

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): Judaeans 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

Matthew

- Herod and the wise men
- Family seemingly from Bethlehem
- Genealogy through Abraham
- Biblical genealogy
- Fate of Judas
- "His blood upon us ..."

Luke

- Census, no room at the inn
- Family starts in Nazareth
- Genealogy through Adam
- Bypasses biblical genealogy
- Fate of Judas (in Acts)
- "Forgive them Father they know not ..."

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
- Luke: A **Universal** Gospel
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 5:20 (17–20); cf. Luke 16:16–17
- ... For truly I tell you you will not have gone through all the towns of Israel before the Son of Man comes 10:23 (16–25); cf. Mark 13:9–13
- The scribes and Pharisees sit on Moses’ seat, so do what they teach you ...; but do not do as they do ... 23:2–3 (1–12); cf. Mark 12:37–39
- Yet: also intense memory of hostility (“His blood upon us and upon our children”): An anger born of proximity and close interaction?

Luke: A **Universal** Gospel

- 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)
