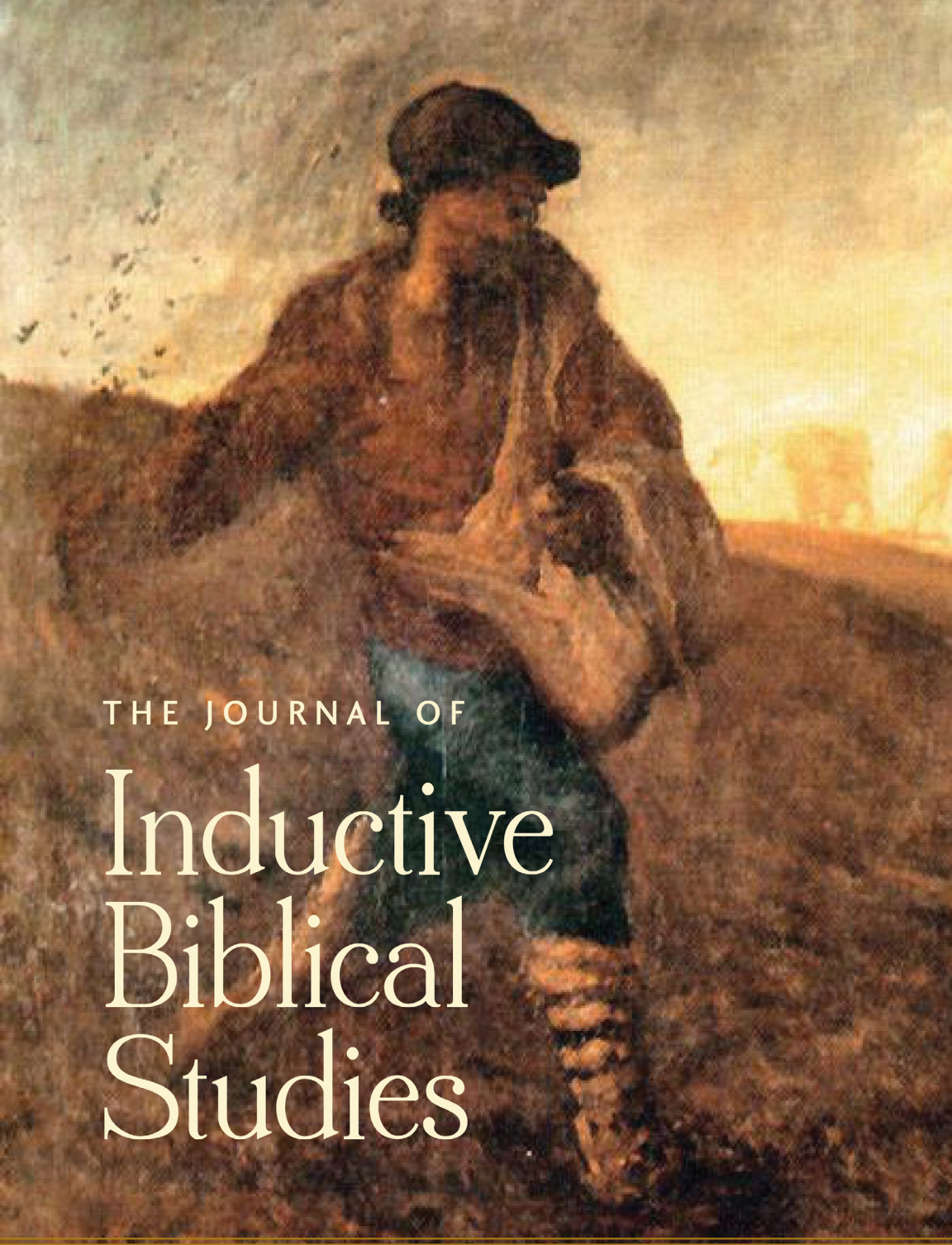

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The Journal of Inductive Biblical Study intends to promote the hermeneutical approach to the study of the Scriptures generally known as Inductive Biblical Studies. By Inductive Biblical Study (IBS) we mean the hermeneutical movement initiated by William Rainey Harper and Wilbert Webster White that was embodied in the curriculum of The Biblical Seminary in New York founded in 1900. This approach had precursors in the history of interpretation and has since the beginning of the twentieth-century enjoyed widespread dissemination, being taught at such institutions as Princeton Theological Seminary, Columbia Theological Seminary, Union Theological Seminary in Virginia, Fuller Theological Seminary, Associated Mennonite Biblical Seminaries, Azusa Pacific University, and Asbury Theological Seminary, as well as hundreds of other institutions and organizations around the world.

The Journal of Inductive Biblical Studies 3/1:4-5 (Winter 2016)

From the Editors

David R. Bauer

This issue marks the beginning of the third year for this journal. And we have been tremendously gratified by its initial success. The thoughtful and incisive articles by both mature, globally recognized scholars and those who are at the beginning of their academic careers have been well received. We can report approximately 7500 downloads from 97 countries.

The present issue is a worthy successor to those appearing over the past two years. Creig Marlowe joins the longstanding debate regarding the purpose of Genesis 1:1–2:3, particularly whether this creation account aims to describe the actual process of creation or is concerned rather to make exclusively a theological statement. Marlowe addresses this issue by re-examining matters of genre (and particularly poetry) and structure. He offers a careful and highly nuanced conclusion.

Gary Cockerill challenges typical ways of understanding the Gospel of Mark by arguing for a four-fold division of the book. In his estimation, Mark adopts a stepped structure in which each major division of the book presents a new aspect of discipleship. This structuring causes readers to identify with those whom Jesus calls, thus offering the reader an invitation to follow Jesus, a following that involves especially affirming Jesus as Son of God and adopting his path of suffering.

Timothy Christian investigates Matthew's "eschatological discourse" (chs. 24–25) by addressing the persistent problem of the relationship between the questions standing at the beginning of the discourse and Jesus' statements in the remainder of that passage. Christian helpfully surveys the history of scholarship on this question, showing that no consensus exists on this important matter. He then engages in a careful structural examination, replete with detailed exegetical analysis, demonstrating that Jesus does in fact address the questions posed, but in reversed sequence. Christian concludes with implications of his structural study for an understanding of the eschatology of the discourse.

This issue contains another installment in the series of chapters originally published in Howard Tillman Kuist's *The Pedagogy of St. Paul*. In Chapter Seven Kuist explores the "Psychological Elements in St. Paul's Appeal." Kuist analyzes the role of feelings in Paul's presentation of

himself, his readers, and in the relationship between him and his readers. Kuist is concerned to show how Paul employs feelings and attitudes, along with other psychological considerations such as imitation and suggestion, to move the wills of those under his ministry.

Dorothy Jean Weaver provides an intriguing account of her journey in inductive Bible study. Weaver teaches at a leading Mennonite seminary, and represents the significant impact the inductive Bible study movement has had in Mennonite circles. Mennonites formed a significant block of students at The Biblical Seminary in New York; and inductive Bible study has been vigorously taught at several Mennonite institutions. Weaver offers an engrossing description of her growing love for the Bible and for the study of the Bible from early childhood to her experience as a mature New Testament scholar. Her discussion of the role of inductive Bible study in her seminary teaching and her academic research and writing is highly instructive for all who teach the Scriptures, both in the classroom and in writing. Readers will be particularly interested in the ways she relates the inductive approach to narrative criticism.

Patterns, Parallels, and Poetics in Genesis 1

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Abstract:
Debates over the purpose and propositions of Genesis 1 continue to be concerned with its poetic nature. This issue is related to how "poetry" is defined, formally in terms of forms or patterns or informally in terms of function and powerful, persuasive language. This article is focused on the more structural aspects of poetry in Genesis 1 (i.e., *parallelismus membrorum* and other structural patterns and parallels). The purpose is to demonstrate that this chapter, while not a poem per se, contains poetic features not previously emphasized. While the text remains in its present form elevated prose, the nature of this elevation is greater than often admitted. Some evidence exists for speculation of an original poem on which the extant Hebrew version is based. What is suggested is a text with repetitions that remind one of a song with stanzas. That a rigid, literal hermeneutic is not the only valid option for reading this text becomes clear. The answer to *why* the author employed a normal week of seven days (six creational ones) may be as much functional or theological as mechanical or temporal. The mere presence of *waw* consecutive or use of *yom* as a normal day does not prove that the author's purpose was the time of creation. Also the use of numerous poetics does not prove that the purpose was non-historical or only theological or symbolic; but as shown, the text is highly poetic in style as well as substance.

Keywords: creation, day, poetry, parallelism, chiasm, beginning, cosmology

Introduction

Debates over the purpose and propositions of Genesis 1 continue to be concerned with its poetic nature.[1] Some evangelicals squirm when a poetic profile for this chapter is proposed because they fear this might undermine its historicity.[2] John Walton observed that some have taken a poetic interpretive and literary approach that means this creation document "should not be taken as any sort of scientific record."[3] That this text is not poetry *per se* but elevated narrative has been the scholarly consensus for some time. Von Rad concluded, "There is no trace of the hymnic element in the language."[4] Yet Wenham called it a hymn, not pure poetry but rather elevated prose.[5] More recently, however, attempts have been made to characterize Genesis 1 in terms closer to pure poetry. At the SBL Annual Meeting in Boston 2008, Robert Robinson presented a paper on "The Poetry of Creation" wherein he proposed a poetic character for Gen 1:1-3. This, however, was not based on parallelism (the typical quintessential feature of Hebrew poetry) but on the presence of stylistic features such as assonance and word play.[6] Such distinctions depend on

1. See, e.g., Kurt Willems, "Evolving Evangelicalism (part 4): Genesis 1 is MORE than poetry" (http://www.patheos.com/blogs/thepangeablog/2012/05/11/evolving-evangelicalism-part-4/; posted 11/05/12; accessed 27/01/14).

2. See, e.g., James J. S. Johnson, "Genesis is History, Not Poetry: Exposing Hidden Assumptions about What Hebrew Poetry Is and Is Not," *Acts & Facts* 40.6 (2011): 8-9 (http://www.icr.org/article/6090; posted 2011; accessed 27/01/14).

3. John H. Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grove, IL: InterVarsity Academic, 2009; Kindle Edition) location 974.

4. Gerhard von Rad, *Genesis*, trans. John H. Marks, rev. ed. (Philadelphia: Westminster, 1972), 47.

5. Gordon J. Wenham, *Genesis 1-15*, WBC (Dallas: Word, 1987; UK Edition, 1991), 10.

6. Robert B. Robinson "The Poetry of Creation" SBL Boston 2008 (Biblical Criticism and Literary Criticism Section). Robinson cites Jonathan Culler, *Structuralist Poetics: Structuralism, Linguistics, and the Study of Literature* (Ithaca, NY: Cornell University Press, 1975), 161. Features like assonance may often be found in narrative or prose. Some kind of parallelism must be present to establish formal Hebrew poetry. Otherwise one is only talking about poetics, which can characterize much of the OT, and on that basis would make a distinction between prose and poetry impossible or vague. But if such poetic features are present *en masse* then a text might be classified as poetic, which could also distinguish a text

how poetry is defined, strictly in formal terms such a Hebrew *parallelismus membrorum* or more generally in functional terms, as just cited, wherein poetry is the presence of poetics of powerful words that move the audience to deep feelings. For the purposes of this paper Old Testament poetry is understood as the use of parallel lines.[7] These demonstrably exist in places in Genesis 1, but have not been shown to dominate the entire creation week so as to make it a Hebrew poem. Even if it reflects a later adaptation of an original poem that, in itself, would not necessarily imply anything about an intent to inform the audience about the actual time used to form the material universe.[8] Authors choose particular literary genres for their medium of communication that best fit their purposes and audience. The concern with Genesis 1 in the present paper is its structural patterns and the degree to which they may add poetic/structural color to the text, which may be considered elevated prose. But how elevated? A close look at the patterns that emerge reveals ignored parallels and poetic flourishes.[9]

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like Gen 1 from Gen 12, even apart from parallelism. If parallelism is present then the case for Gen 1 as poetry is all the more assured.

7. However parallelism is explained it remains the most objective means of identifying the presence of poetry in Classical Hebrew. This pervasive structural feature is a, or the, major distinction between books like Proverbs/Psalms and Pentateuchal/Historical ones, chapters like Jonah 2 and 1, 3, 4, and prose and verse portions of the Prophets. Per n. 6 above poetry today can be viewed as a passionate as opposed to a factual presentation of information, yet if applied too generally and subjectively to the OT then all becomes poetic making nothing poetic.

8. See John Walton and D. Brent Sandy, *The Lost World of Scripture* (Downers Grove, IL: InterVarsity Academic Press, 2013). Here the authors demonstrate that biblical communication was originally and principally oral in nature. The need to maintain Scripture mentally rather than in written form indicates why texts with poetic or musical memory "hooks" were the concerns of ancient communicators. The question of the text's purpose to present a six-day creation literally is not answered by appeals to poetry or prose or the meaning of יוֹם but more likely by culturally contextualized readings as investigated by Walton (*The Lost World*; see n. 3 above) or John H. Walton, *Genesis 1 as Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011). In these books Walton argues for a functional rather than material cognitive context of the OT author in line with his ancient Near Eastern setting.

9. "Poetics' refers to the various kinds of word plays or rhetorical devices (phonetic, morphological, or structural, e.g. chiasmus) which are applied to any text of the Hebrew Bible. Lowth notwithstanding (the father of the renewal of modern parallelism study in the Church; Bishop Robert Lowth, *De sacra poesi Hebraeorum* [1753] in which he postulated three major categories: symmetrical, antithetical, and synthetical), O'Connor observed the absence of specificity in

Neither a complete hymn, poem nor historical narrative emerges. What is suggested is a text with repetitions reminiscent of a song with stanzas.

The Creation Week, 1:1-31

The Creation Week narrative *per se* will be viewed as Gen 1:1-31. Technically, the end of the entire Creation Narrative (including the final day of rest from creation) is debated as either 2:3, 2:4, or 2:4a.[10] Genesis 1:1-2 is proposed as part of the first day because the beginning of 1:3 ("then/so he said/commanded") makes little sense apart from its direct connection to what is described in v. 2 (the state of disorder and darkness).

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defining OT parallelism based on the absence of a single identifying feature (M. O'Connor, *Hebrew Verse Structure* [Winona Lake, IN: Eisenbrauns, 1997], 89). His title seems to exhibit how some restrict "poetry" to verse only (rather than prose) if it merits enough literary beauty and power. Caution received, still his attempt to base parallelism on syntax has not become consensus, so I will approach parallelism as multidimensional (contra James L. Kugel's assertion, against Lowth's three, of only one type, A then B). I applaud D. Clines' criticism of this as too limiting for the possible diversity between lines A and B. See Kugel, *The Idea of Biblical Poetry* (New Haven: Yale University Press, 1981) and D. J. A. Clines, "The Parallelism of Greater Precision," in *Directions in Biblical Hebrew Poetry*, ed. Elaine R. Follis, JSOTSup 40 (Sheffield: JSOT Press, 1987), 95. A clear difference in style exists between a text like Gen 1 and a historical narrative like Gen 12. For a detailed discussion of the various features of Hebrew poetry, see Lynell Zogbo and Ernst R. Wendland, *Hebrew Poetry in the Bible: A Guide for Understanding and for Translating*, Helps for Translators (New York: United Bible Societies, 2000), 11-60.

10. The 1:1–2:4a section is supported, e.g., by these interpreters: J. Alberto Soggin, *Das Buch Genesis: Kommentar* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1997), 15; and C. Westermann, *Genesis I: Een praktische bijbelverklaring, Tekst en Toelichting* (Kampen: Uitgeversmaatschappij J. J. Kok, 1986), 16, 21-28. See also Ron Pirson, *Belichting van het Bijbelboek Genesis* (Leuven: Vlaamse Bijbelstichting, 2005), 28. Gen 2:4 is separated from 2:3 in NIV, NRSV, and NASB. In KJV (as Latin Vulgate), 1:31 is separated from 2:1. In LXX and ESV 1:31 is separate from 2:1 and 2:3 from 2:4. For one who offers an argument against delimitation after 2:4a or 2:4, see H. Nobel *Gods gedachten tellen: Numerieke structuuranalyse en de elf gedachten Gods in Genesis – 2 Koningen* (Groningen, NL: *Rijksuniversiteit*, 1993); see also Walter Hilbrands, *Zehn Thesen zum biblischen Schöpfungsbericht* (Gen 1,1-2,3) *aus exegetischer Sicht*. Jahrbuch für Evangelikale Theologie 18 (Wuppertal e.a.: R. Brockhaus, 2004), 7-26. For the unit 1:1–2:3, see Kenneth A. Mathews, *Genesis 1-11:26*, NAC 1a (Nashville: Broadman & Holman, 1996), 27 and C. John Collins, *Genesis 1-4* (Phillipsburg, NJ: P&R Publishing, 2006), 39-43.

The statement in 2:4a provides an inclusio with 1:1 (making of "heavens and earth"—perhaps better understood as "sky and land"—started [1:1] and ended [2:4a], leaving 1:2-5 for the 1st day). These opening verses deal with the initial state of creation.[11] Whether one says "When God began to create" or "In the beginning God created" (but beginning of what? v. 1), the concern seems to be with the first phase of creation (1:1/2-5), which is focused on the condition of the land: unfinished, unfilled (תֹּהוּ וָבֹהוּ), disordered, dark, and stormy (v. 2)[12]—hence, the need for light (vv. 3-5). The MT places a sign (פ) for a major paragraph break at the end of v. 5 but also at the end of 2:3. The probable presence of a striking parallelism in v. 2 is significant: "and the land was unformed and unfilled" (2a):

A [	B]	[C]	D	E
and-darkness	[from *Elohim*]	[hovered]	over-the-surface-of	the-deep-[water] (2bi) //
A'	B	C	D'	E'
and-a-wind[storm]-from	*Elohim*	hovered	over the-surface-of	the-[deep]-water. (2bii).

The inclusio in 1:1 and 2:4a does not require 1:1 or 2:4a to be an independent sentence, it merely marks the beginning and end of the complete creation story of seven days (1:1-5, 1:6-8, 1:9-13, 1:14-19, 1:20-23, 1:24-31, 2:1-4a), which includes the creation week or event of six days.[13] The author

11. Whether the expression "and the earth was" in v. 2 means immediate or subsequent ("became") action is a conclusion dependent on decisions made about the nature of 1:1 as independent or dependent on v. 2. The grammatical form itself does not dictate the answer but rather is interpreted in light of larger issues of the purpose of 1:1 or 1:1-2 in light of 1:3-2:4. Even if "then the land became תֹּהוּ וָבֹהוּ" is chosen, nothing need be read into that other than the creation of sky and land was initiated and out of that process (however long and via whatever means) an incomplete and un-illumined condition emerged. If the first "day" involved only the command for light and its instantaneous appearance and then naming it "day" and the darkness "night" (which already existed in v. 2), then even a day of 24-hours is quite empty (since there actions would have taken only seconds or minutes).

12. This appears to be a standard bi-colon, so it parallels darkness (חֹשֶׁךְ) and spirit/wind (רוּחַ). This genitive construct ("wind/spirit of God") has to be interpreted. Is it possessive ("spirit belonging to God"), appositional ("spirit that is God") or agent ("spirit from or by God")? Also רוּחַ can be spirit, wind, or breath. If this is a case of restatement in parallel lines, then the darkness over the deep water is best restated as a windstorm over the seas. So the best interpretation in context is a wind sent by God, not the (Holy) Spirit belonging to God.

13. For the more traditional view, Stipp has made a careful syntactical study of 1:1 in light of related OT determinatives and concluded that בְּרֵאשִׁית ("in the

seems to establish theologically the Sabbath and its observance as a regular rhythm of created human life (which might explain his *functional* purpose in using a week to picture the creation of all things).[14] A chiasm may be constructed not around six or seven days but around ten stages or phases that comprise the six creational days in light of the respective length of each of 5 steps:

A light + sky, land (days 1-2; 90 words)	2 phases
B seas + land and plants (day 3; 69 words)	2 phases
C sun, moon, and stars (day 4; 69 words)	1 phase
B' fish and birds + blessing (day 5; 57 words)	2 phases
A' animals + humans + blessing (day 6; 149 words) (2 phases could be seen if animals and humans are grouped as "land animals")	2/3 phases

If this is, in fact, the case, why would the planets/stars be central? It may be in the ancient Near East religious context it would align nicely with the importance of establishing that those things worshiped as gods by the Canaanites and others are, in fact, cited as mere creations distinct from to the true Creator God, *Elohim*. A more satisfying analysis might be made between two different types of creation: non-*nephesh material* and *nephesh material* ("spiritual" or "spirited") each with five phases:[15]

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beginning") is inherently determinative, needing no morphological indication, and that 1:1 is an independent motto verse. He argues the Tiberian text is not consistent with the nature of the conditions in Gen 1:1. See Hermann-Josef Stipp, "Anfang und Ende: Nochmals zur Syntax von Gen 1,1" *ZAH* 17-20 (2004-2007): 188-96.

14. The number of words (Hebrew) used for each day (disregarding *maqqeph* and counting the direct object marker) by this scheme are: 52, 38, 69 [or 25/44], 69, 57 [or 38/19], 149 [or 32/54/63 (animals/humans/blessings)], and 39 (but 34 if 2:3 is taken as the end of the narrative). Within the six days ten stages may be seen (days 3 and 5 each have two stages and day 6 has three); see Appendices A-C. The framework hypothesis (days 1-3 are forms and days 4-6 are respective fillings, 1//4, 2//5, 3//6) does not work because the sky/expanse is named on day 2 but fish created on day 5, yet the seas are created and named on day 3. Sky/heavens is day 2 but sun, moon, and stars are day 4 not 5 as expected, although day 5 has birds to fill the sky. If 1:1-5 is day 1 then land, sky, and light are involved on that day. On day 3 land appears when the seas are formed and then vegetation, which means a form and a filling are on the same day. The lines marking forms and what fills them are blurred and dotted, fluid not solid or categorical.

15. For the lack of better terminology this distinction is between material (living and non-living) things (without a נֶפֶשׁ) and "spiritual" beings (living "souls"

Creation of the material world (Days 1-4) 228 words

A sky + land + light day 1
B sky day 2
C land + seas day 3
D plants day 3
E sun, moon, stars day 4

Creation of the "spiritual" world (Days 5-6) 95 words

A fish and birds day 5
B blessing day 5
C animals day 6
D humans day 6
E blessing day 6

Days 1, 2, and 4 have one part while days 3, 5, and 6 have 2-3 parts (see Appendices B and C), totaling 10 parts or movements. Framework theory(see n. 15 above) notwithstanding, the proper division comes not between days 3 and 4 but 4 and 5, between the creation of inanimate (material) objects and animate (spiritual) beings. The latter are described as "living" (חיה) and "moving" (רמשׂ) or as "soulish" or breathing beings (נפשׁ). Plant life is not so designated (third day) and is food for both animals and humans (1:29-30). A well-known chiasm occurs at 2:4, which explains the reversal (earth and heavens) that some question:[16]

a of the heavens
b and the earth
c when they were created

[נֶפֶשׁ חַיָּה] as describes animals in Gen 1:20, 24 and humans in 2:7). "Spiritual" is better than "soulish" since it avoids the problem of mistranslating נֶפֶשׁ (which speaks of a living being) as the immaterial being separate from its body. In Lev 2:1 נֶפֶשׁ is translated "someone." These creatures unlike plants are animated by God and in that sense are material and "inspired." The influence of God's spirit (רוּחַ) would be another stage of spirituality. It is interesting that this *nephesh* nature of humans is not mentioned in Genesis 1. נֶפֶשׁ can mean "neck" (see Jonah 2:6) and both humans and many animals breath in life through a mouth/neck/lung system.

16. See Collins, *Genesis 1-4*, 41. This chiasm shows that such structures have been recognized previously and points to the possibility if not probability of others. Some who oppose this chiasm as an editorial intention conjecture that the "heaven and earth" expression could be a scribal error.

c' in the time when Yahweh God made
b' the earth
a' and the heavens

The Use of *Waw* Consecutive

Some have appealed to the use of the *waw* consecutive in Genesis 1 as evidence of historical narrative.[17] Hebrew grammars have long recognized that this form expresses "succession in time," temporal or logical.[18] At the same time subsequent past actions (e.g. subsequent yet oppositional action) resort to the *qatal* (see 1 Kgs 2:8).[19] The *wayyiqtol* (inverted form, or more popularly the *waw* consecutive + *yiqtol*) also finds a place in Hebrew poetry (e.g., Ps 3:5 [3:4 English], וַיַּעֲנֵנִי ("and then he answered me"). While not stirckly historical prose, poetic genre can contain historical references. Consequently a creation document such as found in Gen 1 may present sequential actions. Poetry by definition does not necessarily exclude the use of past events in space and time. The information the author conveys can be discovered within his ancient literary and religious context more than appeals to OT lexicography and verbal syntax.[20]

17. See, e.g., Robert McCabe, "Theologian: Genesis means what it says!"; http://creation.com/robert-mccabe-old-testament-scholar-genesis (posted: n.d.; accessed 28/01/14) n.p.; article taken from *Creation* 32:3 (July 2010): 16-19, see specifically p. 19.

18. Paul Joüon - T. Muraoka, *A Grammar of Biblical Hebrew*, rev. Eng. ed.; 2 vols. in 1 vol.; SubBi 27 (Rome: Pontifical Biblical Institute, 2006), 357, 361, 363. I concur with Muraoka's preference for the title "*waw* inversive" (rather than "converted") for the *wayyiqtol* and *w-qatalti* due to inversion of meaning (succession instead of future) and syllable stress (final), respectively. See p. 357.

19. Ibid., 363.

20. Such grammatical issues are vital for proper translation, which is interpretation, yet they have to be evaluated in light of the cultural and communicative contexts. A word or phrase does not dictate the meaning of its larger context, to the contrary how a verb or noun or clause is understood is decided in light of the immediate contexts (pericope or book section, audience, cultural setting, etc.). One does not begin an essay based on a word but on a topic, which theme or purpose dictates the content, and then words are chosen to best introduce and develop the chosen subject. A writer first decides *how* to begin a text. That determines what word or sentence to use. Exegesis can be deceptive because it begins in reverse of how communication works. A text is broken into pieces to

In Genesis 1 the consecutive verbs (with God as subject) are distributed as follows: The *wayyiqtol* ("then God said") appears 10 times, but these do not align with the 10 phases (see n. 23 below).[21] These stages are initialized with "then God said" (וַיֹּאמֶר) or "then God blessed [וַיְבָרֶךְ] and said [וַיֹּאמֶר]" or "then God blessed by saying" (לֵאמֹר) .[22] On Day One God commanded (said), then saw, then separated, and then named (the day begins with "he created" if 1:1-2 is included). The *wᵉ . . . qatal* form in verse 2 (וְהָאָרֶץ הָיְתָה) "and the land was") could better have been a *wayyiqtol* followed by the subject ("and it was, the land") if the intention was "and then the land became."[23] On Day Two He commanded, then made, then separated, and then named. [24] On Day Three He commanded, then named,

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be studied but the exegete may forget that the pieces individually did not create the text, rather the text and its contexts dictated what pieces to use to obtain the author's intended ideas. A word only has a meaning in a context. Yom unarguably is used in Genesis 1 as a "day of a week" (a normal day) but *why* the author used a week to portray the creation enables us to decide if he intended to teach a literal 144-hour creation or if his purpose was function (rather than mechanical) or theological (rather than historical). See, e.g., James Barr, *The Semantics of Biblical Language* (New York: Oxford, 1961; repr., Eugene, OR: Wipf & Stock, 2004) and Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*, rev. ed. (Grand Rapids: Zondervan, 1995).

21. 1:3, 6, 9, 11, 14, 20, 24, 26, 28, and 29.

22. 1:3 (day 1); 1:6 (day 2); 1:9 (day 3); 1:11 (day 3); 1:14 (day 4); 1:20 (day 5); 1:22 (day 5); 1:24 (day 6); 1:26 (day 6); and 1:28 (day 6). Another *wayyomer* comes in 1:29 as part of the extended blessing. The blessing on day 5 is *wayyiqtol* + inf. const. (blessed by saying) but on day 6 is *wayyiqtol* + *wayyiqtol* (blessed and then said). Regardless of form, the movement from command creation to blessing breaks days 5 and 6 into parts. Day six has three parts based on movement from animal creation (1:24) to human (1:26) to blessing (1:28). Day three has two parts based on movement from developmental command for water and then land. Here creation by divine word is not seen; rather God calls material already created to act. In fact jussive verbs are used with the sense "allow the waters/land to be gathered/ produce vegetation" respectively. The creational activity is set in motion by God (not spoken into existence from nothing) and allowed to finish in its own time.

23. Consequently consecution is not in view here (cf. the gap theory that the completed creation in 1:1 later fell into chaos, 1:2). The land created in 1:1 was in an incomplete state initially (1:1-2).

24. God "made" is Hebrew עשׂה, which is used interchangeably with ברא here in Genesis 1-2. The sense "create from nothing" is not a meaning of ברא but is communicated if the context describes creation from nothing (ex nihilo). That ברא only has God as a subject in the OT is not determinative because in written or oral

then saw/realized, then commanded, and then realized. On Day Four God commanded, then made, then separated, then saw/realized. On Day Five He commanded, then created, then saw, and then blessed by saying. On Day Six God commanded, then made, then saw, then commanded, then created, then blessed and said, then commanded, and then saw/concluded all was good (see Appendix B and C2). No doubt the narrative presents the week of creation in logical or temporal order of consecution. Whether the author intended this to be historical or theological, the same verbs could have been used. That chronology or the age of the earth was his concern depends on much more than verb forms and functions.

The Use of Thematic and Structural Features

Each creation "day" is subdivided into six creational acts and a closing formula, although all six are not always present or in the same order. What is consistent is the opening "God said/commanded" for each day and each of the ten stages, as well as the closing formula ("evening and morning" for each day). The six creational activities are: (1) God said/commanded or said/blessed, (2) saw/concluded, (3) separated/distinguished, (4) gathered, (5) called/named, and (6) made/created.[25] On no day do all of these appear. Day Four has the most with five: commanded/blessed, separated, made/created, named, and concluded/saw. Notably this day may be a fulcrum for a chiastic structure (see above pp. 12 - 13). Four of these six acts, but not the same four, appear on Days 1, 2, and 3. After that, except for Day Four, only three, the same three, appear on Days 5 and 6 (although days 3, 5 and, 6 have multiple stages; cf. Appendix B). Speaking to create or bless appears first on each day or phase of a day. God's "seeing" or approval or recognition of good appears on every day except the second (when sky is created). Separation/distinguishing (בדל) occurs only three times: light and dark on Day One, waters above and below on Day Two, and then light from dark on Day Four. The fact that light and dark are separated twice might suggest an inclusion for the first four days (the period of inanimate creation).[26] Both Day One and Day Four describe a separation of light

language outside of the OT in the ancient Jewish world the term likely was used with different subjects. The OT only offers us a slice of Hebrew usage overall. In Psalm 51:10 (12 MT) ברא is used in the sense of re-creation or renewal (making something new out of existing material).

25. This analysis was made before I had ever read the commentary by Kenneth Mathews, whose previous analysis is similar. See Mathews, *Genesis 1-:11:26*, 115.

26. Suggesting no animate life in the universe?

and dark (also named day and night).[27] Only days 1-4 use 4-5 of the six possible creational acts. The only difference between days 1 an 4 is that the latter names the lights as sun, moon, and stars. The order for light to exist on each day differs only in the change from singular light (אוֹר in 1:3a) to plural lights (מְאֹרֹת in 1:14a). On Day One the light merely distinguishes day and night but on Day Four it also marks time (seasons of days and years). Read literally, a "day" could not be marked off in hours until the 4th day. All this could indicate a rhetorical purpose:

Day One (1:1-5) heavens and earth created (planets and stars implied) sky and land enlightened (day and night)
Day Two (1:6-8) sky (waters above) named
Day Three I (1:9-10) earth: land and seas (waters below) named
Day Three II (1:11-13) land: vegetation called to grow
Day Four (1:13-19) heaven and earth enlightened (planets and stars added) times calculated (day and night)

This fits with the emphasis throughout the Creation Story on the land and its principal inhabitant, humanity. After announcing the initial creation of land and sky (1:1) the text moves immediately to the land's darkness and need of light (1:2-5). Then there is the sky over the land with rain clouds (waters above) to make the land fertile (1:6-8), followed by the organization of the earth into areas of dry land and seas (waters below). A result was that the land could now produce vegetation to sustain life. Then finally on Day Four seasons (related to planting and harvesting to sustain life) are regulated. So it seems the movement is from day and night being established (Day One) to day and night being effective (Day Four). The

27. This un-chronological depiction of creation points to a theological rather than technical purpose of the creation account. Consequently Bruce K. Waltke calls for a literary reading of Genesis 1 ("The First Seven Days: What is the Creation Account Trying to Tell Us?" *Christianity Today* 222.11 [12 August 1988]: 46). Theological purposes have led to chronological rearrangements elsewhere in the OT, e.g. Genesis 10–11, where ch.10 seems to belong after ch.11 since ch.11 has one language in use and ch.10 has many; however, the absolute one language theory of Gen 11:1-9 is highly debatable; see W. Creighton Marlowe, "The Sin of Shinar (Genesis 11:4)," *European Journal of Theology* 20.1 (2011): 29-39. See also Ronald Youngblood, *The Book of Genesis: An Introductory Commentary*, 2nd ed. (Eugene, OR: Wipf & Stock, 2000); and David J. A. Clines, "The Significance of the 'Sons of God' Episode (Gen. 6.1-4) in the Context of the 'Primaeval History' (Gen. 1-11)," *JSOT* 13 (1979): 9.

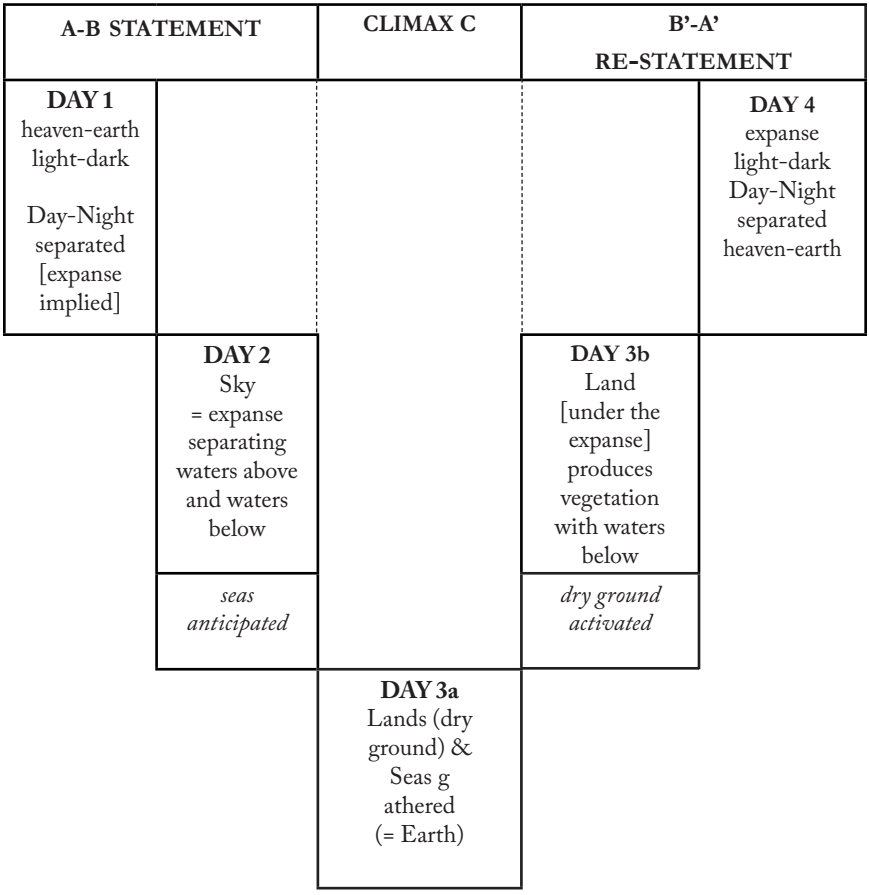
stars existed from 1:1 (*Elohim* created the heavens and earth).[28] After Day Four the narrative is mainly concerned with the emergence of animate life, the pinnacle of which is human life, man and woman, who are to rule the other animals and eat from the plants.[29] Days Five and Six exclusively focus on God creating creatures and commanding their multiplication through procreation, and deeming this good[30] (see Appendix D). Man and woman are distinguished equally as bearing God's image, which in the immediate context is defined solely as mastering (רדה) and subduing (כבשׁ) the animal world of fish, fowl, and all else (1:26-28). The text does not say animals cannot be food, only that plants are food.[31] Chapter One could be framed as humanity's World (1:1-19) and humanity's Work (1:20-31). Semantic support for this formation is found as follows:

28. The deep and waters of 1:2 also represent what we know as the oceans, technically not created until Day 3. So "waters below" already existed when ostensibly formed in 1:7. This reasoning naturally fails if it can be shown conclusively that 1:1-2 is an introduction or topic statement and not part of the literary creation sequence.

29. It could be argued that this rule assumed using the animals as well for food. Perhaps the plant life is fronted as food because the man and woman (*Adam* and "his woman" later named *Chavvah*) are allowed seed-bearing plants for food (fruits, nuts/berries, and vegetables?) and the other animals every green plant (1:29-30). Later the man and woman will be disallowed (on pain of death) to eat from a certain tree (moral knowledge tree) in the garden in Eden where they live (2:15-17). The author of Genesis explains the central location of two trees in 2:9b. The tempter of 3:1 asks if they were forbidden to eat from *any tree*; but the woman replies (3:2-3) that they can eat *the fruit* (not mentioned previously) from any tree but *cannot eat the fruit from or touch* the tree *in the middle* (which God did not mention to Adam) of the garden without dying as a result. It can be assumed that the tree in 2:15-17 was a fruit tree although that is not stated in those verses. Or did the temper and woman add that detail improperly? Regardless, it seems 1:29-30 anticipates chs. 2-3.

30. Not to be missed is the use of jussive verbs by which God allows the land to "produce" (יצא) "living beings" (נפשׁים) (1:24) which suggests a lengthy process as opposed to an instantaneous act of creation by divine fiat. Cf. the previous day when God says "allow the land to sprout green" (1:11) and 1:20, where God calls on creation to "allow the waters to swarm" (יִשְׁרְצוּ) [with] "a swarm of living being[s]" (שֶׁרֶץ נֶפֶשׁ חַיָּה).

31. These humans seemingly have to have witnessed animal death to understand the warning about death resulting from disobedience. Animals are not directly forbidden as food; the comment is that ALL seed-bearing plants are edible (save one later on). Eventually people will sacrifice animals in worship as to offer them as food to God or the gods.



In addition to the previous six structural but random themes plus closing formula for each of ten stages (or five themes with standard opening and closing formulae for each of six days),[32] one can observe six structural features in a near-standard order: command, result, evaluation, disunity/unity, naming, and numbering/closing formula for a week day (see Appendices B and C). Command and result are always 1st and 2nd in order and numbering is always last. Evaluation and naming are usually in 3rd or 5th position. Disunity/unity (separating "or gathering) is almost always 4th. Days 1 and 2 are almost identical in this regard, only" "evaluation and disunity/unity are reversed. Again Days 1-4 use all six

32. "Then God said/commanded/blessed . . . And there was evening and morning," leaving five other medial options of seeing, separating, gathering, calling, and making/creating. See Appendix B.

features and in a similar though not exact order. Days 5-6 use only the first three features and always in the same order (as Day 1) in addition to the numbering or typical closing statement ("evening and morning"). The days involving the creation of animate life do not involve things being separated/gathered or named. Later the human names the animals (2:19-20).[33] A significant shift is again clear between Days 4 and 5, as has been seen between 3 and 4."

Metric and chiastic symmetry is found in a place like verse 9:

A	Creative Act Introduced: God said (v. 9a)	*wayyiqtol* (preterite)
B	Command for the sea to form: Let gather! (v. 9b)	jussive
B'	Command for the land to form: Let appear! (v. 9c)	jussive
A'	Creative Act Concluded: And it was (v. 9d)	*wayyiqtol* (preterite)

Another kind of tri-colon could be suggested, but regardless of whatever pattern we accept, the obvious nature of this text is purposeful patterns:

And God said "let the waters be gathered //	(12 syllables)
Under the skies into one place //	(12 syllables)
And let dry land appear [likewise]"; and it was so.	(12 syllables)

Verses 11-12 have a bi-colon followed by a tri-colon, creating an a-b-c-d // a'-b'-c'-d' structure:[34]

33. "God named the parts of creation, which showed His authority over them (ch. 1); then Adam named the" "line with his delegated dominion over them (ch. 2); and then Adam named the woman (3:20), which" "animals in" "contextually in terms of text and tradition posits Adam as having some authority over the woman in line with ANE conventions. Such information is accurate in relation to history, but hermeneutically is not required to be read as an authoritative proposition regarding the nature of women for all ages. Mathews believes God naming the animals defined their existence and gave signification, based on ancient customs (per Mesopotamian and Egyptian creation texts where there was no name before something came to be); and in light of Gen 2:19-20 and other passages in Genesis as well as the naming of the stars (Ps 147:4 and Isa 40:26), naming demonstrated superiority (*Genesis 1-11:26*," 120, nn. 29-30). Does this apply in full to Adam naming the woman? "

34. Plus tag: "and it was so" in v. 11 and "God declares it 'good'" in v. 12. Verse 12 simply reaffirms verse eleven, also chiastically (with bi-colon followed by tri-colon), and adds God's approval (which substitutes for the 11d tag), with the statement about seeds "on the earth" assumed from v. 11d.

Stage verses	**Key Verbs & Nouns**	**Theme**		**Stage verses**	**Key Verbs & Nouns**
A 11a	(Jussive) let the land produce (דשׁא) [God's desire]	Vegetation on earth		A' 12a	(Preterite) and the land produced (דשׁא) [the earth's cooperation]
		Plan	Production		
B 11b	(Participle) yielding (זרע) seed	Plants on earth		B' 12b	(Participle) yieling (זרע) seed
		Result			
C 11c	(Participle) making (עשׂה) fruit with seeds	Trees on earth		C' 12c	(Participle) making (עשׂה) fruit with seeds
		Result			
D	And it came to be	Confirmation		D'	And God "saw" good
11d	(*wayyiqtol*/ preterite) [the earth's result]			12d	(*wayyiqtol*/ preterite) [God's commendation]
		Realization	Evaluation		

Verse thirteen ends Day Three with the same sort of bi-colon as Day Two in v. 8b. Another chiasmus is present in vv. 26-28:

A God's decision to make humans co-managers of the animals (26)
Wishing through cohortative/jussive verbs
B God's creation of humans as co-managers (poem as fulcrum; 27)
Acting through *wayyiqtol/qatal/qatal* (past-tense) verbs
A' God's decree that humans be co-managers of the animals (28)
Transition with 2 *wayyiqtol* (preterite or past-tense) verbs
Demanding through 5 imperative verbs (jussive verbs are used with an imperative force in Genesis 1; e.g., "let light exist!")

"The first bi-colon of v. 28 is highly symmetrical:

a	b	c		a'	b	c
and-he-blessed	them	*Elohim*	//	and-he-said	to-them	*Elohim*.

He "favors" (ברך) them by speaking to them and revealing his will that they prosper and have" "purpose. This bi-colon (28b) is also likely a conceptual chiasmus of four imperatives:

a	b		b'	a'
Bear fruit!	Become many!	//	Fill the-land!	And-subdue-it!
[be productive]	[multiply]		[multiply]	[be productive]

1:28c tells how they are to do this: "rule" (the fifth imperative) over all creatures.

Parallels and Parallelism

The most objective evidence of Hebrew poetry or a poem is the pervasive presence of *parallelismus membrorum*. This does seem obvious in at least one if not a few places in Genesis 1. But it does not characterize the entire account, although proposals can be made for parallels and parallelisms not previously accepted. At least one attempt has been made to reconstruct the remains of an ancient poetic text from Genesis 1.[35] The case of 1:2 has already been discussed (see above pp. 11-12). As noted the consecutive verb at the beginning of v. 3 is linked to the previous verses ("so [then] God said"). As a unit vv. 1-5 could be translated:[36]

35. Frank H. Polak, "Poetic Style and Parallelism in the Creation Account (Genesis 1.1-2.3)," pages 2-31 in *Creation in ewish and Christian Tradition*, ed. Henning Graf Reventlow and Yair Hoffman (Sheffield: Sheffield Academic Press, 2002), 5, n. 13 citing O. Loretz, "Wortbericht-Vorlage und Tatbericht-Interpretation im Schöpfungsbericht Gn 1,1-2, 4a," *Ugarit-Forschungen* 11 (1977): 279-87. Polak looks not so much at reconstructed parallelisms per se (although he notes some parallelisms between consecutive lines [pp. 23-26]), but at syntactic, semantic (lexical registers, fixed phrases or word pairs typical of poetry elsewhere in the OT), and rhythmic repetitions, also in light of source criticism. He speaks of something less than full parallelism, which he calls "balanced coupling" (p. 22), and emphasizes the need to recognize informal characteristics, which he sees neglected in previous works, such as J. C. de Moor, "Narrative Poetry in Canaan," *Ugarit-Forschungen* 20 (1988): 149-71; and J." C. de Moor and W. G. E. Watson, eds., *Verse in Ancient Near Eastern Prose* (Neukirchen-Vluyn: Neukirchener Verlag," "1993). See Polak, "Poetic Style," 4, n. 11."

36. Waltke noted that in favor of this grouping is the classic grammar by Gesenius-Kautzsch-Cowley. See Waltke, "The First Seven Days," 42. Yet he thinks the presence of syntagmes like "heaven and earth" present an insurmountable obstacle to this approach. He argues that this hendiadys means "the entire organized universe" and as such is at odds with v. 2, where the earth is now chaotic. But the author of Genesis 1:1 could observe that God created everything and not necessarily mean that it was all finished and perfected, Childs' observation

First *Elohim* created [*bara'*] the sky and the land //	1
And this land was [initially] an unfilled/unfinished form.	2a
And darkness was [covering] the surface of the deep [seas] //	2bi
While a wind from *Elohim* was blowing over the waters.	2bii
So [then] *Elohim* commanded, "Let light come into existence!" //	3a
And light then came into existence.	3b
Then *Elohim* recognized the light as good //	4a
So *Elohim* distinguished the light from the darkness.	4b
And *Elohim* named the light "Day" //	5ai
And the darkness [*Elohim*] named "Night.	5aii
And then evening arrived, //	5bi
And then morning arrived; //	5bii
the first day [ended].[37]	5c

(quoted by Waltke) notwithstanding that this word pair can only speak of an ordered world. Still the sky and the land could be begun and remain unfinished without being necessarily disordered or chaotic in some negative sense. Again the dependent nature of 1:1 is suggested in that such problems disappear with the reading "When God began to create everything, the land was unformed/unfinished." 1:1-2a makes a pleasing initial statement before the introduction of the parallelism in 1:2b. That "heavens and earth" should be "sky and land" is also further supported by these data. The narrative turns to a focus on the land *per se* in v. 2a. See also Waltke, "The Creation Account in Genesis 1:1-3, Part III: The Initial Chaos Theory and the Precreation Chaos Theory," *BSac* 132 (1975): 216-28. Waltke therein convincingly sets aside the so-called "Gap Theory" (that the initial verb of 1:2 is a pluperfect, "then it became") noting (1) the stative nature of *hayah* in 2:5 and 3:1 (having parallel circumstantial clauses); (2) the "was" meaning ofsimilar structures in Jonah 3:3; Zech 3:2-2; and Judges 8:11; (3) no ancient or modern versions translate היה as "became" in 1:2; and (4) the unlikely beginning of a narrative with a pluperfect (p. 228). However, one must admit that this last reason is based on the assumption that 1:2 and not 1:1 begins the narrative per se. Also the argument about versions historically is weak in view of the reality that translators have been typically conservative (tending to be literal, leaving interpretation to the reader).

37. The verb ברא is used in this narrative at 1:1, 21a, and 27. It initiates the creation of inanimate and then animate things (again suggesting an intentional structure of Days 1-4 then 5-6). *Elohim* created the sky and land (the empty forms needing filling) and then made/fashioned (עשׂה) things to fill them in Stage I; and then in Stage II He created sea life, but this had already been explained as God calling on the water and then the air to allow fish and birds to fill them (v. 20). Everything multiplied according to its kind (v. 21b). The same process occurs with humanity in vv. 26-27 ("Let us make [עשׂה] humans . . . so God created humans [ברא]"). However, ברא also initiates Days 5 and 6 (animal then human creation). So God creates (1) inanimate things then (2) animate non-human life and (3)

Already well-known and undisputed is 1:27,

A	B	C	D	
so-he-created	*Elohim*	the-man	in-his-image	//
D	B	A	C'	
in-the-image-of	*Elohim*	he-created	him.	

A fairly obvious bi-colon and tri-colon can be proposed for both verse 6 and 7, respectively:"

a	b	c	d	e	f
(6) And-he-said	*Elohim*	"be	an-expanse	in-the-midst-of	the-waters" //

[a]	[b]	c	d'	e'	f	f'
[And-he-said]	[*Elohim*]	"be	a-division	between	waters	from-waters."

a	b	c	d			
(7) So-he-made	*Elohim*	the-expanse	and-he-separated, /			
	e	f	g	h	i	
	between	the-waters	which (were)	under	the-expanse	//
	e	f	g	h'	i	
	and-between	the-waters	which (were)	above	the-expanse.	

---

animate human life. But why is ברא used just for sea life? Also Day 6 divides animate life on land further into non-human and human creatures. Perhaps to make a stronger break between animal life on land, the non-human life is "brought forth [יצא] from the land" while humans were "created" (ברא). This verb could be applied to sea life at the beginning of the animate section (Days 5-6) because human life could not be confused with fish as with other land animals; but of the land animals it needed to be stressed that humans were distinct, especially because of God's image (while all had the breath of life or *nephesh*, which is better "life" than "soul" since the latter evokes thoughts of dis-embodied spirits; by the same token "Holy Ghost" needs to be discontinued). The sea life "swarmed" from the water (v. 20) and then was created (v. 21; ברא); the land animals (non-human) were "produced" by the land (v. 24) and "made" (v. 25; עשׂה). Humans are "made" (עשׂה) by God (1:26; ["let us make" is a rhetorical device like the royal "we"]) then poetically "created" as human (v. 27a) and as male and female (v. 27b). The non-human sea and land life emerges from the water or land and are created and made, but humans are just created or made (although in Genesis 2 the male is fashioned from the mud and the female from the side of the male). See" "Appendix D."

Others can be proposed more or less convincingly. But this is sufficient to demonstrate that parallelism, while perhaps not comprehensive, is present in Genesis 1. An original poem could be imagined, of which the present text is a re-creation.

Conclusion

This exploration of the various structures and themes of Genesis 1 in terms of patterns and parallels has indicated several possible ways in which the narrative is characterized by intentional rhetorical and poetical devices. While not a historical narrative per se, it does present the creation event in a series of sequential or subsequent (logical or chronological) steps or stages or phases. At the same time, some of these may be chiastic, so a linear set of steps is not necessarily presented, rather a literary means of fronting or focusing on certain key or theological perspectives seems evident. These data suggest that the nature of this story is highly stylized and structured, and does not present itself as an obvious linear movement of creational acts.[38] The author of Genesis 1 was principally concerned with the meaning (theology), not the mechanics (chronology) of creation. Such poetics do not disallow a text's ability to express historical and factual information (as the Psalms demonstrate); but the use of a normal work week of six days does not preclude the author from having a functional or theological or symbolic purpose for that image. A rigid, literal hermeneutic is not a truly viable option for reading this passage. Whatever its purposes or propositions, its style is sublime. Genesis 1 embodies no simple string of successive or consecutive acts, although consecutive verbs predominate. These latter show sequence consistent with the author's plan to use a week from day one to seven to encapsulate his creation theology, but do not have to be used to communicate chronological acts in history. The answer to *why* the author employed a normal week of seven days (six creational ones) may be as much functional or theological as mechanical or temporal. The mere presence of *waw* consecutive or use of יום as a normal day does not prove that the author's purpose was the time of creation. Similarly, the use of numerous poetics does not prove that his purpose was non-historical and only theological or symbolic. One may conclude, on the basis of what has been shown, the text combines highly poetic informality with a degree of formality.

38. Clare Amos speaks of the "song of seven days" regarding the Creation week of Gen 1:1–2:4a (*The Book of Genesis* [Peterborough, Eng.: Epworth, 2004] 1-14).

Appendix A
The Days and Stages of Gen 1:1-31[39]

DAY	VERSES	CREATIVE WORD	CREATIVE STAGES
1	3-5 (3)	God said	1 Light (Day) 2---
2	6-8 (3)	God said	1 Sky ("dome") 2---
3	9-11 (3)	God said	3.1 Earth and Sea (Continents and Oceans)
	12-13 (2)	God said	3.2 Vegetation 3---
4	14-19 (6)	God said	1 Sun, Moon, and Stars 2---
5	20-21 (2)	God said	5.1 Fish and Fowl
	22-23 (2)	God blessed saying	5.2 Multiplication (be fruitful) 3---
6	24-25 (2) 26-27 (2) 28-31 (4)	God said	6.1 Land Animals
		God said	6.2 Humanity
		God blessed saying and said	6.3a Multiplication (be fruitful) 6.3b All animals and plants for food

Appendix B
Order and Appearance of Thematic Features in Genesis Creation "Days"

THEMES	*YOM* →	1	2	3		4	5		6		
				I	II		I	II	I	II	III
God said/blessed		1	1	1	1	1	1	1	1	1	1
God saw		2	----	4	2	5	3	----	3	----	2
God separated		3	2	----	----	2	----	----	----	----	----
God gathered		----	----	3	----	----	----	----	----	----	----

39. Cf. Mathews, *Genesis 1-11:26*, 117, n. 13."

God called	4	4	2	----	4	----	----	----	----	----
God made/created	----	3	----	----	3	2	----	2	2	----
Evening/morning	5	5	5		6	4		4		

Appendix C1
SIX DEEDS: Order and Appearance of Structural Features in Genesis Creation "Days"

FORMS	*YOM* →	1	2	3		4	5		6		
				I	II		I	II	I	II	III
COMMAND		1	1	1	1	1	1	1	1	1	1
RESULT		2	2	2	2	2	2	----	2	2	2
EVALUATION		3	4	5	3	5	3	----	3	3	3
DISUNITY/ UNITY		4	3	4	----	4	----	----	----	----	----
NAMING		5	5	3	----	3	----	----	----	----	----
NUMBERING		6	6	6		6	4		4		

Appendix C2
SIX DECREES: Structure of the "Days" Of Creation In Gen 1:3-31

THEMES	*YOM* →	1	2	3		4	5		6		
				I	II		I	II	I	II	III
God said or blessed saying		3	6a	9a	11a	14a	20a	22a	24a	26a	28a, 29a
God saw		4a		10c	12b	18b	21b	----	25b	31a	
God called		5a	8a	10a	----	16c	----	----	----	----	----
God created/made			7a	----	----	16a	21a	----	25a	27a	----
God separated		4b	6b	----	----	14b, 18a	----	----	----	----	----
God gathered		----	----	10b	----	----	----	----	----	----	----

Appendix D
Sequence Schematic of Things "Created" from *YOM* 1-6

YOM	REF ch:vs	Created (ברא) or Made (עשׂה)	Commanded to be or Controlled
Intro	1:1-2	What follows is after the creation (ברא) of the unfinished and dark sky, land and sea:	
1	1:3-5		Light; Day and Night named
2	1:6-8	Expanse made (עשׂה)	Expanse named Sky
3	1:9-10		Water gathered and Dry Ground exposed: named Sea and Land.
	1:11-13		Vegetation produced by the Land
4	1:14-19	Sun, moon, and stars made (עשׂה)	Seasons signified; light for the earth provided in the Sky; day and night governed.
5	1:20-23	Fish and fowl created (ברא) by kind	Water and Sky to teem with life. Be fruitful and multiply.
6	1:24-25	Animals made (עשׂה) by kind	Animals produced by the Land.
	1:26-30	People made (עשׂה) to rule. People created (ברא) with gender.	People to rule over animals "in God's image." Be fruitful and multiply. Subdue earth and eat plants.
	1:31		All made (עשׂה) declared good.
Outro 7	2:1-4a	What preceded was about how the Land and Sky were completed and created (ברא)	
		Elohim rests from creative work.	Rested from work He did (עשׂה). Rested from work of creating (ברא) he had done (עשׂה).

The Invitation-Structure and Discipleship in the Gospel of Mark

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Abstract:
The structure of Mark facilitates the Gospel's invitation to follow Jesus on the path of discipleship by identifying with those whom he calls. The four sections that follow the prologue (1:1-13) each begin with a significant interaction between Jesus and his disciples—1:14–3:12 begins with the call of the first disciples; 3:13–6:6 with the appointment of the twelve; 6:7–8:21 with the sending of the twelve; and 8:22–10:52 with Jesus' questioning the twelve about his identity. Each represents a new phase of discipleship. Mark 1:14–3:12 describes the public demonstration of Jesus' authority in Galilee that provides the occasion both for the call of his first disciples and for the arousal of official opposition. In 3:13–6:6 those who follow are instructed in the importance of "hearing" reinforced by exposure to much greater demonstrations of Jesus' authority. In 6:7–8:21 Jesus' followers actually participate in his authority, and yet seem unable, despite what they have experienced, to grasp his identity as Christ, the Son of God. Mark 8:22–10:52 begins with Peter's apparent overcoming of this problem by confessing that Jesus is the Christ. This section shows the disciples' inability to grasp the new conundrum that Jesus puts before them—the necessity of his suffering as the Christ and of its implications for his disciples. Jesus' public presentation of his claim in the Jerusalem Temple (11:1–13:37) and subsequent passion (14:1–16:8) reaffirm his authority and reinforce the necessity for his followers to follow him by carrying their "cross." Those who follow embrace both Jesus' identity as the Son of God and his suffering.

Keywords: structure, disciples, discipleship, confession, passion, Christ, Son of God

Introduction

Through many years of teaching the Gospel of Mark as an introductory inductive Bible study course I have come to realize that it is an invitation—"come after me" (1:17), "follow me" (2:14), "and he followed him on the way" (10:52). All four of the Gospels have a two-fold theme—first, the identity of Jesus; and second, what it means to be his disciple.[1] That way of putting it, however, while true, is too detached and lifeless. Mark is not inviting us to arm-chair speculation about the identity of Jesus or the nature of following him. The question posed by the Gospel is not an abstract "Who is Jesus?" The question, posed by Jesus, is "Who do *YOU* say that I am?" (8:29, emphasis added). Mark's Gospel brings us face to face with the person of Jesus by allowing us to identify with the disciples he first called and thus confronts us with Jesus' invitation to follow him.[2] In order to help us grasp the existential nature of this confrontation I am going to use "we," "our," and "us" for the readers/hearers of Mark in the rest of this study. "We" are the readers/hearers.

1. Robert H. Stein confirms this understanding of the Gospels when he says, "Mark is about 'the gospel concerning Jesus Christ, the Son of God' (1:1). Every account in Mark focuses the reader's attention in some way on Jesus" (*Mark*, BECNT [Grand Rapids: Baker Academic, 2008], 21). John R. Donahue concurs: "Mark is the proclaimed good news of Jesus; it is also the narrative of what it means to hear and to respond to this good news" (*The Theology and Setting of Discipleship in the Gospel of Mark* [The 1983 Pere Marquette Theology Lecture; Milwaukee: Marquette University Press, 1983], 3). See also John R. Donahue and Daniel J. Harrington, *The Gospel of Mark*, SP 2 [Collegeville, MN: Liturgical Press, 2002), 29: "Though Mark is primarily the 'good news' of Jesus, it also tells the story of what it means [for people who live after the Resurrection] to be involved with Jesus."

2. There is no contradiction between the role of the disciples as those with whom the readers/hearers are invited to identify in their response to Jesus and the disciples as "apostles" or "missionaries" with a unique roll in founding the church. The Bible normally presents founders as paradigmatic—note Abraham and the patriarchs in the Old Testament. On this double role of the apostles, see Ernest Best, *Disciples and Discipleship: Studies in the Gospel according to Mark* (Edinburgh: T&T Clark, 1986), 128-29. The so-called "negative" characterization of the disciples in Mark contributes to their function as those with whom the readers/hearers are to identify. We agree with John Donahue when he says, "Those literary and theological explanations which assign a positive meaning to the negative picture [of the disciples] while not yet providing a definite solution provide the way to fruitful reflection" (*Theology and Setting*, 30). My hope is that this paper will suggest a more "definite solution."

The purpose of this study is to show how Mark has structured his Gospel to confront us with Jesus and draw us into following him as his disciples.[3] Almost all of the observations upon which this structural analysis is based have also been made by others. Thus while the synthesis is fresh, the foundation upon which it rests has broad support. This study suggests that Mark should be divided as follows:

Prologue 1:1-13
Jesus Presents His Claim in Galilee 1:14–3:12
Jesus Presents His Claim to His Disciples 3:13–10:52
Jesus Presents His Claim in the Jerusalem Temple 11:1–13:35
Jesus' Passion 14:1–16:8

Since there is little controversy over 11:1–13:37 and 14:1–16:8, we turn our attention first to an analysis of Mark 1:1–10:52.

An Initial Analysis of Mark In 1:1–10:52

Many interpreters take Peter's confession in 8:27-30 as the mid-point of this Gospel.[4] They then divide Mark into two halves, beginning the second half at 8:22 with the healing of the blind man, 8:27 with Peter's confession, or at 8:31 immediately after Peter's confession.[5] They often label the first half of Mark something like "Jesus' Public Ministry" and the second part "Jesus' Death" or they may call the first part his Galilean ministry and the second his ministry in Jerusalem.[6] Strauss entitles the

3. The first indication of this connection between discipleship and structure is the fact that "Every major section begins with a discipleship periscope . . ." (Donahue and Harrington, *The Gospel of Mark*, 30). See the discussion below.

4. See Joel Williams "Does Mark's Gospel Have an Outline," *JETS* 49 (2006): 505-25.

5. R. T. France begins this section at 8:22 but notes that others begin at 8:14, 27, or 31 (*The Gospel of Mark: A Commentary on the Greek Text*, NIGTC [Grand Rapids: Eerdmans, 2002], 321, note 28). Mark Strauss agrees with France in beginning the second half at Mark 8:22 (*Mark*, ZECNT [Grand Rapids: Zondervan, 2014], 45). However, among the others who see the second half at 8:27 and 8:31, respectively, are Robert A. Guelich, *Mark 1:1–8:26*, WBC 34A (Dallas: Word, 1989), xxxvii and William Lane, *The Gospel according to Mark*, NICNT (Grand Rapids: Eerdmans, 1974), 29-32.

6. See the references to Guelich and Lane in the last footnote.

first part "The Authority of the Messiah," and the second, "The Way of Suffering of the Messiah."[7] France recognizes the uniqueness of Mark 8:22–10:52 by dividing Mark into three major sections (following the prologue in Mark 1:1-13). He calls 1:14–8:21 Jesus' Galilean ministry, 8:22–10:52 Jesus' final journey to Jerusalem, and 11:1–16:8 Jesus' final ministry in Jerusalem.[8]

France's way of dividing Mark exposes the fallacy of associating 8:22/27/31–10:52 with what follows on the basis of geography.[9] Strauss' observation that Mark turns from the authority to the suffering of the Messiah at Peter's confession is correct—in fact, it is crucial for the thesis we are defending—but it is not sufficient reason to join 8:22/27/31–10:52 with what follows. As we will demonstrate below, Jesus' public ministry in Galilee should be limited to 1:16(14)–3:6(12). From 3:13 through 10:45 Jesus is focusing on his disciples. Dialog with the disciples is especially intense following Peter's confession. At 11:1 Jesus begins to turn from this focus on the disciples to engagement with the Jerusalem authorities.

Jesus' questioning his disciples and Peter's answer in 8:27-30 reminds us of other turning points in Jesus' relationship with the disciples—he called the first disciples in 1:16-20, he appointed the twelve in 3:13-19, and sent out the twelve in 6:7-13. We would suggest that each of these recurring significant moments in the relationship between Jesus and his disciples—the calling (1:16-20), appointing (3:14-19), sending (6:7-13), and questioning (8:27-30)—signals both a new section of this Gospel and a new phase in the relationship between Jesus and his followers.[10] The call of the four in 1:14-16 introduces Jesus' public ministry in Galilee in which he invites people to follow him. Those who follow are represented by the twelve, who are appointed in 3:13-19 and who are now urged to "hear" and confronted with a more profound exposure to Jesus' authority. With the sending of the twelve in 6:7-13 they begin to participate in Jesus' ministry. Paradoxically, however, they appear heard-hearted and don't seem to be able to grasp Jesus' true identity. Finally, in 8:27-30 Peter overcomes this obtuseness with his confession that Jesus is the Christ. At this point Jesus

7. Strauss, *Mark*, 45.

8. France, *The Gospel of Mark*, 11-15.

9. Mark 8:22–10:52 has geographical affinities with the previous chapters. Jesus goes from Bethsaida (8:22) north to the "villages of Caesarea Philippi" (8:27), but then through Galilee (9:30) to Capernaum (9:33). He doesn't reach "the region of Judea and beyond the Jordan" until 10:1. "Jerusalem" isn't mentioned until the third passion prediction in 10:32.

10. See reference in note 3 above.

plunges the disciples into a second quandary by introducing his coming crucifixion and the necessity for his disciples to follow him by "taking up" their "cross." The disciples struggle with this issue through 10:45.

Thus, after the prologue in 1:1-13, we would divide these chapters as follows: 1:16–3:6; 3:13–6:6a; 6:7–8:21; 8:27–10:45. As already noted, each begins with a Jesus-disciples event (calling the four in 1:16-20; appointing the twelve in 3:13-20; sending the twelve in 6:7-13; questioning the twelve in 8:27-30). In each this Jesus-disciples event is followed by discussion/controversy over Jesus' authority (people in the synagogue in 1:21-28; Jerusalem scribes and Jesus family in 3:20-35; the crowds and Herod in 6:14-39; and the disciples in 8:31-38). Each concludes with a rejection of or failure to understand Jesus (Pharisees and Herodians in 3:1-6; Jesus' hometown in 6:1-6a; the disciples in 8:14-21 and again in 10:35-45). Mark 1:16–3:6 takes place in Galilee/Capernaum/"along the sea." Mark 3:13–6:6A and 6:7–8:21 take place "around the sea of Galilee," though in the second of these sections Jesus goes further afield. Mark 8:27–10:45 is marked by the foreboding journey to Jerusalem.

We have omitted 1:14-15, 3:7-12, 6:6b, 8:22-26, and 8:46-5?[11] The

11. Joanna Dewey rightly identifies Mark 1:14-15, 3:7-12, 8:22-26, and 8:46-51 as "transitional" passages ("Mark as Interwoven Tapestry: Forecasts and Echoes for a Listening Audience," *CBQ* 53.2 [1991]: 221-36). To this we would add the half-verse Mark 6:6b. The transitional nature of these passages is substantiated by the way in which some interpreters join them with what precedes; others, with what follows. Stein, for instance, assigns 3:7-12 to the following section (*Mark*, 158), while Strauss joins it with what has gone before (*The Gospel of Mark*, 44). Dewey is also correct in arguing that Mark was composed to be heard and that it is thus richly textured so that its various incidents both draw on what has gone before and prepare in different ways for what is to follow. We would agree with her that Mark does not follow an outline determined by rigid breaks where one subject is dropped and another is picked up. Neither the oral character of Mark, however, nor the transitional nature of these passages prevents major divisions in which the narrative moves from one stage of development to another. Dewey likens Mark to a "tapestry" or "fugue" ("Tapestry," 224). But a "tapestry" has a pattern. I don't know about a "fugue," but a symphony has discernible movements. Let's look at one example of Dewey's argument. Of course, as Dewey says, the hearer will think of the deaf and dumb man in 7:31-37 when listening to the healing of the blind man at Bethesda in Mark 8:22-26 ("Oral Methods of Structuring Narrative in Mark" *Int* 43.1 [1989]: 44). That fact, however, does not detract in the least from the way in which the two healings of blind men (Mark 8:22-26; 10:45-51) bracket the material between them. One must read Mark (and indeed all NT books) in light of the oral/aural character of first century life. However, one must not let presuppositions about this culture blind one to what one actually finds when one comes to Mark. For a response to Dewey, see Williams, "Outline," 505-25.

transitional nature of these passages reinforces the divisions we have made above. The beginning of Jesus' preaching in Galilee according to Mark 1:14-15 and the summary of his public Galilean ministry in 3:7-12 set 1:16-3:6 apart as the record of Jesus' public Galilean ministry. For that reason from now on we will consider these passages as part of this section—Mark 1:16–3:6 has become Mark 1:14–3:12. One must not forget, however, that the announcement of Jesus' Galilean preaching in 1:14-15 brings the prologue (1:1-13) to a climax and, in one sense, sets the trajectory for the whole Gospel of Mark—since the Kingdom of God has come in Jesus we are called on to "repent and believe the Gospel." Mark 3:7-12 may end the record of Jesus' public Galilean ministry, but it also anticipates what follows by introducing the theme of Jesus' teaching from a "boat" (3:9) picked up in 4:1, and thus prepares us for the "boat" journeys so characteristic of 3:13–6:6.

There is a fairly strong consensus that the two healings of blind men in 8:22-26 and 10:46-51 frame Jesus' interaction with the disciples over his coming crucifixion in 8:27–10:45.[12] For this reason we will take 8:22–10:52 as one section. Nevertheless, one must remember that 8:22-26 holds the hearers' attention by reminding them of the healing of the deaf-mute in 7:31-37 and that once-blind Bartemaeus' response in 10:46-51 anticipates following Jesus into Jerusalem.

By reinforcing the identification of 1:14–3:12 as Jesus' public Galilean ministry and 8:22–10:52 as the road to Jerusalem, these transitional passages point to the close relationship between 3:13–6:6a and 6:7–8:21. Other factors confirm the intimate relationship between these two sections. For instance, the choosing of the twelve in 3:13-19 anticipates the mission of the twelve in 6:7-13 by saying that Jesus chose them not only "to be with him" but also to "send them out to preach." The brief summary in 6:6b joins these two sections (from now on we will include this half-verse with 3:13–6:6a for convenience.) Both sections describe Jesus' ministry to his disciples in Galilee. In both the disciples are exposed to his great authority through his miracles and in both they are struggling with his identity. We will note the differences between these sections below. Our point at the moment, however, is that a proper analysis of these "transitional"

12. Some interpreters put the account of the first blind man in 8:22-26 with the previous section, others see it as transitional. Stein represents those who see the incidents of the two blind men as setting the boundaries for this section (*Mark*, 386-87). The crucial thing, however, is to see how these two incidents depict the dilemma of the disciples in this section—they are between the first blind man and the second. See the fine article by Juan Carlos Ossandón, "Bartimaeus' Faith: Plot and Point of View in Mark 10,46-52," *Bib* 93 (2012): 377-402.

sections—1:14-15, 3:7-12, 6:6b, 8:22-26, and 10:46-51—reinforces the Markan divisions suggested above.[13]

A Detailed Examination of the Four Main Divisions of Mark 1:14–10:52

After a brief look at how the Markan prologue (1:1-13) prepares us for what follows, we will review in greater detail each of the four proposed divisions of 1:14–10:52 and the contribution each makes to the disciples relationship with Jesus.

The prologue prepares us for what follows by giving us privileged information about Jesus—he is "Jesus Christ, *the Son of God*" (emphasis added). Indeed, he is the "Lord" for whose coming John the Baptist prepared in fulfillment of prophesy (1:1-8). At his baptism his unique identity is confirmed both by the voice of God the Father and the descent of the Holy Spirit (1:9-11). Before beginning his ministry he overcomes the devil through his Spirit-driven victory over temptation (1:12-13). With this privileged information we join the crowds who hear Jesus in 1:14–3:12.

Section One. Mark 1:14–3:12: Jesus Presents His Claim in Galilee

In 1:14–3:12 Jesus demonstrates his authority before the public in Galilee and calls disciples out of that public.[14] Mark opens this section with the announcement/summary of Jesus' preaching in Galilee (1:14-15)

13. This understanding of the divisions of 1:14–10:52 and the role of these transitional passages was developed independently from, but is very similar to, the suggestion of Perrin in Norman Perrin and Dennis C. Duling, *The New Testament: Proclamation and Parenesis, Myth and History*, 3rd ed. (New York: Harcourt Brace College Publishers, 1994), 305. See also Norman Perrin, "Towards an Interpretation of the Gospel of Mark," in Hans Dieter Betz, ed., *Christology and a Modern Pilgrimage: A Discussion with Norman Perrin* (Claremont, CA: New Testament Colloquium, 1971), 3-6. These sources are cited in Adela Yarbro Collins, *Mark*, Hermeneia (Philadelphia: Augsburg Fortress, 2007), 89, note 26. This division of Mark 1:14–10:52 into 1:14–3:12, 3:13–6:6, 6:7–8:21, and 8:22–10:52, is also very similar to the analysis of Lamar Williamson, *Mark,* Interpretation (Atlanta: John Knox, 1983), vii-x.

14. Failure to recognize that Jesus' truly public Galilean ministry is limited to 1:14–3:12 and thus that 3:13–10:52 focuses on the disciples is one reason why interpreters fail to see that 8:22–10:52 should go with what precedes rather than what follows.

and closes it with a summary of Jesus' public ministry in Galilee (3:7-12).[15] The material between these two "summaries" falls naturally into two contrasting parts—1:16-51 and 2:1-3:6. Mark 1:16-51 describes the growing popularity of Jesus among the masses that begins with their marveling at the authority of his teaching and power over evil spirits in the synagogue of Capernaum and climaxes, after his healing of the leper, with such popularity that he has to withdraw from town life lest he be mobbed. Mark 2:1—3:6, on the other hand, describes the growing hostility of the rulers that begins with Jesus' claim to forgive sin and climaxes in the Pharisee-Herodian plot to kill him. Jesus' forgiving of the paralytic in 2:1-12 is the turning point. It is here that Jesus clarifies the fact that he is acting with divine authority and thus raises the resistance of human authorities. This clarification of Jesus' authority leads to a clarification of discipleship. Jesus called the first four in 1:16-20. He now calls Levi, a "tax collector and sinner." Furthermore, he affirms that the purpose of his coming is to call "sinners." (Mark 2:13-17 is as close to a purpose statement for this Gospel as we will get.) To become his disciple one must own one's sinfulness, leave the old way of life, repent, and follow Jesus.

This public ministry in Galilee, then, is the occasion for some people to begin following Jesus as his disciples and for the authorities to begin plotting his death. Thus it anticipates both the way in which Jesus draws his followers along the path of discipleship in 3:13–10:52 and the official opposition that dominates his Temple ministry (11:1–13:37) and subsequent passion in Jerusalem (14:1–16:8). Mark continues to build anticipation for Jesus' rejection by introducing the Jerusalem scribes with their capital charge of blasphemy (3:22-30) after the calling of the twelve (3:13-20) and the death of John the Baptist (6:14-39) after the sending of the twelve (6:7-13). The mention of the Jerusalem scribes, Herod, and the speculations of the common people in these key passages anticipates the role of the religious authorities, the secular authorities, and the crowds in Jesus' passion. Note the mention of both the Pharisees and the Herodians in 3:1-6 (cf. 8:15).

15. Whether Jesus' ministry is directed to the public or to his disciples is not the same as whether the readers/hearers are "included" by being given the same or even more information than the characters of the story or whether they are "excluded" by having less, as in the interesting study by Stephen P. Ahearne-Kroll, "Audience Inclusion and Exclusion as Rhetorical Technique in the Gospel of Mark," *JBL* 129 (2010): 717-73. Nevertheless, it is not surprising that he finds the first three chapters of Mark as characterized by the inclusion of the readers/hearers. The readers begin as part of the public that Jesus is addressing in those chapters (Ahearne-Kroll, "Audience Inclusion," 719) and are invited to join those whom Jesus calls.

Section Two. Mark 3:13–6:6: Jesus Presents His Claim to His Disciples, Part I

As noted above, the naming of the twelve in 3:13-19 introduces the next section, 3:13-6:6, in which the disciples are "with him" (3:14). It also anticipates the following section, in which he will "send them out" (3:14). In this section two crucial things happen to those who have begun to follow Jesus. First, they are instructed in the eternal importance of "hearing" the word of God, of obedient perseverance in discipleship. Second, they are exposed to greater demonstrations of Jesus' authority not available to the general public. After the calling of the four in 1:16-20, the crowds in the synagogue marveled at Jesus' authority. Now, after the naming of the twelve, the scribes from Jerusalem claim that Jesus' authority is demonic (3:22-30) and his family thinks he is "beside himself" (3:20-21, 31-35). Jesus' responses dismiss these two false understandings of his identity and allow him to make it clear that following him is a matter of obedience, not familial relationship. The theme of family-rejection is picked up at the end of this section when Jesus returns to and is rejected by the people in his home town (6:1-6, cf. his rejection by the Pharisees and Herodians in 3:1-6). The bulk of this section can be divided into two sub-sections—the parables of 4:1-34 that emphasize the urgency of "hearing" God's word in Christ, and the great demonstrations of Jesus' divine authority in 4:35—5:43.[16] These demonstrations of his authority are meant to lead the disciples to a true understanding of his identity and thus to reinforce the urgency of "hearing." Jesus withdrew at 1:51 because his popularity made it difficult for him to enter a town. His withdrawal at 4:35 to the "country of the Gerasenes" (5:1) is even more significant, because it is the occasion for the disciples to see undreamed of demonstrations of Jesus' authority available only to those who have begun to follow—first in the calming of the sea (4:35-41) and then in the deliverance of the demoniac from a "legion" of demons in 5:1-20. Even when Jesus returns at 5:21, the Jewish public does not see the healing of the woman with the issue of blood or the raising of Jairus' daughter (5:21-43). It is the disciples, those who have already begun following Jesus, who are exposed to these great demonstrations of Jesus' authority and urged to "hear" with all diligence.

16. France calls both 4:1-34 and 13:3-35 "explanatory" discourses (*The Gospel of Mark*, 14-15). He thinks of them as literary "pauses" at the center of the intense first and third "acts" of the Markan "drama." Be that as it may, the first urges those who have begun following to genuinely "hear" and persevere, the second announces the consequences on those who reject Jesus and thus refuse to hear.

Section Three. Mark 6:7–8:21: Jesus Presents His Claim to His Disciples, Part II

The next section, 6:7–8:21, begins, as was anticipated in 3:14, with Jesus' sending out the disciples. In the last section they were urged to "hear" and they observed Jesus' great authority. In this section his authority over sickness and unclean spirits is exercised through them. The food for the five and the four thousand goes through their hands. And yet they do not grasp Jesus' true identity, they are "hard hearted," they do not "hear."

In the first section the call of the disciples was followed by the crowd's amazement at Jesus' authority (1:21-28); in the second, the naming of the twelve was followed by the Jerusalem scribe's attribution of Jesus' authority to the devil (3:22-30) and his family's concern that he was out of his mind (3:20-21, 31-35); now, after the sending of the twelve to preach over a broad area, we are exposed to popular theories about the origin of Jesus' authority and to King Herod's opinion based on his guilty conscience—some say Jesus is Elijah, others that he is one of the old prophets, and others that he is John the Baptist raised to life—the opinion of Herod (6:14-29). The description of Herod's execution of John the Baptist in 6:17-29 not only explains Herod's belief that Jesus is a resurrected John the Baptist but forebodes Jesus' death, for the prologue has already told us that John prepared the way for Jesus and in 11:27-33 Jesus implies to the Jerusalem authorities that his authority is from the same source as John's. All of this discussion prepares us for Peter's confession at the beginning of the next section (8:27-38) which is preceded by a reiteration of the various opinions held by the crowd and followed by Jesus' own announcement of his coming crucifixion.[17]

The first section ended, as we have noted, with the plot of the Pharisees and Herodians against Jesus (3:1-6); the second ended with Jesus' rejection by the people of his home town (6:1-6); this section ends with the gross failure of the disciples to understand and follow, a failure so egregious that the text puts their failure side by side with Jesus' rejection by the Pharisees (8:11-21).

17. Moreover, the close association of the disciples with Jesus evidenced by their entering into his ministry in 6:7–8:21 lays a foundation for the close association between the fate of Jesus the Messiah and the necessity for his followers to "take up the cross" and follow him in 8:22–10:45. See the interesting article by Geoffrey David Miller, "An Intercalation Revisited: Christology, Discipleship, and Dramatic Irony in Mark 6:6b-30," *JSNT* 35 (2012): 176-95. Dewey affirms the similarities between Mark 6:14-29 and 8:27-33 but draws different conclusions from them ("Tapestry," 231).

The bulk of this section falls naturally into three sub-sections, each of which highlights the ever greater failure of the disciples that climaxes in 8:11-21. The first sub-section, 6:30-56, centers around Jesus' withdrawal to a "desolate place" and describes the feeding of the 5,000, Jesus' walking on the sea, and the healings at Gennesaret; the second, 7:1-23, appears to take place back in Jewish territory and presents Jesus' teaching on true purity;[18] the third, 7:24–8:10, centers around Jesus' withdrawal far away to the "region of Tyre and Sidon" and describes the healing of the Syrophoenician woman's child, the healing of a deaf man in the Decapolis, and the feeding of the 4,000.

Withdrawal is still the occasion for the disciples to experience Jesus' authority as it was in the last section at 4:35, but it is also the occasion that reveals their increasing hardness of heart. Jesus' walking on the water exposes the disciple's failure to understand the significance of the feeding of the 5,000 (6:52). Jesus' teaching on clean and unclean reveals their failure to understand true purity (7:18). Their lack of faith exposed by their weak answer when confronted with the hunger of the 4,000 (8:4) contrasts starkly with the faith of two gentiles—the Syrophoenecian woman and the deaf/mute from the Decapolis.[19] The unbelief of the disciples appears to be as unsteady as the boat they are in when their blindness climaxes in their supposition that Jesus is concerned because they forgot to bring bread (8:14-21).

Section Four. Mark 8:22–10:52: Jesus Presents His Claim to His Disciples, Part III

Jesus' ministry to his disciples reaches its climax in Peter's confession (8:27-30) and the subsequent narrative of the journey to Jerusalem (8:31-45).[20] This section is framed, as argued above, by the two-step healing of the blind man at Bethsaida (8:22-26) and the healing of once-blind Bartemaeus in 10:46-52. The disciples who confess Jesus' messiahship but reject his coming crucifixion see only as the first blind man saw after Jesus' first touch. Unlike Bartemaeus, their confession has not yet led them to follow Jesus "on the way" to the cross.

18. Note the appearance again of scribes "from Jerusalem" in 7:1.

19. When Jesus confronts those who helped him feed the 5,000 with the hunger of the 4,000, they say, "How can one feed these people with bread here in this desolate place?"

20. France comments on the recurrence of the phrase "on the way" and related terms (8:27; 9:33-34; 10:17, 32, 52) and notes that this "journey section of the gospel is also a study of discipleship" (*The Gospel of Mark*, 320-21, quotation at 321). We are contending that the entire Gospel is "a study of discipleship."

In the previous sections Jesus' calling (1:16-20), naming (3:13-20), and sending (6:7-13) of the disciples was each followed by a discussion of his authority/identity—the synagogue crowd was amazed (1:21-28); the Jerusalem scribes and his family attributed his authority to the devil or to insanity respectively (3:20-35); Herod and the common crowd speculated that Jesus was one of the prophets or a resurrected John the Baptist (6:14-29). Here, in response to Jesus' question, Peter gives the true answer-"You are the Christ" (8:29). It appears that the disciples have overcome the hardness of heart that so characterized them in the previous section. Now it isn't the synagogue folk, the Jerusalem scribes, Jesus' family members, Herod, or the crowds who speculate about Jesus. Jesus himself affirms Peter's answer and then proceeds to explain the cruciform implications of his being the Messiah. Not only is he going to his crucifixion, but his disciples must take up their "cross" and follow him. The disciples, delivered from their first quandary by their acknowledgement of Jesus as the Christ, are plunged into a deeper quandary—he is the Christ, but they don't want him to be a suffering and crucified Christ because they don't want to have to follow him by "taking up" their "cross."[21]

The writer has also used the feature of Jesus' "withdrawal" differently in order to highlight the point of this section. In the first section Jesus withdrew from city life at 1:45 to avoid being mobbed in light of his great popularity. In the second section Jesus' withdrawal at 4:35 provided the occasion for the disciples to experience Jesus' divine authority apart from the unbelief of the rulers or the superficiality of the crowds. In the third section we saw that there were two "withdrawals" (6:32, 8:24) centering on the two feedings, and that the purpose of these withdrawals was both to emphasize the disciples' experience of Jesus' authority and their seemingly impenetrable hardness of heart. In this fourth section, 8:22–10:52, the withdrawal is moved to the very beginning. Jesus and his disciples are on their way to the villages of Caesarea Philippi in the north when he asks them who they think he is. Jesus may have had various reasons for picking such a place to ask this question. In the text, however, beginning from this distant location intensifies the threatening, impending nature of Jesus' death, as Jesus and his disciples traverse the long road, not back to Galilee but to Jerusalem—via Galilee (9:30), Capernaum (9:33), the "region of Judea and beyond Jordan" (10:1), "on the road" (10:32), and "Jericho" (10:36). This journey is marked by His three passion predictions (8:31-

21. Thus we agree with Strauss' observation that the first part of Mark's Gospel focuses on Jesus' mighty authority as Messiah and Son of God while 8:22–10:52 begins to focus more forcefully on the necessity of the Messiah's suffering and death (*Mark*, 17-20).

32, 9:30-32, 10:32-34). The rest of the incidents in this section clarify what it means to follow a Savior on the road to crucifixion and expose the disciples' persistent blindness to this reality. Their lack of understanding reaches a climax in the request from James and John to sit at Jesus right and left hand in 10:35-45.

The disciples, who have now grasped the fact that Jesus is the Christ but are hesitant about following him to the cross, see, like the blind man in 8:22-26, only in a partial and distorted way. They are on their way to the clarity of the once-blind Bartemaeus (10:46-51), who acknowledges Jesus as the Christ by addressing him as "Son of David" and follows him "on the way" to Jerusalem.

Jesus Presents His Claim in the Jerusalem Temple (Mark 11:1–13:37)

In 11:1–13:37 Jesus resumes in the Jerusalem Temple the public ministry he began in Galilee (1:16–3:12).[22] He who first presented his claim in far off Galilee (2:1-12) now presents it in the Temple, the place representative of God's presence and the center of the religious life of his people. He called his first disciples in Galilee. In the intervening chapters, as we have seen, he led them through demonstrations of his divine authority to confess him as the Christ (3:13–10:52). He now presents that claim to be the Christ before the entire nation.[23] Just as his coming to Jerusalem forces the rulers to choose for or against him, so it forces us the readers to choose. We have come too far with the disciples to ignore Jesus' claim, but if we follow him we must "take up the cross."

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22. The journey toward Jerusalem described in 8:22–10:52 (though "Jerusalem" is not mentioned until 10:32) concludes with Jesus entering Jerusalem in 11:11, 15, and 27. It must be emphasized, however, that each time he goes immediately into the Temple. The discourse on the Temple's destruction begins in 13:1 with his coming out of the Temple. Thus, this part of Mark takes place not merely in Jerusalem but in (11:11–12:44) or in relation to (13:1-37), the Temple. While the passion that follows in 14:1–16:8 obviously takes place in Jerusalem, the city is not named until 15:41 which speaks of the women who had come up with Jesus to "Jerusalem."

23. Jerusalem "remains the city of David, the chosen capital of the nation which God has chosen to be a light to the nations, and to which even a Galilean Jew belongs. It is the site of the temple, the visible focus of the worship of Israel's God. That is why, if Peter's declaration in 8:29 was correct, Jesus could not stay in Galilee. The Messiah must come to 'his' capital and present himself to his people" (France, *The Gospel of Mark*, 426).

This section centers around three entrances of Jesus into the Temple (11:1-14; 11:15-26; and 11:27–12:44), followed by a departure from the Temple (13:1-37). The first two entrances comprise one sub-section. In them Jesus presents his claim in the Jerusalem Temple, first by the triumphal entry, then by cleansing the temple. The first of these incidents prepares for the greater second. These two entrances are also united by the cursing of the fig tree (11:12-14, 20-26) which forebodes Jesus rejection and God's judgment on those who reject him.

The second sub-section (11:27–12:44) describes Jesus' third entrance into the Temple. During this third visit the rulers challenge Jesus' claim. Jesus answers their challenge by referring to John the Baptist (11:27-33) and then by the parable of the Tenants (12:1-12). This parable is the definitive, if indirect, explanation of his claim offered in the Jerusalem Temple—he is the "beloved son," the heir of the "owner." Then the Pharisees (12:13-17); Sadducees (12:18-27); and a scribe (12:28-34) question Jesus, trying to entrap him so that they can get rid of him. After defeating their questions Jesus goes on the offensive, asking a question of his own (12:32-37); warning against the leaders who have rejected him (12:38-40); and giving a contrasting example of one who responds appropriately to God (12:41-44). Jesus intends to leave them no alternative but to accept him or crucify him.

It is no accident that the third part (13:1-37) of this major section begins with Jesus leaving the Temple (13:1). In this sub-section Jesus, from the Mount of Olives overlooking the Temple, pronounces judgment on the Temple and its rulers because they have rejected him. He also announces his second coming as hope for his own, as the ultimate justification of his authority, and as proof of the error of those who reject him. The first two sub-sections (11:1-26; 11:27–12:44) emphasize the purposeful intentionality of Jesus: he will present his claim before the rulers in Jerusalem at the Temple. This third sub-section underscores the consequences of their rejecting his claim.

Jesus Fulfills His Claim on the Cross—The Passion (Mark 14:1–16:8)

Finally, Jesus' rejection by the rulers described in 11:1–13:37 results in Jesus' Passion, narrated in 14:1–16:8. His death at the conclusion of his Jerusalem ministry was anticipated by the plot against his life at the conclusion of his Galilean ministry (3:1-6). A central theme of this section is Jesus' sovereignty over the course of events. He told his disciples, after their confession of his Messiahship, that he was the kind of Christ who would suffer and that, if they followed him, they would have to follow him

to the cross. They, and we the readers, must now face what they struggled with throughout 8:22–10:52.

This section divides easily into subsections—introduction to the passion (14:1-11), preparation for the passion (14:12-42), indictment by the Sanhedrin (14:43-72), condemnation by Pilot (15:1-20), crucifixion, death, burial (15:21-47), and, finally, the Resurrection (16:1-8).

Mark introduces the passion (14:1-11) with the anointing at Bethany which foreshadows Jesus' death and provides him with an occasion to affirm what is ahead. This event is sandwiched between the frustrated plot of the rulers to get rid of Jesus and Judas' offer of betrayal which solved their problem and thus opened the way for all that follows.

Jesus' preparation for the passion in 14:12-42 begins with preparing for the Passover and ends with his agony in the garden as he prepares for what he knows is ahead. Jesus announces his coming death through the institution of the Lord's Supper at the center of this section. This event is sandwiched between his predictions of Judas' betrayal and Peter's denial, both of which show Jesus' sovereign knowledge of what is coming.

This sub-section describing Jesus' preparation for the Passion is followed by sub-sections on Indictment by the Sanhedrin (14:43-72) and Condemnation by Pilate (15:1-20). The actual indictment is preceded and followed by fulfillments of Jesus' predictions concerning Judas' betrayal (14:43-52) and Peter's denial (14:66-72). Jesus intentionally brings condemnation upon himself by asserting his claim before the High Priest (14:53-65). Before Pilate the charge of claimed Messiahship becomes a charge of pretended royalty (15:1-20). This sub-section describes Pilate's questioning Jesus, his condemning Jesus, though he is convinced of his innocence, and the soldier's subsequent mocking of Jesus. The final subsection of chapter fifteen describes Jesus crucifixion in the midst of being mocked, followed by his death, and his burial, that confirms his death (15:33-47). The centurion's confession in the central part of this subsection is the Gospel's final witness—although crucified, this person was "the Son of God" (15:39).

Conclusion: Discipleship and the Structure of Mark Once Again

It is appropriate to provide some concluding comments on the relationship between structure and discipleship in the Gospel of Mark. We have described 1:14–3:12 as Jesus' public ministry in Galilee. Yet it would be misleading to isolate this section from the three following sections that focus on Jesus' ministry to his disciples. After all, 1:14–3:12 is the call

to discipleship, the beginning of the discipleship that is moved toward fruition in the following sections; with those first disciples we receive Jesus' exhortations to "hear" and are privileged to experience his great authority over nature and over all evil, even death, in 3:13–6:6. Even as that experience of his authority deepens, we, like the first disciples in 6:7–8:21, are confronted with who this person is! He is obviously a human being, but then, how can he act like God? He exercises an authority over demons and nature that only God has; he does so by speaking a word as only God can: He claims to do things, such as forgive sin, that none but God can do. No wonder the disciples were slow to penetrate this mystery! Then, like the disciples in 8:22–10:52, we who accept the verdict of the evidence and affirm that Jesus is the Christ are confronted with Jesus' call to take up our cross and follow him to crucifixion. By focusing on his approach to Jerusalem and his coming crucifixion, 8:22–10:52 helps us transition to his concluding public ministry in the Jerusalem Temple (11:1–13:37) and subsequent passion (14:1–16:8). This public Temple ministry followed by the passion makes it clear that we cannot embrace Jesus as the Messiah, the incarnate Son of God, without following him to the cross. At the same time the understanding of Mark's structure presented in this study demonstrates the prior necessity of accepting Jesus as the Messiah, the Son of God, before following him as the crucified Messiah.

I have intentionally reserved comment on the account of the Resurrection in 16:1-8 until now. While the reality of the empty tomb confirms Jesus' identity as the Christ, the Son of God, the ambiguity of the women who came to the tomb thrusts the decision of what to do with the risen Christ back into our hands. The sense of incompleteness that caused someone to pen the longer ending of Mark invites us, the readers, to finish the story by confirming our own discipleship. From beginning to end, Mark's Gospel is an invitation to discipleship.

A Questionable Inversion Jesus' Corrective Answer to the Disciples' Questions in Matthew 24:3–25:46

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Abstract:
This article explores the interrogatory relationship between the disciples' two questions in Matt 24:3 and Jesus' twofold answer in Matt 24:4–25:46 (divided 24:4-35 and 24:36–25:46). First, concerning how these questions and answers relate, Jesus answers inverted forms of their questions that imply the form, "what will be the signs of these things?" and "when will your coming and the consummation of the age happen?" Second, concerning why they relate in this way, Jesus does this to correct the disciples' wrong views about the destruction of the temple and eschatology. Lastly, the article offers a corrective to the various eschatological positions which are often superimposed upon Matt 24–25.

Key Words: olivet discourse, Matthew 24–25, eschatology, synoptic gospels, parousia, end of the age

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Introduction

The complexities regarding the Olivet Discourse know no end. One such dispute in Matthew's account in Matt 24-25 regards whether or not Jesus precisely answers the disciples' questions of 24:3 within his response that follows in 24:4–25:46. Some scholars hold that Jesus only answers one of the questions with some asserting only the first question[1] — "when will these things be?"— and others only the second[2] — "what will be the sign of your coming and of the consummation of the age?" Others maintain that Jesus answers both questions with some insisting that he alternates back and forth throughout only 24:4-35,[3] while others view him as answering

1. See N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 346.

2. See Anthony Buzzard, "The Olivet Discourse: Mostly Fulfilled or Mostly Unfulfilled?" *Journal from the Radical Reformation* 12 (2004): 11-22; Donald Alfred Hagner, *Matthew 14-28*, WBC 33B (Dallas: Word, 1995); John F. Walvoord, "Christ's Olivet Discourse on the End of the Age," *BSac* 128 (1971): 109-116; John F. Walvoord, "Christ's Olivet Discourse on the End of the Age: Signs of the End of the Age," *BSac* 128 (1971): 316-26; John F. Walvoord, "Christ's Olivet Discourse on the Time of the End: Prophecies Fulfilled in the Present Age," *BSac* 128 (1971): 206-14; John F. Walvoord, "Is a Posttribulational Rapture Revealed in Matthew 24?" *GTJ* 6 (1985): 257-66; and Ray M. Wenger, "Hermeneutical Keys to the Olivet Discourse: Part 3: Matthean Eschatology (Matt 24-25)," *Journal of Dispensational Theology* (Summer/Fall 2014): 127-58.

Walvoord asserts, "Matthew does not record Christ's answer to the first question but does record the answer to questions (2) and (3) which both deal with the second coming of Christ" ("Posttribulational Rapture," 260). Similarly, Hagner states, "Remarkably, the first question, concerning 'when' (**πότε**) these things were to occur, is not answered in the discourse" (*Matthew*, 688). Buzzard also coincides, "If there is no future identifiable crisis, then the entire point of the discourse is lost. Jesus will have given no certain sign of his impending arrival and the disciples' question will remain unanswered" ("Olivet Discourse," 22).

3. See John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text,* NIGTC (Grand Rapids: Eerdmans, 2005); David L. Turner, *Matthew*, BECNT (Grand Rapids: Baker, 2008); and David L. Turner, "The Structure and Sequence of Matthew 24:1-41: Interaction with Evangelical Treatments," *GTJ* 10 (1989): 3-27.

Turner says, "since neither Matthew nor the other synoptists supply an explicit outline of Jesus' answer with the two events neatly divided. Rather, both events are evidently so intricately interwoven that no consensus has been reached in the attempt to sort them out from each other" ("Structure and Sequence," 3).

one at a time,[4] the first question in 24:4-35 and the second in 24:36–25:46 respectively.[5] Still others argue that Jesus answers neither of the disciples' questions, but rather that his discourse rejects their questions outright.[6] The latter two proposals are most plausible and convincing though they seem to be at odds with each other. On the one hand, R. T. France contends for a one-to-one correlation between the first question of the disciples and the first part of Jesus' response in 24:4-35, and between the second question and the second part of Jesus' response in 24:36–25:46. On the other hand, Ulrich Luz highlights that there is in fact a sense in which Jesus does not directly answer their posed questions and in some senses rejects them through his response in the discourse. The present study will attempt to reconcile these two divergent and persuasive accounts of France and Luz, namely, that there is a direct connection between the two

4. See William David Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, ICC (Edinburgh: T&T Clark, 1988); R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Eerdmans, 2007); Craig S. Keener, *Bible Background Commentary*: *New Testament* (Downers Grove, IL: IVP, 1993; Ernie V. Lassman, "Matthew 24: Its Structure and Interpretation," (MSTh thesis, Concordia Theological Seminary, 1991); and Leon Morris, *The Gospel according to Matthew*, PNTC (Grand Rapids: Eerdmans, 1992), though he makes the division at 24:29. France divides the discourse into three sections: "the disciples' double question (24:3), Jesus' answer to the first part of that question (24:4-35), and his answer to the second part of that question (24:36–25:46)" (*Matthew*, 893-94). In addition, Lassman comments upon 24:36 saying, "Jesus is finished with His discourse on the destruction of Jerusalem and now addresses the question about His return" ("Matthew 24," 62).

5. Lassman captures the difficulty of this "both" approach when he asks, "Does Jesus answer the questions of the disciples by taking them up one at a time or does he alternate back and forth?" ("Matthew 24," 2). He affirms, "Jesus answers both of these questions" ("Matthew 24," 2).

6. See Fred W. Burnett, "Prolegomenon to Reading Matthew's Eschatological Discourse: Redundancy and the Education of the Reader in Matthew," *Semeia* 31 (1985): 91-109; and Ulrich Luz, *Matthew 21-28*, Hermeneia (Minneapolis: Fortress, 2005). Luz opines, "In my judgment, both of the questions of the disciples asked – not just the first one – are in a sense rejected by Jesus' discourse that follows" (*Matthew*, 191). Furthermore, he clarifies, "Jesus does not precisely answer the question about the time of the destruction of Jerusalem, even though he says much in vv. 15-22 about the destruction of Jerusalem and also often (vaguely) refers to time ('then' seven times). He also answers the question about the sign only by speaking in v. 30 of a sign that in reality is no sign" (*Matthew*, 191). Burnett comments, "Jesus, however, never explicitly answers the question, unless verses 14 and 29-30 could be indirect and ambiguous answers" ("Prolegomenon," 100).

questions in 24:3 and the two part response in 24:4-35 and 24:36–25:46, while simultaneously exhibiting a disconnection between these. As such, this paper will argue that Jesus does not precisely answer the disciples' two questions in 24:3, but rather two inverted forms of their questions — namely, "*what* will be the *signs* (plural) of these things [i.e. the destruction of the temple]?" in 24:4-35 and "*when* will the **παρουσία** and **συντέλεια** of the age happen?" in 24:36–25:46—which is a radical transformation of their questions that serves as a corrective to their unseemly assumptions about Jesus.

Preliminary Matters

Before addressing the primary concerns of the present study, two preliminary matters must first be addressed: (1) the number of questions posed by the disciples in 24:3 and (2) the structure of Jesus' response in 24:4—25:46.

The Number of Questions (Matt 24:3)

First, with regard to the number of questions, most scholars underscore the vitality of understanding the disciples' questions in 24:3 for the interpretation of the whole discourse. Jason S. Longstreth says, "This entire discourse was initiated by the disciples' question and therefore its interpretation rests on that question."[7] Furthermore, Luz comments, "Much depends on the interpretation of this double question, since in the opinion of most exegetes it determines the interpretation of the entire chapter."[8] Now while scholars agree that the questions are critical, the difficulty arises, however, when it comes to interpreting them and how many there are. Some very ancient witnesses suggest as many as three: (1) "when will these things be?", (2) "what will be the sign of your coming?", and (3) "what will be the sign ... of the end of the age?"[9] Even some scholars today argue in the same vein.[10] Others however contend that there is really only one question, though there are two interpretative camps regarding its substance. One group argues for an appositional reading suggesting that these two questions are one and the same referring to the destruction of

7. Jason S. Longstreth, "Matthew 24: The Destruction of Jerusalem or the End of History?" (MA thesis, Johnson Bible College, 2009), 20.

8. Luz, *Matthew,* 190.

9. Luz cites both Augustine and Jerome (*Matthew*, 190).

10. Walvoord, "Posttribulational Rapture," 260.

the temple (a preterist view),[11] while the other insists upon an epexegetical reading proposing that the second question explains the first one (a futurist view).[12] However, the majority of scholars today suggest that the disciples only ask two questions, and this is much to be preferred.[13] First and foremost, the grammar of 24:3 only allows two questions. Those who argue for three questions are forgetting the Granville Sharp rule which states:

> When the copulative **καί** connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article, ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle.[14]

With the exception of it being impersonal, the question τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος; fits Sharp's rule. As such, Daniel B. Wallace identifies 24:3 as an exegetically and theologically significant text that is an "ambiguous impersonal TSKS" construction. Therefore, from a grammatical standpoint, the sign σῆς παρουσίας and συντελείας τοῦ

11. Wright says, "The question ... must be read to mean: When will you come in your kingdom? When will the evil age, symbolized by the present Jerusalem regime, be over?" (*Jesus and the victory of God*, 346).

12. Burnett, "Prolegomenon," 100.

13. See Davies and Allison, *Matthew*, 331; France, *Matthew*, 894-96; Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982), 476; Hagner, *Matthew*, 688; Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2009), 563; Luz, *Matthew*, 181-89; Morris, *Matthew*, 596; Nolland, *Matthew*, 956; and Turner, *Matthew*, 565.

14. Granville Sharp, *Remarks on the Uses of the Definite Article in the Greek Text of the New Testament* (Atlanta: Original Word, 1995), 2. Stanley E. Porter summarizes the rule as such: "if a single article links two or more singular substantives (excluding personal names), the second and subsequent substantives are related to or further describe the first" (*Idioms of the Greek New Testament* [Sheffield: Sheffield Academic, 2004], 110). For a full treatment of Sharp's Rule, see also D. B. Wallace, "The Article with Multiple Substantives Connected by Καί in the New Testament: Semantics and Significance" (PhD diss., Dallas Theological Seminary, 1995).

αἰῶνος are governed by the definite article τῆς and thus this constitutes a single question.[15] Thus, this question along with the first ("when will these things be?") comprises only two questions; a "when" (πότε) and a "what" (τί). Next, N. T. Wright's appositional interpretation is based upon a faulty assumption that only the Graeco-Roman meaning for παρουσία bears any weight upon the questions. In fact, as R. T. France points out (another preterist), Matthew "has introduced the term parousia, which he alone uses among the gospel writers but which was already established in Christian usage by the time he wrote … to highlight the climactic event which will be the theme of the second part of the discourse."[16] Perhaps apposition works for the questions in Mark 13:4, but not so in Matthew as he redacts it to fit his own version of the discourse, not Mark's.[17] Also, those who espouse an epexegetical reading do so to no avail as Luz demonstrates that an epexegetical understanding of καί in 24:3 is not the most natural reading and "there is nothing else in the text to support it."[18]

So then, from grammatical and redactional standpoints, not to mention the majority of Matthean scholarship, the disciples' questions in 24:3 comprise two questions: (1) "when will these things be?" and (2) "what will be the sign of your coming and of the end of the age?"[19]

The Structure of the Answer (Matt 24:4–25:46)

The second preliminary matter concerns the structure of Jesus' answer in 24:4–25:46. Unfortunately, some scholarly treatments of the Olivet Discourse do not examine the Matthean account in its entirety.[20]

15. Hagner, *Matthew*, 688. Morris says, "they are parts of a connected whole" (*Matthew*, 596).

16. France, *Matthew*, 895.

17. Ben Witherington III insists that "the redactional character [of parousia] in Matthew 24 must be considered virtually certain" (*Jesus, Paul, and the End of the World: A Comparative Study in New Testament Eschatology* [Downers Grove, IL: InterVarsity, 1992], 171).

18. Luz, *Matthew*, 191.

19. From here on, Question One will refer to "when will these things be?" and Question Two will refer to "what will be the sign of your coming and of the consummation of the age?"

20. Longstreth only covers 24:1-31; Lassman only covers chapter 24; Turner only covers 24:1-41 ("Structure and Sequence"); Buzzard only covers 24:1-35; Walvoord only covers 24:1-42 ("Posttribulational Rapture"); and Watchel only covers 24:1-31.

Conversely, in order to understand it, scholars need to examine the whole of Matt 24-25, not just parts of it since it is in fact a literary unit. For those that do, while most agree on the divisions of pericopae, nearly every interpreter has a different macro structure to the Olivet Discourse.[21] Moreover, some even prefer to include Matt 23.[22] While there is no consensus, two interpretive camps emerge with some structuring it with three parts and others with two. The former sees the three parts as such: (1) 24:4-35, (2) 24:36–25:30, and (3) 25:31-46.[23] Luz actually argues that the three part division of Matt 24-25 is nearly universal; however, this is quite an overstatement.[24] The latter disagrees about where the two-part division actually occurs. Donald A. Hagner distinguishes the two parts by their "types of material: exposition in 24:4-36 and parables of exhortation in the remainder of the discourse (24:37–25:46)."[25] David L. Turner and France both make the division between 24:4-35 and 24:36–25:46, and this reading is preferred for several reasons.[26]

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21. The pericopae are typically divided as such: 24:4-14, 15-28, 29-31, 32-35, 36-44, 45-51; 25:1-13, 14-30, 31-46.

22. There is much value in doing so for literary purposes. However, Matt 24:4–25:46 is a self-contained unit in response to the questions of 24:3. Also, Matt 23 and Matt 24-25 are interrupted with a brief narration in 24:1-2 which is a transition that ends ch. 23 and begins chs. 24-25. See Jason Hood, "Matthew 23-25: The Extent of Jesus' Fifth Discourse," *JBL* 128 (2009): 527-43. Gundry also argues along the same lines: "the transition in 24:1-3 unites rather than divides" (*Matthew*, 474).

23. V. K. Agbanou, *Le discours eschatologique de Matthieu 24-25*: *Tradition et re,daction* (Paris: Gabalda, 1983); Davies and Allison, *Matthew*, 326-435; Nolland, *Matthew*, 954-1037. Agbanou deviates from this a bit in creating the divisions as 24:1-36; 24:37—25:30; and 25:31-46.

24. Luz, *Matthew*, 179. He only cites one exception: F. W. Beare, "The Synoptic Apocalypse: Matthean Version," in John Reumann, ed., *Understanding the Sacred Text: Essays in Honor of Morton S. Enslin on the Hebrew Bible and Christian Beginnings* (Valley Forge, PA: Judson, 1972) 117-33 at 118-19. Beare divides it into two parts (24:1-42; 24:43–25:46), but Luz obviously has not read widely enough concerning this.

25. Hagner, *Matthew*, 684.

26. See France, *Matthew*, 936; and Turner, *Matthew*, 565. Turner says, "Jesus' final discourse answers the disciples' questions (24:1-3) with an initial didactic section (24:4-35) followed by exhortations (24:36-25:46) on alertness (24:36-25:13), trustworthiness (25:14-30), and compassion (25:31-46)" (*Matthew*, 565). Even though he does not discuss the macro structure, Gundry recognizes that 24:36 marks a new development about the παρουσία (*Matthew*, 491-92). Moreover,

First, there is a clear break at 24:36. Turner illumines, "At 24:36 the tone becomes more paraenetic with the stress shifting from 'What will happen?' to 'So what?'"[27] Moreover, not only does the tone change, but περὶ δέ marks a new development or topic.[28] France rightly notes that περὶ δέ "is the rhetorical formula for a new beginning," and "the phrase marks the transition from the first of the two questions asked in v. 3 to the second."[29] Furthermore, a new theme is introduced in 24:36, namely, the unknown timing of the παρουσία which then recurs in each of the pericopae throughout 24:36–25:46. A further confirmation of this division is the fact that many scholars who view the structure as tripartite agree that 24:36 is the division marker between the first and second sections.[30]

Regrettably, some scholars confuse 24:32-35 as the opening of the second section.[31] Matthew 24:32-35, however, concludes 24:4-31 in a general and summative manner. The generalized "all these things (πάντα

Lassman identifies 24:35 as a transitional verse and 24:36 as introducing the new topic ("Matthew 24," 61-62).

27. Turner, *Matthew*, 565.

28. Cf. Matt 22:31; Mark 12:26; 13:32; John 16:11; Acts 21:25; 1 Cor 7:1, 25; 8:1; 12:1; 16:1, 12; 1 Thess 4:9; 5:1. The only exceptions of περί δέ not marking a new subject in the NT are Matt 20:6 and 27:46.

29. France, *Matthew*, 936-37. He also references *Did*. 6:3; 7:1; 9:1; 11:3 which uses περί δέ "to introduce a new subject" (*Matthew*, 937). Lassman confirms: "the presence of περί δέ indicates that Jesus is beginning a new subject in this verse" ("Matthew 24," 63).

30. Davies and Allison call v. 36 "the introduction" for the three following parables which are concerned with "the delay of the *parousia*, preparedness for the end, and recompense at the great assize" (*Matthew*, 374). Further, they say, "This verse … both brings to a close the previous section … and introduces verses which unfold the practical implications of Jesus' eschatological utterances" (*Matthew*, 377). Nolland also makes the division at 24:36: "Jesus' extended discourse here divides into three major sections: 24:4-35 give Jesus' response to the question of v. 3; 24:36-25:30 take their point of departure from the note of uncertainty about the timing of the coming of the Son of Man, introduced in v. 36; and25:31-46 portray the decisive separation of people carried out at the final judgment by the Son of Man, and the basis on which it will take place" (*Matthew*, 956).

31. Keener does this because 24:32 begins seven consecutive parables (*Matthew*, 588). Luz argues for a style change moving from Jesus' third person predictions to directly addressing "his hearers" (*Matthew*, 207). Morris goes so far as to suggest that the break is at 24:29 on the basis of the παρουσία language there that continues throughout the rest of the discourse (*Matthew*, 608-9). Hagner does something similar and sees 24:29-36 as a unit (*Matthew*, 708-10).

ταῦτα)" in 24:33-34 point backwards to the particulars of 24:4-31 and even more so echo the generic sense of the disciples' first question, "when will these things (ταῦτα) be?" (24:3).[32]

Contra the tripartite advocates, 25:31-46 actually concludes the second section more than beginning a new one. As France argues, the theme of the παρουσία stretches all the way until the end of 25:46, and even finds its "majestic climax" in 25:31-46.[33] The problem, of course, is that παρουσία does not occur in this pericope, which argues against the case that it climaxes the theme of the unknown timing of Jesus' coming. However, France acknowledges this and responds by saying, "it is the context rather than the wording of this passage which allows the reader to associate this judgment scene with the time of the parousia."[34] For these reasons, therefore, it is best to follow France, Turner, and Lassman's two-fold structure.[35]

A Questionable Inversion

Now that we have presented our case for two questions in 24:3 and a dually structured response, the discussion will now turn to explore France's and Luz's positions, and my own proposed solution to their variances.

The Connection between 24:3 and 24:4–25:46 (France)

First, in accordance with France, the primary topic of Section One (24:4-35) is the destruction of the temple. This connects directly to the disciples' first question, "when will these things be?" The "these things" (ταῦτα) is an anaphoric demonstrative pronoun pointing back to Jesus' prediction in 24:2 that "Truly I tell you, not one stone will be left here upon another; all will be thrown down." What follows, then, focuses primarily upon the events that would surround the temple's destruction, and this is made most evident in 24:15-28.[36] However, the primary topic shifts in Section Two (24:36–25:46) to the unknown timing of the παρουσία: "that day and hour no one knows" (24:36), "you do not know on what day" (42),

32. France, *Matthew*, 928-31.

33. France, *Matthew*, 957.

34. France, *Matthew*, 960.

35. From here on, Section One will refer to 24:4-35 and Section Two will refer to 24:36–25:46.

36. Keener, *Bible Background*, 111-15.

"an unexpected hour" (44), "when he arrives" (46), "on a day when he does not expect him and at an hour the he does not know" (50), "the bridegroom came" (25:10), "you know neither the day nor the hour" (13), "the master of those slaves came" (19), and "When the Son of Man comes" (31). France explicates this even further:

> The first part of the question posed by the disciples was "*When* will these things happen?" and the answer is accordingly structured around a series of time indicators which lead up to the climax of the destruction of the temple within the current generation. This is in sharp contrast to the new section which will begin in 24:36, and which will answer the second half of the disciples' question: in that section there are no specific time indicators, and indeed the starting point for the whole section is that the day and hour of the *parousia* cannot be predicted, and that it will come without any "sign" or prior warning, so that one must always be ready for it. Thus one event (the destruction of the temple) falls within defined and predictable history, and those who know what to look for can see it coming, while the other (the *parousia*) cannot be tied down to a time frame, and even Jesus does not know when it will be and so will offer no "sign."[37]

However, even though the major topics are the temple's destruction in Section One and the παρουσία in Section Two, that does not necessarily mean that timing and the interrogative "when" govern Section One or that signs and the interrogative "what" governs Section Two.[38]

The Disconnect between 24:3 and 24:4–25:46 (Luz)

Second, in accordance with Luz, it is not apparent that Jesus answers the disciples' questions, that is to say, there is a disconnection between

37. France, *Matthew*, 899.

38. Turner argues similarly to France and myself, but thinks that the whole discourse is centered upon ethics rather than "what" or "when": "Jesus gives a two-part answer to the disciples' two-part question, albeit the two parts of their question and his answer do not match. The disciples are concerned with the impending destruction of the temple and Jesus's age-ending coming. Jesus is concerned not so much with the 'when?' and the 'what?' of these events as he is with the 'so what?'" (*Matthew*, 570).

the question of 24:3 and the answer in 24:4–25:46. In other words, the relationship between the question and answer is somewhat ambiguous and unclear. Luz's argument is that,

> Both of the questions the disciples asked – not just the first one – are in a sense rejected by Jesus' discourse that follows. Jesus does not precisely answer the question about the time of the destruction of Jerusalem, even though he says much in vv. 15-22 about the destruction of Jerusalem and also often (vaguely) refers to time ("then" seven times). He also answers the question about the sign only by speaking in v. 30 of a sign that in reality is no sign.[39]

What is more, there is hardly any timing language or themes about "when" these things will happen in 24:4-35. While "whenever" (ὅταν) appears twice in Section One (24:15, 33), this is not the same as "when" (πότε) from Question One (24:3). Moreover, both Question One and Section One have more to do with signs and instructions thereabout than they do with temporality.

In addition, there is hardly any "sign" language describing the παρουσία and consummation in 24:36–25:46. While both France and Luz suggest that Jesus' point is that there is no sign, one would expect Jesus to say something similar to what he spoke in 12:39 and 16:4 — "no sign will be given to it except the sign of the prophet Jonah" – if that were the case.[40]

In some ways, then, Jesus rejects the questions of 24:3, particularly in that Section One does not possess much time language and Section Two does not have much sign language. As such, a solution must be sought to this dilemma.

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39. Luz, *Matthew*, 191. Later he adds, "The first of the two questions of the disciples in 24:3 ('When will this be?') has not been answered in vv. 4-28" (*Matthew*, 207).

40. France says, "But no such answer can be offered to the second part, because the events of which it speaks are not part of predictable history. And so there can be no 'sign' of Jesus' *parousia* and the end of the age" (*Matthew*, 936). Luz says, "He also answers the question about the sign only by speaking in v. 30 of a sign that in reality is no sign" (*Matthew*, 191). He does not even think that signs of the παρουσία come up in Section Two. Lassman argues as well that Jesus cannot provide signs for the παρουσία because its coming will be unexpected and on a day no one knows ("Matthew 24," 17-40).

The "What" of Section One (24:4-35)

By and large, while Section One (24:4-35) deals primarily with the temple's destruction, it does so in a manner of "what" instead of "when." In this way, Matthew places his emphasis here upon describing "signs" (plural not singular), not the temporal. In many ways, 24:4-35 possesses the qualities of a list and Luz says this is so much so that he identifies these verses as "a chronological sequence."[41] Craig S. Keener too mentions that these listings of signs were quite common in Jewish antiquity.[42] These are the listed signs in Section One: deception (4), false messiahs (5), wars and rumors of wars (6), nation against nation (7), kingdom against kingdom (7), famines (7), earthquakes (7), persecution via torture and death (9), large apostasy (10), betrayal (10), false prophets (11), deception (11), increase of lawlessness (12), lack of love (12), global evangelization (14), the desolating sacrilege (15), great tribulation (21), false messiahs (24), false prophets (24), great signs and omens (24), deception (24), sun darkened (29), moon darkened (29), falling stars (29), heavens shaken (29), and finally "the sign of the Son of Man" (30).

This is hardly the tale of timing the destruction of the temple, but rather a list of signs and portents describing the conditions about the destruction of the temple.[43] As such, Matt 24:4-35 is dealing with the "what" during the temple's destruction, not the "when" of it. Thus, Jesus seems to answer a question here closer to "what will be the signs of these things [the temple's destruction]?" than "when will these things be?" In this way, then, Jesus is responding to an inverted form of Question One, replacing "when" (πότε) with "what sign" (τί τὸ σημεῖον) from Question Two and transforming "sign" into the plural "signs." Thus, the question that Jesus seems to answer in 24:4-35 is "what will be the signs of these things?" (τί τὰ σημεῖα τούτων ἔσται;).

41. Luz, *Matthew*, 181.

42. Keener, *Matthew*, 566-70. Keener lists a plethora of citations of ancient sources that list signs and portents.

43. The repeated use of τότε in 24:4-35 is in fact an element of timing and constitutes some aspects of "when" in this section. BDAG states that this is used "to introduce that which follows in time." However, it notes that τότε is a favorite of Matthew (90 occurrences; used 17 times in Matt 24-25, 8 times in Section One and 9 times in Section Two). Perhaps, then, it can be attributed more to Matthew's style than to him focusing upon time in 24:4-35.

The "When" of Section Two (24:36–25:46)

Lastly, while Section Two (24:36–25:46) deals mainly with the παρουσία and συντέλεια, it does so in a manner of "when" instead of "what." As such, it emphasizes the timing, not description of signs. The repetitious theme throughout this section concerns the "when" of the παρουσία. Jesus' answer of course is that it is unknown and unexpected: "that day and hour no one knows" (24:36), "you do not know on what day" (42), "an unexpected hour" (44), "when he arrives" (46), "My master is delayed" (48), "on a day when he does not expect him and at an hour the he does not know" (50), "the bridegroom was delayed" (25:5), "you know neither the day nor the hour" (13), "after a long time the master of those slaves came" (19), and "when the Son of Man comes in his glory" (31).[44] This recurring literary theme hammers the point home that Section Two is dealing with the "when" of the παρουσία and consummation of the age, not the "what" or sign of it.[45]

Thus, Jesus seems to answer a question closer to "when will your coming and the consummation of the age happen?" than to "what will be the sign of your coming and of the consummation of the age?" In this way, then, Jesus is responding to an inverted form of Question Two, trading "what sign" (τί τὸ σημεῖον) with "when" (πότε) from Question One. Thus, the question that Jesus seems to answer in 24:36–25:46 is "when will your coming and the consummation of the age happen?" (πότε ἡ σὴ παρουσία καὶ συντέλεια τοῦ αἰῶνος ἔσται;).

44. Nearly every commentator notes this theme. E.g., Hagner, says, "Beginning already in v. 36, the predominant note of the parables that follow (through 25:13) is the unknowable time of the parousia" (*Matthew*, 684); Luz also comments: "with 'day and hour' a new theme is introduced – the uncertainty of the time" (*Matthew*, 212); Davies and Allison add, "V. 36 is the introduction. Its declaration of eschatological ignorance grounds the entire section" (*Matthew*, 374).

45. While there is plenty of "coming" and παρουσία language referring to its unknown timing, there is very little mention of the consummation of the age in 24:36–25:46. Perhaps the closest resemblance is in 25:31-46 concerning the Parable of the Sheep and the Goats. This final passage wraps up Matt 24-25 and does so in a consummative way by juxtaposing "eternal punishment" with "eternal life" (25:46). But in fact, the only other cognates of συντέλεια in Matt 24-25 are in Section One (τέλος in 24:6, 13, 14).

Summary

In sum, the chart below represents the argument and thought flow of this study.

Reason 1	Reason 2	Reason 3	Reason 4
Connection between questions and answers (France).	Disconnection between questions and answers (Luz).	Section One deals with the temple's destruction in the manner of "what" not "when."	Section Two deals with the παρουσία and end in the manner of "when" not "what."
Evidence 1	**Evidence 2**	**Evidence 3**	**Evidence 4**
Like Question One, Section One is about the destruction of the temple. Like Question Two, Section Two is about the παρουσία and end.	Section One has little timing language about the temple's destruction. Section Two has little sign language about the παρουσία and end.	Matt 24:4-35 possesses list-like qualities which describes the signs of the temple's destruction. Section One then is characterized by "what" not "when."	Matt 24:36—25:46 contains a repeated theme about the unknown timing of the παρουσία and end. Section Two then is characterized by "when" not "what."

A Corrective Function: Answering the "Why?"

While this proposal provides an interpretive solution to France and Luz's discrepancies, the question of *why* Jesus responds to inverted questions still remains unanswered. The best explanation for this is that Jesus was correcting the disciples' wrong assumptions about the temple and the παρουσία, that is, about history and eschatology. Put simply, Jesus' response inverts their questions to correct their faulty assumptions and presuppositions about the temple. Of course, for any good Jews like Jesus' disciples, it would have been quite shocking for Jesus to declare the destruction of their beloved temple. Already at the onset of the discourse, Matt 24:1-2 hints that a correction is in order with regard to the disciples' thinking about the temple.[46] While the disciples were eager to show Jesus

46. This is contra Buzzard who purports, "It is a mistake to charge the disciples with ignorance or misunderstanding unless the text does this. The question therefore, as also their final question about the restoration of the Kingdom to Israel (Acts 1:6), was a well-informed question which is nowhere corrected by Jesus" ("Olivet Discourse," 17). The text of Matt 24:1-2 does in fact indicate that a corrective is in order for the disciples. Gundry claims in a similar fashion, "This

the buildings of the temple (τὰς οἰκοδομὰς τοῦ ἱεροῦ), Jesus responds with a declaration that it will be destroyed. Concerning this, Luz asserts that "Matthew may want to suggest that the disciples lack understanding."[47] Furthermore, France notes,

> The disciples have been in a position to admire [the buildings of the temple] for a few days already, of course, but perhaps we are meant to understand this latest approach as a response to what Jesus has just said in 23:38: can he really mean that such a splendid complex is to be abandoned? At any rate, their superficial admiration for the buildings forms a powerful foil to Jesus' negative verdict.[48]

So then, even the outset of the Olivet Discourse in 24:1-2 indicates that the disciples need a corrective concerning their views of the temple.

Examples of Jesus Correcting by Not Answering Questions

Elsewhere in the Gospel of Matthew, Jesus corrects people by not answering their questions. Forty times in the First Gospel people question Jesus.[49] Of these, there are several instances where Jesus does not answer the questions precisely as they are asked of him, and often times the result of this is corrective. Even more so, it is noteworthy that this happens many times near the context of Matt 24-25, particularly in Matt 21-22.

In 21:23-27, "the chief priests and the elders" ask Jesus, "By what authority are you doing these things, and who gave you this authority?" (23). Luz comments that "Jesus poses a counterquestion in the style of a controversy story and makes his willingness to answer dependent on how

tailoring of the request to the response has the purpose of portraying the disciples as already having some understanding about Jesus' coming and the consummation of the age and as gaining further understanding," and elsewhere that "Matthew is simply tailoring the disciples' request [in 24:3] to the contents of Jesus' reply in order to portray the disciples as having understanding" (*Matthew*, 476-77). While this tends to be Matthew's redaction of Mark in a general sense, this is not always the case, and certainly not here.

47. Luz, *Matthew*, 166.

48. France, *Matthew*, 887.

49. Cf. Matt 3:14; 8:29; 9:11, 14; 11:3; 12:10; 13:10, 36, 54-56; 15:2, 12, 33; 16:1;17:10, 19; 18:1, 21; 19:3, 7, 16, 18, 20, 25, 27; 20:20; 21:16, 20, 23; 22:17, 28, 36, 46; 24:3; 26:17, 22, 25, 62; 27:11, 13.

they answer."[50] Ultimately, since they do not answer Jesus, neither does Jesus answer them: "Neither will I tell you by what authority I am doing these things" (27). Luz concludes, "Therefore Jesus also refuses to answer their question."[51]

In 22:15-22, the Pharisees ask a yes-or-no question – "Is it lawful to pay taxes to the emperor, or not?" (17) – to which Jesus responds immediately with two questions of his own: "Why are you putting me to the test, you hypocrites?" (18), and "Whose head is this, and whose title?" (20). Their purpose of course was to entrap him with this yes-or-no question, but his answer eludes this snare. France comments:

> Jesus' answer famously avoids either of those dangerous alternatives. Is it then simply a clever evasion? As with his non-answer to the authorities in 21:23-27, there is more to it than that. In two ways it undercuts his questioners' position, and in so doing provides an answer in principle which has much wider application than simply to their trick question.[52]

So then, Jesus here does not directly respond with a yes-or-no, because "If [he] had merely responded to them with a simple, positive answer, he would not have seen through the malice of his opponents' trick question."[53]

In 2:23-33, the Sadducees scoff and ask Jesus: "In the resurrection, then, whose wife of the seven will she be? For all of them had married her" (28). Jesus' response makes no mention of this scenario that the Sadducees set regarding the wife and her seven husbands, but instead corrects their error by clarifying that there are no marriages in the resurrection (29-30). Luz concurs: "Jesus does not respond to their false question but turns immediately to a frontal attack: the opponents understand neither the Scriptures nor the power of God!"[54] To further this, the second part of his response addresses something that they did not even ask about, namely, the

50. Luz, *Matthew*, 29.

51. Luz, *Matthew*, 30. France also argues in a similar line of thought: "[Jesus' counterquestion] answers the question more obliquely where a direct pronouncement might have been used against him" (*Matthew*, 799).

52. France, *Matthew*, 830.

53. Luz, *Matthew*, 66.

54. Luz, *Matthew*, 70.

truth of the resurrection of the dead.[55]

In 22:34-40, while Jesus in fact answers the Pharisees' question about which commandment in the law is the greatest (36), he does not merely stop there but addresses another related matter which the Pharisees' did not inquire about – the second greatest commandment. France stresses, "Jesus goes beyond the scope of the original question to assert that 'a second' must be placed alongside it."[56]

So then, Jesus does not always accept questions asked of him and answers them in a prim and straitlaced manner. All of these examples above not only demonstrate Jesus' propensity to reject questions, but also their function as correctives to those who inquired. It is no coincidence, then, that this section of Matthew ends with the emphatic statement in 22:46, "No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions," since the next question asked of Jesus is by the disciples in 24:3 — a further example of Jesus correcting those who ask him wrong questions by answering different questions than those asked of him.

Examples of Jesus Correcting His Disciples

What is even more pertinent to the discussion, although from a redactional standpoint Matthew tends to present the disciples in a more positive light than Mark, there are multiple occasions throughout the First Gospel where Jesus corrects his disciples, especially with regard to important matters such as the kingdom of heaven and their expectations of the Messiah. Here we will survey only two examples.

First, in 16:21-23, Jesus corrects Peter regarding his messianic ministry. After declaring just moments before "You are the Messiah, the Son of the living God" (16:16), Peter rebukes Jesus for saying that he will suffer, be killed, and then raised from the dead (16:21): "God forbid it, Lord! This must never happen to you" (16:22). Jesus responds with the strong corrective in 16:23, "Get behind me, Satan!"[57] Hagner describes Peter's mistaken focus to be "on the triumphant aspects of the Messiah and the

55. France notes that just like 24:36 marks a new topic with περὶ δέ, so also it "signals a change of subject" here in 22:31 (*Matthew*, 840).

56. France, *Matthew*, 846. Luz also says, "Since [Jesus cites the commandment of the love of neighbor from Lev 19:19 as the second basic commandment] without being asked, it is important" (*Matthew*, 83).

57. France notes, "Jesus' counterrebuke of Peter is remarkably severe" (*Matthew*, 634).

messianic kingdom."[58] The essence of Jesus' correction here, then, is that Peter must "make room for the necessity of the suffering and death of Jesus."[59] After this, Jesus speaks to all of his disciples in 16:24-28 clarifying that they all must take up their crosses and follow Jesus.

Second, in 18:21-22, Jesus corrects Peter's suggestion of forgiving as many as seven times. Jesus' response is "seventy-seven times" (22). Morris notes, "Jesus is not concerned with a petty forgiveness that calculates how many offenses can be disregarded before retaliation becomes acceptable. For him forgiveness is wholehearted and constant. He rejects Peter's seven times with decision."[60] After this emendation, Jesus then "underlines his teaching with a parable" in 18:23-35.[61]

In sum, given that Jesus already corrected his disciples in Matt 24:1-2, that Jesus corrected people by not precisely answering their questions elsewhere in Matthew, and that Jesus corrected his disciples elsewhere in Matthew, it follows therefore that the best explanation as to why Jesus inverted the disciples' questions in 24:3 is because they needed correction concerning their presuppositions about the temple's destruction and the παρουσία.

Conclusions

Jesus' correction of the disciples in the Olivet Discourse reveals several aspects of the disciples' presuppositions concerning eschatology and history. First, it seems clear from Question One that they assumed that they needed to know the timing of the destruction of the temple. Second, from Question Two, they assumed that a sign would accompany the παρουσία and συντέλεια. The problem of course, as Jesus reproved, is that what needs to be known about all this is (1) that signs would accompany the destruction of the temple, and (2) the timing of the παρουσία and συντέλεια would remain unknown. In short, the disciples assumed the inverse of each of these events.

However, it is notable that Jesus does not correct the disciples' apparent distinguishing between the temple's destruction and the παρουσία and συντέλεια. Rather, he affirms their assumptions that these are separate events, not one and the same. His response shows that the temple's destruction was

58. Hagner, *Matthew*, 480.

59. Hagner, *Matthew*, 480.

60. Morris, *Matthew*, 471.

61. Morris, *Matthew*, 472.

historical (i.e. by the time of Matthew's writing, it had already taken place in A.D. 70), while the παρουσία and συντέλεια is eschatological (i.e. it had not happened yet and will happen at some unknown time in the future). What is more, he does not correct their apparent linking of the παρουσία and συντέλεια as the same event, or at least two events closely related to each other. As such, he affirms their assumptions that the παρουσία and συντέλεια are closely related eschatological or events.

Ultimately, Jesus corrected the disciples because it was imperative for his disciples (and Matthew's community) to understand clearly two very important events to early Christianity: (1) that the Jerusalem temple was going to be destroyed and this would be accompanied by signs which were vital for the survival of Christians during this time of great tribulation; and (2) that the timing of Jesus' παρουσία and συντέλεια would never be known, thus creating an urgency and constant readiness for all Christians (and particularly Matthew's community).

In this way, then, Jesus is redirecting his disciples (and Matthew his community) to the vital issues, the important matters that should consume their attention. The ultimate goal of Matthew here is to portray Jesus as a prophet who correctly prophesied the temple's destruction a generation before it happened, for the purpose to show how much more accurate he will be concerning his παρουσία and συντέλεια. If Jesus was right about the lesser matter of the temple (which is no small matter at all), how much more correct is he about the larger matter — his παρουσία and συντέλεια?

To recapitulate, the disciples first asked, "When will these things happen?" but Jesus answered, "These will be the signs of this destruction of the temple," thus answering a different question: "What will be the signs of these things?" Secondly, the disciples asked, "What will be the sign of your coming and of the consummation of the age?" to which Jesus answered, "The timing of the παρουσία and συντέλεια is unknown, even to me," thus again answering a different question: "When will your coming and the consummation of the age happen?" All of this points to the conclusion that Jesus responds to inverted questions posed by the disciples, and serves as a corrective to their faulty presuppositions concerning these matters.

Implications

With regard to the implications of this study, one major problem concerning the interpretation of the Olivet Discourse in Matt 24-25 is the overdependence upon theological commitments and presuppositions. There are in fact four interpretive camps: (1) futurist, (2) preterist, (3) traditional

preterist-futurist, and (4) revised preterist-futurist.[62] Proponents of the first view tend to be Dispensationals and interpret nearly everything in the Olivet Discourse to be about a future, end-time great tribulation that had no fulfillment within the first century AD.[63] Advocates of the second view take the exact opposite position, namely, that nearly everything in Matt 24-25 occurred in the first century pertaining to the destruction ofthe temple by the Romans in AD 70.[64] Adherents to the third view share features of the previous two and understand the eschatology in Matt

62. Turner provides the best summary of these views, especially over against those who see only three views combing the two preterist-futurist groups, ("Structure and Sequence," 3-27).

63. Turner cites these futurists ("Structure and Sequence," 4): Louis A. Barbieri Jr., "Matthew," *The Bible Knowledge Commentary*, NT ed., ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor, 1983); John F. Hart, "A Chronology of Matthew 24:1-44," (Th.D. dissertation, Grace Theological Seminary, 1986); Walter K. Price, *Jesus' Prophetic Sermon* (Chicago: Moody, 1972); James F. Rand, "The Eschatology of the Olivet Discourse," (Th.D. diss., Dallas Theological Seminary, 1954); James F. Rand, "A Survey of the Eschatology of the Olivet Discourse," *BSac* 113 (1956): 162-73, 200-13; Stanley D. Toussaint, *Behold the King: A Study of Matthew* (Portland, OR: Multnomah, 1980); John F. Walvoord, *Matthew: Thy Kingdom come* (Chicago: Moody, 1974); and George C. Fuller, "The Structure of the Olivet Discourse," (Th.D. Dissertation, Westminster Theological Seminary, 1964).

See also some other futurist sources that I have found: Buzzard, "Olivet Discourse," 11-22; Daniel J. Harrington, "Polemical Parables in Matthew 24-25," *USQR* 44 (1991): 287-98; Larry D. Pettegrew, "Interpretive Flaws in the Olivet Discourse," *MSJ* 13 (2002): 173-90; Eugene W. Pond, "Who Are 'the Least' of Jesus' Brothers in Matthew 25:40?" *BSac* 159 (2002): 436-48; Eugene W. Pond, "Who Are the Sheep and Goats in Matthew 25:31-46?" *BSac* 159 (2002): 288-301; Walvoord, "End of the Age," 109-16; Walvoord, "Signs of the End of the Age," 316-326; Walvoord, "Time of the End," 206-14; Walvoord, "Posttribulational Rapture," 257-66; Bruce A. Ware, "Is the Church in View in Matthew 24-25?" *BSac* 138 (1981): 158-72; and Wenger, "Hermeneutical Keys," 127-58.

64. Turner cites these preterists ("Structure and Sequence," 4): Harold Fowler, *The Gospel of Matthew*, 4 vols (Joplin, MO: College, 1985); R. T. France, T*he Gospel according to Matthew: An Introduction and Commentary*, TNTC (Leicester/Grand Rapids: Inter-Varsity/Eerdmans, 1985); J . Marcellus Kik, *Matthew Twenty-four: An Exposition* (Swengel, PA: Bible Truth Depot, 1948); R. V. G. Tasker, *The Gospel according to St. Matthew*, TNTC (Grand Rapids: Eerdmans, 1961). See also some other preterist sources that I have found: France, *Matthew*; Longstreth, "Matthew 24;" R. C. Sproul, *The Last Days according to Jesus* (Grand Rapids: Baker, 1998); Michael P. Theophilos, *The Abomination of Desolation in Matthew 24:15* (Library of New Testament Studies 437; New York: T&T Clark, 2012); and Wright, *Jesus and the victory of God*.

24-25 to hold a tension between the "already, not yet," that is, some aspects were already fulfilled in AD 70, while others have not yet been fulfilled and await a final, eschatological consummation.[65] As such, they argue that several facets of Matt 24-25 have a "double reference," one to the historical events of AD 66-73 and one to the final, eschatological events right before the second coming of Jesus. This position sees the situation here as a "both-and" scenario, not "either-or" like the first two. Affiliates of the fourth view modify the third ever so slightly in that they think the various pericopae in Matt 24-25 alternate between references to the church age, the destruction of the temple, and the second coming of Jesus.[66]

Now of course the problem is not that there are multiple positions and lack of consensus. Rather, the problem lies in the fact that whichever of the four views one holds to a large degree will determine the outcome of that interpreter's stance on whether or not Jesus answers the disciples' questions in 24:3 and how many of them he answers in 24:4–25:46. For example, for futurists, they interpret Jesus as only answering Question Two and actually avoiding Question One altogether.[67] This is due to their presuppositions

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65. Turner cites these traditional preterist-futurists ("Structure and Sequence," 4): Gundry, *Matthew*; William Hendriksen, *The Gospel of Matthew* (Grand Rapids: Baker, 1973); Anthony T. Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979); and George Eldon Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans, 1974).

See also some other traditional preterist-futurist sources that I have found: G. R. Beasley-Murray, *Jesus and the Last Days: The Interpretation of the Olivet Discourse* (Peabody, MA: Hendrickson, 1993); Davies and Allison, *Matthew*; Hagner, *Matthew*; Keener, *Matthew*; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974); Lassman, "Matthew 24"; Luz, Matthew; Benjamin L. Merkle, "Who Will Be Left Behind? Rethinking the Meaning of Matthew 24:40-41 and Luke 17:34-35," *WTJ* 72 (2010): 169-79; Morris, *Matthew*; C. Marvin Pate, "Revelation 6: An Early Interpretation of the Olivet Discourse," *CTR* 8 (2011): 45-55; Turner, *Matthew*; Turner, "Structure and Sequence;" and Dan O. Via, "Ethical Responsibility and Human Wholeness in Matthew 25:31-46," *HTR* 80 (1987): 79-100.

66. Turner cites these revised preterist-futurists ("Structure and Sequence," 4): D. A. Carson, "Matthew," *The Expositor's Bible Commentary*, vol. 8 (Grand Rapids: Zondervan, 1984); David Wenham, "'This Generation Will Not Pass…': A Study of Jesus' Future Expectation in Mark 13" in *Christ the Lord*, ed. H. H. Rowdon (Leicester: InterVarsity, 1982), 127-50. See also William M. Wachtel, "Understanding the Olivet Discourse," *Journal from the Radical Reformation* 12 (2004): 3-10.

67. Walvoord says, "Matthew does not record Christ's answer to the first

that everything here is about future eschatological events and not about historical happenings of the first century.[68] For preterists, they construe Jesus as only answering Question One and avoiding Question Two altogether. This is due to their deductions that everything here is about the historical events that transpired from AD 66-73 and culminated in the destruction of the Jerusalem temple by the Romans. For both of the preterist-futurist groups, they deduce that Jesus responds to both questions in some form or fashion (either answering or rejecting them) addressing both the historical destruction of the temple and the eschatological παρουσία and συντέλεια. This is because of their assumptions that Matt 24–25 is both historical and eschatological with "already, not yet" elements. There are, of course, exceptions. For instance, France (a preterist) views Jesus answering both questions one at a time, while Anthony Buzzard (a futurist) views Jesus answering both questions "beautifully."[69] However, this is not the rule.

In response to this problem, the present study offers a corrective to these various approaches. Instead of theological presuppositions guiding interpretation, the text itself and its structure should lead one's exegesis of Matt 24-25. In light of the present study, since Jesus answers inverted questions and corrects the disciples, perhaps this could also serve to correct scholars and disciples today who might also be asking wrong questions of Matt 24-25 concerning eschatology and history and be presuming notions thereof that are foreign to Jesus and the Olivet Discourse. Presuppositions aside, the dual structure of Matt 24:4–25:46 and its correlation to the two questions of 24:3 inform us that Jesus answers one historical question in Section One—the destruction of the temple—and one eschatological question in Section Two—the παρουσία and συντέλεια.[70] Among the four

question but does record the answer to questions (2) and (3) which both deal with the second coming of Christ…What they were really questioning was, what were the signs of the approaching kingdom?" ("Postribulational Rapture," 260). Elsewhere, he says, "In this discourse, Christ answered their questions concerning the signs of the end of the age and of His second coming" ("End of the Age," 110).

68. For Dispensationals, Matt 24–25 describes Israel in the great tribulation and the instructions therein have nothing to do with the church.

69. Buzzard says, "Jesus' answer corresponds beautifully to the question posed" ("Olivet Discourse," 16).

70. I am not suggesting that the destruction of the temple was not viewed as an eschatological event; rather that it is something that already took place in history which is in contrast to the παρουσία which is still yet to happen. In this way, "historical" here simply means what has already happened and "eschatological" what is yet to happen.

views, the preterist-futurist positions are in closest resemblance to this due to their allowances for both history and eschatology in the Olivet Discourse. Perhaps, then, these "both-and" approaches of the traditional and revised preterist-futurists should be taken more seriously than the "either-or" approaches of the futurists and preterists. However, none of these positions are without fault and without need of correction; the point is that none of them should be used as dogma superimposed upon the text as is too often the case. The best way forward, then, would be to allow Jesus' corrective to his disciples in 24:4–25:46 to shape and correct our own theological commitments and presuppositions regardless of whichever one of the four views we may find ourselves favoring.

Chapter VII Psychological Elements in St. Paul's Appeal (Continued)

Howard Tillman Kuist

The Feelings and Will

"An idea only acts if it is felt," says Ribot.[1] Before studying St. Paul's appeal to the will, therefore, let us first study his appeal to the feelings. If we would know how he set streams of worthy acts flowing from the lives of his pupils, let us first study how he touched their springs of feeling. DuBois[2] says, "It was not the intellectual convictions alone of Paul, … Pestalozzi, … Froebel, that wrought such reformations, but rather their ardor, their zeal, their courage, sympathy; their hates and loves, their hopes and fears,—in short, those stirrings of the soul which stand immediately behind the will as goads and credentials to action."

Two characteristics distinguish St. Paul as a leader of the emotional type: his intensity of feeling, and his personal sympathy. He had an emotional endowment which was contagious. His feelings aroused and stirred the feelings of others, and made his appeals effective. How then did he shape these appeals?

His intensity of feeling—his ardor, zeal, courage; his personal sympathy, found expression in a suggestive variety of ways:

HIS APPEAL.	**THE RESPONSE.** (Suggested by the context [108] or atmosphere of passage; include sometimes an element of will.)
1. Fervid Climaxes:	
Rom. 8:35-39.	Confidence.
II Cor. 6:4-10.	Enthusiasm.
Rom. 12:9-21.	Affection, cheerfulness, generosity.

1. Ribot, *The Psychology of the Emotions*, 19.

2. DuBois, *The Natural Way*, 73.

2. Vivid Descriptions:

Acts 20:18-38.	Endearment ("wept sore…kissed him").
I Cor. 4:11-13.	Sympathy.
I Cor. 9:19-22.	Sympathy.
I Cor. 11:23-38.	Sympathy.
Phil. 4:1-13.	Contentment.
I Thess. 2:2.	Sympathy.
I Thess. 2:9-12.	Affection.
I Thess. 2:17-20.	Longing.
I Thess. 3:1-10.	Comfort.
I Thess. 4:13-18.	Comfort.
II Tim. 1:3-5.	Trust.
II Tim. 3:10-11.	Trust.

"to feel with."

3. Pointed Questions:

Acts 26:27.	Desire.
I Cor. 6:1-5; 11:22.	Shame.
I Cor. 6:3.	Wonder.
I Cor. 6:15.	Reverence.
I Cor. 14:26.	Edification.
I Cor. 9:1-8.	Indignation.
II Cor. 11:22, 23.	Sympathy.
II Cor. 11:29.	Confidence.
Gal. 3:1-5.	Trust.
II Thess. 2:5.	Trust.

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4. Grave Warnings:

I Cor. 10:12, 13.	Dependence.
I Cor. 15:34.	Shame.
I Cor. 16:22.	Love.
Phil. 3:2.	Confidence.

5. Sympathetic Expressions:

II Cor. 2:4.	Affection.
II Cor. 1:3-6.	Comfort.
II Cor. 1:7.	Hopefulness.
II Cor. 2:3.	Joyfulness.
II Cor. 5:1-4.	Expectancy.
II Cor. 7:2, 3.	Cordiality.
Col. 2:2.	Comfort.

Phil. 2:28.	Joy.
II Cor. 3:12.	Hopefulness.
II Thess. 2:16.	Comfort.

His appeal is also seen in his use of:

6. Endearing appellatives:

Brethren.	Rom. 1:13; 7:1. I Cor. 1:10; 14:20, 26. II Cor. 13:11. Gal. 3:15; 4:12, 28, 31; 6:18. Phil. 1:12; 3:17; 4:1, 8. I Thess. 4:1; 5:12; II Thess. 3:1, etc.
My beloved.	Phil. 2:12.
Luke the beloved physician.	Col. 4:14.
Epaphras our beloved fellow-servant.	Col. 1:7.
Epaphroditus, my brother, and fellow-worker and fellow-solder.	Phil. 2:25.

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7. Ardent Exclamations.

O man of God.	I Tim. 6:11.
O Timothy.	I Tim. 6:20.

See also Rom. 11:33.

8. Affectionate Utterances.

"Finally, my brethren, rejoice in the Lord." Phil 3:1.

"My brethren, my beloved and longed for, my joy and crown." Phil. 4:1.

"To you that are afflicted, rest with us." II Thess. 1:7.

"For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness . . . but were gentle in the midst of you, as when a nurse cherisheth her children: even so being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only, but also our own souls, because ye were become very dear to us." I Thess. 2:5-8.

"For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother." Philemon 7.

"Remember my bonds." Col. 4:18.

9. Worshipful Thanksgivings, which breathe love, joy, assurance. See salutations of all his epistles.

10. Reverent Benedictions, breathing grace, peace, restfulness. Note the strange mingling of feelings at close of I Cor. 16:21-24. See Ephesians 3:20, 21, and close of all epistles.

11. Triumphant testimony to great truths, breathing confidence, trust, assurance, hope, and [111] peace. II Cor. 9:8; 12:9; II Tim. 1:12; II Tim. 4:6-8.

12. Prayerful confidences of fellowship: as in Phil. 1:3-11; 3:1; 4:4; Eph. 4:14-19.

13. Paul sang and urged others to sing. Acts 16:25; Eph. 5:19; Col. 3:16.

14. He sought for proper social expression of the emotions: Eph. 4:31, 32; Col. 3:8; Eph. 4:25; 6:23; I Thess. 5:13. These might be summarized as negative and positive: Negative: bitterness, wrath, anger, clamor, railing, malice, etc. Positive: kindness, tenderness, mercy, pity, generosity (Phil. 4:14-18; Rom. 15:25-28), good cheer (Acts 27:22, 36).

15. Paul received some responses from the feelings of others which he did not seek and which were undesirable:

Envy.	Acts 14:2, 4, 5, 19.
Jealousy.	Acts 13:45; 17:5, 13.
Hate.	Acts 9:29; 13:50; 21:27, 28; 22:22, 23.
Mocking.	Acts 17:32; 18:6.

16. In the teaching situations described in the Acts we find mingled expressions of feeling on the part of Paul, and a great variety of emotional responses on the part of the people. Some of these might be listed as follows:

APPEAL.		**RESPONSE.**
"Proclaimed Jesus."	Acts 9:20, 22.	Wonder and amazement.
"Preaching boldly."	Acts 9:28-30.	Hate.
"Urged."	Acts 13:43 ff.	Wonder.
"Spake out boldly."	Acts 13:46, 48, 52.	Gladness.

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"So spake."	Acts 14:1.	Belief.
"Said with loud voice."	Acts 14:10.	Surprise.
"Rent their garments."	Acts 14:14-18.	Scarce restrained the multitudes from sacrifice.
"Sat down and spake."	Acts 16:13-15.	Belief, hospitality. (Conversation.)
"Reasoned in market-place."	Acts 17:17, 20.	Wonder.
"Spake boldly."	Acts 19:8-10.	"Hardened and disobedient."
"Cried out."	Acts 23:6.	"A great clamor, a great dissension."
"Cheerfully make defense."	Acts 24:10.	Acquiescence.
"Reasoned righteousness, self-control, and judgment to come."	Acts 24:24, 25	"Terrified."
"I think myself happy to make defense."	Acts 26:2.	Acquiescence.
Self-control.	Acts 28:1-6.	Wonder.
Four times we find Paul in tears.	Acts 20:19, 31; I Cor. 2:4; Phil. 3:18.	Endearment.

To summarize, we have found that St. Paul appealed to the feelings of others by projecting his own. He did this both in words and actions. In his words he expressed himself to suit the occasion either fervently, vividly, directly, soberly, gently, sympathetically, intimately, affectionately, ardently, joyously, reverently, enthusiastically, or concernedly, and once censoriously (Acts 23:3). His words were accompanied at times by smiles or tears, strength or weakness, prayer or song, courage or [113] self-control, loud cries or quiet conversations, urgent restraints or welcoming gestures, impassioned eloquence or reasoned persuasion.

The feelings aroused by St. Paul in others were various and led to a variety of actions. Some of these feelings are very complex, others less so: LOVE, JOY, SYMPATHY, THANKFULNESS, CONTENTMENT, LONGING, COMFORT, TRUST, WONDER, REVERENCE, CONFIDENCE, GENEROSITY, HOPEFULNESS, CHEER. On certain occasions he purposefully aroused SHAME, INDIGNATION, FEAR, SURPRISE, DISSENSION, ACQUIESCENCE. He sought to secure an absence of BITTERNESS, WRATH, ANGER, CLAMOR, RAILING, and MALICE. He received some responses from the feelings of others which he did not seek and which were undesirable: ENVY, JEALOUSY, HATE, MOCKING.

I Thess. 5:16-21. Joy, prayer, thanksgiving.

St. Paul not only instructed the intellects and touched the feelings of those he taught, but he also moved their wills.

1. After examining responses from his appeals to the feelings, one can say in the first place that he educated the will through the feelings. His ideas found expression because they were felt as well as sensed.

How else did he move the will?

2. He appealed to the instinct of *imitation*.

(1) The *reason* he could appeal to imitation effectually was because he was a teacher who embodied what he taught. He could well say, "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. For many walk," etc.[3] There were other teachers (so-called) whose example was not according to the truth. Neither their lives nor their teachings were worthy of imitation. "This appeal," as Moule says,[4] "was prompted not by egotism or self-confidence, but by [114] single-hearted certainty about his message and his purpose." A sufficient reason indeed, illuminated still further by his injunction: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."[5]

(2) The *object* of imitation, the supreme example, was really not himself, but Another, whom he followed: "Be ye imitators of me, as I also am of Christ."[6] As Calvin says, "He did not prescribe to others what he had not first observed."[7] This is a significant pedagogical principle, as Samuel Johnson[8] has well observed, "Example is always more

3. Phil. 3:17. See also I Cor. 4:16.

4. Moule, *Philippian Studies*, 201.

5. Phil. 4:9.

6. I Cor. 11:1.

7. Calvin's *Commentary*, I Cor. 11:1.

8. Johnson, Rasselas, Chapter XXII.

efficacious than precept." Or as Edmund Burke[9] declared, "Example is the school of mankind, and they will learn at no other."

(3) The *manner* of appealing to imitation suggests another important principle of Paul's pedagogy: "Be ye kind one to another, tender-hearted, forgiving each other, *even as God* also in Christ forgave you. Be ye *therefore* imitators of God, as beloved children; and walk in love, *even as Christ* also loved you, and gave himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell."[10] Paul sought to secure right social relations on the basis of imitation: kindness, tender-heartedness, forgiveness, love, God in Christ the supreme example. John Ruskin stated this significant principle as follows: "The reason that preaching (and may we not also say teaching) is commonly so ineffective, is because it calls on men oftener to work for God, than to behold God working for men." It is a characteristic pedagogical feature of each of St. Paul's Epistles that the practical, hortatory sections [115] are at the close. And it is still a further feature that all his Epistles begin with reverent, uplifting instruction about God. For instance:

Romans: "…the Gospel of God which…concerning his Son
who… who…"
I Corinthians: "I thank my God always concerning you, for
the grace of God *which* was given you in
Christ Jesus…that in everything ye are
enriched in Him…Jesus Christ *who*," etc.
II Corinthians: "Blessed be the God and Father of our Lord
Jesus Christ, the Father of all mercies and
God of comfort; *who*," etc.
Galatians: "God the Father, *who*…Jesus Christ, *who* …" etc.
Ephesians: "Blessed be the God and Father of our Lord Jesus
Christ, *who* …" etc.
Philippians: "I thank my God upon all my remembrance of
you…being confident of this very thing, that he
who …"etc.

The order of Paul's appeal to the will on the basis of imitation therefore is: first behold, then act; first observe, then do; first believe, then work.

9. Burke, *Letter I, On a Regicide Peace*, Vol. V, p. 311.

10. Ephesians 4:32—5:1, 2.

This is an important principle for all who would re-teach the teaching of St. Paul.

(4) The *result* of his appeal to this instinct is significant: "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia."[11] "Even as ye know what manner of men we showed ourselves toward you for your sake…Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe."[12] "For ye yourselves know how ye ought to imitate us, for we behaved not ourselves disorderly among you, neither did we eat bread for [116] nought at any man's hand, but in labor and travail, working night and day that we might not be a burden to any of you; not because we have not the right, but to make ourselves and ensample unto you, that ye should imitate us."[13] The two Epistles to the Thessalonians are especially interesting because they mark an attainment and a lapse. In the first case their attainment had been realized on the basis of imitation; the lapse had come because in Paul's absence they had forgotten his example and were "looking for the Lord" rather than applying themselves to His work. To awaken them from their lapse St. Paul again appeals to them on the basis of imitation, and admonishes them "not to be weary in well-doing."[14]

3. Paul reinforced his appeal to the will by *suggestion*. This is natural indeed, for as Professor Horne[15] says, "Imitation and suggestion shade imperceptibly into each other, radical distinctions between them being impossible to maintain. Suggestion has the larger connotation, imitation being due to a particular kind of suggestive influence, *viz.*: 'suggestibility to models, and copies of all sorts.'"[16]

St. Paul's suggestions were both direct and indirect. The hortatory sections in his Epistles fairly bristle with suggestive elements.

11. I Thess. 1:6, 7.

12. I Thess. 1:5; 2:10.

13. II Thess. 3:9.

14. II Thess. 3:13.

15. Horne, *Psychological Principles of Education*, 278.

16. Quoting Baldwin, *Dictionary of Philosophy and Psychology*, article "Suggestion."

(1) Under the urge of what he felt to be a divinely appointed commission he frequently used the word **παραγγέλλω**, [a word occurring in Greek Literature from Æschylus, fifth century, and Herodotus, fifth century (B.C.) down, "which means to transmit a message along from one to another, to declare or announce, therefore to command, order, charge" (Thayer).] to give directions concerning [117] marriage,[17] fidelity to duty,[18] disorderly conduct,[19] physical labor as a means of support (as well as a means of grace!),[20] or on the other hand trust in the uncertainty of riches,[21] sound doctrine,[22] and becoming conduct in worship, especially at the Lord's Supper.[23] Each one of these directions, which are of moral significance, are best understood in the light of the circumstances and of the kind of people with whom he was dealing.

(2) His teachings are suggestive also indirectly. What standards of conduct he held before his pupils! It is especially noteworthy that these suggestions are predominantly *positive*. They were the web and woof of his daily experience, they were expressed further in the content of his teachings. Summarizing what we have already found concerning his aims (Chapter IV) we have such qualities:

(a) Of Character, as: LOVE, TRUTHFULNESS, KINDNESS, HOSPITALITY, TEMPERANCE, INDUSTRY, PRUDENCE, PATIENCE, OBEDIENCE, CHRISTLIKENESS, FORBEARANCE, SYMPATHY, DILIGENCE, THRIFT, MEEKNESS, LOYALTY, PERSEVERANCE, MERCY, FORGIVING SPIRIT, HOPEFULNESS, JOYFULNESS, THANKFULNESS, HUMILITY, HONESTY, SPIRITUALITY, PRAYERFULNESS, RESPECT, PEACEABLENESS, SELF-CONTROL.

(b) Of Social Relationships, as: GOOD CITIZENSHIP, SOUND BUSINESS, GOOD ETHICS, RESPECT FOR RIGHTS OF OTHERS, NEIGHBORLINESS, THOUGHTFULNESS, PARTISANSHIP, NO CLASS RIVALRY, GOOD COMPANY . . .

17. I Cor. 7:10.

18. I Thess. 4:11.

19. II Thess. 3:6.

20. II Thess. 3:4, 10, 11, 12.

21. I Tim. 6:17.

22. I Tim. 1:3.

23. I Cor. 11:17 ff.

(3) He used the suggestive "ought" by way of securing good personal[24] domestic,[25] and social[26] conduct, and pricked the conscience with characterizations of Christ: "Even as…so also."[27] In the light of His radiance who can stand? One of his [118] most vivid and outstanding characterizations of Christ comes right in the midst of a very practical series of exhortations,[28] in which he is seeking to secure unity, self-denial, and brotherliness: "Not looking each of you to his own things, but each of you also to the things of others. Have this mind in you," continues he, "which was also in Christ Jesus: *who*," etc. Here follows one of his outstanding Christological passages, which pricks the conscience, and turns one from thoughts of himself to thoughts of his Creator, and from the Creator to others. Here again those of us who endeavor to re-teach the teachings of St. Paul may well stop and reflect both upon the teacher and his teaching.

(4) But having pricked the conscience, St. Paul did not stop there. He suggested a dynamic which was sufficient to bring about definiteness and stability of purpose in living: "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out* your own salvation with fear and trembling; for it is God who *worketh in* you both to will and to work, for his good pleasure."[29] Paul's suggestion is "Work out what God has worked in!" Here is dedicated self-activity! And here is self-determination in its highest potency, as Miss Blow[30] says: "Moral life begins when conscious motives take the place of blind impulsion. Where these are lacking there is self-determination in the forms of impulse and desire. Where they are present there is self-determination in its highest potency as free-will."

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24. I Cor. 11:7, 10; II Cor. 12:11.

25. II Cor. 12:14.

26. Rom. 15:1.

27. See such passages as Eph. 4:32—5:1, 2, already referred to.

28. Phil. 2:1-11.

29. Phil. 2:12, 13.

30. Miss Blow, *Letters to a Mother*.

My Journey to JIBS: An Autobiographical Reflection

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Surely it was one of God's delightful little surprises. I've encountered them multiple times in my life, often enough to recognize that God has an amazing, perhaps even sometimes a wicked, sense of humor. And this event surely qualifies in that category. On January 29, 2014, I received an e-mail from Dr. David R. Bauer, a graduate studies colleague of mine in the 1980's at Union Theological Seminary in Virginia (now Union Presbyterian Seminary) and now the Ralph Waldo Beeson Professor of Inductive Biblical Studies and Dean of the School of Biblical Interpretation at Asbury Theological Seminary. In his e-mail David invited me to join the Advisory Board of the newly-founded Journal of Inductive Biblical Studies which he was and is co-editing. David thought that I had had experience with Inductive Biblical Studies over time and that I might be interested.

He could hardly have guessed just how apt his invitation was. If there is one methodology that has characterized my teaching career at Eastern Mennonite Seminary over the past 30-some years more than any other, it is the "inductive method." If there is one task that comprises student assignments in my New Testament classes almost exclusively, it is the infamous "inductive study," complete with one or more central questions and a long string of sub-questions by which one might, in turn, "unpack" the central questions. And if there is one unfamiliar word that has, for that very reason, struck more (unintended!) fear into incoming students in my New Testament classes than any other, it is the word "inductive." Surely it was God's great sense of humor—or, if you prefer less theologically freighted vocabulary, poetic justice—that gave rise to the invitation I received that January day. Of course I said "Yes!"

But how did I get to the moment of this invitation? And what is the history behind this "inductive"-focused New Testament teaching career? The story is long, rich, and, for me, deeply gratifying. I have never before written just such an account. But with the invitation of the *JIBS* editors to write "an autobiographical statement about [my] work with IBS and IBS related issues" I now have both opportunity and necessity to do so. Here is that story.

Beginnings

I always knew that I would be a teacher. That awareness goes back deep into my childhood. Nor should there be any surprise about this fact. I grew up in Harrisonburg, VA, in the heart of a small church college community (Eastern Mennonite College, now Eastern Mennonite University) and in the heart of the Lehman family, a family deeply involved and invested in that college community. Not only was my grandfather, Dr. Chester K. Lehman, the Academic Dean of EMC during my early years and a long-term and deeply-loved professor of Bible. But in fact most of the other family folks in my childhood world were educators. Even my grandmother (a Lehman by marriage) and my father (who married into the Lehman family and who died shortly after I was born) had been schoolteachers briefly in their day. If you were a Lehman, you were a teacher, so far as I could see. And when I thought about the course of my own life, the path was clear and uncomplicated. First I would go to elementary school, then to high school, then to college. And then, just like the rest of my family, I would become a teacher. Such were my childhood thoughts. I never once questioned this awareness.

So following high school graduation, I put my childhood thoughts and "knowing" into action and enrolled at Eastern Mennonite University. I named my major as Modern Languages, German and French. And so it was that I made my way through college. And so it was that I likewise traveled to Marburg, Germany for my senior year, to study "Germanistik" at Philipps University. And now my path was clear, as I imagined. I would become a German teacher. Or so I thought.

Biblical Starts and Stops

But if I arrived at age 22 and college graduation firmly convinced that I would become a German teacher, there were other experiences preparing me for a very different vocation, even if I did not then recognize them as such. I was a child who grew up in the heart of an academically-oriented family and the church college community in which they were invested. But I also grew up in the heart of the church itself, in my case Mount Clinton Mennonite Church, a small rural congregation a few miles "back over the hill" from Harrisonburg, where my grandfather preached on Sundays in exchange for "love offerings." And it was here that my first encounters with Inductive Biblical Studies took place in the most natural ways.

I remember sitting on the venerable old wooden church benches at Mount Clinton Mennonite Church Sunday mornings with my mother and my sisters, listening to my grandfather preach what were surely "inductively-grounded" sermons patiently worked out on the big wooden desk in his book-lined professor's study at home, just a few blocks from EMC. One of his sermon titles remains with me to this day, because the King James language was so unusual to my ears: "Buying back the Time," a New Year's sermon based on Ephesians 5:16. And I remember Summer Bible School at Mount Clinton, where we marched into the little old red-brick meeting house every morning cheerfully belting out "Marching to Zion" and where we studied all manner of Bible stories in the most generic "inductive" fashion ("What happened here?) and memorized the books of the Bible, first those of the New Testament then those of the Old Testament. It's one of the most functional and constantly-used skills that I have carried with me from childhood onward.

Then there was the Children's Bible Mission summer camp that I attended during my high school years. To win a week of camp the first year required Bible memory, lots of it. And the task preceding each successive year at camp was to complete what seemed for me to be excessively simplistic little home Bible lessons, but lessons surely filled with simple inductive study questions about the biblical texts. And at home, at church, and in my required Bible classes at Eastern Mennonite High School my efforts at reading and studying the Scriptures were growing in natural ways.

Other than devotional reading of the Scriptures, however, my closest brushes with biblical studies during my college years were actually brush-offs instead. I recall being thoroughly bored by the required lecture class on "Israel amid the Nations," a study of the ancient biblical world. I also recall the disdain that I had for the men (only men in those days and the "seminary nerds" from my perspective) sitting in the seminary corner of the EMC library. Somehow neither they nor their studies had any sort of "draw" on me. (Did I mention that God has a wicked sense of humor?) Another brush-off memory comes from my senior year in Marburg, Germany. One day I walked into a lecture on the Psalms, thinking that this might be a fascinating lecture to "visit," as the German idiom goes. But when I found the professor writing Hebrew on the blackboard, I knew immediately that I was well out of my league. So I turned and left that lecture hall, never to return. So much for my college years.

The Preparation I Could Never Have Planned

When I returned to the US following my year in Germany, I was too late to look for teaching jobs. But I had to find employment. And to my astonishment the job that opened up for me was in New York City at the American Bible Society headquarters. I had never wanted to live in a large city and surely not one as massive as New York. But here I was in the heart of Manhattan, at 61st and Broad, serving as the Periodicals Librarian at ABS. In this capacity I regularly scanned church publications for articles on Bible translation work, gave people walking tours of the ABS rare book library of printed Bibles, and sent out "OB's" ("Old Bible letters") to folks writing for information about "the Bible that we found in Great Aunt Sally's attic." I even became skilled at whipping out the Bible concordance at my desk when necessary to help out the callers looking for "the verse that goes something like this."

But the most profound impact that I brought away with me from my time at the American Bible Society came from our occasional staff meetings, gatherings in which we heard first-hand accounts from Bible Society personnel who traveled the globe on behalf of their work. I do not remember a single specific story from those staff meetings. But I remember clearly and vividly the collective impact of those stories. These were stories about persons from any of many far-flung corners of the globe, persons who knew nothing about the Christian Scriptures, persons who had just received Bibles for the first time ever. And as they read these Scriptures, their lives were changed profoundly, transformed through this firsthand and first-time-ever encounter with the words of Scripture and the Word of God. These stories spoke to me of the irrepressible power of God at work in the Scriptures, a power far beyond all human efforts to communicate the "good news" of Jesus Christ. In those ABS days I still had no notion where my own life was headed. But I knew deep down in my being that God's irrepressible power was at work in God's irrepressible ways through the words of the Scriptures. And this was—and is—a "knowing" that has transformed my own life.

The Vocation I Never Saw Coming

And then came the transformational "biblical studies" event of my life: seminary . . . and the accompanying move from uptown Manhattan to a recently-converted cornfield in Elkhart, IN. What took me to Elkhart and Associated Mennonite Biblical Seminaries (now Anabaptist Mennonite

Biblical Seminary) in 1974 was the very recent and unanticipated discovery that I was fascinated by the Scriptures and wanted to enroll in seminary to study Bible. This was no childhood fantasy of mine. Nor had anyone ever suggested such an idea to me. But it is my Bible-professor grandfather, Dr. Chester K. Lehman, who gets the credit indirectly for this completely unanticipated vocational shift. In fact it was just a few pages of reading—I never actually went any farther—in his newly published volume, *Biblical Theology, Volume One: Old Testament* (Scottdale, PA: Herald Press, 1971) that sparked for me the sudden realization that what I really wanted to do was to study the Scriptures. And, in fact, I have never once looked back. The rest is, as they say, history.

My first—and surely most significant—decision as I enrolled at AMBS was to sign up for Elementary Greek, a six-week summer intensive preceding the fall semester. And I'm guessing that God was chuckling right out loud. I loved Elementary Greek. And my excitement in reading the Greek New Testament was impossible to disguise. By the end of the summer I was definitively "hooked." And one thing led by the most natural route to the next. Before I knew it, I was off and running for a three-year marathon course of seminary work focused prominently on biblical studies.

Encountering Inductive Methodology

And here it was, at AMBS, that I discovered inductive methodology in a formal way. Dr. Howard Charles, long-time and beloved Professor of New Testament at AMBS, deserves the bulk of the credit for this. Howard, a graduate of Union Theological Seminary in Virginia (BD, 1944), Princeton Theological Seminary (ThM, 1948), and the University of Edinburgh, Scotland (PhD, 1958), was deeply schooled in the methodology of Inductive Biblical Studies. And for long years Howard, who taught most of the New Testament book study courses at AMBS, instilled in his students a commitment to rigorous and detailed inductive study of these New Testament texts. Inductive study sheets, with multiple questions meant to lead us into the text and guide our personal learnings, were the "meat and potatoes" of our daily class preparations. And multiple full-blown exegesis papers were a standard component of our overall course requirements. Howard's New Testament courses were never for the faint of heart.

But for me there was rich and lasting reward for all of the efforts I expended. It was in Howard's classes above all that I first named and claimed my vocation in New Testament studies. I recall sitting in class

and listening to Howard exposit the New Testament and thinking, "*Yes! This is what I need to do with my life. I want to spend my life opening the Scriptures for others, just as Howard is opening them for us*." I do not recall whether this was a single experience, an occasional happening, or a daily event in Howard's classroom. But I will never forget the profound impact that Howard had on me with his careful, patient, and always inductive approach to the biblical texts. Nor will I ever be able to leave behind the inductive rigor and the methodological instincts that Howard implanted within me. My own students at EMS have no idea whose very large shadow they are encountering, as I pass out inductive study guides day by day and insist on the chapter/verse references for all of the "evidence" they cite in their essays.

A story from my seminary days reflects Howard's unmistakable influence on my emerging pedagogical method. One semester I took a "Supervised Experience in Ministry" course in which my assignment was to teach a Bible study at Belmont Mennonite Church, my home congregation. I chose the book of Hebrews for this Bible teaching venture. And I approached this task with all the rigor I could muster, producing detailed sheets of questions for the Bible study group to work with week by week. My class, in turn, responded with solid energy, good interest, and great discussions. And when the time came for the group to evaluate my work, they gave me strong affirmation for my efforts with the Bible study on Hebrews. But, they wondered, would it be possible to leave *some of the detail* aside? I chuckle when I remember their gracious and ever-so-gentle guidance. Clearly I had learned well from my mentor, perhaps a bit too well for my Bible study group.

But Dr. Howard Charles was not the only seminal influence on my emerging identity as a biblical scholar and an inductive methodologist. Dr. George R. Brunk III, then Professor of New Testament and Academic Dean of Eastern Mennonite Seminary, also played a crucial role, when he came to AMBS on a faculty exchange one January to teach a course on "Theology of the Synoptic Gospels." The era was the mid-70's. And redaction criticism still occupied the energies of Gospels scholars in significant ways. George's course, growing out of his own redactional work on the Gospel of Luke at Union Theological Seminary in Virginia (ThD, 1975), energized my own study of the Gospels in remarkable fashion.

After struggling under the weight of historical-critical study of the Gospels, I now discovered that there was in fact rich theological "pay dirt" out there for all those who put in the "sweat equity" required for redactional study of these texts. In fact all those multitudinous divergences between the Synoptic Gospels, which, when viewed strictly historically, remained a

persistent "problem" to be resolved, now became the prime "evidence" for establishing the theological portraits of the respective Gospels and their respective Gospel Writers. I still remember my genuine excitement at this revolutionary discovery. And the labor-intensive redactional task at hand was inductive to the core.

But there was yet one more inductive influence on me during my seminary years, namely the influence-at-a-remove provided by my Bible-professor grandfather, Dr. Chester K. Lehman. Grandpa was a member of the first generation of graduate biblical scholars within the North American Mennonite community. And he was solidly schooled in Inductive Biblical Studies through his own academic career at Princeton Theological Seminary (ThB, 1921) and Union Theological Seminary in Virginia (ThM, 1935; ThD, 1940). I recall him on one occasion speaking to me with enthusiasm about Dr. Robert Traina and his method of Inductive Biblical Studies. My grandfather's long and storied Bible teaching career, first at Eastern Mennonite College and then at Eastern Mennonite Seminary, came to an end shortly before I began my seminary studies at AMBS. I never knew my grandfather in the classroom. But I was keenly aware of his commitment to Inductive Biblical Studies. And that awareness surely played an identifiable, if somewhat more subliminal, role within my own commitment to such studies.

Taking Inductive Methodology to High School

My first way-station following seminary was a two-year stint teaching German and Bible at Christopher Dock Mennonite High School near Lansdale, PA. Somehow I knew instinctively that I needed to engage some practical work in the "real world" before I headed into graduate studies in some "ivory tower" somewhere. So here I was. Previously I had found myself overdoing the "detail" in congregational Bible studies. But now my challenge was even greater, as I attempted to bring inductive Bible studies to my high school classroom. Over time I tested out multiple sorts of classroom exercises to gain the attention and pique the interest of my high school students. Many of these exercises emerged from the field of "values clarification." But there was ultimately no method in my pedagogical "tool kit" more basic than the "inductive" method for walking the teenagers at Christopher Dock into the study of the New Testament. Howard Charles had taught me well. And there could be no unlearning what by now was deeply instinctive. Asking open-ended questions of the text and requiring the text to provide the answers was always the central and unquestionable "modus" of my classes.

Graduate Studies and Gospel as Story

My tenure at Christopher Dock, however, was of short duration. The high school classroom was not ultimately where I belonged. So I now set off for graduate school. In 1979 I followed in the footsteps of my grandfather and my seminary mentors and enrolled as a doctoral student at Union Theological Seminary in Virginia. It was an outstanding choice for me. UTS was a school that engaged in the most rigorous of biblical scholarship not as an academic exercise per se but rather, by a deep sense of corporate calling, on behalf of the church. Here I worked under the mentorship of such gifted biblical scholars as Drs. James Luther Mays, Patrick Miller, and Paul J. Achtemeier. And I remain profoundly grateful for the opportunity to study with and learn from these remarkable biblical scholars.

But it was ultimately my ongoing work with my adviser, Dr. Jack Dean Kingsbury, which had the deepest and most lasting impact on my own identity as a New Testament scholar and which has ever since shaped my scholarly instincts, my scholarly interests, and my scholarly efforts most profoundly. I arrived in graduate school in the late-70's, just as Gospels scholarship was poised to make a major methodological shift away from redaction-critical studies and towards a wide range of literary-critical approaches to the Gospels. And in fact I "rode out" that very methodological shift within my own doctoral program.

When I entered the program, Jack was still engaged in redaction-critical studies of the Gospel of Matthew. His signal redaction-critical monograph, *Matthew: Structure, Christology, Kingdom* (Fortress, 1975), had appeared a mere four years before my arrival at UTS. And when he suggested Matthew's Missionary Discourse (9:35-11:1) to me as a potential topic for study, he likewise accepted my initial dissertation proposal for a redaction-critical study of this text. But partway through my program Jack gave me clear notice that if I "wanted to be relevant" I would need to move into literary criticism. Ultimately, I did. And before I was finished with my dissertation, now a literary-critical study of Matthew 9:35-11:1 (*Matthew's Missionary Discourse: A Literary-Critical Study*, Sheffield, 1990; Bloomsbury, 2015) Jack had published his own path-breaking foray into narrative-critical studies of the Gospel of Matthew, *Matthew as Story* (Fortress, 1986).

And here it was, at UTS, that my use of Inductive Biblical Studies gained distinctly new focus. If I had learned the basics of inductive

methodology from my seminary professors within the broad context of historical criticism and the sub-category of redaction-critical studies, I was now learning how to turn my inductive skills to the analysis of biblical narratives and even to the analysis of discourse material within biblical narratives. The inductive work with the text was no less detailed and no less rigorous. But the focal point of my new efforts was crucially different. Now I was not comparing Matthew's text to its Synoptic parallels within the Gospels of Mark and Luke and wrestling with the redactional history of the bits and fragments of tradition comprising Matthew 9:35-11:1. Nor was I gathering historical data of any kind at all. Now I was reading the "surface" of Matthew's text, now understood as Matthew's "story," and assessing the narrative methodology and the resulting narrative rhetoric of this "story" told by Matthew, who was no longer simply a "Theologian" redacting the texts and traditions available to him but now a "Storyteller" in his own right. And this shift, from redaction-critical research to narrative-critical research, transformed my doctoral work and has been hugely formative and transformative ever since, both in my ongoing instincts as a New Testament scholar and writer and in my ongoing pedagogy as a New Testament professor.

IBS and the Seminary Classroom

Throughout my doctoral program I knew that I was headed into the seminary classroom. And before I completed my dissertation, I needed to interrupt my graduate work and find a job to support myself. So it was that in Fall 1984 I found myself at Eastern Mennonite Seminary, standing in front of a classroom of first-year seminary students enrolled in "Reading the Biblical Text." This course, a "flagship" course of mine for long years, gave me opportunity to combine my inductive methodology and my work in biblical narrative into an entry-level course focused on the Gospel of Matthew.

In this course I lectured briefly at the beginning of the semester on "Gospel as Story." Then I set the class loose to pursue their own narrative-critical analyses of the Gospel of Matthew, one block of text at a time. Their task, session by session, was to read the text in focus multiple times until they could name a specific and appropriate narrative-critical question. Once they had framed this question, their task was then to go back and scour the text once again in order to identify and articulate Matthew's own answer to this question. The short-term results of their studies provided energizing class discussions. And for several students in this course this short-term narrative work resulted in long-term vocational outcomes,

biblical drama on the one hand and the interface between "Gospel as story" and spiritual direction on the other.

Elsewhere, in my other book study courses—and even in the New Testament introduction course which eventually replaced "Reading the Biblical Text" in my course load—I began the slow and patient task of creating my own inductive study questions, course by course, with which to engage my students regularly in first-level exegetical work with the texts of the New Testament. Nor was this—or is this—a minor aspect of my ongoing pedagogy. Over time students have frequently expressed specific appreciation for the "inductive studies" that they have been required to do day by day in my classes. And one such student, a recent EMS graduate, has even requested me to publish a volume including all of my inductive study sheets for each of the courses that I have taught. I have not yet assessed the actual viability of such a proposal. But this request clearly tells me that my long-term efforts with Inductive Biblical Studies have indeed been fruitful in the classroom.

IBS in the Scholar's Study

If inductive methodology is the "meat and potatoes" of my seminary classroom, it is likewise the prime methodology at work in my office as well, as I regularly wade through pages of lists filled with "evidence" gathered inductively on any of a wide range of (mostly) New Testament research topics.

There have been the contributions of the New Testament generalist, biblical/theological studies assessing New Testament or wider biblical perspectives on a broad range of topics: mission; forgiveness; holiness; political advocacy; the environment; the beginning of life and the status of the unborn; AIDS; confronting the powers; diversity and unity within the ministry of Jesus; Paul's views on resurrection; Luke's views on possessions; John's Passion Narrative vis-à-vis the Synoptics; the biblical motifs of "barrenness and fertility" and "authority" and the New Testament motif of "breasts and womb."

There have likewise been the contributions of the Matthean scholar, numerous narrative studies ranging across the breadth of Matthew's story and growing out of my ongoing work with Matthew's narrative rhetoric. These studies have focused on such motifs or themes as the political leaders (Herod the king, Herod the tetrarch, Pontius Pilate); the Roman characters; the Jewish chief priests; the women; those who exercise political power; those who suffer violence; Matthew's rewriting of the messianic script; the mission of God's agents in the world; the intersection

of mission and peace in the lives of God's agents; Jesus' saying on "not resisting the one who is evil"; and Jesus' saying on "inheriting the earth."

And there have, to be sure, been a plethora of more narrowly focused exegetical studies expositing single texts. Such studies include exegetical essays for theological journals and church periodicals, Sunday School curricula for denominational use, plenary Bible studies and workshop presentations for church conferences, and sermons for the local congregation.

Each of these studies, whether academic or ecclesial in character, whether broadly framed or narrowly focused, whether formally published or occasional and oral, has required prominent inductive efforts from me. For a broadly framed study this means searching the concordance and/or the narrative itself, gathering the linguistic "evidence" corresponding to the topic at hand and then shaking down that "evidence" to identify the broad thematic threads which run throughout the text in question. For a narrowly focused textual study the inductive work required is often a visual/poetic layout of the text which highlights the internal structure of the passage, uncovers the verbal parallels and/or contrasts, and reveals the logical or narrative progression of the text from beginning to end. In my scholar's study there is ultimately no exegetical "pay dirt" apart from the first-hand and labor-intensive "sweat equity" of inductive study.

This, then, is my journey with Inductive Biblical Studies, my journey to *JIBS*. It is the journey of a lifetime, both a life-giving task and a life-long vocation. I can only give thanks.