com/watch?v=8WVysqUd4Gg&feature=related> N. T. Wright, Who Was Jesus?
- <https://www.youtube.com/watch?v=b6wfjetube> Ben Witherington, The Self-Understanding of Jesus
- <http://virtualreligion.net/iho/> Into His Own: Perspective on the world of Jesus; by Mahlon Smith; lots of important links.
- <http://www.fordham.edu/halsall/ancient/asbook11.asp#> Christian Origins A summary of Christian Origins.
- <http://podaacre.blogspot.com/search/label/Historical%20Jesus> Podcasts about the New Testament and Christian origins.
- [https://www.youtube.com/watch?v=KnkNKIJ\\_dnw](https://www.youtube.com/watch?v=KnkNKIJ_dnw) N. T. Wright, "Did Jesus Really Rise From The Dead?"
- <http://www.youtube.com/watch?v=xUKW2Bm5P2k&feature=related> William Lane Craig on the historical Jesus.
- <http://www.youtube.com/watch?v=e4spvyiywrc&feature=relmfu> William Lane Craig on Bart Ehrman (second in a series of six video clips), specifically on criteria of attestation.



- [http://www.powershow.com/view/2fe6b-OGE4M/Dan\\_Browns\\_Da\\_Vinci\\_Claims\\_flash\\_ppt\\_presentation](http://www.powershow.com/view/2fe6b-OGE4M/Dan_Browns_Da_Vinci_Claims_flash_ppt_presentation) Online PowerPoint presentation rebutting Dan Brown's *Da Vinci Code*.
- <http://www.bible-history.com/> Over a hundred links to resources in Bible history, archaeology, and literature.
- <https://www.youtube.com/watch?v=rn73J9A0SnU> Craig Keener, Miracles Symposium.
- <https://www.youtube.com/watch?v=mww1vkz-GaU> Craig Keener, Interview on Miracles.

#### **Chapter 4: First-Century Family Values**

- <http://multilinguists.wordpress.com/2009/07/23/hebrew-vs-aramaic/> Hebrew compared with Aramaic.
- <http://fare.tunes.org/liberty/library/toptt.html> *Reader's Digest* article written in 1944 warning of the dangers of collectivism.
- <http://poserorprophet.wordpress.com/2007/04/24/justice-as-gratitude-and-a-note-on-loyalty/> Brief article applying reciprocity and patronage cultural values to the Christian understanding of justice.
- <http://www.executedtoday.com/category/how/gruesome-methods/flayed/> The Martyrdom of Seven Sons from 2 Maccabees 7:1–42.

#### **Chapter 5: The Earliest Good News—Mark's Gospel**

- <http://bible.org/seriespage/mark-introduction-argument-and-outline> Daniel B. Wallace, *Critical Introduction to Mark's Gospel*.
- <http://www.religion-online.org/showchapter.asp?title=1116&C=1228> Chapter on Mark from Robert M. Grant's *Historical Introduction to the New Testament*.
- <http://www.religion-online.org/showchapter.asp?title=531&C=551> Chapter on Mark's Gospel in Richard Heard's *Introduction to the New Testament*.
- <http://www.textweek.com/mkjnaacts/mark.htm> A plethora of New Testament studies available on the web.
- [https://www.youtube.com/watch?v=8J2LP9\\_f3SY&t=36s](https://www.youtube.com/watch?v=8J2LP9_f3SY&t=36s) Dr. Joseph Dongell discusses the Gospel of Mark as a whole
- <https://www.youtube.com/watch?v=cEsI6q7Ct-o> Dr. Brad Johnson discusses the prologue of Mark's Gospel.
- [http://www.powershow.com/view/25b86-MGM3M/Crucifixion\\_flash\\_ppt\\_presentation](http://www.powershow.com/view/25b86-MGM3M/Crucifixion_flash_ppt_presentation) A PowerPoint presentation on Crucifixion.

#### **Chapter 6: The Most Popular Gospel—Matthew**

- <http://bible.org/seriespage/matthew-introduction-argument-and-outline> Critical introduction to Matthew by Daniel B. Wallace.

- <http://www.textweek.com/mtlk/matthew.htm> (Scroll to “commentaries” and find the free PDF commentary on Matthew by Bob Utley.)
- [http://www.youtube.com/watch?v=h7ewh5k5\\_gY](http://www.youtube.com/watch?v=h7ewh5k5_gY) *The Gospel According to St. Matthew* (1964) — Pier Paolo Pasolini (Italian with English subtitles).
- <http://70030.netministry.com/pages.asp?pageid=56851> Bible studies with online resources on individual Matthean pericopes.
- <http://70030.netministry.com/apps/articles/default.asp?articleid=34573&columnid=3803> A critical introduction to Matthew that argues for literary independence of the Gospels.
- <https://www.youtube.com/watch?v=iriW0zX492c> Read Scripture Series Matthew 1–13.
- <https://www.youtube.com/watch?v=VSVPCPK-Zf8> Read Scripture Series Matthew 14–28.
- <https://www.youtube.com/watch?v=KJBIDwNU4k0> The Gospel of Matthew Seven Minute Seminary by Dr. David Bauer
- [https://www.youtube.com/watch?v=TqN\\_S704\\_DE](https://www.youtube.com/watch?v=TqN_S704_DE) Craig Keener on Understanding Jesus’ Genealogy.

## Chapter 7: Luke the Historian’s Two-Volume Work—Acts

- <http://bible.org/seriespage/luke-introduction-outline-and-argument> Critical introduction to Luke by Daniel B. Wallace.
- <http://www.biblenotes.net/luke.html> Summary of the contents of Luke’s Gospel.
- <http://www.religion-online.org/showchapter.asp?title=1116&C=1230> Historical introduction to Luke–Acts by Robert M. Grant.
- [http://wordandworld.luthersem.edu/issues.aspx?issue\\_id=45](http://wordandworld.luthersem.edu/issues.aspx?issue_id=45) Articles on Luke–Acts by recognized scholars in Word and World.
- <https://www.youtube.com/watch?v=GZATXSARxUE> Gospel of Luke (dramatized text of Luke).
- [https://www.youtube.com/watch?v=o50SjhyCh0Q&list=PLMI0k20M6cDJ9OJHoU1eUzCGtHD\\_D05In](https://www.youtube.com/watch?v=o50SjhyCh0Q&list=PLMI0k20M6cDJ9OJHoU1eUzCGtHD_D05In) Craig Keener’s Lectures on Acts
- [https://www.youtube.com/watch?v=A\\_ZUGzPZwhk](https://www.youtube.com/watch?v=A_ZUGzPZwhk) Craig Keener on the Historicity of the Book of Acts
- <https://www.youtube.com/watch?v=MHtJ94951Jg&list=PLR2I5rwcF854ldr0ZjZAGnGNdOOURNhwy&index=28> N.T. Wright’s lectures on Acts
- <https://www.youtube.com/watch?v=2U2sk-POYC4> Craig Keener on Pentecost: Seven Minute Seminary Video

## Chapter 8: The Last Word On Jesus—The Beloved Disciple’s Testimony in the Gospel of John

- <http://catholic-resources.org/John/index.html> Resources for the study of the Johannine literature compiled by Felix Just, S.J.; well-organized, wide-variety!
- <http://catholic-resources.org/John/Intro.html> Overview, comparative charts, and other study aides by Felix Just, S.J.
- <http://catholic-resources.org/John/Art.html> Art and images related to John’s Gospel by Felix Just, S.J.
- <http://catholic-resources.org/John/Archaeology.html> Geography and archeology related to John’s Gospel, compiled by Felix Just, S.J.
- <http://catholic-resources.org/John/Links.html> Links to websites devoted to the study of John’s Gospel, compiled by Felix Just, S.J.
- <http://bible.org/seriespage/gospel-john-introduction-argument-outline> Critical introduction to John’s Gospel by Daniel B. Wallace.
- <https://www.youtube.com/watch?v=tdewx18dIWw> Craig Keener on water imagery in John’s Gospel.
- <https://www.youtube.com/watch?v=ij8fV4oV5YI> Craig Keener on who is the thief who comes to steal, kill and destroy?

## Chapter 9: Outlines of the Life and Letters of the Apostle

- <http://www.newadvent.org/cathen/11567b.htm> *Catholic Encyclopedia* article, s.v. Paul.
- <http://www.thepaulpage.com/> Dedicated to the “new perspective” on Paul.
- <http://www2.luthersem.edu/ekoester/Paul/Main.htm> Photographs and maps of the cities Paul visited.
- <http://www.apostlepaulthefilm.com/paul/journeys.htm> Interactive Maps of Paul’s missionary journeys.
- <http://www.apostlepaulthefilm.com/movie/video.htm> Brief films outlining the life of Paul. (Mac users should open in Safari for full-screen viewing.)
- [http://www.apostlepaulthefilm.com/paul/timeline\\_01.htm](http://www.apostlepaulthefilm.com/paul/timeline_01.htm) Interactive timeline of Paul’s life (very well displayed!).
- [http://www.bbc.co.uk/religion/religions/christianity/history/paul\\_1.shtml](http://www.bbc.co.uk/religion/religions/christianity/history/paul_1.shtml) Article on Paul at BBC website.
- <http://www.dennyburk.com/was-the-apostle-paul-married/> Argues that Paul was married, though his wife had died before his missionary career. Also, there’s an interesting discussion thread that follows his article.

- [http://www.powershow.com/view/388ed-YTM1Z/Paul\\_of\\_Tarsus\\_The\\_Man\\_The\\_Teacher\\_and\\_The\\_Apostle\\_flash\\_ppt\\_presentation](http://www.powershow.com/view/388ed-YTM1Z/Paul_of_Tarsus_The_Man_The_Teacher_and_The_Apostle_flash_ppt_presentation) Online PowerPoint presentation on Paul.
- <http://www.ibiblio.org/corpus-paul/> A moderated academic e-list dedicated to the scholarly discussion of the apostle Paul.

## Chapter 10: Paul's the Letter Writer Part One: The Earlier Letters

- <http://bible.org/seriespage/galatians-introduction-argument-and-outline> *Critical Introduction to Galatians* by Daniel B. Wallace.
- <http://www.religion-online.org/showchapter.asp?title=1112&C=1171> Discussion on Paul by William Barclay.
- [https://www.youtube.com/watch?v=d\\_cVXdr8mVs](https://www.youtube.com/watch?v=d_cVXdr8mVs) Ben Witherington discusses where the theology of the rapture comes from.
- <https://bible.org/seriespage/13-1-thessalonians-introduction-outline-and-argument> *Critical Introduction to 1 Thessalonians* by Daniel B. Wallace
- <https://bible.org/seriespage/14-2-thessalonians-introduction-argument-outline> *Critical Introduction to 2 Thessalonians* by Daniel B. Wallace

## Chapter 11: Paul the Letter Writer Part Two:

- <http://bible.org/seriespage/romans-introduction-argument-and-outline> *Critical Introduction to Romans* by Daniel B. Wallace.
- <http://bible.org/series/reasoning-through-romans> Study by Bob Deffinbaugh.
- <http://bible.org/seriespage/1-corinthians-introduction-argument-and-outline> *Critical Introduction to 1 Corinthians* by Daniel B. Wallace.
- <http://bible.org/seriespage/2-corinthians-introduction-argument-and-outline> *Critical Introduction to 2 Corinthians* by Daniel B. Wallace.
- <http://www.newadvent.org/cathen/04364a.htm> Epistles to the Corinthians in the *Catholic Encyclopedia*.
- [http://www.powershow.com/view1/1cc899-ODY0Y/Paul\\_and\\_the\\_Church\\_at\\_Corinth\\_flash\\_ppt\\_presentation](http://www.powershow.com/view1/1cc899-ODY0Y/Paul_and_the_Church_at_Corinth_flash_ppt_presentation) Online PowerPoint presentation dealing with Paul's injunctions to the "weak" and "strong" in Corinthians.
- <https://www.youtube.com/watch?v=r2M6HswlH3A> Ben Witherington on women in ministry part I.
- <https://www.youtube.com/watch?v=r2M6HswlH3A> Ben Witherington on women in ministry part II.

## **Chapter 12: Paul the Letter Writer Part Three: The Captivity Epistles**

- <http://bible.org/print/1836> *Critical Introduction to Ephesians* by David Malick.
- <https://www.youtube.com/watch?v=eEA9qce8DAM> Dr. Fred Long on Paul's Prayers in Ephesians.
- <http://bible.org/seriespage/philippians-introduction-argument-and-outline> *Critical Introduction to Philippians* by Daniel B. Wallace.
- <http://bible.org/seriespage/colossians-introduction-argument-outline> *Critical Introduction to Colossians* by Daniel B. Wallace.
- <http://www.newadvent.org/cathen/11797b.htm> Article on Philemon in the online *Catholic Encyclopedia*.

## **Chapter 13: Paul the Letter Writer Part Four: The Pastoral Epistles and the Problem of Pseudonymous Letters**

- <http://www.depts.drew.edu/jhc/pervope.html> Richard I. Pervo looks at the pastoral epistles from the genre analysis of ancient novels.
- <http://www.newadvent.org/cathen/14727b.htm> Article on the pastoral epistles in the online *Catholic Encyclopedia*.
- <http://www.powershow.com/view1/47e9a-YjU2Zl/> The Pastoral Epistles flash ppt presentation Pastoral epistles PowerPoint presentation.
- <https://bible.org/seriespage/15-1-timothy-introduction-argument-outline-1> *Timothy: Introduction, Argument, Outline* by Daniel B. Wallace.
- <https://bible.org/seriespage/16-2-timothy-introduction-argument-and-outline-2> *Timothy: Introduction, Argument, Outline* by Daniel B. Wallace.
- <https://bible.org/seriespage/17-titus-introduction-argument-and-outline> *Titus: Introduction, Argument, Outline* by Daniel B. Wallace.

## **Chapter 14: The Sermon of James the Just—Jesus' Brother**

- <http://bible.org/seriespage/james-introduction-outline-and-argument> *Critical Introduction to James* by Daniel B. Wallace.
- <http://www.religion-online.org/showchapter.asp?title=1112&C=1173> An overview of the epistle of James by William Barelay (with special discussion on the James—Paul debate).
- <http://www.pbc.org/messages/james-the-activity-of-faith> Page to link for audio-sermon entitled “James: The Activity of Faith,” by Ray C. Stedman.
- <http://www.textweek.com/epistlesrevelation/james5.htm> Page with link to PDF of “The Wisdom of James,” by Robert W. Wall.

- <http://www.newadvent.org/cathen/08275b.htm> Article on the epistle of James in the online *Catholic Encyclopedia*.
- [http://executableoutlines.com/ja2/ja2\\_00.htm](http://executableoutlines.com/ja2/ja2_00.htm) Brief introduction to James in Mark Copeland's *Executable Outline Series*.
- <http://benwitherington.blogspot.com/2006/01/let-not-many-of-you-become-teachers.html> Article on “James: The Sage” by Ben Witherington.

### **Chapter 15: The Other Brother and His Eschatological Thinking—Jude**

- <http://bible.org/seriespage/jude-introduction-argument-and-outline> *Critical Introduction to Jude* by Daniel B. Wallace.
- <http://bible.org/seriespage/jude> Study of various aspects of the epistle of Jude by Bob Utley.
- <http://www.newadvent.org/cathen/08542b.htm> Article on Jude in the online *Catholic Encyclopedia*; also available for purchase on CDROM.
- [http://executableoutlines.com/ju\\_sg/ju\\_sg\\_00.htm](http://executableoutlines.com/ju_sg/ju_sg_00.htm) Brief introduction to Jude in Mark Copeland's *Executable Outline Series*.

### **Chapter 16: Suffering's Servant—1 Peter**

- <http://bible.org/series/glory-suffering-studies-1-peter> *The Glory of Suffering—Studies in 1 Peter* by Bob Deffinbaugh.
- <http://bible.org/seriespage/first-peter-introduction-argument-and-outline> *Critical Introduction to 1 Peter* by Daniel B. Wallace.
- <http://www.xenos.org/teachings/?book=1pet> Chapter-by-chapter PowerPoint presentations.
- <http://newadvent.org/cathen/11752a.htm> Epistles of St. Peter in *Catholic Biblical Encyclopedia*.

### **Chapter 17: The Sermon of the Famous Anonymous Preacher—Hebrews**

- <http://www.newadvent.org/cathen/07181a.htm> “Epistle to the Hebrews” in the online *Catholic Biblical Encyclopedia*.
- <http://bible.org/seriespage/hebrews-introduction-argument-and-outline> *Critical Introduction to Hebrews* by Daniel B. Wallace.
- <http://www.xenos.org/teachings/?teaching=1255> PowerPoint video lecture by Dennis McCallum.
- <http://www.evidenceforchristianity.org/the-book-of-hebrews-notes-and-power-point/> The Book of Hebrews: Notes and PowerPoint.

- <https://www.youtube.com/watch?v=1fNWTZZwgbs> Read Scripture Series Video summarizing The Letter to the Hebrews.

### **Chapter 18: A Beloved Sermon and Two Elderly Letters—1–3 John**

- <http://www.newadvent.org/cathen/08435a.htm> “Epistles of St. John” in the online *Catholic Encyclopedia*.
- <http://bible.org/seriespage/1-john-introduction-argument-and-outline> *Critical Introduction to 1 John* by Daniel B. Wallace.
- <http://bible.org/seriespage/2-john-introduction-argument-and-outline> *Critical Introduction to 2 John* by Daniel B. Wallace.
- <http://bible.org/seriespage/3-john-introduction-argument-and-outline> *Critical Introduction to 3 John* by Daniel B. Wallace.
- <http://catholic-resources.org/John/Epistles.html> *The Johannine Epistles Brief Introduction*, with web-linked resources by Felix Just, S.J.

### **Chapter 19: Picking Up the Pieces, Forming Up the Canon—2 Peter**

- <http://bible.org/seriespage/second-peter-introduction-argument-and-outline> *Critical Introduction to 2 Peter* by Daniel B. Wallace.
- <http://newadvent.org/cathen/11752a.htm> “Epistles of St. Peter” in the online *Catholic Encyclopedia*.
- <http://bible.org/article/2-peter-peter%E2%80%99s> Article: “Is 2 Peter Peter’s?” by Wayne Stiles.

### **Chapter 20: Apocalypse Later—The Book of Revelation**

- [http://catholic-resources.org/Bible/Apocalyptic\\_Links.htm](http://catholic-resources.org/Bible/Apocalyptic_Links.htm) Websites and materials related to the Book of Revelation (a plethora of resources). According to Mark Goodacre: “Excellent material on all things connected with Revelation—the text, commentaries, books, courses, articles, and more. This is the place to begin one’s Internet research on the Apocalypse.”
- <http://catholic-resources.org/Bible/666.htm> Fun collection of plays on the number 666. Scroll down the page if you want links to entire sites devoted to “Beastly Studies.”
- [http://catholic-resources.org/Art/Revelation\\_Art.htm](http://catholic-resources.org/Art/Revelation_Art.htm) Art, images, music, and materials related to the Book of Revelation.
- [http://catholic-resources.org/Bible/Apoc\\_Def.htm](http://catholic-resources.org/Bible/Apoc_Def.htm) A helpful description and definition of *apocalypse* for a preliminary understanding.
- <http://www.newadvent.org/cathen/01594b.htm> “Critical Introduction to Revelation” in the online *Catholic Encyclopedia*.



- <http://bible.org/seriespage/revelation-introduction-argument-and-outline> *Critical Introduction to Revelation* by Daniel B. Wallace.
- <http://www.pbs.org/wgbh/pages/frontline/shows/apocalypse/> PBS documentary on Revelation.

## **Chapter 21: The Making of the New Testament—Did the Canon Misfire?**

- <http://www.ntcanon.org/> This site by Glenn Davis comes highly recommended by Dr. Mark Goodacre (Duke University): “Excellent website providing several pages of material on the formation of the canon including introductory essays, a Cross Reference Table of the status of individual books among the early writers; Early Lists of the Books of the New Testament and a piece on Apocryphal New Testament Writings. It is clear, well presented, and the ideal place to begin your online research on the New Testament canon.”
- [http://www.biblicalstudies.org.uk/article\\_canon\\_nicole.html](http://www.biblicalstudies.org.uk/article_canon_nicole.html) Article on “The Canon of the New Testament” by Roger Nicole in the *Journal of the Evangelical Theological Society* made available online.
- <http://bible.org/seriespage/1-thessalonians-213-and-emerging-canon-conseiousness> Online article by Daniel B. Wallace.
- <http://bible.org/seriespage/canonicity> Online article on Canonicity by Sid Litke.
- <http://bible.org/seriespage/session-5-canonization-scripture-nt> Online video presentation on “Canonicity” by Michael Patton.

## **Appendix A: Right on Q? Are the Synoptics a Problem?**

- <http://archive.org/stream/synopticproblemw00good#page/n3/mode/2up> Online full text of Mark Goodacre’s *The Synoptic Problem: A Way through the Maze*. Downloadable in Kindle and other formats—all free.
- <http://www.hypotyposeis.org/synoptic-problem/> Synoptic Problem Home Page by Stephen Carlson. THE place to begin!
- <http://virtualreligion.net/primer/> *Synoptic Gospels Primer* by Mahlon Smith.
- <http://www.maplenet.net/~trowbridge/farmer.htm> Website arguing for Matthean Priority.

## **Appendix B**

- <http://cdn.bakerpublishinggroup.com/processed/esource-assets/files/912/original/hyperlink-21-01.pdf?1417488078> Mark Allen Powell presents both sides of the argument as related to the authorship of the Pastoral Epistles

## **GENERAL**

- <http://www.newmanlib.ibri.org/NewmanPpt/> Index of Robert C. Newman’s PowerPoint presentations.
- <http://www.ccel.org/> Christian Classics Ethereal Library.
- <http://newmanlib.ibri.org/> Interdisciplinary Biblical Research Institute website by Dr. Robert C. Newman containing a veritable plethora of study materials on



numerous Biblical themes that represents decades of scholarly investigation. Do not overlook this important site!

## KEY TERMS

### Foreword and Chapter 1: The Texture of the Text of the New Testament

**Lector**—A literate person trained to read an important manuscript (a sacred text, a public proclamation) to an audience, with appropriate feeling, pauses, and insight.

**Oral Culture**—A culture in which a large part of the communication takes place by spoken word rather than by written text.

**Solecism**—A grammatical mistake or error.

### Chapter 2: The Literature of the New Testament

**Apocalyptic Literature**—A genre of ancient writing involving history being written up as if it were prophecy. The words are written as coming from the mouth of an ancient luminary of the faith. As a result, early Jewish apocalyptic documents tended to be pseudonymous, which means that the document included a person's name appended to it even when that was not actually the name of the author of the document.

**Biography**—A written account of a person's life history.

**Eyewitness**—A person who is present to witness an event personally and is able to present an account of the event from his/her own perspective.

**Genre**—From French: *genre*, “kind” or “sort”; from Latin: *genus* (stem *gener-*); from Greek: *genos*, the term for any category of literature or other forms of art or culture, and in general, any type of discourse, whether written or spoken, auditory or visual, based on some set of stylistic criteria. Genres are formed by conventions that change over time as new genres are invented and old ones are discontinued.

**Historical Monograph**—A written account of a certain period within history. For example, Luke's Gospel and the Acts of the Apostles are a two-volume ancient historical monograph which document the life and death of Jesus and the growth of the New Testament church.

**Passion Narrative**—A term that is commonly used to refer to the narrative of Jesus' suffering and death.

**Pseudonymous**—A book falsely, and usually deliberately, attributed to a famous person as if he or she authored it.

**Rhetorical Discourse**—A discourse that employs rhetoric in order to persuade an audience.

**Testament of Abraham**—A Jewish work written sometime during the 1<sup>st</sup> or 2<sup>nd</sup> century A. D. about events surrounding Abraham's death.

### **Chapter 3: Jesus of Nazareth in His Early Jewish Setting**

**Anachronistic**—The description of a term, concept, idea or event that does not fit accurately into the time in which it is being discussed. In other words, the usage is chronologically incorrect. For example, it would be anachronistic (or an anachronism) to refer to the use of cell phones in the first century A. D.

**Areopagus**—This word literally means Mars Hill, and refers to a locale in Athens. It is debated whether the reference is to a little knoll in the shadow of the acropolis and the Parthenon, or in fact Acts 17 is referring to the court in the stoa or marketplace below where Paul was tried for preaching new deities.

**Gnosticism**—The English term "Gnosticism" derives from the use of the Greek adjective *gnostikos* ("learned," "intellectual") by Irenaeus (ca. A.D. 185) to describe the school of Valentinus as "the heresy called Learned (gnostic)." This occurs in the context of Irenaeus's work *On the Detection and Overthrow of Knowledge Falsely So Called*. There is no clear historical evidence of a Gnostic

movement before sometime in the second century A.D. The movement was mainly called Gnostic because of its claims to have special, even secret, knowledge about reality.

**Josephus**—A Jewish historian who lived during the first century A. D. and refers to Jesus in his writing. Key writings include *The Jewish War*, *Antiquities of the Jews* and *Against Apion*.

**Orthodoxy**—A term used to describe correct or approved theological and ethical beliefs. Heresy occurs when a belief does not agree with orthodox beliefs.

**Orthopraxy**—A term used to describe correct practices based upon proper theological and ethical beliefs.

**Peasant**—A class of people who lived in an agrarian society. Peasants were part of the lower class, often illiterate and were not landowners.

**Pharisee**—The term seems to derive from the Hebrew root *prs*, which means either “separate” or “interpret”—probably the former. The Pharisees were the “Separate Ones,” probably because of their attempt to distinguish themselves in the careful observance of the law from less observant Jews and from Gentiles. It is possible to say that the Pharisees were a holiness movement that believed that the way to purify the land was not by violence but through a more detailed attention to the Levitical laws. The Pharisees, unlike the Sadducees, believed that oral traditions were passed on by Moses since Mt. Sinai and were as binding on a Jew as the written traditions in the Old Testament. They used these oral traditions to meet new dilemmas and situations. The Sadducees, by contrast, were for strict adherence to the letter of the Old Testament, particularly the Pentateuch. This is in part why the Pharisees but not the Sadducees affirmed the concept of bodily resurrection, rewards and punishments after death, and the reality of demons (see Ant. 18.11–25; 13.171–173; 297–298; Jewish Wars 2.119–166).

**Praxis**—The application or practice of a concept or idea.

**Tacitus**—A Roman historian who lived in the first century and refers in his writing to Jesus who was crucified on a cross by Pontius Pilate. Key writings include his *Annals* and his *Histories* which report historical events contemporaneous with his lifetime.

## Chapter 4: First-Century Family Values

**1 Enoch**—An apocalyptic Jewish writing that describes the fall of the angels and the story of the joining of the angels with the daughters of men (referred to in Genesis 6:2). Further, it tells of Enoch's trip to heaven as well as his dreams and visions.

**Aramaic**—Aramaic, not to be confused with Arabic, is a Semitic language like Hebrew, which Jews acquired while they were in exile in Persia. The name itself comes from the region called Aram, in central Syria. It is thus a northwest Semitic language like Hebrew and Phoenician. During its 3,000-year written history, Aramaic has served as a language of administration of empires and as a language of worship. It was the day-to-day language of Israel in the Second Temple period (539 B.C.—70 A.D.), was the language spoken by Jesus, is the language of sections of the Biblical books of Daniel and Ezra, and is the main language of the later collection of Jewish teachings called the Talmud.

**Dyadic/Collectivistic Personality**—An identity chiefly formed by the group and the effect of the group on the individual. In other words, the identity of an individual was not defined by the ways one stood out from the crowd. Rather, individual identity is defined by what crowd one was associated with. As a result, individuals did not seek to form their own personal identity as identity was derived from group association.

**Essenes**—A Jewish sect that most likely produced and collected the Dead Sea scroll collection. The Essenes felt that they were the true Jewish people, and they separated themselves from the Jews in Jerusalem. The community consisted of mostly males (Philo and Josephus record their number at about 4,000). Discipline and study of the Scriptures characterized the activity of the community. Ceremonial baptisms were also performed. In addition, the group believed that they lived in the end times. As a result, they expected the coming of two messiahs: a priestly messiah and a kingly messiah.

**Gymnasium:** The term itself refers to a place where youths train their bodies in the nude (the meaning of the Greek word **gymnos** is “naked”). Gymnasium complexes,

however, were more than just places for physical training, more than just places with adjoining baths near to gyms, though these were included. Educational facilities were also involved in a gymnasium complex, for the Greek ideal was the complete training and discipline of both mind and body.

**Judith**—A Jewish story written in the second century B. C. about a heroine named Judith who devised a plan to save the people of Israel from the persecution of the pagan king. Judith gained trust with the Assyrian king by using her beauty. When the King was found drunk Judith decapitated him and took his head as a trophy back to her people.

**Qumran**—The home of a Jewish community, possibly the Essenes. The Essenes felt that they were the true Jewish people, and they separated themselves from the Jews in Jerusalem. The Dead Sea Scrolls were discovered in caves in Qumran starting in 1947.

**Sirach**—A Jewish writing from the 2<sup>nd</sup>-century B. C. that discusses Jewish wisdom and promotes the study of and the observance of the Mosaic Law.

**Testament of the Twelve Patriarchs**—A Jewish writing which reports stories about the final words and the nearing of death of each of the twelve patriarchs. The stories tell of the character of the patriarchs and their thoughts of what would occur among their descendants after their deaths.

**Tobit**—A Jewish story written in the 3<sup>rd</sup>–2<sup>nd</sup>-century B. C. about a righteous Jew named Tobit. The story centralizes around Tobias, Tobit's son, who while traveling with Raphael (an angel disguised as a man) meets a Jew named Sarah during his travels to collect money from his father's friend. Sarah's previous engagements had ended as just before the consummation of the marriages her seven fiancés were murdered by a demon named Asmodeus who loved Sarah. Tobias learns a prophylaxis from Raphael and is able to marry Sarah.—

**Wisdom of Solomon**—A pseudonymous work (attributed to but not actually written by King Solomon) written by a Hellenized Jew. The sapiential work discusses matters of righteousness and wisdom in the Jewish context.

## Chapter 5: The Earliest Good News—Mark's Gospel

**Ancient of days**—A phrase used to refer to God.

**Aphorism**—A short saying that reveals a general truth.

**apocalypsis**—A Greek word, from which the English word apocalyptic is derived, which refers to the revelation of divine secrets.

**Chreia**—A short story or anecdote told about a person in order to reveal his or her character, usually concluding with a famous saying or deed of the person. Forming such tightly packed pithy narratives was part of elementary rhetorical training in antiquity, and Mark uses this form regularly.

**dynamis**—A Greek word meaning “mighty works” when applied to deeds.

**euangelion**—A Greek word that literally means “good news” and is the origin of the English word Gospel and evangelist.

***euthus*** — A Greek word loosely translated as “immediately.” In Mark the term is not to be taken literally. Rather, it ought to be translated as “next”, “after that” or “after awhile.”

**Gospel** — A term that originally meant the oral proclamation of the Good News about Jesus. Later it became common to use the term to refer to a document. In the New Testament the term refers to Matthew, Mark, Luke and John.

**Messianic Secret** — A theory proposed by William Wrede. Wrede purported that Mark imposed a “messianic secret motif” on his source material (material used as sources in the writing process) to cover up the historical fact that Jesus did not really present himself as a messianic figure during his lifetime. The theory does not hold up well in light of other evidence in Mark itself, the other Gospels, Pauline material and elsewhere in the New Testament.

**Papias** — A Church Father who lived at the end of the first century A.D. and the beginning of the second century A. D. Papias was the Bishop of Hierapolis. Important writings include some fragments that discuss oral tradition and how the canonical Gospels originated.

**Son of Man** — The phrase regularly used by Jesus to identify himself and his mission in life. While some scholars suggest that the use is a circumlocution (a roundabout way of saying) for “I” or “a man in my position” this explanation does not do justice to the use of the phrase in Mark or by Jesus himself. Rather, the term refers both to a ruler who is both human and yet so much more than human. The term also refers to Jesus’ divinity as one who has God’s authority to forgive sins, to change the way Sabbath is viewed and observed, to sit at the right hand of God and to judge both the living and the dead.



## **Chapter 6: The Most Popular Gospel—Matthew**

**abba**—an Aramaic term which means “father dearest”. The term is not slang for “daddy”. The term denotes intimate relationship with deep respect.

**ekklesia**—A Greek word usually translated as “church”.

**peirasmos**—a Greek word that can be translated as either “test” or “temptation.”

**Q**—An abbreviation for *Quelle* which means “source.” Q is a hypothetical document that contains the non-Markan collection of Jesus’ sayings. The contents of Q are typically drawn from Matthew and Luke.

## **Chapter 7: Luke the Historian’s Two-Volume Work—Luke-Acts**

**Atonement**—Within Christianity this term refers to the suffering and death of Jesus Christ which makes amends for sin and makes possible a relationship between humanity and God. In other words, the term draws a connection between the death of Jesus and the forgiveness of or release from sins.

**Christology**—The study of the person, nature, and actions or deeds of Jesus Christ. This study is founded upon the Gospel accounts of the New Testament.

***Christos***—A Greek term that correlates with the Hebrew term *Mashiach* and means “anointed one.”

**Irenaeus**—A Church Father who lived in the early part of the second century. Irenaeus was Bishop of Lugdunum in the Gaul region. One of Irenaeus’ popular writings is titled *Against Heresies*. This work is an apologetic against Gnosticism.

**Muratorian Canon**—This ancient fragment is one of the first documents to contain a list of the books that were accepted as part of the New Testament. The canon dates to the second century A. D.

**p75**—An abbreviation for Papyrus 75 which is called Papyrus Bodmer. This early papyrus codex contains the first volume of Luke-Acts. At the end is the ancient title *Euangelion kata Loukan*, Greek for “the Gospel according to Luke.” P75 dates to sometime between A. D. 175 and 225 (or a bit earlier).

**Polybius**—a Greek historian whose historical account entitled *The Histories* spanned the period between 264 to 146 B.C.

## **Chapter 8: The Last Word on Jesus—The Beloved Disciple’s Testimony in the Gospel of John**

***anōthen***—A Greek word that means either “again” or “from above.”

**External evidence**—Evidence that is found externally such as in documents from the Church Fathers or other contemporaneous or later documents.

**Internal evidence**—Evidence that is found internally or within a text itself.

***parakletos***—A Greek word used in John in reference to the Holy Spirit. The term refers to the Holy Spirit as another advocate for Jesus' message and person, just as Jesus was the Father's advocate when he came to earth. The term also means a counselor, one who instructs, gives advice, ministers comfort and more.

***semeion***—A Greek word used in John to refer to “signs.”

**Synoptic Gospels**—The Synoptic Gospels include Matthew, Mark and Luke. They are called the synoptic Gospels due to the amount of similarity between the three Gospels. Whereas John does have similarities with the Synoptic Gospels, John also contains many differences that do not cohere at the same level as the material or order of events in Matthew, Mark and Luke.

## **Chapter 9: Outlines of the Life and Letters of the Apostle**

**Agonistic culture**—The Greek word **agon** refers to struggle and hence is used here to refer to a culture based on struggle and competitions of various sorts to get ahead. In such a culture, “honor challenges” (or, as we might call them today, “spitting contests”) would be engaged in by rivals to see who was best at one thing or another—speaking, wrestling, throwing the javelin, business, you name it. Winning was the way to gain honor; with losing came shame. Competition and rivalries were such a part of ancient culture that whole tribes and kin groups would go to war with others over a simple challenge of honor (recall what prompted the Trojan War and the story of Helen of Troy).

**Deliberative Rhetoric**—The rhetoric of the public assembly. Deliberative rhetoric is characterized by advice and consent and focuses on future events. For example, in Philippians we find an example of deliberative rhetoric which tries to persuade the Philippians to follow good examples and avoid bad ones. As a result, this example involves persuading the future behavior of the audience.

**Epidictic Rhetoric**—The rhetoric of the funeral oratory and public speeches lauding some person, place or event. Epidictic rhetoric is characterized by praise and blame and focuses on the present.

**Ethos**—The way a speaker comes across to an audience especially in relation to his/her authority, character or disposition.

**Exordium/Opening Remarks**—The beginning of a speech that was meant to establish rapport with the audience and make them well disposed to receive what follows.

**Forensic Rhetoric**—The rhetoric of the law courts. Forensic rhetoric is characterized by attack and defense and focuses on past times. An example would include the arguments of attack and defense given by lawyers in a court room setting.

**Hellenizing**—The practice of spreading Greek culture and language and architecture and habits first begun by Alexander the Great as he conquered the then-known world east of Macedonia.

**Incorporative Personality**—A phrase that reflects the realities of a collectivist culture, a culture where the group identity is primary and individual identity is secondary. What happens in such a culture is that some illustrious ancestor is seen not merely as the group's forefather, but also as acting for them, as their representative, such that in some sense they were present with, say, Abraham or in the Greco-Roman world with brave Odysseus. Thus, people in these cultures can see themselves as being "in" their

ancestor, part of his doings in the past. Thus, for Paul, Christ can be said to be “the seed” of Abraham, summing up and representing all Abraham’s descendants and acting for them all. In addition, Paul sees Christ as incorporating all those who are his followers, and in this case, Christ is viewed as God the Father in that regard.

**Judaizers**—Pharisaic Jewish Christians who insisted that even Gentiles must keep the whole Mosaic covenant, including circumcision, Sabbath, and food laws, in order to be true followers of Jesus and part of His community.

**Narratio/Narration**—A narration of pertinent facts, explaining the nature of the disputed matter, or facts that needed to be taken into account as a basis for argument and persuasion.

**Probatio/Arguments Pro**—The essential arguments *for* the proposition.

**Propositio/Proposition**—The essential proposition or thesis of a discourse that the following arguments are to support.

**Refutatio/Arguments Con**—Arguments intended to dismantle objections or the opposition’s arguments against the thesis statement.

**Rhetoric**—The verbal art of persuasion which has long been a staple of ancient education since the time of Alexander the Great. Alexander the Great was influenced by rhetoricians such as Aristotle and his successors who wrote treatises on rhetoric.

**Symbolic universe:** The sum total of fixed ideas, concepts in a person’s mental world that are “givens,” not debated but taken for granted, concepts like *God* and *sin* and *redemption* would be for Paul. These ideas are configured in relationship to each other through stories.

**Chapter 10: Paul the Letter Writer Part One: The Earlier Letters**

**Abrahamic Covenant**—The covenant God made with Abram described in Genesis 15:18-21. God promises that Abram's descendants would inherit the land of many other nations. Genesis 12:1-3 also describes the promise that God made to Abram, namely that he would be the father of many nations. In Genesis 17:9-14 God directs Abraham to circumcise all males as a sign of the covenant.

**Eschatology**—The study of the end times.

**Mosaic Covenant**—The covenant that God made with Moses on Mt. Sinai concerning Israel. The covenant outlines the way of life for the Israelite people and the way they will be in relationship with God and other peoples.

## **Chapter 11: Paul The Letter Writer Part Two: The Capital Pauline Epistles**

***ad hoc* document**—A document written to address specific issues with specific audiences at a specific point in time.

***Insinuatio***—A rhetorical technique by which the author first says nice things in order to establish rapport with the audience before getting to the bone of contention. The technique attempts to soften the audience before matters of contention are approached.

**Synerisis**—A rhetorical device used to compare and contrast two things. For example, Paul contrasts the earthly bodies we have now and the resurrection bodies we shall obtain at the resurrection.

## **Chapter 12: Paul the Letter Writer Part Three: The Captivity Epistles**

**Asiatic rhetoric**—Rhetoric that employs a preferred form of style and diction in the Province of Asia and neighboring areas. Common features include very long and ornate sentences and fanciful style.

**First-order moral discourse**—The type of discourse one would use when addressing an audience for the first time. The goal is to begin the discussion and meet the audience where they are at before persuading them to move in a different direction.

**Household Codes**—Ancient household codes included details about how the head of the household was to treat and engage with the other members of the home. It was also common also find discussions of how husbands related to wives, fathers related to children and masters related to slaves.

**Pathos**—The emotional response of the audience when the author appeals to their emotions in order to persuade.

**Second-order moral discourse**—Discourse that attempts to move the audience to a position that is further than what was presented at the first-order level.

**stoicheia**—A Greek term that refers to elementary religious traditions.

**Third-order moral discourse**—A type of discourse that one has with a person or audience that he/she has an intimate relationship with. The discussion is more frank and to the point.

**Chapter 13: Paul the Letter Writer Part Four: The Pastoral Epistles and the Problem of Pseudonymous Letters**

**Anonymous**—An adjective which describes a work by an unknown author.

**Ecclesiology**—A term used to refer to the study of the church.

**Enthymemes**—A form of rhetoric that employs incomplete syllogisms in which the hearer is expected to understand the logic of the argument and supply the missing member of the argument.

**Syllogism**—A form of argumentation that builds an argument using a major premise and a minor premise. The audience must employ deductive reasoning in order to extract the conclusion of the argument which is based upon the major and minor premise.

#### **Chapter 14: The Sermon of James the Just—Jesus' Brother**

**Diatribes**—A form of rhetorical writing that often involves an imaginary debate partner, speech in character and the use of rhetorical questions. The goal is to confront or debate in an imaginative way for an instructive purpose.

**koinonia**—A Greek word literally meaning a sharing or participation of something in common by various persons, though sometimes translated as “fellowship.” The word, however, speaks more to the process of sharing than the result of a close-knit community.

**Milieu**—A term used to refer to a social and cultural setting.

**Prescript**—The initial greetings and address of the audience or audiences at the beginning of an ancient letter. In ancient letters both the author and the audience are mentioned at the outset, whereas we put the author's name at the end of a letter.



**Semitic**—When used as an adjective and in reference to a language the term denotes the characteristics or features of the Semitic languages such as Hebrew or Aramaic. So, if a Greek phrase or passage has a Semitic feel, this means that it bears the influence of a Semitic language such as Aramaic or Hebrew upon it.

## **Chapter 15: The Other Brother and His Eschatological Thinking—Jude**

**Cicero**—A Roman philosopher, politician and orator. He gained prominence as one of Rome's best orators.

**Eusebius**—A Roman historian who later became the Bishop of Caesarea Maritima. Eusebius is referred to as the “Father of Church History” as he chronicled much of the church's history in his work called *Ecclesiastical History*. His historical writings span three centuries.

**Hegesippus**—A second century Christian who chronicled some events of the early church. He also wrote apologetically against the Gnostics and Marcion. What remains of his writings is quoted by Eusebius.

## **Chapter 16: The Suffering Servant—1 Peter**

**Christianos**—A Greek term which means adherents of Christ or those belonging to Christ.

**Composite Document**—A document that collects material from other sources and depends upon it.

**Diaspora**—A term used in reference to Jews who were dispersed outside of the Holy Land.

**Domitian**—A Roman emperor who ruled from 81-96 A. D. Christians experienced another great persecution under Domitian.

**Ebionites**—The term means literally “the poor,” but it was used as a reference to a small but important sect of Jewish Christians who seem to have had issues with Paul and his Gospel and also seem to have had a low Christology, believing Jesus was not part of the Godhead. They should not be confused with James or Jude, who do not reflect that sort of low Christology. It is possible they were a continuation of group called the Judaizers in the New Testament—Pharisaic Jewish Christians believing in strict adherence to the Mosaic law for all followers of Jesus (see Acts. 15.1-3). They seem to have nonetheless claimed James the brother of Jesus as their first leader.

**Macro-culture**—The dominant culture within a certain context.

**Micro-culture**—A sub-culture that exists under the umbrella of a macro-culture. Those who are part of a micro-culture may speak a different language or may define identity or rules differently than those who are predominantly a part of the macro-culture or culture at large.

***prognōsin***—A Greek term from which the English term “prognosis” is derived and means foreknowledge.

**Chapter 17: The Sermon of the Famous Anonymous Preacher—Hebrews**

**Beza**—Theodore Beza, a Frenchman, was involved in the Reformation of the sixteenth century. Beza was mentored by John Calvin.

**Clement of Alexandria**—A second-century Church Father and theologian of the Christian faith who taught in the Catechetical School of Alexandria.

**Encomium**—A rhetorical style in which certain aspects of one's life are praised. Elements that are typically praised are noble birth, notable ancestors, titles, offices that are held, title, economic status, and morality among others.

**Malanethon**—Philip Malanethon (1497-1560) worked alongside Martin Luther as a German Reformer. Together, they started the Lutheran movement.

***martus***—A Greek term often translated as “witness.” It is the term from which we get the English word “martyr.”

**Pantaenus**—A Greek theologian and philosopher from the second century who converted to Christianity and was a key thinker and head of the Catechetical School of Alexandria. Pantaenus was a teacher of Clement of Alexandria.

***superstitio***—A Greek term from which the English term “superstition” is derived. The term delineated a form of unsanctioned, unauthorized or illegal religion.

**Tertullian**—Tertullian, a Church Father of the second-third century, was the first Christian theologian and writer to compose documents in the Latin language. He wrote many apologetic works in order to defend the Christian faith against heresy.

**Chapter 18: A Beloved Sermon and Two Elderly Letters—1-3 John**

**Chiasm**——A literary device in which one uses a sort of parallel construction to focus on key points, such that three topics are mentioned and then brought up again in reverse order in the passage in question, but the focus of the passage is on its center

**Docetic**——A person who denies that Jesus, the Son of God, actually took on human flesh. Instead, the belief is that Jesus merely appeared to take on human flesh. Docetism is the formal name of this heresy.

**Hyperbole**——A form of exaggeration that functions rhetorically to emphasize something or draw attention to it in order to inculcate a strong positive response from the audience. Hyperbole is not intended to be taken literally.

**Isolationist Sect**——A very inwardly oriented religious community that works hard to preserve its boundaries with the world, which of course makes real evangelism difficult.

***kosmos***——A Greek term with is loosely translated as “world” in Johannine literature. The English cognate is cosmos.

**Polycarp**——A Church Father who was the Bishop of Smyrna. According to Irenaeus Polycarp was a disciple of John the Apostle. He lived in the second half of the first century and into the second century. Polycarp died as a martyr and was burned for his faith.

***presbyteros***——A Greek term with may mean either “the elder”, “the old man” or even “the older man.”

## **Chapter 19: Picking Up the Pieces, Forming Up the Canon—2 Peter**

**Encyclical Document**——A document meant to circulate throughout various churches. Encyclical documents often have a general character as they are intended for a larger audience.

**Hendiadys**—A figure of speech that expresses one idea with two words (typically joined by a conjunction). For example, the words “coming in power” express one major idea. A hendiadys is interchangeable with the use of an adjective and a noun such as “powerful coming.”

**Myth**—Greek myths, the stories about the gods, could be seen as stories which were not literally true or grounded in history. However, these myths expressed religious, moral, or philosophical truth in pictorial form.

**Parousia**—A Greek word that can mean “arrival” or “coming,” or even sometimes “presence.” It was a term like *epiphania* (“appearing”) used by early Christians to talk about the second coming of Christ the King because this very same language was used for the “coming” or “appearing” of the so-called divine emperor to a city. Christ was seen as the divine reality, of which the emperor was just a pale parody.

**Sapiential Literature**—A form of literature that discusses wisdom.

## **Chapter 20: Apocalypse Later—The Book of Revelation**

**alethinós**—A Greek word which means true. In certain cases, it may also mean authentic or genuine.

**Alpha**—The first letter of the Greek alphabet. The letter is also used to refer to the beginning of something.

**amnos**—A Greek word for “lamb.”

**arnion**—A Greek word for “lamb.”

**Emperor Cult**—The Emperor cult was an organized form of religion which worshipped the emperor or dynasty of

emperors. Emperors were divinized and worshipped as gods. The cult is also referred to as the Imperial cult.

***ethnos/ethne***—A Greek word which may be used to refer to either Gentile nations or to the Jewish nation. Context will help to determine the correct usage. For example, in Revelation the term refers to the Gentile nations. In John, it refers to the Jewish nation.

**Gematria**—A system or code which assigns symbolic values to numbers. For example, the number seven is significant as it is often referred to as the number of perfection. A fascination with symbolic numbers is commonly present in apocalyptic literature.

**Logos**—The logical arguments of a rhetorical discourse. The arguments are based upon the authority of the speaker (ethos).

**Omega**—The last letter of the Greek alphabet. The letter is also used to refer to the end or culmination of something.

## **Chapter 21: The Making of the New Testament—Did the Canon Misfire?**

**Canon**—A measuring device, like a rule. In reference to the Christian canon, the term refers to a limited collection of authoritative books. These books are considered to be sacred Scripture, inspired by God and authoritative for the faith and practice of Christians.

**Codex**—The precursor to modern books, being pages of texts, sometimes on papyrus, sometimes on parchment, in book rather than roll, form. The great codexes, such as Vaticanus, include all or almost all of the New Testament in one codex, but they come from the fourth century and later.

**Constantine**—A Roman Emperor from 306–337 A. D.—Constantine is known especially as the first Roman Emperor to become a convert to Christianity and to promote the Christian faith within the Empire.

**Council of Nicea**—A meeting of Church Bishops in 325 A. D. which established a doctrine of the nature of the relationship between the Son and the Father. The Nicene Creed was also a product of this council.

**Extra-canonical Books**—Books that are not considered by Protestants to be a part of the Christian canon.

**Appendix A: Right on Q? Are the Synoptics a Problem?**

[NONE]

**Appendix B: Epistolary Pseudepigrapha and Intellectual Property in Antiquity—Framing the Discussion**

[NONE]