Gospels and Communities(ii): Q, Matthew, and Luke

March 9, 2006

- [John Continued]
- Matthew and Luke: Commonalities and differences in content
- Q: A sayings source?
- Special Themes in Matthew and Luke

Midterms returned

- Grade range: 97 – 42
- Median: 82, Mean: 79

- Students with a grade of 75 or below have a mandatory meeting with Elizabeth Conner (3/14 3:30-4:30 or by appointment; 3119 Key)
- Elizabeth will not be able to meet with students about the synopsis project, but will be able to comment on emailed drafts (elizabethm32@yahoo.com)

Special Themes in John

- [Unlike Mark: From references to festivals, must take place over at least a few years]
- “Beloved Disciple”: Politics of discipleship in later communities?
- Christology
- Among the opponents: “The Jews”
“Beloved Disciple”: Politics of discipleship in later communities?

- Authority for the Gospel itself, but at some remove (e.g., conclusion)
- Legend of survival to the end? (Legacy: Prester John)
- Supplanting Peter?
  - Disciple is the one to witness passion, first to the tomb
  - Peter chafes: “Lord what about him?” (21:21)
- NB: “Politics” not exclusive to John (compare Mt 16:16–19)

John’s Christology

- Pre-existent Logos (Word)
  - Roots: Proverbs 8 (Wisdom); cf. Philo
  - Motifs: light, truth, “from above”
- Hearers as “elect”
  - “But to all who received him he gave power to be children of God” (1:12)
  - “It is because you [Jews] cannot accept my word. You are from your father the devil ...
- Also tensions (as in Mark): repeatedly identified as “prophet”

Among the opponents: “The Jews”

- The problem: Were not most of Jesus’ interaction with Jews, including followers and hearers?
- Possibly (i): Marks the distance of Gospel’s Christian community from Jews
  - A fully “gentile” community?
  - A “Jewish” community smarting over expulsion?
- Possibly (ii): Judeans vs. Galileans, Samaritans, etc.
- Legacy: Contribution to Christian antisemitism
Matthew and Luke: Some commonalities

- Incorporation of many sayings not in Mark ("Q")
- Miraculous/divine birth (Son of God taking on the literal and exclusive Christian sense)

Matthew and Luke: Some differences in content

<table>
<thead>
<tr>
<th>Matthew</th>
<th>Luke</th>
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<tbody>
<tr>
<td>Herod and the wise men</td>
<td>Census, no room at the inn</td>
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<tr>
<td>Family seemingly from Bethlehem</td>
<td>Family starts in Nazareth</td>
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<tr>
<td>Genealogy through Abraham</td>
<td>Genealogy through Adam</td>
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<tr>
<td>Biblical genealogy</td>
<td>Bypasses biblical genealogy</td>
</tr>
<tr>
<td>Fate of Judas</td>
<td>Fate of Judas (in Acts)</td>
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<tr>
<td>&quot;His blood upon us ...&quot;</td>
<td>&quot;Forgive them Father they know not ...&quot;</td>
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</tbody>
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Q: A sayings source?

- [Review:] Q: A hypothetical source based on material common to Mt and Lk vs. Mk
- Genre: Sayings. Implication: emphasis on the living teacher and his legacy.
- Scholars have noted aspects of, esp., social character. E.g.:
  - Blessed are you poor (Lk; Mt: "poor in spirit")
  - Call no man "master"
  - Consider the lilies of the field
Special Themes in Matthew and Luke

Matthew: A *Jewish* Gospel

- A Jewish community embedded in conflict with other, more powerful Jewish ideas and/or groups


- Although relations with “Jews” most irenic, the story unfolds in Acts with rejection by (diaspora) Jews (Fredriksen)

Matthew: A *Jewish* Gospel

- Unless your piety exceeds that of Scribes and Pharisees you will never enter the kingdom of Heaven
- ... For truly I tell you you will not have gone through all the towns of Israel before the Son of Man comes
- The scribes and Pharisees sit on Moses’ seat, so do what they teach you ...; but do not do as they do ...
- Yet: also intense memory of hostility (“His blood upon us and upon our children”): An anger born of proximity and close interaction?


- On the one hand
  - “Irenic”: Popular dismay at Jesus’ death; Pharisees urge flight from Herod
  - Jesus’ birth modeled on “Jewish” Biblical prophets (Samuel)
- On the other
  - Genealogy from Adam (not Abraham)
  - “Universal” census sets the stage for narrative
- Culmination in Acts (Fredriksen)
- Also note: “realized eschatology”
  - Being asked by the Pharisees when the kingdom of God was coming, he answered them, “The kingdom of God is not coming with signs to be observed; nor will they say, ‘Lo, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.” (Lk 17:20–21)