

Class Objectives – After this class you will be able to:

- Identify some key theological themes for Luke–Acts that are present in Peter’s speech at Pentecost (i.e. Acts 2:14-41).
- Discuss key issues in the authorship of the Johannine corpus (the Gospel, 1-3 John, and Revelation).
- Identify the purpose(s) of the books in the Johannine literature.

Key Terms:

- Papias

Theological Themes in Luke-Acts (cont.)

I. The Speeches of Acts and the Theology of the Cross/Resurrection:

A. Peter at Pentecost

1. Culturally appropriate (use of OT, Holy Spirit)
2. Crucifixion (inaugurated eschatology)
3. Resurrection (evidence, ascension)
4. Call to repentance, faith, baptism, and forgiveness (universal)

B. Paul in Athens

II. Final Study Guide:

A. Form Critics:

1. K. L. Schmidt
2. M. Dibelius
3. Rudolf Bultmann

B. Redaction Critics:

1. Günther Bornkamm (Matthew)
2. Hans Conzelmann (Luke)
3. W. Marxsen (Mark)

“In order that you may believe” — Johannine Theology**III. Authorship of the Johannine Literature:**

A. “The Elder” (2 John 1; 3 John 1)

B. “John” (Rev 1:1, 4, 9; 22:8)

C. Anonymous (Gospel of John; 1 John)

1. However, the Gospel has a number of references to the “disciple whom Jesus loved, etc.”
(John 21:24; 13:23; 19:26-27; 20:1-10; 21:7, 20-24; likely 19:34-37; less likely 18:15-16)

D. Stylistic Similarities

1. Terminology

2. Structure

E. External Evidence

1.

“Lastly John, the disciple of the Lord, who had leant back on His breast, once more set forth the gospel, while residing at Ephesus in Asia.” (Irenaeus according to Eusebius, *Hist. Eccl.* 5.8.4, quoting Irenaeus, *Against Heresies* 5.6.1)

2.

“I shall not hesitate to furnish you, along with the interpretations, with all that in days gone by I carefully learnt from the presbyters and have carefully recalled, for I can guarantee its truth. Unlike most people, I felt at home not with those who had a great deal to say, but with those who taught the truth; not with those who appeal to commandments from other sources but with those who appeal to the commandments given by the Lord to faith and coming to us from truth itself. And whenever anyone came who had been a follower of the presbyters, I inquired into the words of the presbyters, what Andrew or Peter had said, or Philip or Thomas or James or John or Matthew, or any other disciple of the Lord, and what Aristion and the presbyter John, disciples of the Lord were still saying. For I did not imagine that things out of books would help me as much as the utterances of a living and abiding voice.” (Papias according to Eusebius, *Hist. Eccl.* 3.39)

[Eusebius continues:] Here it should be observed that he twice includes the name of John. The first John he puts in the same list as Peter, James, Matthew, and the rest of the apostles, obviously with the evangelist in mind; the second, with a changed form of expression, he places in a second group outside the number of the apostles, giving precedence to Aristion and clearly calling John a presbyter. He thus confirms the truth of the story that two men in Asia had the same name, and that there were two tombs in Ephesus, each of which is still called John’s. This is highly significant, for it is likely that the second — if we cannot accept the first — saw the Revelation that bears the name of John. Papias, whom we are now discussing, owns that he learnt the words of the apostles from their former followers, but says that he listened to Aristion and the presbyter John with his own ears. Certainly he often mentions them by name, and reproduces their teachings in his writings.

Problems with Eusebius’ understanding of Papias

- presbyter/elder/bishop (1 Peter 5:1) versus presbyter/priest
- distinction of access
- theological agenda (anti-chiliast)

IV. Purpose(s) of the Johannine Literature:

The Gospel of John

Stated Purpose: John 20:31

The First Epistle of John

Stated Purpose: 1 John 5:13

The Second and Third Epistles of John

The Book of Revelation

V. Questions for Consideration:

1. How does Peter speak of the death of Jesus?
2. What effect would your view of the authorship of the Gospel of John, the First, Second, and Third Epistles of John, and the Book of Revelation have on how you interpret these books?