

# The World of the New Testament

## Old Testament Recap:

- Creation
  - God creates mankind in His image for a relationship with Himself
  - To be loved by Him and love Him in return
- Fall
  - Love of God is turned to love of self
- Promises
  - Protoeuangellion – Genesis 3:15
    - Savior thru seed of the woman
    - Will deal with and fix the problem of sin and death
  - Abrahamic Covenant – Genesis 12, 15
    - A great nation
    - A land
    - A son
    - All the world will be blessed
  - Judah is the chosen tribe
  - Mosaic Covenant – Exodus
    - Two way covenant
      - God promises His blessing
      - Israel will receive His blessing if they walk in His ways
  - Davidic Covenant – 2 Samuel 9
    - Son of David will be king permanently over Israel
- Kingdom and Exile
  - Prophets
    - Isaiah and Jeremiah
  - 722 B.C. – Northern kingdom (ten tribes) falls to Assyria and is spread out
- **The Babylonian Period (626-539 B.C.)**
  - 605 B.C. – Daniel taken with first group
  - 597 B.C. – Jerusalem sacked; Ezekiel taken in this group
  - 586 B.C. – Jerusalem is destroyed along with temple
  - In this time Daniel and Ezekiel take place. Jeremiah is taken against his will to Egypt
  - During the Babylonian captivity the practice of synagogue worship developed among the Jews. In the absence of the temple, godly Jews banded together to learn and apply the law. Teachers of the law took the place of the temple priesthood in providing spiritual leadership for people. The study of the law replaced animal sacrifices, and ethical obedience replaced temple ritual.
  - Jeremiah prophesied a 70 year captivity.
  - 539 B.C. – Cyrus, king of Persia captures Babylon by diverting the water of the Euphrates river from its normal channel.



- **The Persian Period (539 - 331 B.C.)**

- Cyrus gives the Jews the right to return to Jerusalem. Gives back some temple treasures and pledges to rebuild temple at his expense.
- Many Jews remain; 42000 led by Sheshbazzar return in 537 B.C.
  - Opposition from surrounding peoples; Haggai and Zechariah prophecy
- 60 years moves by; 458 B.C. Ezra leads a second group; 446 B.C. a third group returns under Nehemiah
- The reforms under Ezra and Nehemiah produced a group of strong devotees to God's law. They remained faithful to God's demands despite the deceptive pressures of Hellenism and the later faithlessness of the priesthood. During this period the demand for intensive study of the law produced the scribes, who copied the law and became experts in its interpretation. This same period also saw the development of the "Great Synagogue," a body which sought to administer the law, and later developed into the Sanhedrin in NT times.

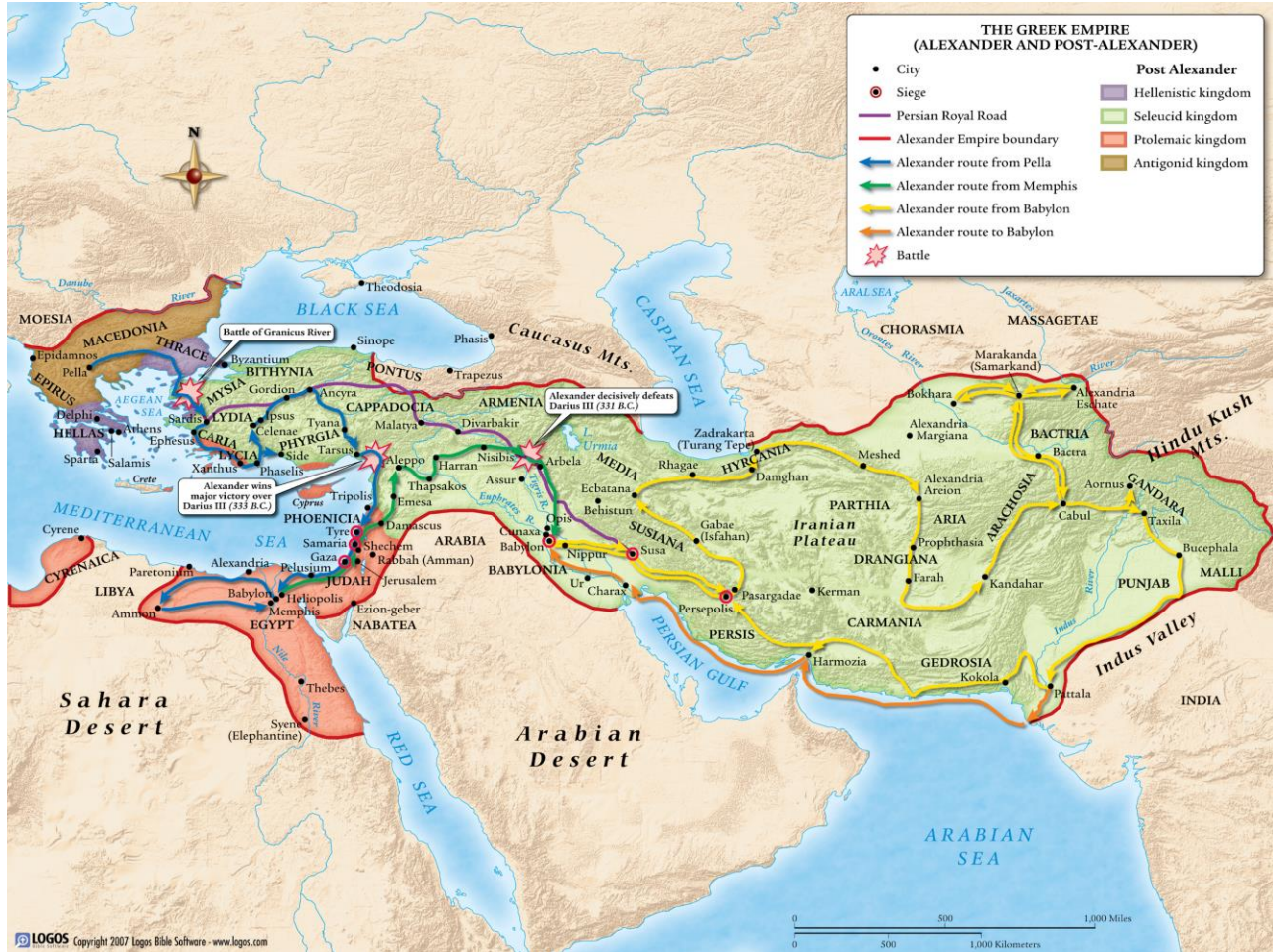


### The Intertestamental Times:

- **The Grecian Period (331 - 320 B.C.)**

- Alexander the Great conquers the Persians and Medes in 331 B.C. His empire included Egypt, Palestine, Syria, and extended to the Indus River in India. Alex dies in 323 B.C. at 33 years old due to a party lifestyle
- Hellenization occurs as Greek traders carried culture, commerce, and civilization; Greek language became the known language of trade and culture. Greek philosophy spread.
- At Alexander's death the empire is divided into four sections each to be ruled by one of his four generals. Egypt to Ptolemy – Capital in Alexandria (Cleopatra was the last of the Ptolemaic rulers in 30 B.C.) Syria to Seleucus or Antiochus – Capital in Antioch; Pompey conquers them in 64 B.C.;





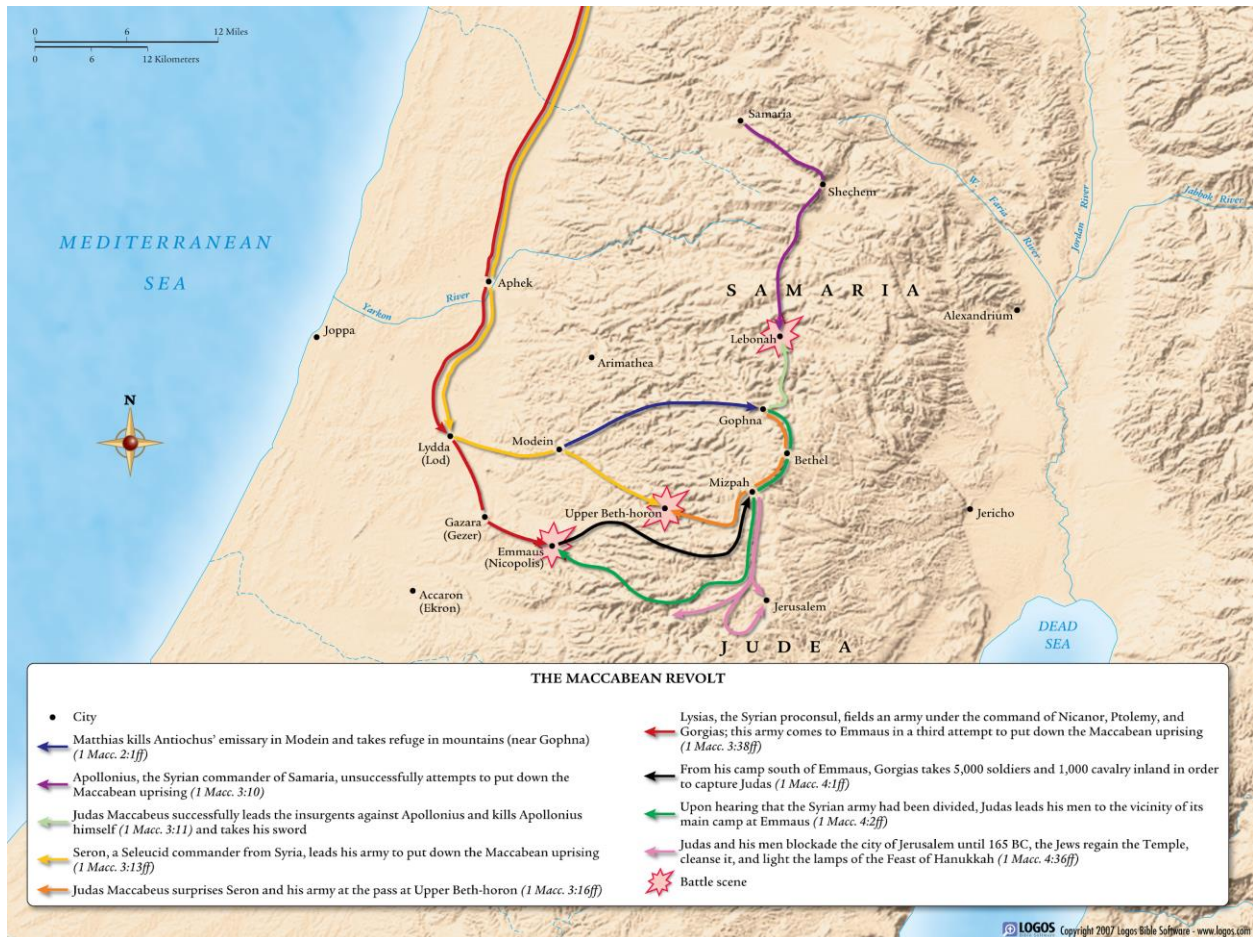
- **The Ptolemaic Period (320-298 B.C.)**

- 320 B.C. – Ptolemy I deposes governor of Palestine and takes it as his territory.
- Jewish influence is strong in Alexandria.
- Generally Egyptian rulers treated Jews well. Under Ptolemy Philadelphus (285-246 B.C.) the OT was translated from the Hebrew to the Greek Septuagint – LXX. This shows that Jews were becoming more proficient in Greek than their native Hebrew. 72 scholars came up with the translation.
- Battles between the Egyptian rulers and the Syrian rulers were frequent and were often fought on Palestine's (Israel) soil
- In 198 B.C. at Paneas, near the foot of Mt. Hermon, Antiochus III decisively defeated Ptolemy V of Egypt. Control of Palestine goes to Syria.

- **The Syrian Period (198-167 B.C.)**

- Jews are divided about Syrian rule. High Priest Onias III supported Egypt rule. Wealthy house of Tobias supported Syria. Oniads vs. Tobiads.
- Oniads initially prevailed over Tobiads until Antiochus IV. Antiochus IV was a committed Hellenist and egotist. He assumed the name "Epiphanes" meaning "Manifestation of God" suggesting that he was the incarnation of Zeus. Jews mocked him by calling him "Epimanes" the madman

- Used Jason, brother of Onias III, as a pawn. Jason promised huge sums of money to Anti's treasury in return for an appointment to the high priesthood. He promised to Hellenize Jerusalem. As high priest, establishes a gymnasium. Jewish boys exercised in the nude. Races began with invocatinos to pagan deities. Jewish priests left their duties to watch these events.
- Prior to invading Egypt, A replaces Jason with Menelaus, who offered higher tribute to him. Pious Jews, outraged at Hellenism, did not like the sale of the office to the highest bidder. Menelaus may not have been a member of a priestly family.
- In 169 to 168 B.C. he tries to take Egypt. Doesn't work. A goes back to Jeruslaem to defeat Jason. Takes Jerusalem, kills many men, women, and children, entered temple, confistaced the holy vessels and offerings. Built a citadel on western hill of Jersualem; Decrees that circumcision is a capital offense; observe the Sabbath and other rreligious festivals, and even to own copies of portions of the OT. Pagan sacrifices became compulsory in the temple and at altars throughout the coutry. Ordered the erection of a statue of the Olympian zeus in the temple and had a sow sacrificed on the sacred altar.
- Many Jews chose martyrdom. In 167 B.C. a band of Jews gathering around an aged priest named Mattathias from the villiage of Modin about ten miles northwest of Jerusalem sparked a revolt.
- **The Maccabean Period (167-142 B.C.)**
  - Matthias dies within a year. Vests military leadership in his third son Judas. With stealth and sudden attacks he routs the armies of Anti. His exploits earn him the nickname "Maccabeus" the hammer. 164 B.C. he takes religious freedom from the Syrians. Anti lifts ban on Judaism. Hanukkah celebrates this. Anti dies in 163 B.C. Judas is killed in battle in 160 B.C. brother Johnathan is leader, is killed in 143 B.C. brother Simon leads. Simon continues military and political pressure until 142 B.C. Demetrius II offers to remove all tribute and taxation on Israel. Simon fights to gain Jerusalem and Israel is free until Roman control.

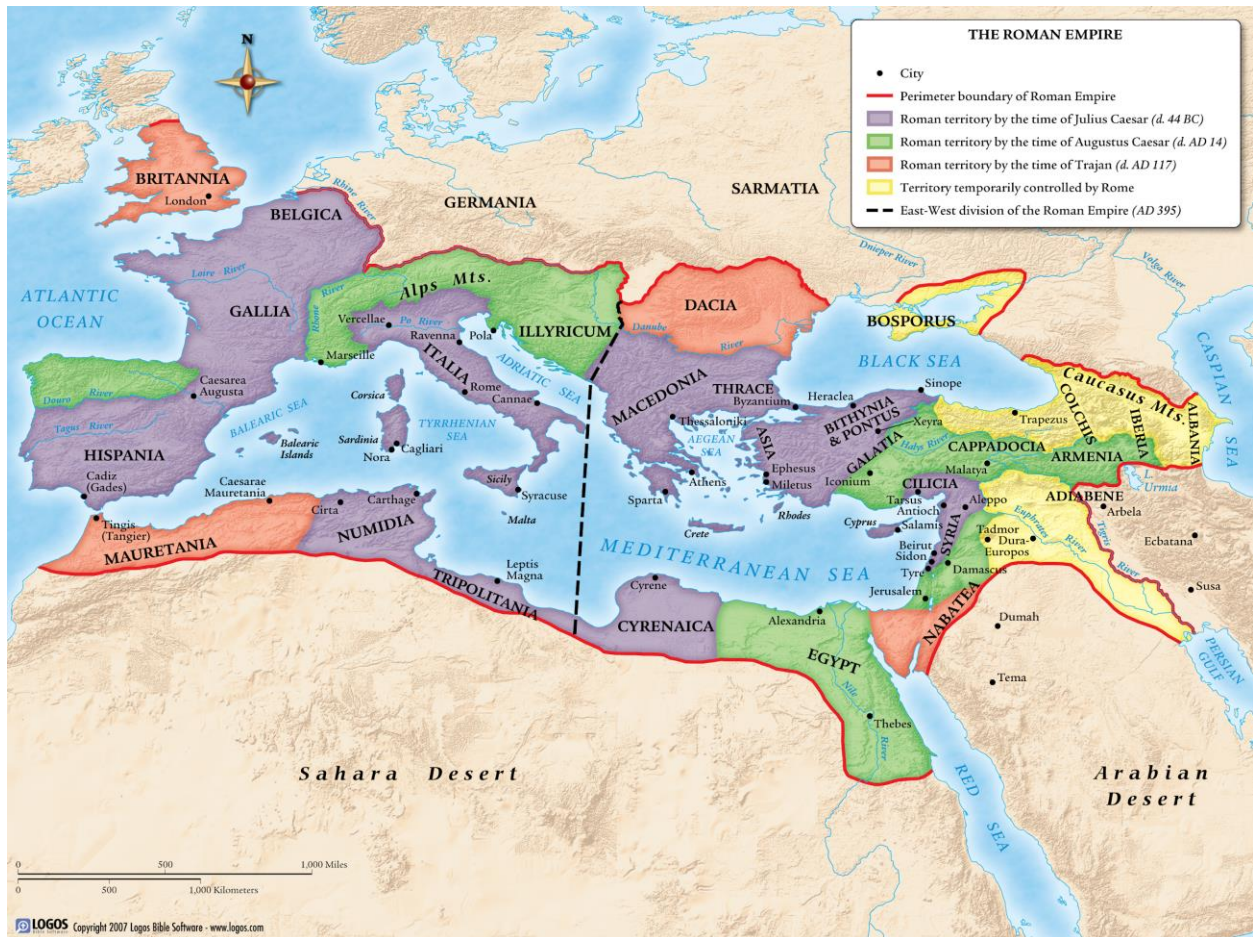








- **The Hasmonean Period (142-63 B.C.)**
  - Simon is awarded with High priesthood. Jewish people put all religious and, military, and political authority in him. This changes the office of high priest from what it was in OT.
  - Hasmonean family brings to Jewish life a zeal for the law along with significant military and administrative skill.
  - Simon's son-in-law, Ptolemy, murders him and his two sons. John Hyrcanus survives and fights Ptolemy.
  - Hyrcanus continues the military conquest of his father and becomes a virtual Jewish King. His cruelty alienated many godly Jews and pushed Hyrcanus into a reconciliation with wealthy Jews who had sympathies for Hellenism. During his lifetime we see the initial development of groups that later became the Pharisees and the Sadducees of the NT period. The Pharisees were the descendants of the Hasidim who had initially joined with the Maccabean brothers in their efforts to win Jewish freedom. The Sadducees became a wealthy party with priestly influence and a love for Hellenism.
  - Hasmonean successors were corrupted by lust for power.
  - Chaos in Palestine attracts Roman attention. General Pompey conquers Palestine in 63 B.C.
- **The Roman Period (63 B.C. on)**
  - Rome is founded in 752 B.C. on the Tiber River in Italy. 5<sup>th</sup> century it develops a republican form of government. Influence grows through alliance making with nearby cities and waging wars of expansion with neighbors. Julius Caesar seizes power after military success. Enemies murder him in 44 B.C. Octavian, his nephew, seized control. He, Mark Antony, and Marcus Lepidus form the 2<sup>nd</sup> triumvirate to defeat the assassins of Caesar on the plains of Philippi. Beats Antony and Cleopatra in a naval battle near Actium, Greece in 31 B.C.



## ● Emperors of Rome

### ● Augustus (27 B.C. - A.D. 14)

- Octavius becomes 1<sup>st</sup> emperor. 23 B.C. Roman Senate names him Augustus “the majestic one”.
- He divided far flung provinces into two major types. The more peaceful provinces such as Greece were governed by the Senate and had a leader known as the proconsul, usually appointed for a term of a single year. i.e. Gallio. Alongside the proconsul these senatorial provinces had the procurator, who watched over the financial affairs of the province. The more restive provinces such as a Palestine were governed directly by the emperor and had a leader known as a proprietor or prefect. The prefect retained his office at the discretion of the emperor. Potius Pilate served as prefect of Judea from A.D. 26-36;
- Emperor of Jesus’s birth

### ● Tiberius (A.D. 14-37)

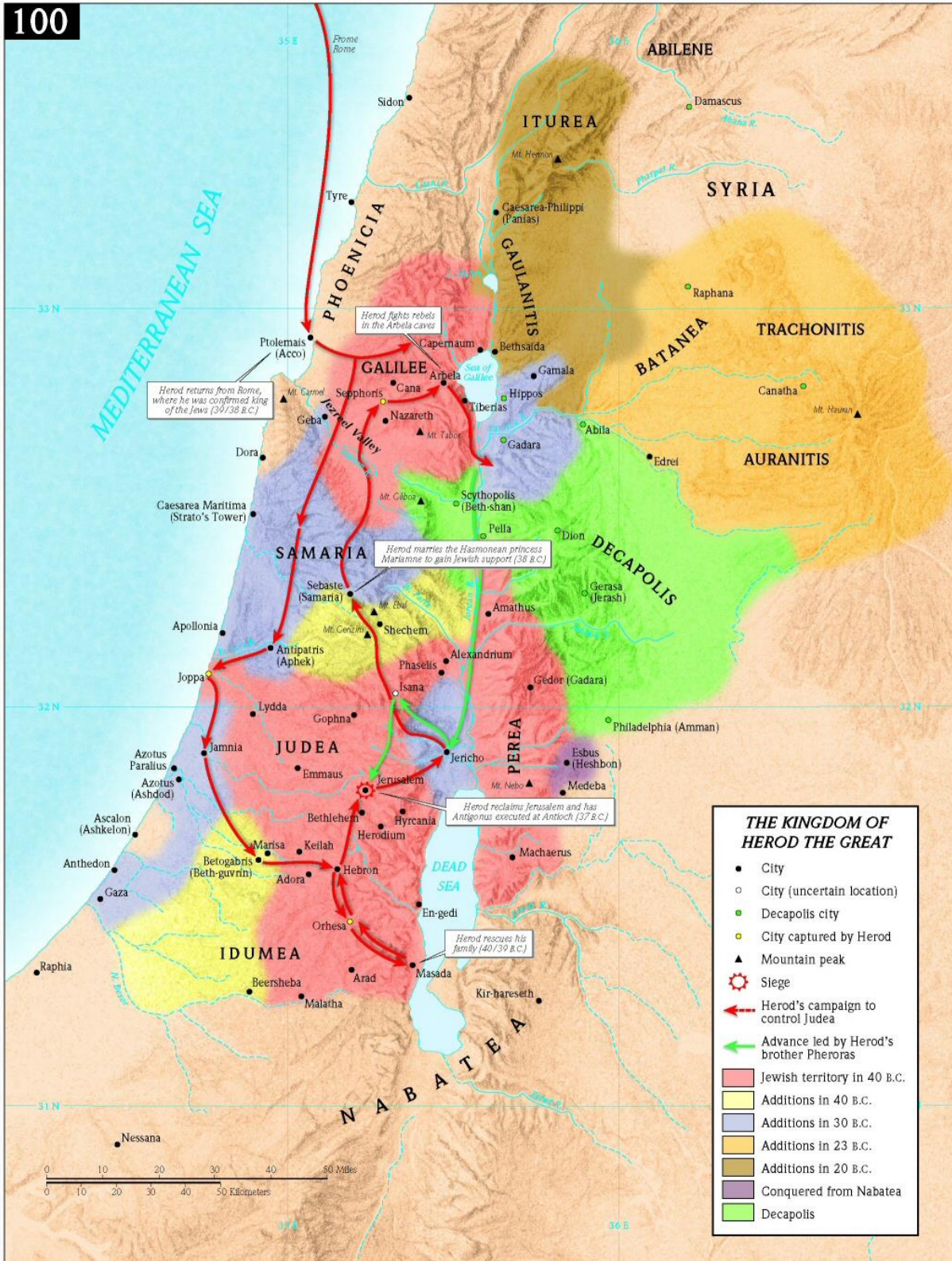
- Comes to power at age of 56, lifetime serving Roman government. Haughty, suspicious bearing, not popular. Later in life became exceedingly cruel, killing any he suspected of opposition.

- Emperor during Jesus' life
- **Caligula (A.D. 37-41)**
  - Roman senate appointed. Early popularity and highly approved political measures. Relaxed political prisoners, reduced taxes, provided public entertainment. Mental weakness and oppressive arrogance emerge. Demanded worship as a deity. Wants statue erected in temple in Jerusalem. Wait till he is dead and don't do it. Reckless tyranny leads to assassination at the hands of imperial guards.
- **Claudius (A.D. 41-54)**
  - The praetorian guard appoints Claudius as emperor. Had lived in relative obscurity. Early illness, perhaps infantile paralysis left him with a repulsive physical appearance. A drooling mouth caused some to think him mentally deficient. Wanted to restore Roman religion to a place of significance with the people. Claudius expels Jews from Rome because of some disturbances surrounding one "Christus." This expulsion moves Priscilla and Aquila out.
- **Nero (A.D. 54-68)**
  - Agrippina, mother of Nero, manipulates husband Claudius to designate Nero his successor.
  - Came to power at 17. Ruled well for 5 years.
  - In A.D. 59 murders his mother and takes full control of government. Careless policies empty the treasuries. Uses violence to fill it.
  - Temperament of an artist. Read poetry in public, played lyre before audiences, sang at public performances.
  - Set Rome on fire. Blamed the Christians. Kills both Paul and Peter. Was crazy.
  - His draconian measures incited a slave revolt. Flees Rome and is killed by a former slave. Leads to three rapid changes of emperor's A.D. 68-69.
- **Vespasian (A.D. 69-79)**
  - Was seizing Jerusalem when his soldiers name him emperor. Leaves siege in hands of son Titus, conquers Egypt, cuts off grain supply to Rome. Assumes office of emperor.
  - Rebuild treasury. Builds Colosseum.
- **Titus (A.D. 79-81)**
  - Captures and levels Jerusalem in A.D. 70
  - Pompeii disaster occurs during his time.
- **Domitian (A.D. 81-96)**
  - Senate gives power to Titus' younger bro.
  - Tried to forcefully suppress foreign religions.

- Launches some level of persecution against Christians. It is his background the Revelation is written in.
- **Local Rulers in Palestine**
  - **Herod the Great (37 B.C. - 4 B.C.)**
    - Appointed by Rome. Won by Military power. Non-Jew, so hated by Jews.
    - Schemer, cruel.
      - To prevent sons from despoising him, he killed at least three of them and two of his nine-ten wives.
    - Is king at Jesus' birth
    - Great administrative skills
    - Rebuilt temple with lavish white marble, gold, and jewels. Strengthened Jerusalem defenses. Built caesarea and Masada
    - Rule passes to three sons. Archelaus became ethnarch of Judea, Samaria, and Idumea. Serves from 4B.C. to A.D. 6 when Jews ask Augustus to replace him. His reign in Judea likely led Joseph and Mary to raise Jesus in Galilee rather than Judea. After his banishment, Rome ruled through prefect – Pontius Pilate
    - **Herod Antipas** was tetrarch of Galilee and Perea. He beheads John the Baptist for rebuking his divorce. Jesus stood trial before him.
    - **Herod Philip** was tetrarch of Iturea, Trachonitis, Gaulanitis, Auranitis, and Batanea. Was fair and just in his dealings and served from 4 B.C. to A.D.

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**Herod Agrippa I**

- Grandson of Herod the Great. Executes James the Apostle and imprisons Peter – Acts 12; served as king over all Palestine (A.D. 37-44) before dying tragically – Acts 12

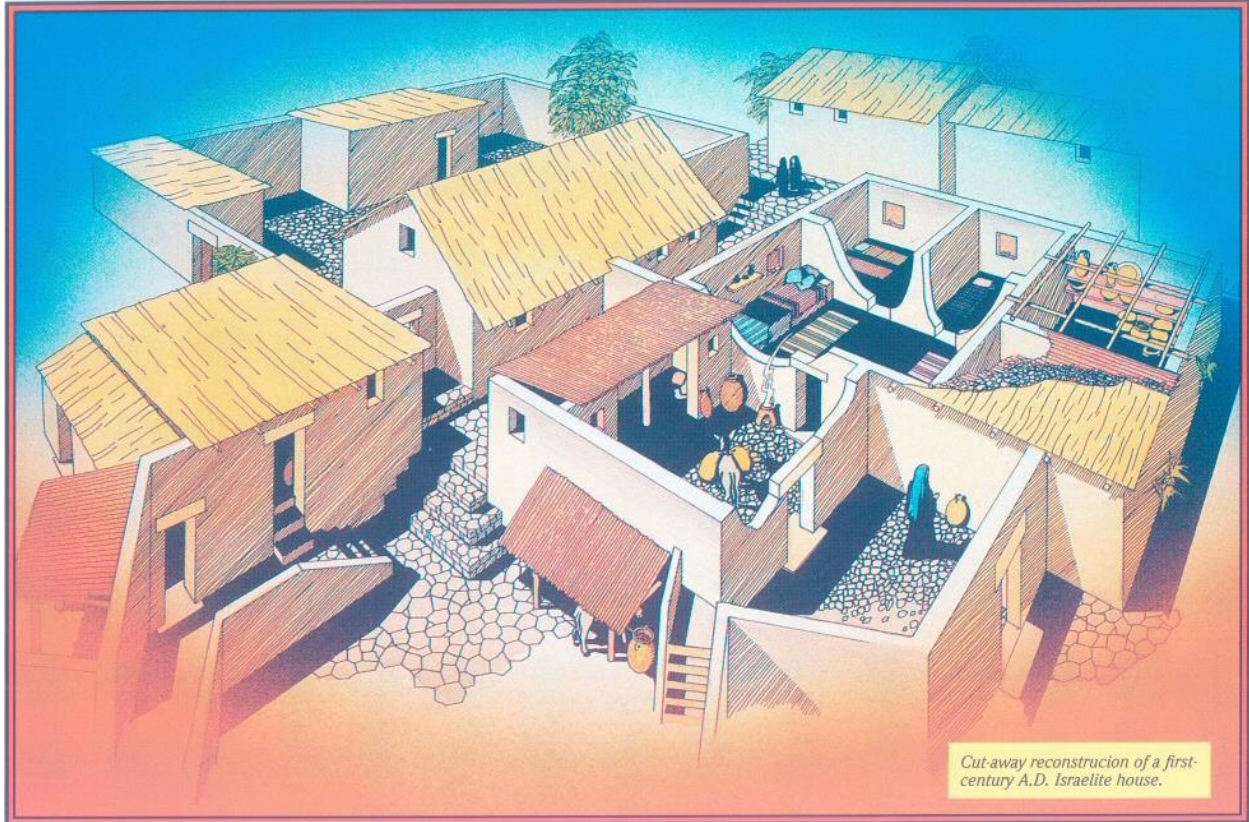
**Herod Agrippa II**

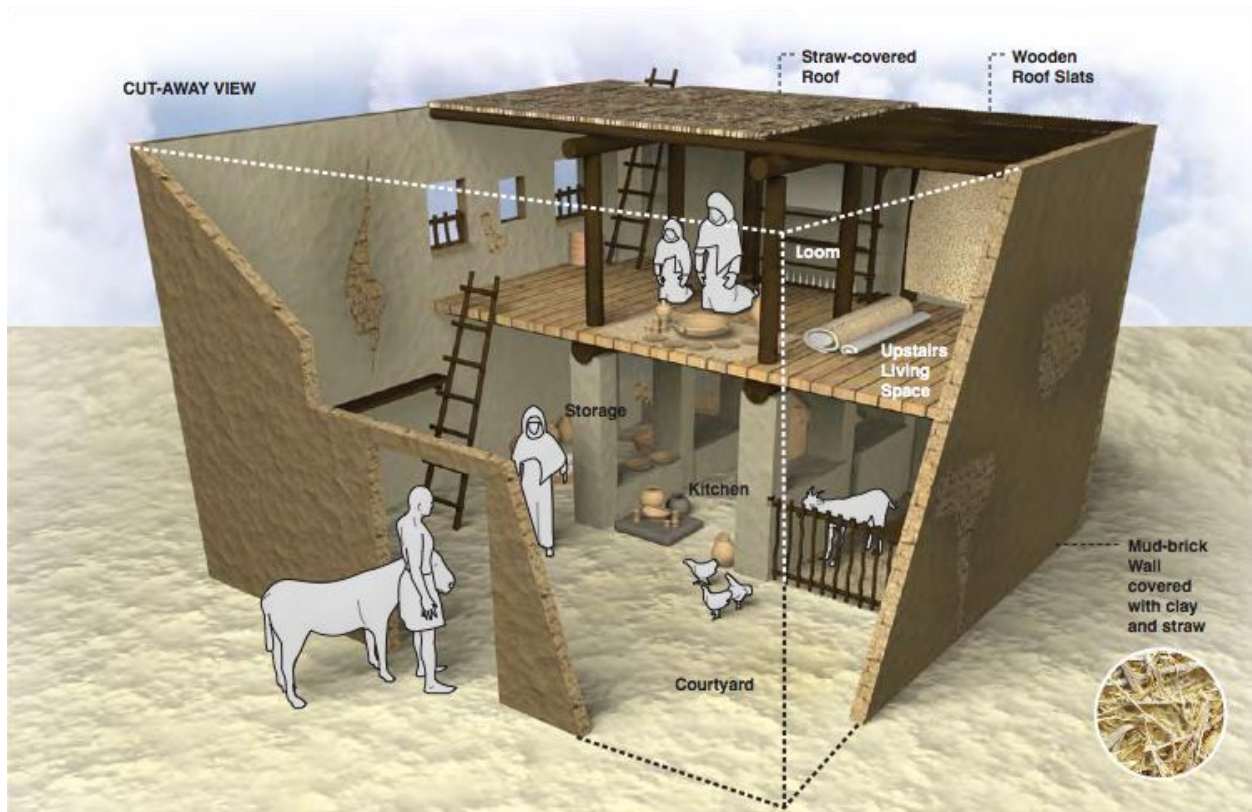
- Became Tetrarch of Chalcis in A.D. 50. It is before him that Paul gives his defense in Acts 26.

**Cultural Background**

- **Geography**
- **Home and Family Life**
  - **Jewish**
    - Many houses constructed from stone because it was cheap and available. Smaller stones packed into gaps between larger stones. Layer of mud was plastered over the interior.
    - Wooden beams went across tops of walls. Covered in brush with layer of mud or clay on top. Roof had to be rolled out after each heavy rain in order to flatten it out.
    - Rooftop was reached by outside staircase or wooden ladder. Washing clothes took place on the roof. Veggies and fruits were dried there.
    - Poor homes haven't survived archaeologically due to worse materials. Poorer Palestinians normally had a single room dwelling. Part of the room was higher than the rest. On the higher portion, sitting, sleeping, and cooking took place. Animals and livestock took place on the lower level.
    - Generally homes had no windows. Kept the house cool and thieves out.





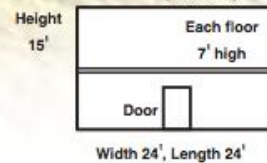


# First-Century Israelite House

The homes of poor families were small and plain. They were built of rough stone (or mud-brick) walls and roofs of woven branches covered with clay. Living spaces were used for household work—cooking and weaving. At night, the family's domestic animals were housed in the lower level.

## Size comparison:

First-century houses were smaller than modern double-wide trailers and accommodated an entire family.



Double wide mobile home (front view)



Width 24', Length 60'

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- **Roman**
  - Built around an unroofed courtyard
  - More expensive homes were generally built having rows of pillars surrounding the courtyard. Oil lamps provided light. Central heating, baths, and plumbing were not uncommon. Floors were decorated with elaborate mosaics.
- **Social Classes**
  - Roman society based class on wealth.
    - Senators, military leaders, wealthy landowners, and important businessmen
    - Humble people without any capital, tradesmen. Slaves
    - No strong middle class existed.
  - Jews had some class distinctions but even poorest Jew felt that he was great in the eyes of God and therefore wealthy.
  - Chief priests were the wealthy class.
  - Tax collectors were viewed with contempt. As were publicans who assisted the Romans who took money from the poor illegally often.
  - Jews in Judea looked down on Jews of Galilee because of the mixing of races
  - Slaves may have outnumbered the free. Many slaves, particularly those taken in battle, were more educated than their masters.
- **Languages**
  - Quite possible that Jesus was trilingual.
  - Hebrew was the language of the scrolls
  - Greek was language of business and diplomacy. Pilate likely interrogated Jesus in Greek. The fact that no interpreter is called is evidence that Jesus carried the conversation in Greek.
    - Koine Greek is the language of the NT
  - Jesus also knew Aramaic, the daily language of Jews.
- **Food**
  - Daily diet was mostly veggies, fruit, and bread. Bread was either wheat or barley. Olive oil was vital ingredient. Water was drunk but due to impurity wine was used more commonly. One glass of modern wine is equivalent to 26 glasses of NT house wine. Meat was an expensive luxury, reserved for festive occasions.
  - Normally ate two meals a day, at midday and in the evening. The table was a place of fellowship where talking, telling stories, singing all took place. Hosting guests was a common activity.
  - Romans had a richer diet and ate up to four meals a day. Dinner was not eaten until 8 or 9 pm.
- **Clothing**
  - Tunic was the primary piece of clothing. Garment fitting loosely from shoulders to knees or ankles. Color and embroidery distinguished special cloths from those worn on ordinary occasions. In Palestine, women commonly wore veils to cover

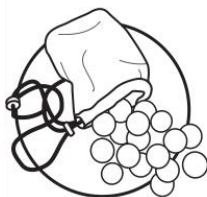
their heads. Open leather sandals were the norm – flat sole secured by thongs across the instep and between the toes.

- In cooler weather a cloak was worn over the tunic. This was a piece of clothing that always belonged to its owner. Not even a litigant would take the cloak. This makes Jesus' statement about giving your cloak to those who ask even more dramatic.
- Cloth used was frequently wool and sometimes linen.
- **Jewish Population**
  - Jewish pop in Palestine during Jesus' day was likely 5 or 6 hundred thousand.
  - Total pop of Jerusalem was likely 25-30,000.
  - Total number of Jews in the Roman empire range from 4-7-8 million
  - Jews outside of Palestine are known as the Diaspora. More lived outside than within. These Jews were more open to other ideas than Palestinian Jews.
  - Galilee had a majority of gentiles.
- **Industry, Labor, Commerce**
  - All industry operated in small, local shops due to transportation of raw materials not being economical
  - Silversmiths and ivory carvers tried to appeal to the wealthy.
  - Most of Palestine is agricultural and fishing
  - Grain import and export were major.

## Coins of the Gospels

**SILVER DENARIUS**  
The denarius was considered a fair day's pay for a common laborer in the first century. Jesus asked to see this coin when asked if it were lawful to pay taxes to Caesar (Matt 22:16).

What one coin could buy:  
15 lbs. of wheat  
(in a basket).



**SILVER HALF SHEKEL**

The temple tax was one half-shekel per year.

Worth: 2 denarii

What one coin could buy:  
A wooden bucket, 15 lbs. of wheat, and a clay oil lamp.

**SILVER SHEKEL**

Minted in Tyre, the shekel and half-shekel were the only coins accepted for the temple tax in Jesus' time because of the high purity of their silver.

Worth: 4 denarii

What one coin could buy:  
A tunic, a liter of olive oil, two 1lb. loaves of bread, and a half-liter of cheap wine.



**JUDAS' SILVER**  
The 30 pieces of silver that Judas took in exchange for betraying Jesus were silver shekels, the equivalent of 120 denarii.



**BRONZE PRUTAH**

The bronze prutah was a common coin, worth only 1/64th of a denarius.

What one coin could buy:  
1/3 lb. of bread.

**BRONZE LEPTON**

The widow in Mark 12 gave two lepta coins to the temple, each worth only half a prutah.

What one coin could buy:  
A bath at the public bathhouse.

Size comparison



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- **Transportation and Communication**
  - Romans made a vast, safe road network. Most did not venture far from home. Hotels on travel routes were dangerous and usually immoral.

- Water was the main commercial means of transportation. Alexandria was the chief port for shipping grain. Paul boards an Alexandrian ship when shipwrecked.
- **Education**
  - Prior to a few centuries before Christ no schools existed for most children. Sons were taught reading and writing by fathers. In 2<sup>nd</sup> century A.D. rabbis assumed the role of teaching boys. Teaching consisted primarily from the Torah. Girls only got informal domestic education from mothers at home.
  - Greek's made education important and expected vigorous intellectual effort until at least 18 years old. Hellenistic education was available for boys and girls.
  - Roman slaves often served as teachers. Pupils studied philosophy, mathematics, music, literature, and rhetoric.
  - Centers such as Alexandria, Carthage, Tarsus, and Marseilles were locations that offered advanced training and distinguished lecturers.
- **Science and Medicine**
  - crude and frequently superstition and magic.
  - Common diseases included malaria, typhoid, dysentery, leprosy, tuberculosis, pneumonia, and smallpox. Eye disease and deafness were often common.
  - Doctors were among Jews and Romans. Apprentices served under experienced doctors. Amputations, tracheotomies, and cranial surgery were performed. No anesthetics nor antiseptics were used.
- **Entertainment**
  - Feasting, singing, and dancing were most common.
  - Games – board games using dice. Outdoor games include running, throwing, wrestling, and shooting.
  - Romans provided public games where men and animals were killed.
- **Marriage**
  - The idea that mutual love of two makes a marriage would be a foreign concept. Marriages were arranged by fathers of the couple. NT Rabbis fixed the minimum age of marriage at 12 for girls and 13 for boys.
  - Fathers engaged in financial negotiations as father of the bride needed compensation for a lost worker. The price was not about the desirability of the bride but the wealth of the bride's father.
  - After agreeing on the price the couple was engaged. This was a more binding arrangement than modern engagement. No sexual relations were permitted and to back out would be considered divorce.
  - Wedding ceremony – groom went with friends to get bride from father's house. Bride is transported in a litter with peeps singing songs along the way. Upon arrival parents of the groom would give blessing. Games dancing and merriment lasted through the evening. Couple disappears to consummate marriage then returned to join in celebrating.
  - Only men could divorce. Women had no legal protection. Greeks and Roman wives could divorce.
- **Funerals**

- Funerals were a public spectacle. Crying, weeping, and beating the breasts were common. Professional mourners were hired to make a dramatic scene.
- Burial came quickly after death due to the heat causing the body to quickly begin to decompose. Wealthy had rock chambers. Not coffins.
- **Crime**
  - life was cheap and murder was common in NT
  - Parents sometimes exposed girls and deformed or unwanted infants by abandonment in an alley.
  - Robbery, extortion, and blackmail were common like now.
  - Punishment was brutal with crucifixion being the norm. Could take as long as nine days.
  - Describe crucifixion and scourging
  - Capital crimes must be given by the Romans not Jews.
- **The Roman Army**
  - Was a volunteer group. Service was 20 years, often soldiers served longer.
  - Divided into legions of 6,000 men. Divided into cohorts of 600 men. Divided into 3 maniples of 200 men. Pilate probably had 4 legions in Palestine.
  - Centurion is the leader of 100 men. Most were good leaders with proven courage.
  - Each legion has 6 tribunes.
  - Praetorian guard is the special guards of the emperor. They received double the rate of pay.
- **Social Desires**
  - Honor and shame culture
    - Greatest ill was lack of honor not death
    - Fear of death is our greatest factor
    - Most people would rather die than be publically shamed
    - Most important thing is honor of one's family
    - It is probably the case with Judas hanging himself because he is so shamed at what he has done.
    - Feeling ashamed is not the same thing as repentance
  - Patriarchy
    - Males had all rights. Women few.
      - Marriages arranged
      - Divorce only for women
    - No Jewish rabbi had female followers until Jesus
  - Collective cultures not individualistic
    - Where you were born, what gender they were and who their father was most determined their identity
    - Their identity was tied by who they were related to what what king or social group they were a part of.
    - Normal is fitting into a crowd not standing out



## Religious Background of the NT

- **Paganism**

- **The Graeco-Roman Pantheon**

- Religion of early Rome was animism. Worshiped as gods those forces that personified the forces they faced daily – the field, forest, and stream.
- Romans adopted the personalities and fables of the Greek gods into their own pantheon but changed their name. Zeus – Jupiter; Hera – Juno; Poseidon – Neptune; Hermes – Mercury;
  - All deities named by Homer were morphed into Roman
- Augustus promoted the gods. Still did not overcome the love for ancestral gods.
- Philosophers scorned the gods; moralists said they were not safe for children. The gods were petty and cruel and immoral.
- Romans did not want to worship gods from a culture they conquered.
- Graeco – Roman religion was nonexclusive; the power of fate was believed to be strong; was corporate practiced by society at large and not a private matter; religion and morality were separated;

- **Domestic and Rural Religion**

- Private homes kept the worship and traditions from earlier periods. These beliefs focused on demons and spirits that dwelled in the countryside. Strange customs would appear like the stacking of stones by the roadways for good will.
- The average Roman respected these animistic deities more than they did the great Roman pantheon headed by Jupiter and Juno.

- **Emperor Worship**

- Roman senate gradually moved to ascribe divinity to the emperor.
- Some emperors saw it as beneficial for patriotism and to inspire political unity.
- Romans believed the destiny for the soul of the emperor was different than that of the populace.
- Many Romans viewed emperor worship as merely a harmless patriotic duty. Christians would refuse this and their refusal brought great persecution.

- **The Mystery Religions**

- Most citizens wanted a more personal faith that would ensure contact with the deity and offer hope in times of stress and trouble. Mystery religions attempted to fill this void.
- Eleusinian mystery in Greece; cult of Cybele in Asia; devotion to Isis and Osiris or Serapis came from Egypt.
- Common traits include: a myth revolved around a god who had died and then experienced a resurrection. Pageantry involved introductory ceremonies with secret rites; mystical formulae, symbolic washings, and fellowship meals. Each initiate was given a promise of immortality, and

was thought to participate in the experience of the god who died and revived.

- Eliminated class distinctions. Provided an outlet for emotions in religious experience, which was lacking in state sponsored religion; emphasized the personal aspect of religion over corporate
- Most beliefs were a carefully guarded secret
- Though some things sound similar, there is no link between early Christianity and mystery religions.

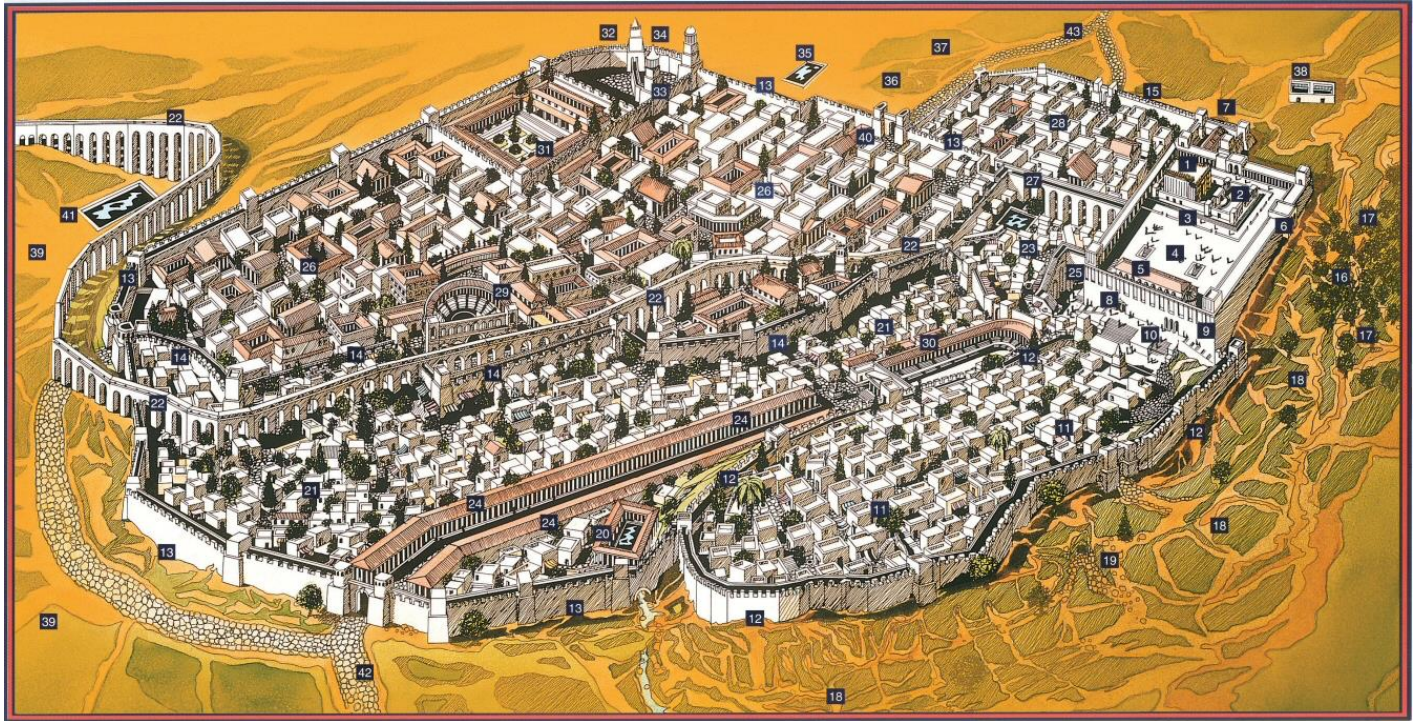
○ **Gnosticism**

- Comes from the Greek word for knowledge, gnosis.
- Those who followed thought that the primary spiritual problem of humanity was not sin, which demands forgiveness, but ignorance, which needs insight.
- Major beliefs include
  - Knowledge superior to faith; certain enlightened Christians had a special knowledge of the truth
  - Matter was evil; served as the source of all evil; matter and spirit were distinct
  - Evil originated with a creature known as demiurge, he was distinct from the God of the OT and could have no contact with material creation.
  - Christ was not human, and his sufferings on the cross were regarded as unreal
  - Asceticism was the means of achieving communion with God
  - Adoption of an attitude of indifference toward the human body which led to antinomianism
- Some practiced asceticism trying to prevent the body from becoming involved in evil
- Some saw the body is insignificant and did whatever they wanted with the body
- Contained remnants of pagan thought, Judaism, and distortions of Christianity
- Did not develop fully until the mid to late 2<sup>nd</sup> century.

● **The Philosophies**

- Epicureanism – defined pleasure as the absence of pain and advocated that pleasure was life’s highest good. It did not always lead to a wanton lifestyle but did promote self centered lifestyle
- Stoicism emphasized that perfect self-control was the aim of life. Life was decreed from providence and was therefore to be accepted rather than changed.
- Cynics used shocking behavior to show their disdain for comfort, affluence, and social position. They abandoned all standards and were utterly indecent in talk and action

- Sceptics rejectd all standadr of right and wrong and insisted that all moral judgments were relative.
- **Judaism**
  - Jerusalem was and remains the center of all Judaism. It is the Holy City were the Temple of God is/was.

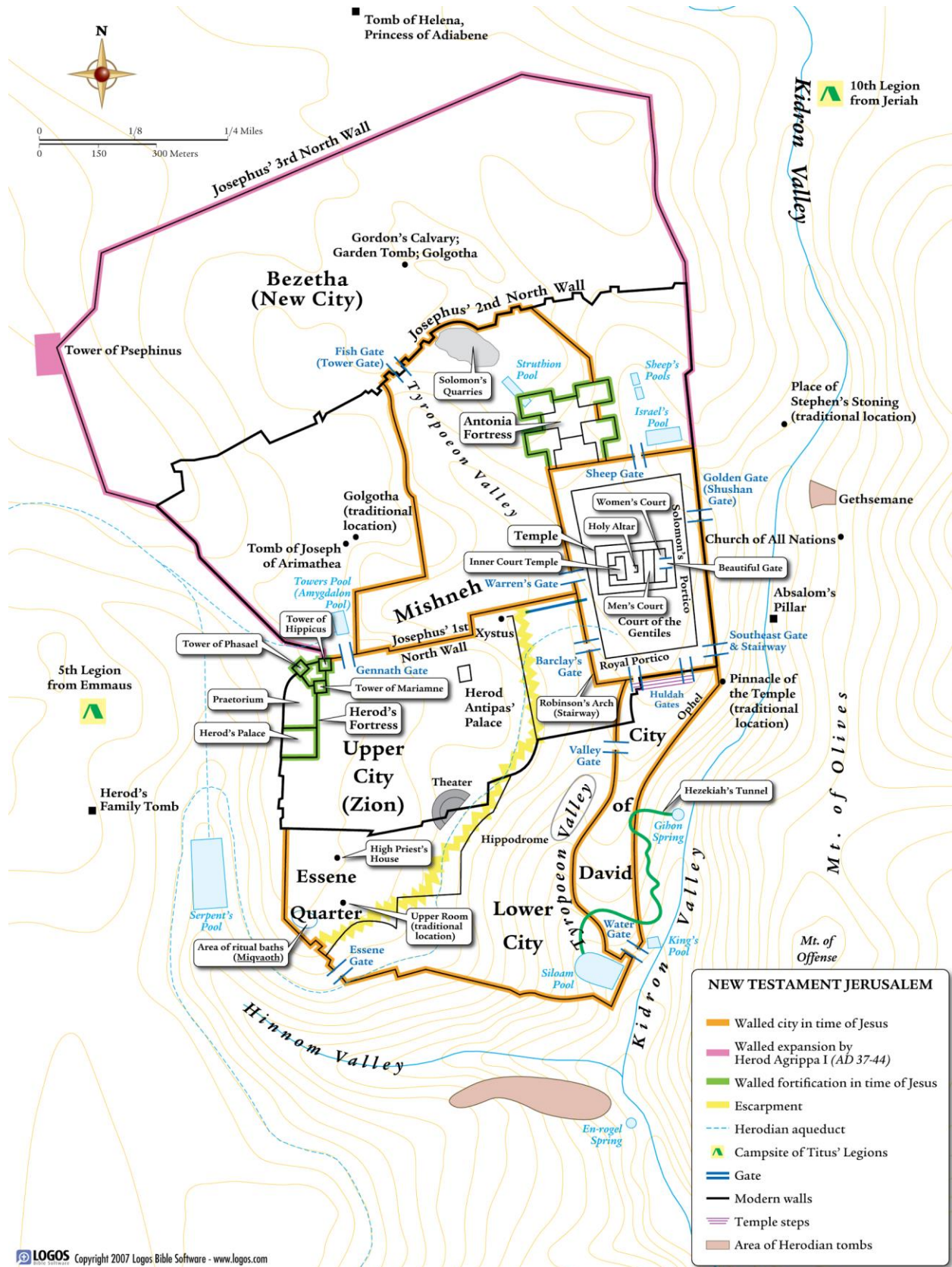


- **The heart of Judaism is Jerusalem**

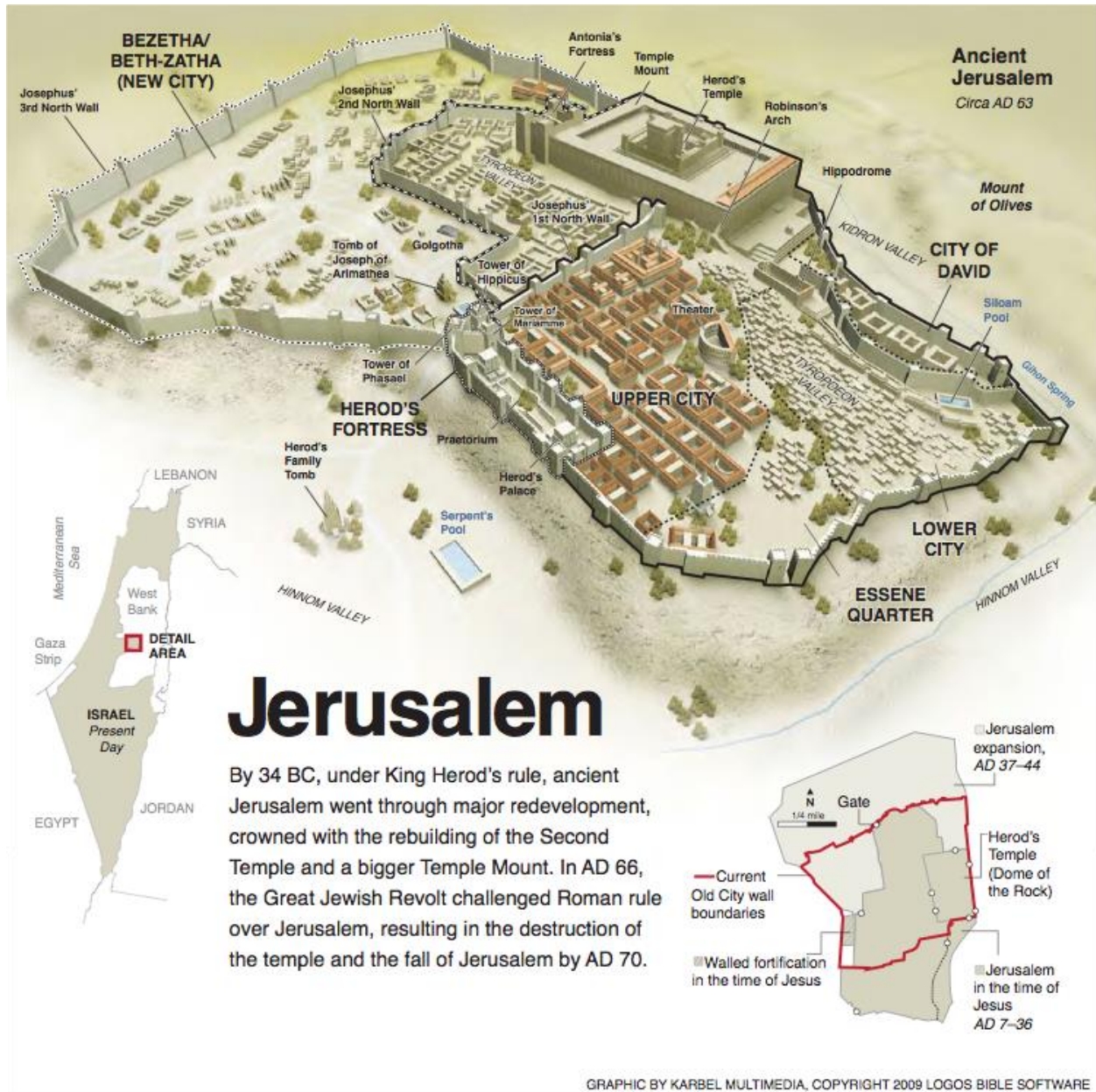
- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. The Temple (Herod's Temple)</li> <li>2. Women's Court</li> <li>3. The Soreg</li> <li>4. The Court of the Gentiles</li> <li>5. Royal Porch</li> <li>6. Eastern Gate (the present-day Golden Gate)</li> <li>7. Antonia Fortress</li> <li>8. The Double Gate (the Western Huldah Gate)</li> <li>9. The Triple Gate (the Eastern Huldah Gate)</li> <li>10. Monumental Herodian Staircase (sections still remain today)</li> <li>11. The City of David (established by David, the oldest part of the city)</li> <li>12. Earliest defense wall (destroyed and constructed many times)</li> <li>13. Herodian outer defense wall around the expanded city</li> <li>14. Herodian wall separating the Upper City (or affluent district) from the Lower City (or lower economic district)</li> <li>15. The Second North Wall (possible location)</li> </ol> | <ol style="list-style-type: none"> <li>16. Garden of Gethsemane (the west side of the Mount of Olives)</li> <li>17. Mount of Olives</li> <li>18. Kidron Valley</li> <li>19. Gihon Spring</li> <li>20. Pool of Siloam</li> <li>21. Tyropoeon Valley (Lower City)</li> <li>22. Herodian aqueduct (possible location)</li> <li>23. Shops and marketplace of Jesus' day</li> <li>24. Additional shops and marketplace (probably added at a later time)</li> <li>25. Staircase (Robinson's Arch) leading up from the Lower City</li> <li>26. Upper City</li> <li>27. Causeway (Wilson's Arch) leading from the Upper City to the Temple</li> <li>28. Residential houses</li> <li>29. Roman Theater (structure mentioned by Josephus but whose location remains unverified)</li> <li>30. Hippodrome (structure mentioned by Josephus but whose location remains unverified)</li> <li>31. Herod's Palace</li> <li>32. Phasael Tower</li> </ol> |
|--|---|

- 33. **Mariamne Tower**
- 34. **Hippicus Tower**
- 35. **Sheep Pool**
- 36. **Traditional Golgotha (Calvary)**
- 37. **Traditional tomb of Jesus**
- 38. **Pool of Bethesda**
- 39. **Hinnom Valley**
- 40. **Gennath Gate**
- 41. **Serpent's Pool**
- 42. **Road to the Dead Sea**
- 43. **Road to Sebaste (Samaria)**







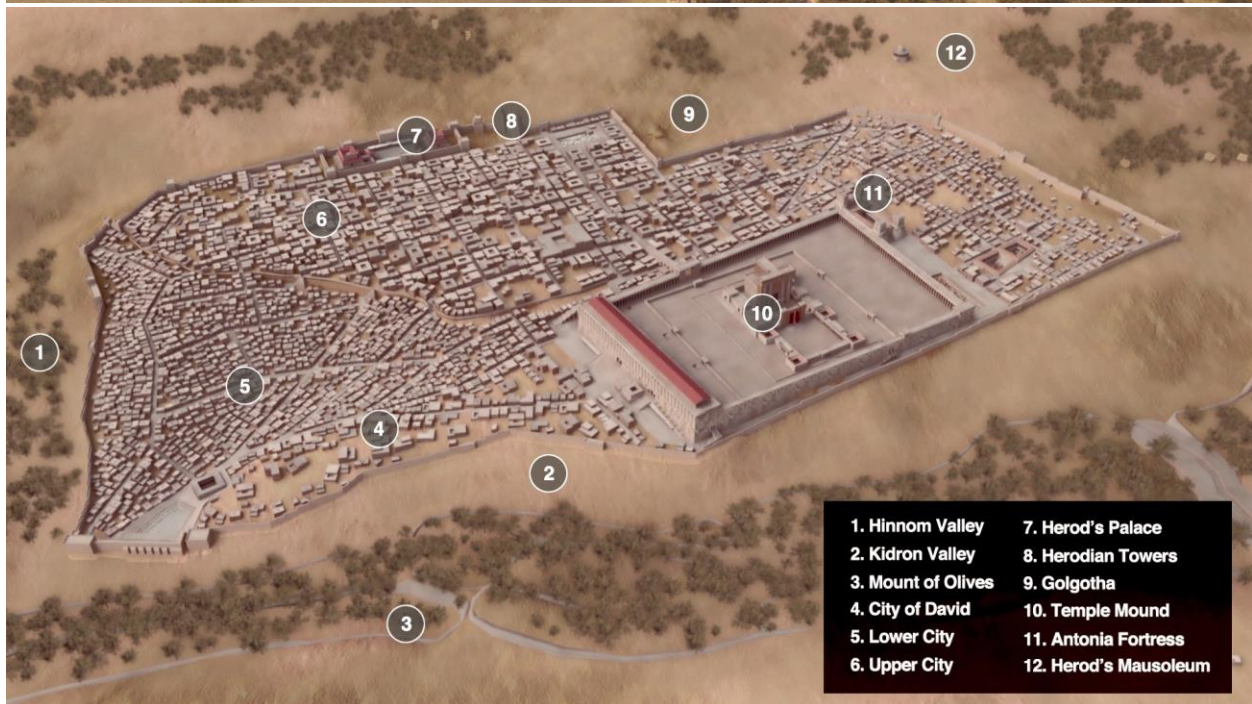
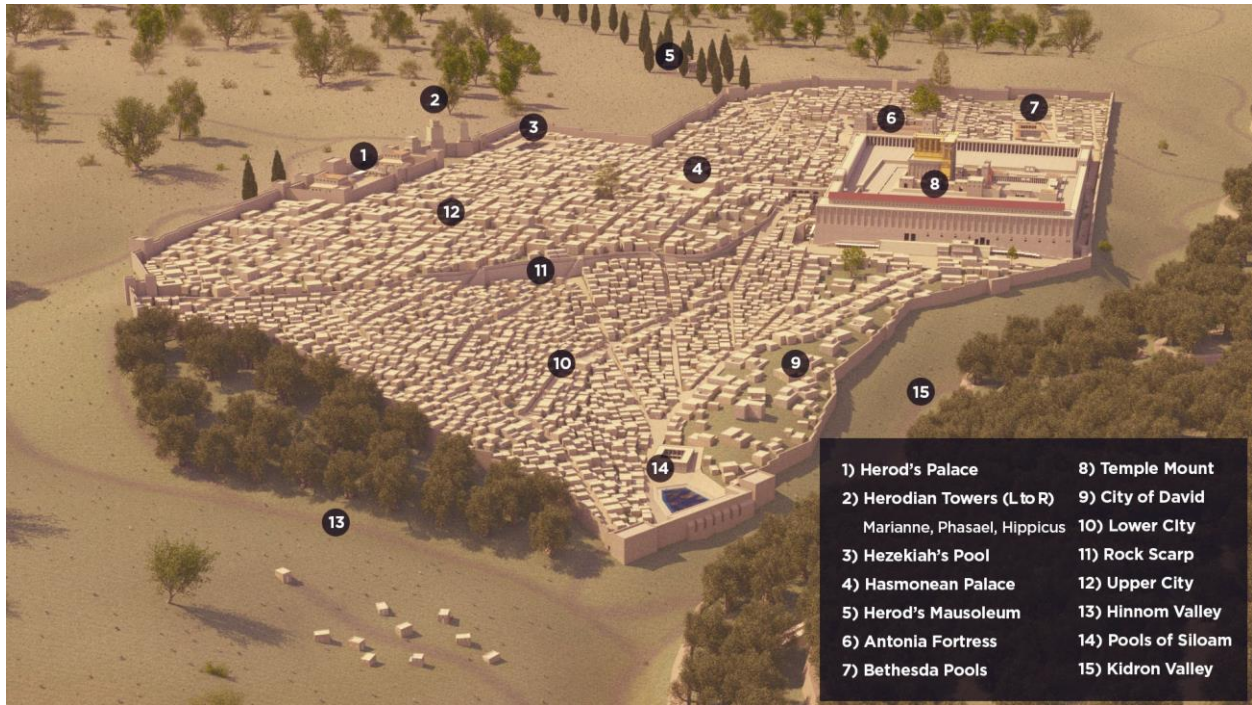


# Jerusalem

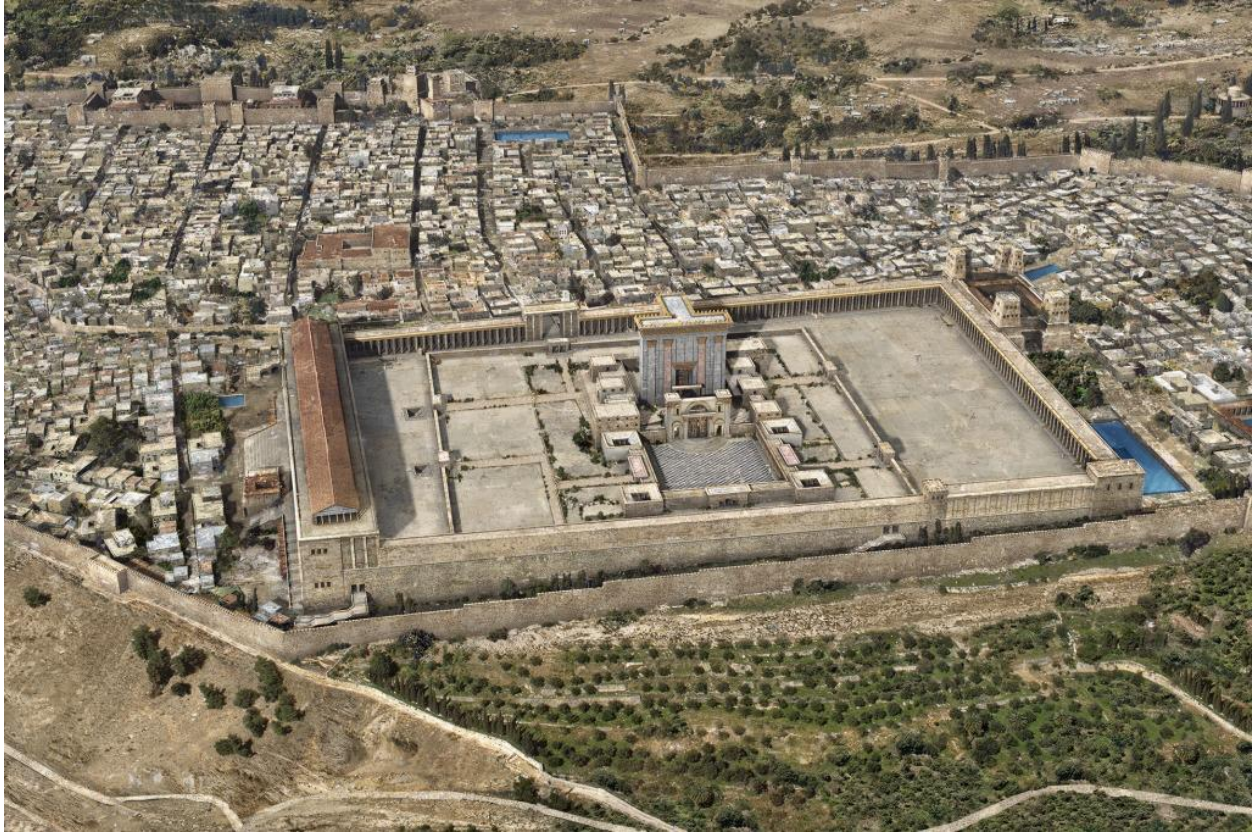
By 34 BC, under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In AD 66, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by AD 70.

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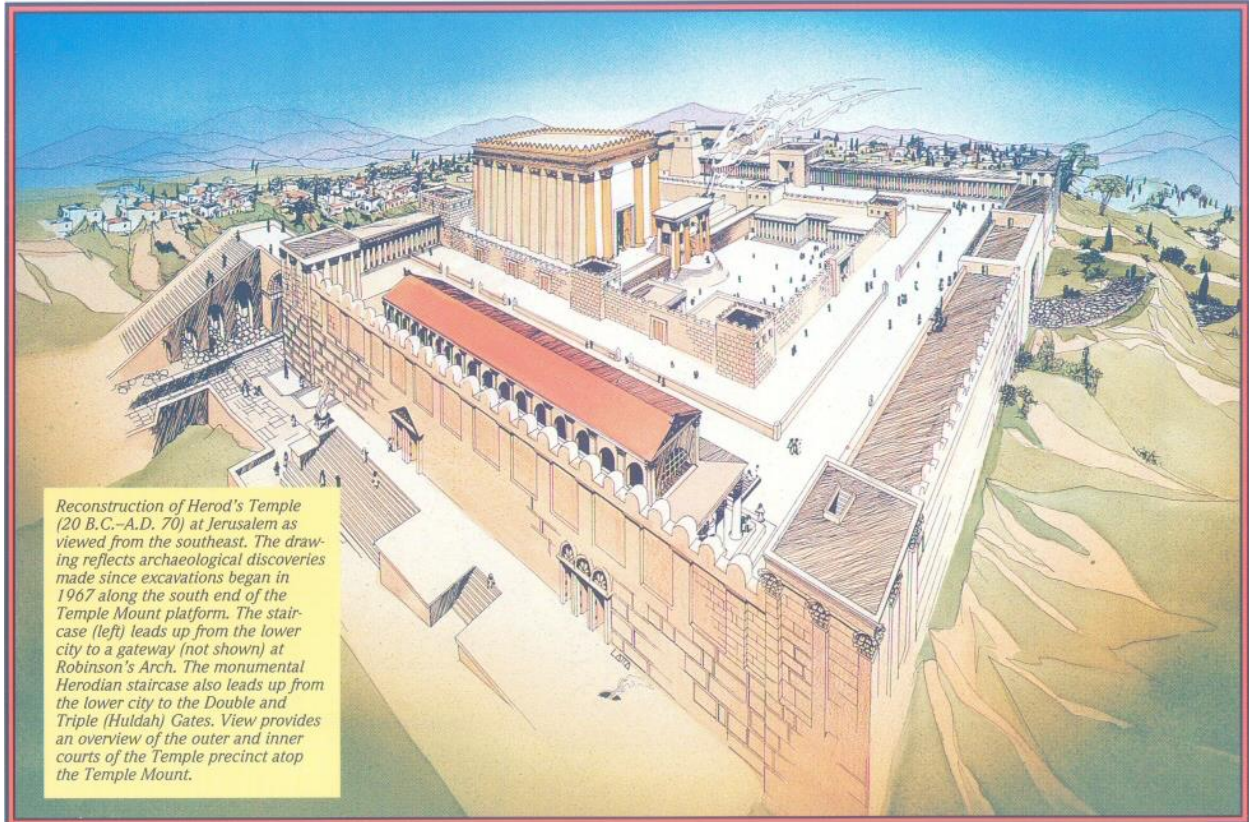




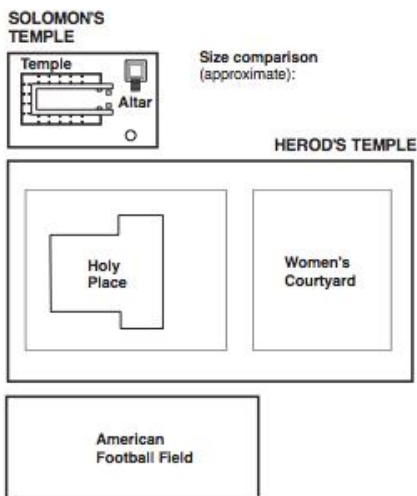
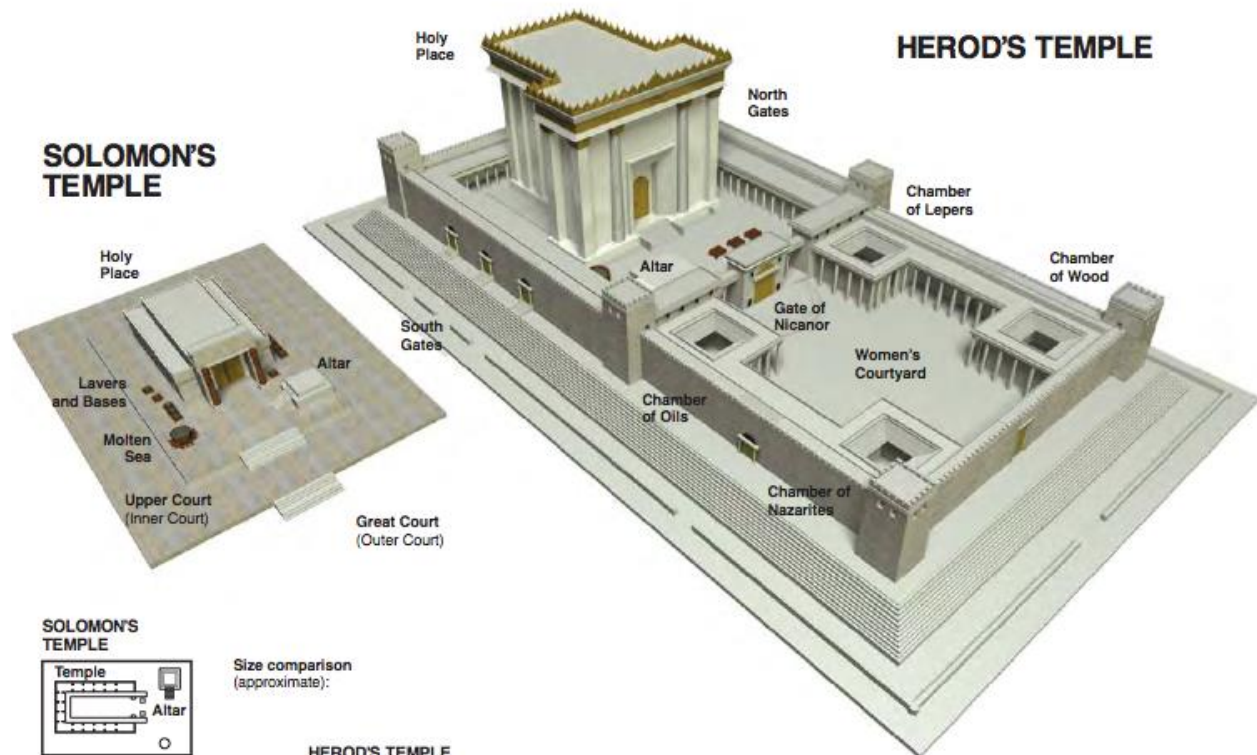


- **Literature of Judaism**
  - Hebrew OT – used in priestly observances in Palestine
  - Diaspora Jews used the Septuigent
    - This was likely the Bible of the early church
  - Targums were original oral translations that were gradually being written in Aramaic. They often contained imaginative material not found in the Hebrew Text.
  - The Apocrypha “hidden books” refers to works generally from the intertestamental period. They contain history, fiction, and wisdom literature.
    - Include 1 and 2 Maccabees; wisdom of Solomon and Ecclesiasticus; Tobit, Judith, and additions to Daniel
    - There is some helpful historical info but there is also much that is fictitious. Read with caution. Catholics accept them.
  - Pseudepigrapha – works written in the name of someone famous in order to gain acceptance. None were ever considered canonical.
    - Include 1 and 2 Enoch, the Assumption of Moses; the Letter of Aristeas, and 3 and 4 Maccabees.
- **Theology**
  - The chief emphasis of Judaism was the unity and transcendence of God. Deuteronomy 6:4 defines this
  - God created humans to keep all of his commandments and thereby establish a relationship with him. Emphasized the need for obedience to moral and ceremonial law.
  - During the intertestamental period the doctrine of the advent of political deliverer, the Messiah, also gained strength. Jewish literature on this subject does not suggest that the Messiah is divine, and it does not focus on his redemptive suffering for human beings. Most Jews anticipated that God would use a human being to bring deliverance from Rome by military force.
  - Was a fiercely nationalistic religion.
- **Sects**
  - **Pharisees**
    - Largest and most influential Jewish group in Jesus day
    - Accepted directives of the oral and written law
    - Accepted the whole OT canon but gave strong attention to a rigid observance of the oral law or tradition. They were supernaturalists, believing in the existence of angels and spirits, the immortality of the soul and the resurrection of the body.
    - Is the pattern for most orthodox Jews today
  - **Sadducees**
    - developed from the priestly supporters of the Hasmonean dynasty during the intertestamental period.

- Accepted the Torah or law as having a higher authority than the prophets and the writings.
- Smaller in number than Pharisees.
- Did not believe in bodily resurrection.
- In the NT they were wealthy political opportunists who joined readily with any group who could assist them in retaining power and influence. They were the priestly party.
- Their influence waned after the Temple falls in A.D. 70
- **Essenes**
  - Not mentioned in the NT. Much of our info comes from Josephus.
  - They seem to be a small, ascetic group with strict rules for admission
  - They refused to practice the sacrificial ritual of the Jerusalem temple because they viewed it as captive to a corrupt priesthood.
  - They did not practice marriage and grew only by getting converts.
  - All property in common.
  - Resembled Pharisees in theology.
- **Zealots**
  - Revolutionaries fanatically dedicated to the overthrow of Roman power.
  - They refused to pay taxes to Rome and incited several revolts against Rome. One revolt led to the destruction of Jerusalem in A.D. 70
- **Herodians**
  - Small minority of influential Jews who supported the Herodian dynasty
  - They are not mentioned outside of the gospel
- **Scribes**
  - Were technically a professional group rather than a religious or political group. Scribes interpreted and taught the OT law and gave judicial opinions on cases brought before them.
  - In Jesus day most scribes were Pharisees. Not all Pharisees had the theological skill of a scribe.
- **The Temple - The location of Jewish Worship**
  - 1<sup>st</sup> temple – Solomon; destroyed in 586 B.C. by Babylon
  - 2<sup>nd</sup> Temple – Haggai and Zechariah/Zerubbabel
  - Herod's Temple – 20-19 B.C. began construction. Was not completed until A.D. 62 or 64
  - White marble and covered in gold. Was a visually stunning sight
  - Go through the places of the Temple







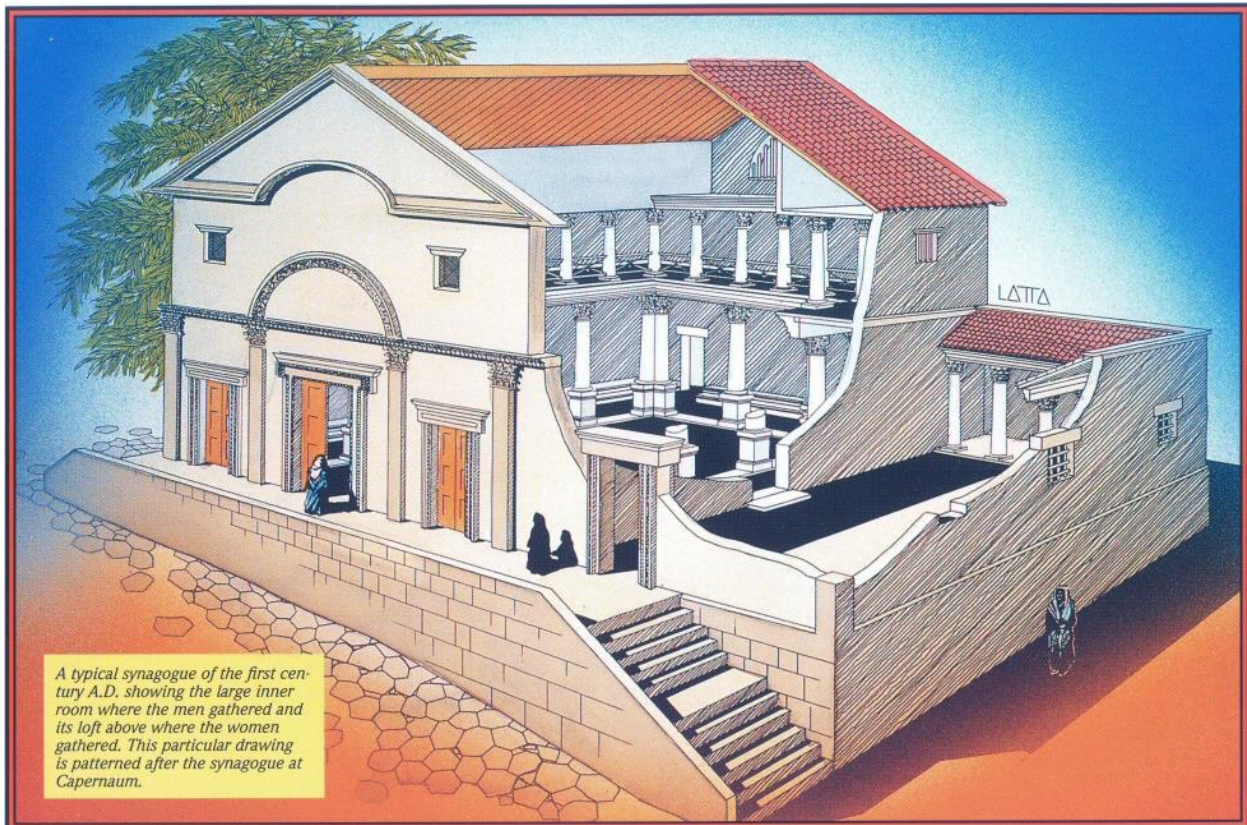
# Temple Comparison

Solomon's Temple, finished in 957 BC, was less than one-half the size of Herod the Great's expanded Second Temple in Jerusalem, built in 20–19 BC.

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- **Festivals and Holy Days**
  - Passover/Unleavened Bread – Marked Exodus – April
  - Pentecost or weeks – completion of grain harvest – May to June
  - Trumpets – New Jewish Civil year – September to October
  - Day of Atonement – national repentance – October
  - Tabernacles or booths – wilderness wanderings – October – popular joy
  - Lights/Hanukkah – Maccabeus – December
  - Purim – Esther - March
- **Sanhedrin**
  - Jewish legal body meeting daily in the temple area

- High priest presided over meetings. Both Sadducees and Pharisees were members.
- IN the NT the Sad's had the most influence in the Sandhedrin
- **Synagogue**
  - Became the primary place of Jewish worship and teaching during and after exile
  - Customary to form where as many as 10 Jews are
  - Center of religious, social, and educational life for the Jewish community.
  - Worship on Sabbath; boys learning OT and read and write during week.
  - Organized by a head or president who was elcted by vote of body of elders. Elders carred for congregation
  - Stone structure, elaborately furnished; chast containing law scroll.
  - Speakers platform was rasied and the congregation sat on stone benches around the walls or on mats. To read the speaker stood, to teach he sat down.
  - Reading of Scirptures, followed by a sermon explaining the text.



- **Diaspora Jews**

# The New Testament



## Oral and Rhetorical Culture

### The Text

- Papyrus is a writing material made from a reed that grows along the Nile River. In damp climates papyrus often rotted quickly, but in dry climates such as Palestine and Egypt the written material can endure for centuries. The New Testament books were likely originally written on papyrus. Other writing materials such as parchment and vellum were available, but their use generally began in the fourth century. By then the church was wealthier and sought to use a more durable material than papyrus. Originally parchment referred to a writing material made from sheep and goat skins, and vellum referred to material made from calves. Today the terms are practically interchangeable.
- Many of the ancient writers used a scroll form (note the term *rolled* in Luke 4:20, a reference to the Old Testament), but some of the books may have been written in codex form with the separate pages bound together. Normally a writer dictated his words to a secretary known as an *amanuensis*. Tertius, whose name appears in Romans 16:22, was the amanuensis of Romans.
- Early manuscripts used the uncial script, consisting of all capital letters. Later manuscripts used the more easily reproduced cursive script in small (minuscule) letters. The earliest manuscripts lacked word divisions, punctuation marks, and chapter and verse divisions. The printer R. Stephanus first used verses in his edition of 1551.

## Genre

### 1. Gospels

- The Gospels are biographies of Jesus, but biographies with unique content and purpose. The Gospels do not profess to be comprehensive historical accounts of Jesus' life, for they lack details about his childhood and growth into maturity as well as a complete account of his ministry. The Synoptics focus more on Jesus' Galilean ministry, while John's Gospel also emphasizes his Judean ministry. All four Gospels lack chronological precision in reporting Jesus' life. Each Gospel is written with a specific purpose or aim, and each Gospel writer selected the content of the Gospel with that purpose in mind

### 2. Theological History

- a. The Book of Acts contains history, but Luke presents this history with the aid of theological interpretation. The Christian history presented in Acts is not exhaustive, for little report is given of the spread of Christianity in Asia and Africa. Acts intends to show the work of the Holy Spirit in spearheading the spread of the gospel from Jerusalem to Rome. In Acts, Luke presents the normal church as a body of believers following the direction of God in spreading the gospel wherever God prepares an opening

### 3. Letters

- a. We may classify Paul's writings as letters, but the defining features of each Pauline letter vary slightly. Romans is a letter that presents a theological argument, and 1 Corinthians is a letter that responds to needs and questions among the Corinthians. A distinctive feature of all of Paul's letters is their occasional nature. Each letter is generally written in response to a specific occasion or need of the church which received it. We will be wiser and more accurate interpreters if we understand the situation which produced the letter as we attempt to apply its teaching.

### 4. Apocalyptic/Prophecy

- a. The Revelation of John has been called an apocalypse, a prophecy, and an epistle or letter. Traces of all three of these genres appear in Revelation. The epistolary genre appears in chapters 2, and 3 in the letters to the seven churches. Reference is made to “prophecy” in Revelation 1:3. Apocalyptic characteristics are seen in the extensive use of symbolism, the communication of messages by angels using visions, and an expectation of divine deliverance in the near future (see “near” in Rev. 1:3). Recognizing the genre of Revelation will warn us against interpreting it entirely as prewritten history and will guide us to apply

## The Gospels

## The Life of Jesus Christ

### Teaching

- **Method**

- Those who heard Jesus' teaching were gripped by the authority with which he spoke (Mark 1:22). He did not depend on references to his predecessors, but he freshly interpreted God's message in an engaging manner, and this resulted in listening and acceptance. Notice the presence of the phrase, "I tell you," in Matthew 5:22, 28, 32, 34, 39, 44 as evidence of his personal authority
- Used Parables most often
  - A story or short, pithy statement which conveyed spiritual truth by comparing it to familiar facts from daily life.
  - Only one point to the parable. Not all details are important
- Used figures of speech
- Was visual – see this in the Holy Land
- Used argumentation based on interpretation of Scripture
- Used Q&A
- Object lessons like washing the disciples feet
- Used frequent repetition
- Lived out what He taught

- **Content**

- Jesus did not organize his teaching into a system. He centered it around his own person. The frequent appearance of the "I am" sections in John's Gospel shows this trait (John 6:35; 8:12; 14:6). As a boy he told Joseph and Mary of his awareness of a special obligation to his heavenly Father (Luke 2:49). With his enemies he used language which reflected his awareness of his preexistence and



deity (John 8:42, 58–59). He accepted the worship his followers offered him (John 20:28–29)

- A major emphasis of Jesus' teaching was the kingdom of God. The term referred to God's rule over the hearts of men (Luke 17:21), culminating in an establishment of some type (Matt. 6:10). Jesus regarded the kingdom as having already begun in his own person (Matt. 12:28), but as yet to come in its fullness after his death and resurrection (Luke 22:16).
- Jesus did not hesitate to proclaim the importance of his own mission. He knew that he had come to preach the gospel (Luke 4:43) and to call sinners to repentance (Matt. 9:13). He recognized that God had sent him to offer his life as a ransom for many (Mark 10:45). Just before his crucifixion he reported to the Father the successful accomplishment of his mission (John 17:4).
- Jesus explained to Nicodemus how he could participate in God's kingdom. The first requirement involved regeneration (John 3:3), which demanded both repentance (Mark 1:14–15) and faith (John 6:47). Repentance involved both moral and theological change. Morally it demanded that a person turn to Christ in obedience (Mark 8:34–35). Theologically it demanded a correct belief in who Jesus was and is (Matt. 11:27). Faith demanded a complete trust in Christ alone for deliverance from sin. Jesus used the example of the little child to demonstrate the humility needed to come to him (Mark 10:13–16).

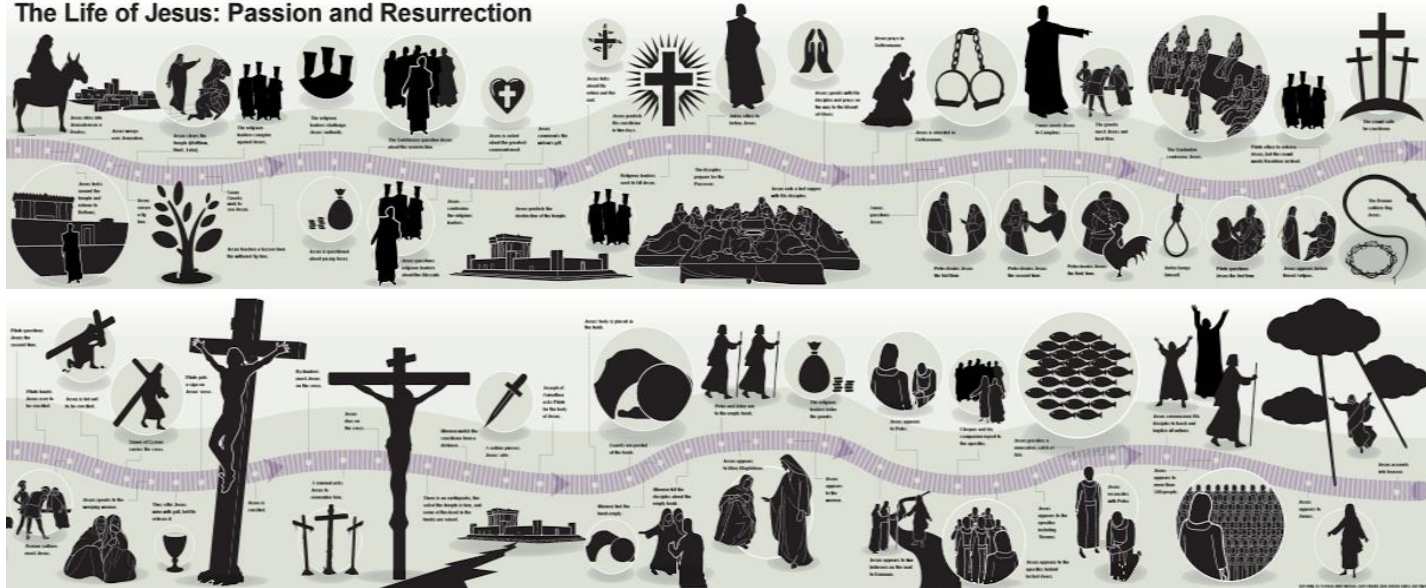
### Dates

- **Birth – around 5 or 6 B.C.**
  - Born before death of Herod the Great
  - Corresponded with census ordered by Augustus
  - While Quirinius was governor of Syria
  - Major astronomical event – Star
- **Length of Ministry – around three years give or take a few months**
  - At least three Passovers occur during Jesus ministry; John for sure references three but possibly a fourth
- **Death – A.D. 29 or 30; Star of Bethlehem guy things A.D. 33 april 3rd**

### Chronology



## The Life of Jesus: Passion and Resurrection



## Birth and Early Years

- Both Matthew and Luke provide information about the birth and early life of Jesus. They indicate that Mary gave birth to Jesus by the biological miracle of the virgin birth.
- Luke provides information about the visit of the shepherds to Bethlehem in connection with the birth. He also includes the story of Jesus' presentation in the temple on the eighth day after his birth (Luke 2:8–38). Matthew tells the story of the visit of the wise men (the Magi) and Herod's slaughter of the innocent children in Bethlehem (Matt. 2:1–18).
- Matthew includes the sojourn in Egypt (Matt. 2:19–23), and Luke narrates the visit of the twelve-year-old Jesus to Jerusalem for the Passover. Here Jesus amazed the Jewish scribes by his insights into God's plans (Luke 2:41–50). The New Testament is virtually silent about his life between the age of twelve and the events just prior to the beginning of his public ministry (Luke 2:51–52).

## Period of Preparation

- Before Jesus began his public ministry, three important incidents related to his work took place:
  1. the ministry of John the Baptist;
  2. the baptism of Jesus;
  3. the temptation of Jesus.
- Matthew and Luke present the most complete information about these incidents, but Mark makes a brief allusion to all three.
- John the Baptist fulfilled the role of announcing the beginning of a new era. He maintained a link with the past by following the methods and moral appeals of the ancient prophets. But he broke with the past by heralding the advent of God's messenger and by calling even Jewish leaders to a baptism of repentance (Matt. 3:1–12; Luke 3:1–17).
- Jesus' baptism concluded John's work. For Jesus, baptism signified a commitment to God's plan and an identification with the needs of a sinful people. The descent of the

Spirit in the form of a dove marked the inauguration of Jesus' public ministry (Matt. 3:13–17; Luke 3:21–22).

- In the temptations Satan tested Jesus' commitment to follow the divine plan for his life (Matt. 4:1–11; Luke 4:1–13). Jesus overcame all the temptations by quoting Scripture, and his victory better equipped him to strengthen his followers in their temptations (Heb. 5:8–10).

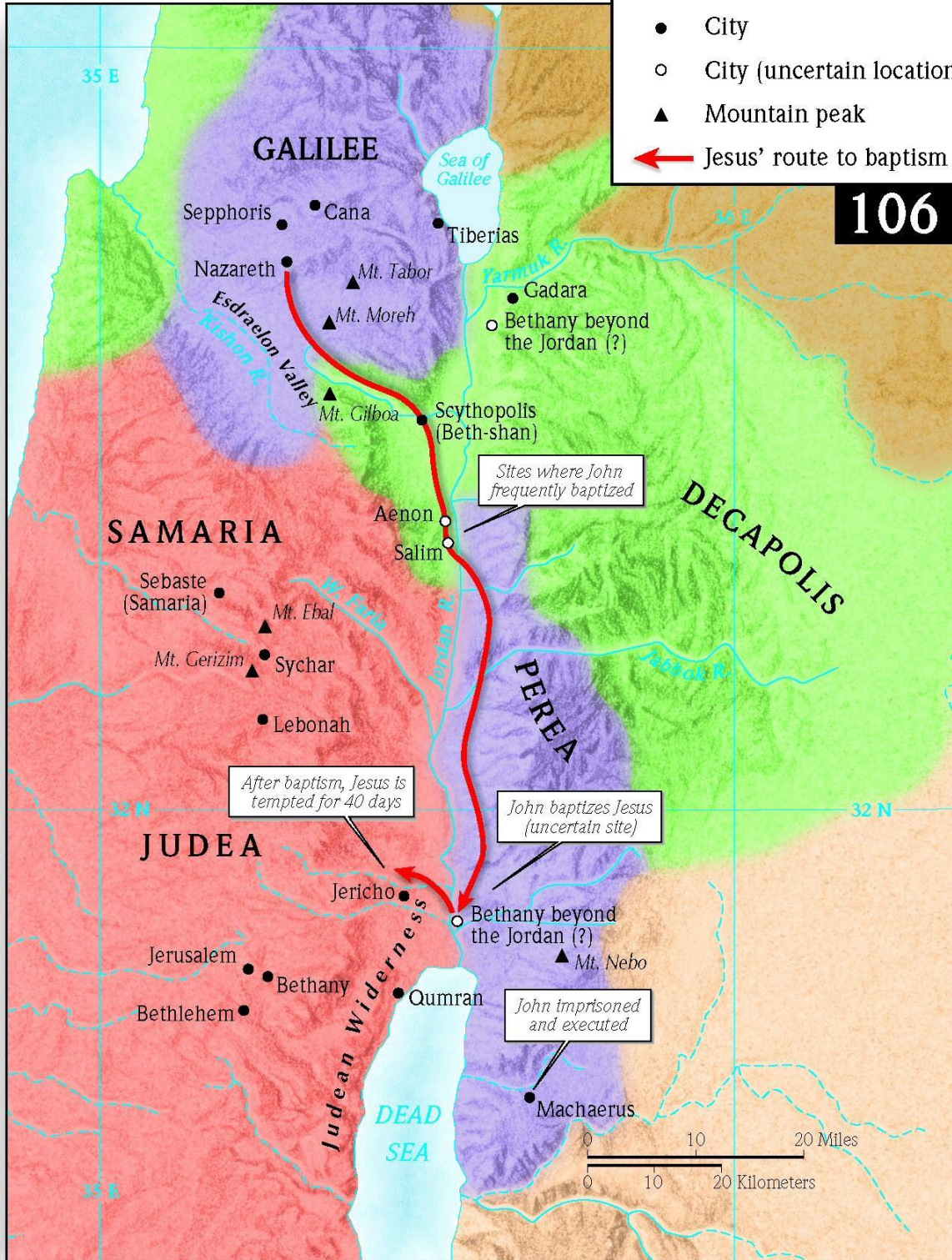


**JOHN THE BAPTIZER**

MATT. 3:1-4:12  
 MARK 1:4-14; 6:14-29  
 LUKE 3:1-23; 9:7-9  
 JOHN 1:6-8, 15-37; 3:22-24

- City
- City (uncertain location)
- ▲ Mountain peak
- ← Jesus' route to baptism

**106**



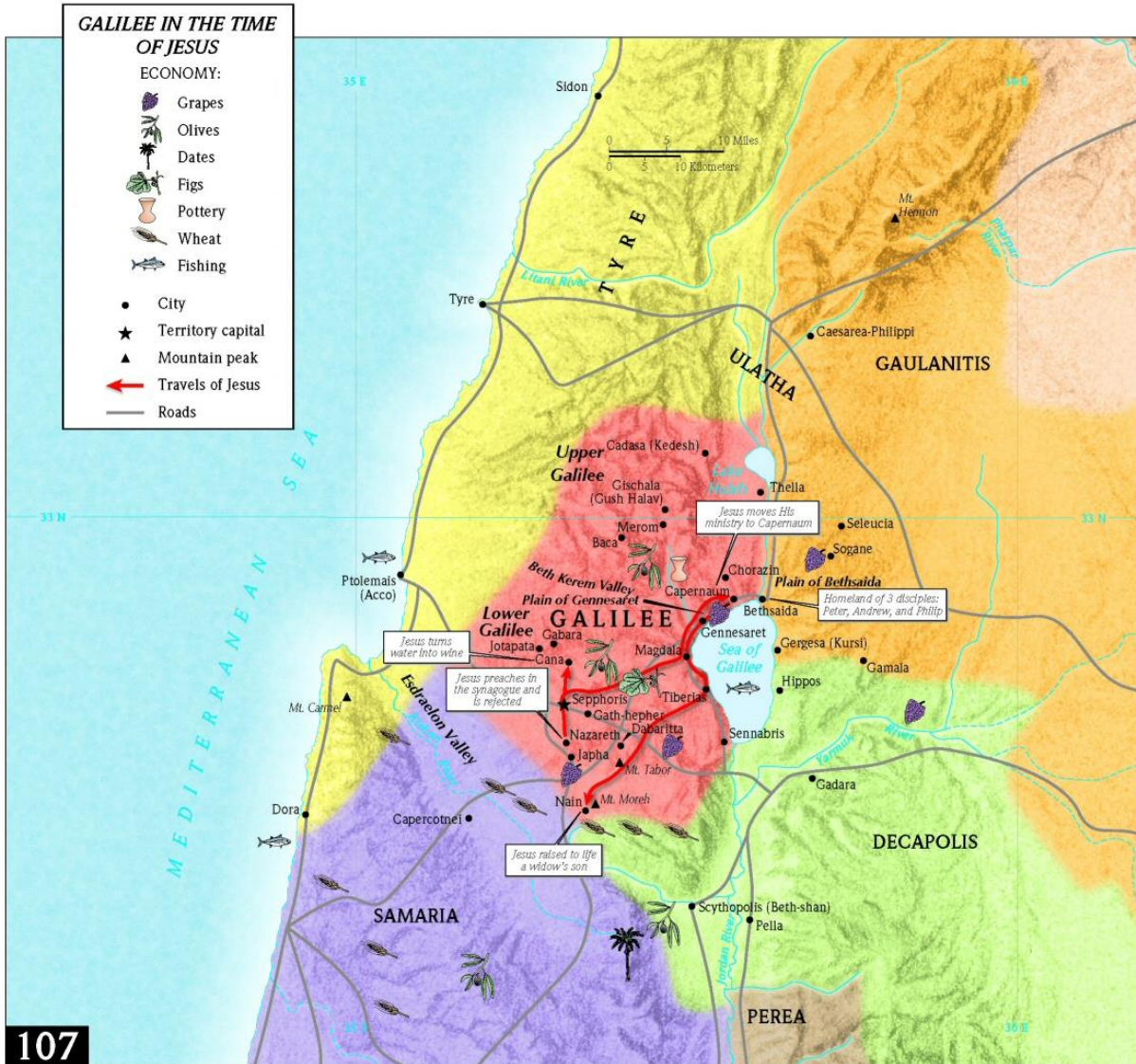
### **Early Judean Ministry**

- Only John's Gospel provides information about Jesus' early ministry in Judea. During this period Jesus made contacts with those who would later become his committed disciples (John 1:19–42). During this same period he made a detour into Galilee, where he performed the first of his miraculous signs, the wedding at Cana (John 2:1–11). In Jerusalem he cleansed the temple and spoke with Nicodemus (John 2:13–3:21).

### **Galilean Ministry**

- Although the major block of Jesus' work in this period took place in Galilee, John's Gospel shows that Jesus made periodic forays into Judea (John 7:1–14). This section can be divided into three chief periods.
- 1. The first period includes Jesus' work up to the time of choosing the twelve disciples. During this period Jesus delivered the Sermon on the Mount (Matt. 5–7) as well as other teachings (Mark 1:35–39). He also performed miracles of healing that included those listed in Mark 1:40–3:12. This period is characterized both by popularity (Matt. 4:23–25) and opposition (Mark 2:1–12). As Jesus appointed the twelve disciples, he sent them out with instructions for their initial preaching tour and the subsequent missions they would undertake in the Christian church (Matt. 10:1–42).
- 2. The second period ends with the withdrawal of Jesus from northern Galilee. It was a time when Jesus continued to teach and perform miracles, and included the development of more intense opposition by the official religious leaders in Jerusalem. Controversy erupted when Jesus' healing of a blind and speechless man led to a charge that he was empowered by Satan (Matt. 12:22–32). During this period Jesus often taught in parables (Matt. 13:1–53; Mark 4:1–34). He met rejection in his hometown of Nazareth (Matt. 13:53–58), and the death of John the Baptist demonstrated that following the will of God could be costly (Mark 6:14–29). After Jesus fed the five thousand (see Matt. 14:13–21, but the event is also mentioned in all four Gospels), he encountered further rejection in a dispute with Pharisees sent from Jerusalem (Matt. 15:1–20; Mark 7:1–23). Following this disagreement he focused his efforts in the Gentile areas around Tyre and Sidon (Mark 7:24–31).
- 3. In the third period Jesus ministered largely outside of Galilee and returned there only as he traveled toward Jerusalem for the final time. In the Gentile districts of the north he fed the four thousand (Matt. 15:32–39) and received Peter's great confession at Caesarea Philippi (Mark 8:27–37). He also manifested his glory in the transfiguration (Luke 9:28–36) and began to prepare his disciples for his death by predictions of his passion (Mark 9:30–32). He returned through Galilee as he traveled toward Jerusalem (Mark 9:33–50).



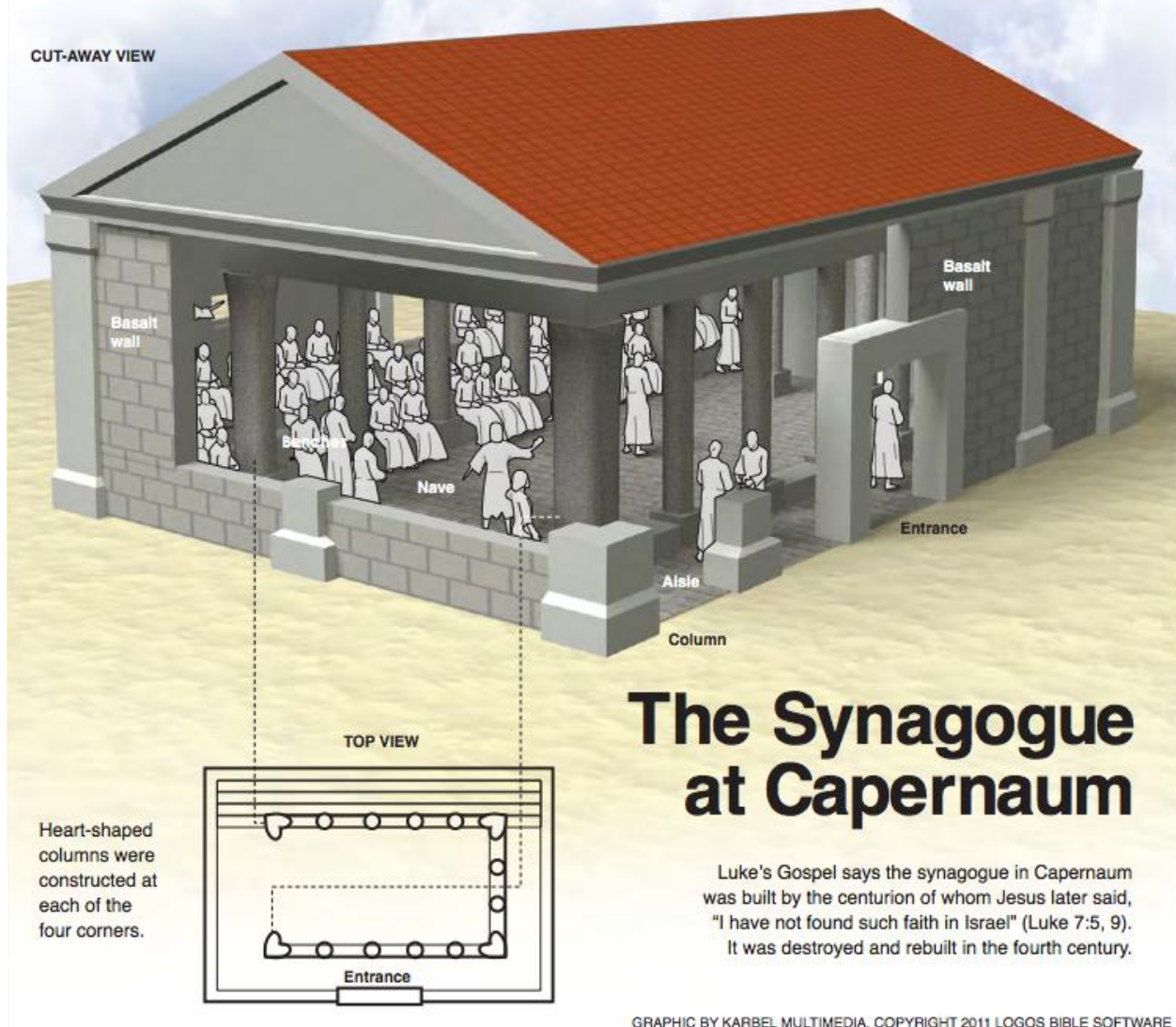




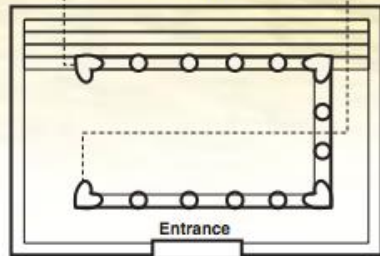


Christ taught and healed many people in this synagogue. It was here the man with the unclean spirit proclaimed Jesus the Holy One of God (Mark 1:21–28; Luke 4:31–35). Jesus also delivered the discourse on the Bread of Life here (John 6:59).

CUT-AWAY VIEW



TOP VIEW



Heart-shaped columns were constructed at each of the four corners.

## The Synagogue at Capernaum

Luke's Gospel says the synagogue in Capernaum was built by the centurion of whom Jesus later said, "I have not found such faith in Israel" (Luke 7:5, 9). It was destroyed and rebuilt in the fourth century.

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## Final Journey to Jerusalem

- This period of Jesus' ministry is a difficult period to organize chronologically. Matthew and Luke present only brief summaries of Jesus' activities, and Luke combines much material into a travel document with the individual parts tied together very loosely.
- Luke 9:51 describes the beginning of Jesus' journey toward Jerusalem, a journey which finally concluded in 19:28. In Luke 10:38 he is in Bethany, the home of Mary and Martha. In 17:11 he is passing through the area between Samaria and Galilee heading toward Jerusalem. These passages indicate a very loose chronological link. The entire section is sometimes called the Perean ministry, a name taken from the territory of Perea on the east side of the Jordan. The section contains teaching on prayer (11:2–4), some memorable parables (12:13–21), and a barbed attack on the Pharisees (13:10–17). The incidents mentioned in John 7–10 likely fit in this chronological period. In Luke 15 Jesus offered a rebuke to the Pharisees by showing God's concern for sinners, a concern which these Jewish leaders did not share. He also included an appeal for disciples (Luke 16:1–13) and an additional warning to the Pharisees (16:19–31). He gave additional teaching about prayer (Luke 18:1–14) and aroused the Jewish leaders to plot his death by raising Lazarus from the dead (John 11:1–53).
- After the Jewish leaders decided to seek his death, Jesus withdrew from public appearances in Judea to the town of Ephraim. There he remained until the Passover season approached (John 11:54).
- As Jesus approached Jerusalem for the final time, he met the rich young ruler (Mark 10:17–31) and made a final prediction of his coming death (Mark 10:32–34). His arrival at Bethany placed him on the threshold of his final week of ministry and sacrifice (John 11:55–12:11).

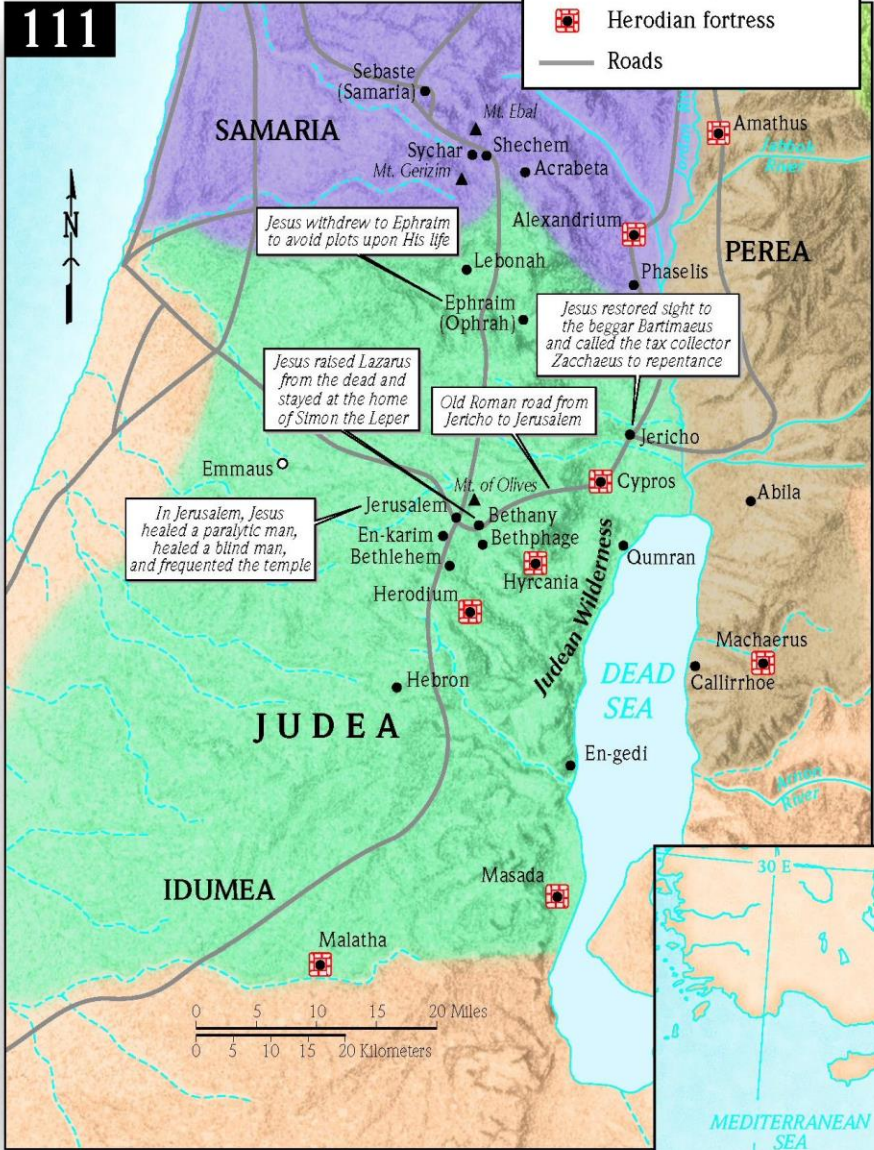


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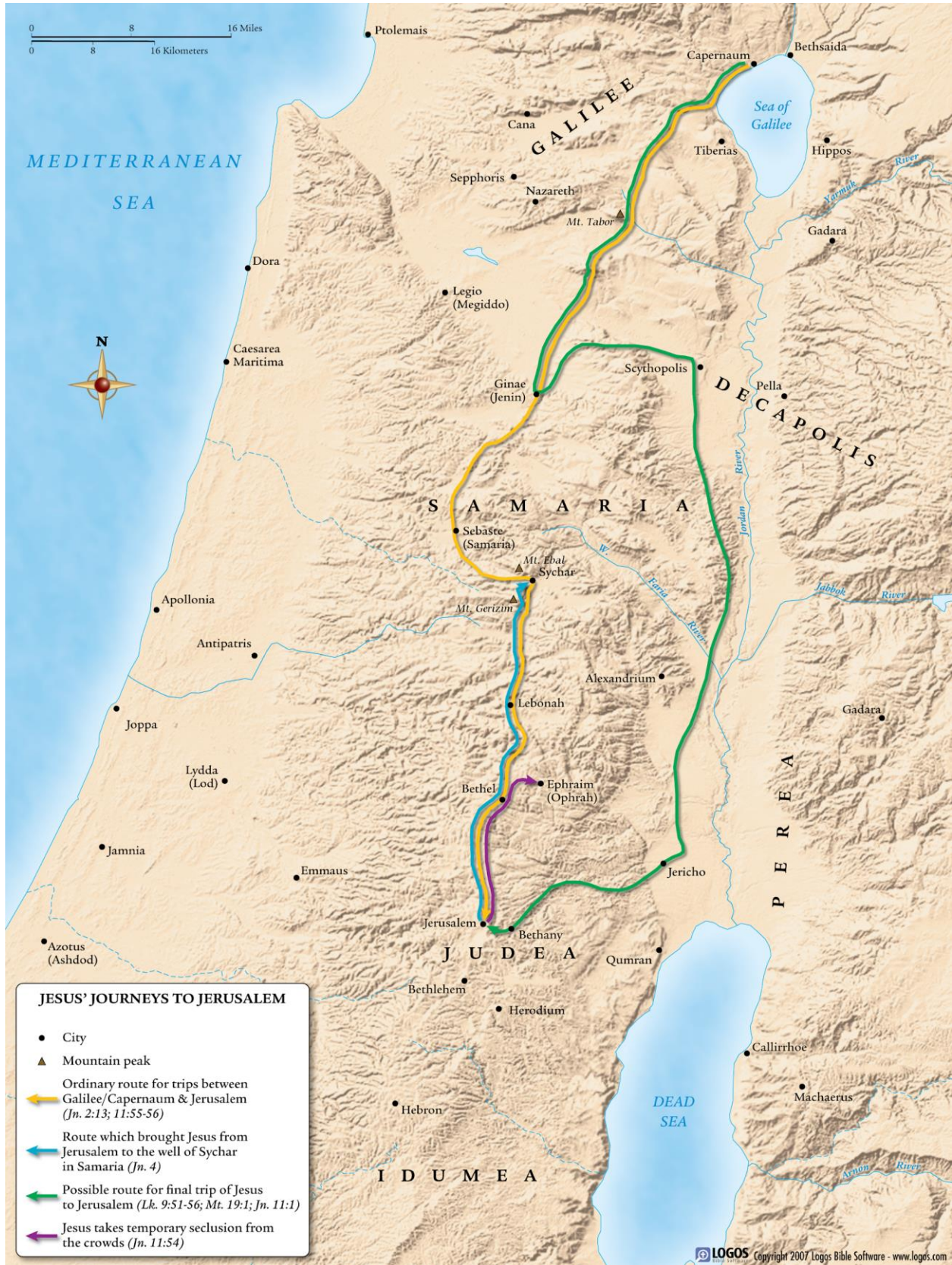
**JESUS IN JUDEA AND JERUSALEM**

LUKE 4: 44; 10:25-37; 18:4-19:28  
 JOHN 1:35-51; 3:22-24; 10:39-40

- City
- City (uncertain location)
- ▲ Mountain peak
- Herodian fortress
- Roads



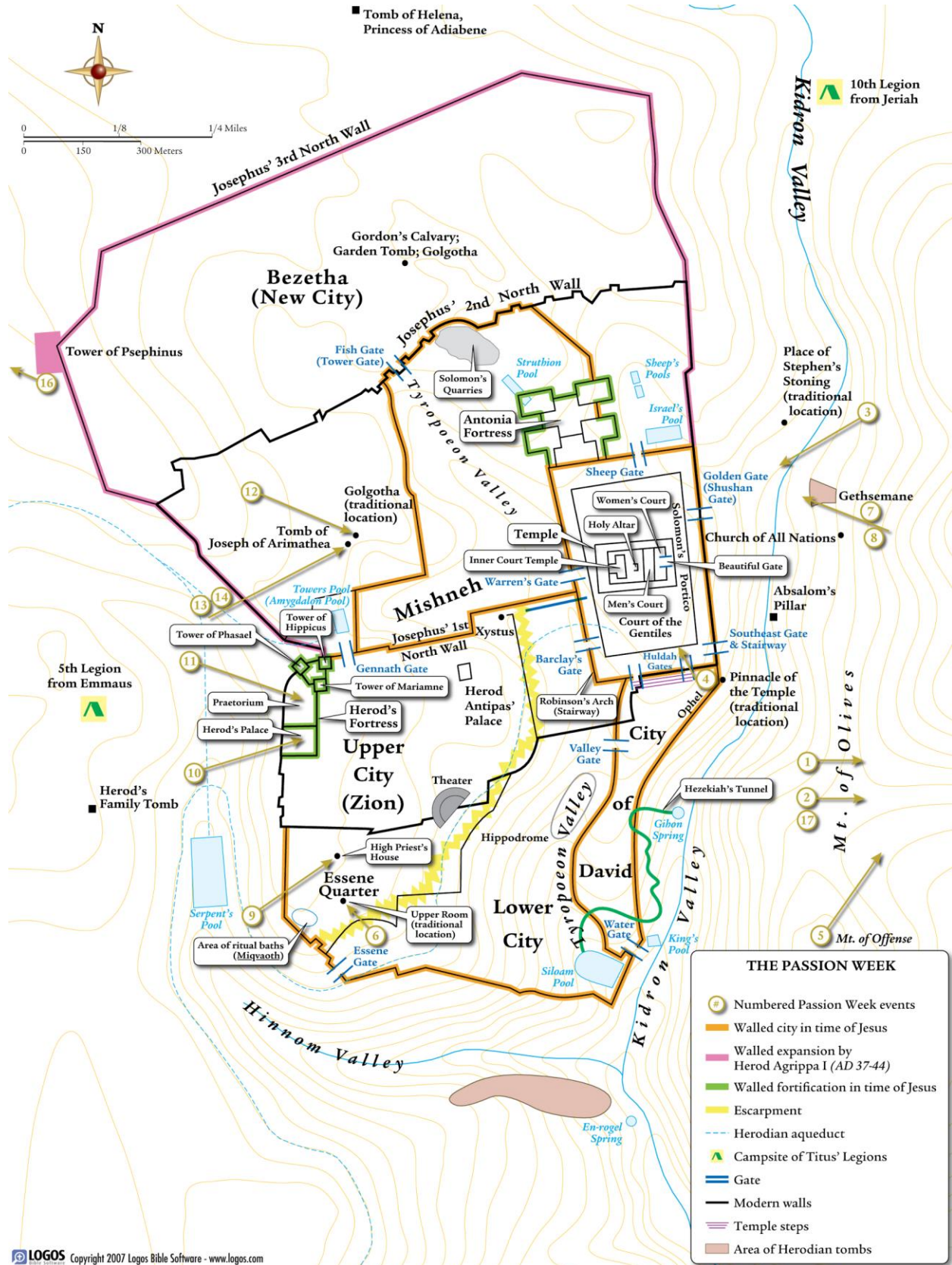




## Week of Passion

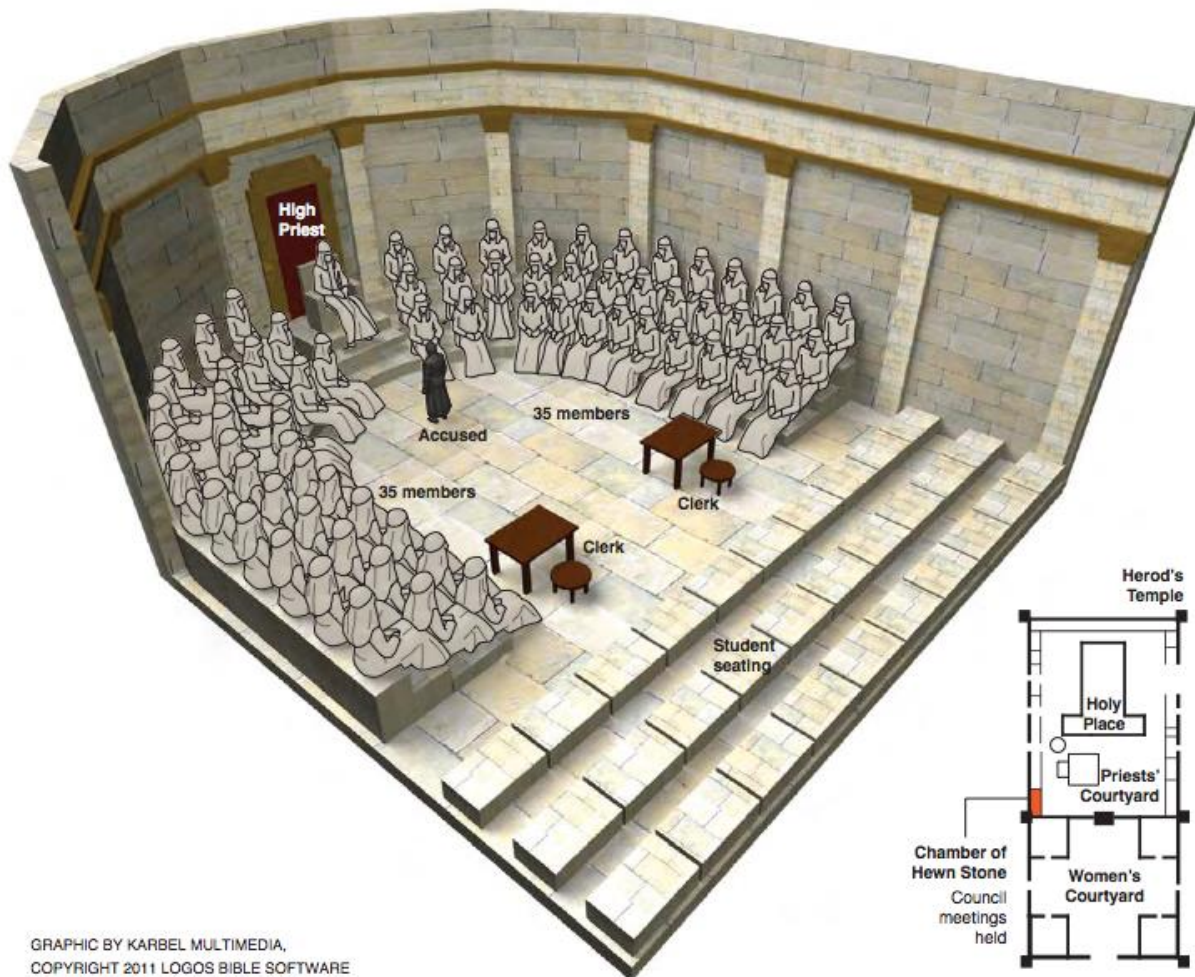
- It is possible to present a rough daily outline of the activities of Jesus during this significant week. Each Gospel presents supplementary detail, and by harmonizing the incidents a more complete picture emerges. However, the materials of the Gospels do not present a full chronological development of the week.
- Jesus began this climactic week with the triumphal entry on Sunday (Mark 11:1–10). On Monday he cleansed the temple (Mark 11:15–19). On Tuesday he became involved in discussions with the Jewish religious leaders (Mark 11:27–12:37), and he presented the apocalyptic discourse on the Mount of Olives (Mark 13:1–37). His Wednesday activities are not mentioned, but on Thursday he ate the Passover meal with his disciples (Mark 14:12–25) before his betrayal and arrest (Mark 14:43–52).
- After the arrest, his trial had two divisions. In the Jewish phase of the trial, he appeared before Annas (John 18:12–14, 24), Caiaphas (Mark 14:53–64), and the entire Sanhedrin (Mark 15:1). In the Roman phase of the trial, he appeared before Pilate (Mark 15:1–5), Herod Antipas (Luke 23:6–12), and again before Pilate (Luke 23:13–25). Jesus suffered on the cross from approximately 9 A.M. until 3 P.M. (Mark 15:25–41). His burial took place quickly to avoid leaving his dead body on the cross during the Sabbath (Mark 15:42–46). When the women arrived at the tomb the next morning, it was empty (Mark 16:1–8). Subsequently Jesus appeared to Mary Magdalene (John 20:11–18), two disciples on the road to Emmaus (Luke 24:13–32), the ten disciples meeting in an upper room (John 20:19–25), and the eleven disciples, including Thomas (John 20:26–31). He presented the Great Commission to the assembled disciples in Galilee (Matt. 28:16–20).





# The Sanhedrin

The Jewish high court of justice consisted of 71 men and was led by the high priest. The council could decide almost any fate of its people—except the death penalty, which was decided by the Romans. The court was located within the Chamber of Hewn Stone inside Herod's Temple.



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## **Outline for a Harmonistic Study of the Gospel Accounts of Jesus Life**

- I. Introduction: The Background to Jesus' Life
  - A. Luke's prologue (Luke 1:1-4)
  - B. John's prologue (John 1:1-18)
  - C. The genealogies of Jesus (Matt. 1:1-17, Luke 3:23-38)
- II. The Birth and Childhood of Jesus
  - A. Pronouncement to Zecharias of John's birth (Luke 1:5-25)
  - B. Pronouncement to Mary of Jesus' birth and Magnificat (Luke 1:26-56)
  - C. Birth, naming, and childhood of John (Luke 1:57-80)
  - D. Pronouncement to Joseph of Jesus' birth (Matt. 1:18-25)
  - E. Jesus' birth attended by the shepherds (Luke 2:1-20)
  - F. Circumcision, naming, and presentation of Jesus in the temple with Simeon and Anna (Luke 2:21-40)
  - G. Worship of wise men and experiences of Jesus' infancy (Matt. 2:1-23)
  - H. Visit to the temple (Luke 2:41-52)
- III. Preparation for Jesus' Ministry Throughout Palestine
  - A. Ministry of John the Baptist (Matt. 3:1-12, Mark 1:1-8; Luke 3:1-18)
  - B. Baptism of Jesus (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22)
  - C. Temptation of Jesus (Matt 4:1-11; Mark 1:12-13; Luke 4:1-13)
  - D. John's witness to Jesus (John 1:19-34)
  - E. The first disciples (John 1:35-51)
  - F. Changing water into wine at Cana of Galilee (John 2:1-11)
  - G. Cleansing the temple (John 2:12-22)
  - H. Challenge to Nicodemus to be born again (John 3:1-21)
  - I. The overlapping ministries of John and Jesus (John 3:22-36)
  - J. John's imprisonment and Jesus' departure to Galilee (Matt 4:12; Mark 1:14; Luke 3:19-20; 4:14; John 4:1-14)
  - K. The Samaritan woman at the well (John 4:5-42)
- IV. The Ministry in Galilee
  - A. Beginning the ministry in Galilee with the healing of a nobleman's son and making a home in Capernaum (Matt. 4:13-17; Mark 1:14-15; Luke 4:15; John 4:43-54)
  - B. Additional contact with the first disciples (Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11)
  - C. Beginning ministries in Capernaum, including teaching, healing, and exorcising (Matt. 4:23-25; 8:14-17; Mark 1:21-39; Luke 4:31-44)
  - D. Cleansing a leper (Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16)
  - E. Forgiving and healing a paralytic (Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26)
  - F. The call of Matthew/Levi (Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32)
  - G. Debate over fasting (Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39)
  - H. Healing the lame man at the pool of Bethesda (John 5:1-47)
  - I. Reaping and eating grain on the Sabbath (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5)



- J. Healing the man with the withered hand on the Sabbath (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11)
- K. Withdrawing from the multitude (Matt. 12:15-21; Mark 3:7-12)
- L. Selecting the twelve apostles (Mark 3:13-19; Luke 6:12-16)
- M. The Sermon on the Mount (Matt. 5:1-8:1; Luke 6:17-49)
- N. Healing of a centurion's servant (Matt. 8:5-13; Luke 7:1-10)
- O. Bringing the widow's son in Nain back to life (Luke 7:11-17)
- P. The doubts of John the Baptist (Matt. 11:2-19; Luke 7:18-35)
- Q. Rebuke to the Galilean cities (Matt. 11:20-30)
- R. Jesus anointed by an immoral woman (Luke 7:36-50)
- S. The women who followed Jesus (Luke 8:1-3)
- T. Jesus accused of the unpardonable sin (Matt. 12:22-37; Mark 3:19-30)
- U. The sign of Jonah (Matt. 12:38-45)
- V. The spiritual family of Jesus (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21)
- W. Parables of the kingdom (Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18)
- X. Quieting of the storm (Matt. 8:18-23-27; Mark 4:35-41; Luke 8:22-25)
- Y. The Gadarene demoniac(s) (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39)
- Z. Twin miracles: healing the woman with the flow of blood and raising the daughter of Jairus (Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56)
- AA. Healing the blind men and the man who could not speak (Matt. 9:27-34)
- BB. The rejection at Nazareth (Matt. 13:54-58; Mark 6:1-6; Luke 4:16-30)
- CC. Sending out the disciples (Matt. 9:35-11:1; Mark 6:6-13; Luke 9:1-6)
- DD. The fear of Herod after beheading John the Baptist (Matt. 14:1-12; Mark 6:14-29; Luke 9:7-9)
- EE. Feeding the five thousand (Matt. 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-15)
- FF. A nature miracle: walking on the water (Matt. 14:24-36; Luke 9:10-17; John 6:1-15)
- GG. The message of the bread of life (John 6:22-71)
- HH. The source of true defilement (Matt. 15:1-20; Mark 7:1-23; John 7:1)
- II. Healing the daughter of a Syro-Phoenician woman who had faith (Matt. 15:21-28; Mark 7:24-30)
- JJ. Feeding the four thousand (Matt. 15:29-38; Mark 7:31-8:9)
- KK. The sign of the Messiah (Matt. 15:39-16:4; Mark 8:10-12)
- LL. The leaven of the Sadducees and Pharisees (Matt. 16:5-12; Mark 8:13-26)
- MM. The confession of Peter, the keys of the kingdom, binding and loosing (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-22)
- NN. First prediction of the passion (Matt. 16:21-26; Mark 8:31-37; Luke 9:23-25)
- OO. The transfiguration (Matt. 16:27-17:8; Mark 8:28-9:8; Luke 9:26-36)
- PP. The relationship between John the Baptist and Elijah (Matt. 17:9-13; Mark 9:9-13)

- QQ. The exorcism of the boy possessed with a demon (Matt. 17:14-20; Mark 9:14-29; Luke 9:37-42)
- RR. Second prediction of the passion (Matt. 17:22-23; Mark 9:30-32, Luke 9:43-45)
- SS. Payment of the temple tax (Matt. 17:24-27)
- TT. A childlike attitude and discipleship (Matt 18:1-14; Mark 9:33-50; Luke 9:43-45)
- UU. The practice of forgiveness, the parable of the unmerciful servant (Matt. 18:15-35)
- VV. A challenge to discipleship (Matt. 8:19-22; Luke 9:57-62)
- WW. Jesus at the Feast of Tabernacles (John 7:11-52; 8:12-59)
- V. The Later Ministry in Judea and the Ministry in Perea
- A. Jesus' discussion at the Feast of Tabernacles (John 7:11-52; 8:12-59)
  - B. Healing the man born blind (John 9:1-41)
  - C. Jesus as the Good Shepherd (John 10:1-21)
  - D. Sending out the seventy (Luke 10:1-24)
  - E. The parable of the good Samaritan (Luke 10:25-37)
  - F. Mary and Martha (Luke 10:38-42)
  - G. Parables on prayer (Luke 11:1-13)
  - H. Jesus' defense against an accusation of being linked with Satan, the parable of the empty house, the sign of Jonah, and developing a healthy spiritual vision (Luke 11:14-36)
  - I. Woes on the Pharisees (Luke 11:37-54)
  - J. Instruction on hypocrisy, greed (parable of the rich fool), watchfulness and the appearance of the messianic kingdom (Luke 12:1-59)
  - K. The parable of the fruitless fig tree (Luke 13:1-9)
  - L. Healing on the Sabbath of a woman bent over and the parables of the mustard seed and leaven (Luke 13:10-21)
  - M. Jesus' claim to be one with God (John 10:22-42)
  - N. The narrow door and Jesus' sorrow for Jerusalem (Luke 13:22-35)
  - O. Sabbath healing of a man with dropsy, teaching on humility, and the parable of the messianic banquet (Luke 14:1-24)
  - P. The cost of discipleship (Luke 14:25-35)
  - Q. The parables of the lost sheep, the lost coin, the prodigal son, and the elder brother (Luke 15:1-32)
  - R. The parables of the unjust steward and the rich man and Lazarus (Luke 16:1-31)
  - S. Caring for young believers, faith, and service (Luke 17:1-10)
  - T. The raising of Lazarus (John 11:1-44)
  - U. The Sanhedrin's plot against Jesus (John 11:45-54)
  - V. Healing the ten lepers (Luke 17:11-19)
  - W. The advent of the kingdom (Luke 17:20-37)
  - X. Parables on persistence and humility in prayer (Luke 18:1-14)
  - Y. Divorce and remarriage (Matt. 19:1-12; Mark 10:1-12)
  - Z. Jesus and the little children (Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17)

- AA. The rich young ruler (Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30)
- BB. The parable of the laborers in the vineyard (Matt. 20:1-16)
- CC. Third passion prediction with the selfish request of James and John (Matt. 20:17-28; Mark 10:32-45; Luke 18:31-34)
- DD. Healing of the blind man Bartimaeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43)
- EE. Jesus and Zacchaeus (Luke 19:1-10)
- FF. The parable of the pounds (Luke 19:11-28)
- VI. The Passion Week in Jerusalem
  - A. The arrival of Passover pilgrims in Jerusalem and Sanhedrin's plot against Jesus and Lazarus (John 11:55-12:1, 9-11)
  - B. Anointing of Jesus by Mary of Bethany (Matt. 26:6-13; Mark 14:3-9; John 12:2-8)
  - C. The triumphal entry (Matt. 21:1-11, Mark 11:1-11; Luke 19:29-44; John 12:12-19)
  - D. Cursing the fig tree and cleansing the temple (Matt. 21:12, 13, 18, 19; Mark 11:12-18; Luke 19:45-48)
  - E. The Greeks seeking to see Jesus and a warning against unbelief (John 12:20-50)
  - F. The withering of the fig tree (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8)
  - G. Question about Jesus' authority (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8)
  - H. Parable of the two sons (Matt. 21:28-32)
  - I. Parable of the vineyard (Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19)
  - J. The parable of the marriage feast (Matt. 22:1-14)
  - K. Paying taxes to Caesar (Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26)
  - L. Sadducees' question about the resurrection (Matt. 22:23-33; Mark 12:18-27; Luke 20:27-40)
  - M. The greatest commandments (Matt. 22:34-40; Mark 12:28-34)
  - N. The deity of the Davidic Messiah (Matt. 22:41-46; Mark 12:28-34)
  - O. Denunciation of the scribes and Pharisees (Matt. 23:1-39; Mark 12:38-40; Luke 20:45-47)
  - P. The widow's offering (Mark 12:41-44; Luke 21:1-4)
  - Q. The Olivet Discourse (Matt. 24-25; Mark 13:1-37; Luke 21:5-38)
  - R. The plan for betrayal (Matt. 26:1-5; Mark 14:1, 2, 10-11; Luke 22:1-6)
  - S. Preparing for the last supper (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13)
  - T. Observing the last supper
    1. Washing the disciples feet (John 13:1-20)
    2. Departure of Judas Iscariot (Matt. 26:21-25)
    3. Prediction of Peter's denials (Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:31-38)
    4. Instituting the Lord's Supper (Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; 1 Cor. 11:23-26)
    5. The farewell discourses in the upper room (John 14-16)
    6. Jesus' prayer for his disciples (John 17)



- U. Jesus in Gethsemane (Matt. 26:30, 36-46; Mark 14:26,32-42; Luke 22:39-46; John 18:1)
- V. The arrest of Jesus (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12)
- VII. Jesus' Trial and Crucifixion
  - A. The trial before the Jews
    - 1. Hearing before Annas (John 18:12-14, 19-23)
    - 2. Hearing before Caiaphas and the Sanhedrin (Matt. 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54, 63-65; John 18:24)
    - 3. Peter's denials (Matt. 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54, 63-65; John 18:15-18)
    - 4. Official condemnation of Jesus by the Sanhedrin (Matt. 27:1; Mark 15:1; Luke 22:66-71)
  - B. The suicide of Judas Iscariot (Matt. 27:3-1-; Acts 1:18-19)
  - C. The trial before the Romans
    - 1. First hearing before Pilate (Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
    - 2. Hearing before Herod Antipas (Luke 23:6-12)
    - 3. Second hearing before Pilate (Matt. 27:15-30; Mark 15:6-19; Luke 23:13-25; John 18:39-19:16)
  - D. Jesus' crucifixion (Matt. 27:31-36; Mark 15:20-25; Luke 23:26-33; John 19:16-18)
  - E. The events at the crucifixion site (Matt. 27:37-50; Mark 15:26-37; Luke 23:34-43, 46; John 19:19-30)
  - F. Tearing of the veil of the temple (Matt. 27:51-56; Mark 15:38-41; Luke 23:44, 45, 47-49)
  - G. Burial of Jesus (Matt. 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:31-43)
- VIII. Jesus' Resurrection, Post-Resurrection Appearances, and Ascension
  - A. The empty tomb (Matt. 28:1-4; Mark 16:1)
  - B. The women at the tomb (Matt. 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1)
  - C. The coming of Peter and John to the tomb (Luke 24:9-12; John 20:2-10)
  - D. Appearance of Jesus to Mary Magdalene (John 20:11-18)
  - E. Appearance of Jesus to the other women (Matt. 28:9-10)
  - F. Sanhedrin's bribe of Roman guards for the tomb (Matt. 28:11-15)
  - G. Appearance of Jesus to the disciples on the Emmaus road (Luke 24:13-35; 1 Cor. 15:5a)
  - H. Appearance of Jesus to the disciples without Thomas (Luke 24:36-43; John 20:19-25; 1 Cor 15:5b)
  - I. Appearance of Jesus to Thomas (John 20:26-31)
  - J. Appearance to the disciples at the Sea of Galilee and the restoration of Peter (John 21)
  - K. Appearances of Jesus to the Eleven, the five hundred, James and the Great Commission (Matt. 28:16-20; 1 Cor. 15:6-7)
  - L. The ascension of Jesus (Luke 24:44-53; Acts 1:3-12)

### What is a Gospel?

- Not like our modern bios or stories
- Matt., Mark, and John are written more like an ancient bio
- Luke-Acts is a two volume ancient historical monograph
- Ancient Bio's
  - They are always tendentious, by which is meant that they always take a definite point of view about the person they are about, either strongly positive or negative
  - Do not attempt to psychologize or psychologically analyze their subject, little is said about motives, upbringing, etc.
  - The real focus is the character of the person in question revealed through words and deeds
  - Chronology is not a major concern
  - No footnotes, rarely does the author reveal sources
  - Narrative style is basic and straight forward, without a lot of description; stories may not be historically significant but reveal character
  - Ethical character is clear; the audience should desire to emulate the character of the person
  - The author would stress how the bio character is superior
  - Because it was widely believed that how a person died most revealed his or her character, there would be a strong focus on the death of the biographical person, especially if he or she died tragically. There would also be a focus on explaining how his or her death was consistent with his or her life philosophy
  - There would be a major focus on the legacy of the person and ongoing impact. This is why so much time focuses on the last week of Jesus' life and not other parts.

### **Synoptic Problem - Which Gospel Came First?**

- The similarity between Matthew, Mark, and Luke.
  - Similar historical arrangement with baptism and temptation of Jesus
  - Verbal content is similar
    - Matt 8:1-4
    - Mark 1:40-45
    - Luke 5:12-16
  - Despite similarities there is diversity and each is unique.
- It is important to observe that the gospels received recognition as authoritative at a very early period of Christian history. Obviously the readers could distinguish between the authority of the gospels and the lack of this specific authority in the sources the writers used.
- We must be prepared for some differences between Synoptic studies and general literary studies. If we recognize this uniqueness we will not too quickly appeal to non-Christian parallels.
- The gospel writers arranged the materials in order to communicate the life and teaching of Jesus to new converts. The message of the gospels produced the churches; the churches did not produce the message.
- Holy Spirit guided the writing of the gospels.
- Varying theories on which came first and/or if there was a Q document. Will not be every fully known. Doesn't matter for the truth of the Gospels



## Matthew

### Background:

- The most widely used of the gospels in the early church. Irony that gentiles used the most Jewish of the gospels.
- Presents Jesus as Messiah and the church as God's new people who have temporarily replaced the covenant nation of Israel; only gospel to use the term ekklesia – church
- Gives Peter prominence; offers instructions on church order
- Alternates between narrative and teaching sections
  - 5-6 blocks of teaching
    - makes Jesus greater than Moses since Moses wrote 5 blocks of teaching
- Gospel that wants to talk about order, discipline, and leadership, in the community of Jesus, so it talks more about the first leader of the apostles, Peter than did Mark. This gospel has at its heart a concern about Christology (who Jesus was and what was his significance), discipleship (what it takes to follow him), and community (how the group of followers should relate to one another and to outsiders like other Jews).

### Author:

- External
  - Early church fathers recognized Matthew as the writer without exception
  - It also seems unlikely that early Christians would pick a relatively obscure apostle to name a gospel after
- Internal
  - Organizational method of the gospel, built around four discourses, reflects the mind of a tax collector
  - Only gospel that contains the story of Jesus' payment of the temple tax – of interest to a tax collector
  - Account of Matthew's call is the only one to use the name Matthew rather than Levi
- Opposition
  - Why would a disciple use Mark's gospel?

### Date and Place of Writing:

- Some time before A.D. 70
  - There are some conservative scholars who date A.D. 70 -80
- Due to Jewish nature may have been written from Palestine or Syria or Antioch or Capernaum
- 2<sup>nd</sup> century Antioch bishop Ignatius used Matthew's gospel

### Audience:

- Jewish people

### Occasion and Purpose:

- Wanted to reach Jewish people

- Concerned that readers understand the person and work of Jesus in order to make an intelligent decision about him
- Shows a profound interest in preserving the teachings of Jesus

**Content:**

- Unique genealogy
  - Joseph's though not the father
  - Includes four surprising women
    - Should not be any much less these four
  - Is a schematized genealogy. Does not include everyone
    - Is a perfect three sets of 14 generations
- Sermon on the Mount
  - Jesus is authority over the law
  - He fulfills the law
- Cost of discipleship
- Contains a repetitive emphasis on Jesus' fulfillment of the law and the OT prophecy and traces Jesus' genealogy back through David to Abraham

### **Outline of Matthew**

- I. The Birth of the Messiah (1:1-2:23)
  - A. Genealogy and birth (1:1-25)
  - B. The worship, flight, and return of the Messiah (2:1-23)
- II. The Words and Works of the Messiah (3:1-18:35)
  - A. Preparation for the Messiah's ministry (3:1-4:25)
    1. The ministry of John the Baptist (3:1-12)
    2. The baptism of Jesus (3:13-17)
    3. The temptation of Jesus (4:1-11)
    4. Initial ministry of the Messiah in Galilee (4:12-25)
  - B. First discourse: the Sermon on the Mount (5:1-7:29)
  - C. Proof of Jesus' messiahship by word and deed (8:1-9:38)
  - D. Second discourse: the commission to the Twelve (10:1-11:1)
  - E. Opposition to Jesus' messiahship (11:2-12:50)
  - F. Third discourse: the parables of the kingdom (13:1-52)
  - G. Critical events in Jesus' messiahship (13:53-17:27)
  - H. Fourth discourse: instructions about humility and forgiveness (18:1-35)
- III. The Commitment of the Messiah to the Divine Task (19:1-20:34)
- IV. The Passion of the Messiah (21:1-28:20)
  - A. Opponents of the Messiah (21:1-23:39)
  - B. Fifth discourse: preparation for persecution and Christ's return (24:1-25:46)
  - C. Death and resurrection of the Messiah (26:1-28:20)

## Mark

### Background:

### Author:

- John Mark
  - Took down all of Peter's testimony



- Did not record it in chronological order
- This at the word of Eusebius
- Uncontested fact in early church

**Date and Place of Writing:**

- Uncertain
  - Some say after Peter's death
  - Likely before A.D. 70
  - Could be in the late A.D. 50's
- Rome is possible
  - Possibly the first gospel written due to brevity

**Audience:**

- Internal evidence suggests Mark wrote for a Roman audience
- Has to translate things and give background Jews wouldn't need

**Occasion and Purpose:**

- **Concerned about the gospel of Jesus Christ**
- **Emphasizing the person and work of Jesus; need for humans to repent; and servanthood of Jesus work**

**Content:**

- 1:14-9:50 describe the ministry of Jesus in and around Galilee
- 10:1-52 describe travel to Jerusalem through Perea and Judea
- 11:1-16:20 describe the Passion week
- The gospel builds up to Peter's confession and the transfiguration then moves to the cross and resurrection
- Geographic order from Galilee to Jerusalem
- Mark focuses on actions of Jesus not narrative and teachings
- Shows the hiddenness of Jesus – "don't tell"
  - Jesus did not want Jews to perceive him as a military messiah
  - Jesus wanted the Jews to see His divinity due to not divine messiah
  - Jesus wanted time to do all He needed to do before death and resurrection
- Focuses on Jesus' emotional life
  - His compassion
  - Indignation
  - Sorrow
  - Sighing
- Special attention to Jesus' prep of the disciples for future ministry
- High Christology
- Ending of Mark is debated
  - A few end at 16:8
  - Others contain a longer ending through 16:20
  - Textual criticism is strong to include it
  - It may have gotten ripped off in haste
  - It may have been a scribal decision to avoid signs

**Content Continued:****Outline of Mark**

- I. Introduction: The Beginning of the Gospel (1:1-13)
- II. The Works and Words of Jesus in and Around Galilee (1:14-9:50)
  - A. Initial ministry in Galilee (1:14-45)
    - 1. Call of the first disciples (1:14-20)
    - 2. Miracles of deliverance and healing (1:21-45)
  - B. Initial opposition to Jesus (2:1-3:35)
  - C. Parables of Jesus (4:1-34)
  - D. Miracles asserting Jesus' power (4:35-5:43)
  - E. Growing opposition to Jesus (6:1-8:26)
  - F. Instructions to the disciples (8:27-9:50)
- III. The Journey to Jerusalem (10:1-52)
  - A. Instruction to inquirers (10:1-31)
  - B. Prediction to the passion (10:32-34)
  - C. Warning to the faithless (10:35-52)
- IV. The Works and Words of Jesus in Jerusalem (11:1-16:20)
  - A. The presentation of the Messiah (11:1-16:20)
  - B. The final development of opposition (11:27-12:44)
  - C. Instructions for the present and the future (13:1-37)
  - D. The suffering of the Savior (14:1-15:47)
  - E. The resurrection of the Savior (16:1-20)

## Luke

### Background:

- Longest NT book
- Filled out an entire scroll. No more room to write

### Author:

- Same as author of Acts
- Early church all agreed it was Luke
- Luke and Acts really go together.
- Was a gentile
- Was a physician

### Date and Place of Writing:

- Linked to the writing of Acts
- Likely to be written in the early 60's

### Audience:

- Seems to write primarily for gentiles though not neglecting Jews
- Luke genealogy begins with Adam rather than Abraham, likely due to gentile audience

### Occasion and Purpose:

- Found in the prologue to the book
- Intends an accurate account of Jesus life
- Wrote in order – more referring to a sound account of Christian beginnings rather than chronological order
- Wrote to give readers a basis for their knowledge
- Does not primarily intend to defend the record of things known, but rather to present the story so as to explain it in an orderly fashion that will help them understand its sense and meaning. Luke's purpose is hermeneutical. He is not hoping to prove that something happened, but rather to communicate what these events signify.
- Luke is interested in the universal spread of the Good News not only up and down the social scale but also geographically outward to the world.

### Content:

- Is unique in demonstrating Jesus' interest in people normally considered outcasts.
- Shows the high role of women in Jesus' ministry
- Stories illustrating Jesus' social skills
- Jesus appears as a Savior with broad sympathies and ideal skills of relationship. He is not pale-faced ascetic
- Work of the Holy Spirit is given special attention

- What all of this tells us is that Luke is supremely conscious of the difference the resurrection makes in the way Jesus was and should be viewed. The resurrection is the watershed event of Christology in Luke's view and it is one of two watershed events (along with the pouring out of the Spirit) that are the crucial events for Luke's theology about the church.



**Content Continued:**

### Outline of Luke

- I. Prologue: Dedication to Theophilus and Statement of Purpose (1:1-4)
- II. Birth and Early Life of Jesus (1:5-2:52)
  - A. Announcement of birth of John the Baptist (1:5-25)
  - B. Announcement of birth of Jesus (1:26-38)
  - C. Mary's response to the announcement (1:39-56)
  - D. Birth and early life of John the Baptist (1:57-80)
  - E. Birth of Jesus (2:1-7)
  - F. Visit of the shepherds (2:8-20)
  - G. The naming and presentation of Jesus (2:21-40)
  - H. Jesus' temple visit (2:41-52)
- III. Jesus' Early Ministry (3:1-4:13)
  - A. The ministry of John the Baptist (3:1-20)
  - B. The baptism of Jesus (3:21-22)
  - C. The genealogy of Jesus (3:23-38)
  - D. The temptation of Jesus (4:1-13)
- IV. Jesus' Galilean Ministry (4:14-9:50)
  - A. Rejection of Jesus in Nazareth (4:14-30)
  - B. Early ministry in Galilee (4:31-6:11)
  - C. The selection of the disciples (6:12-16)
  - D. The sermon on the plain (6:17-49)
  - E. Jesus' responses to needy people (7:1-8:3)
  - F. The parable of the sower (8:4-18)
  - G. Miraculous activities of Jesus (8:19-56)
  - H. Sending out the Twelve (9:1-9)
  - I. Feeding the five thousand (9:10-17)
  - J. Peter's great confession (9:18-27)
  - K. The transfiguration (9:28-36)
  - L. Object lessons of Jesus (9:37-50)
- V. The Journey to Jerusalem (9:51-19:27)
  - A. The characteristics of a true disciple (9:51-10:24)
  - B. The parable of the good Samaritan (10:25-37)
  - C. Teaching about obedience and prayer (10:38-11:13)
  - D. Development of opposition (11:14-12:12)
  - E. Warning about greed and anxiety (12:13-59)
  - F. A ministry of teaching and healing (13:1-14:35)
  - G. Parables on God's forgiveness of sinners (15:1-32)
  - H. Parables on the use of money (16:1-31)
  - I. Teaching on forgiveness, faith and gratitude (17:1-19)
  - J. Parables on the coming of the kingdom (17:20-37)
  - K. Parables on prayer (18:1-14)

- L. A commendation of humility (18:15-17)
- M. The rich young ruler (18:18-30)
- N. Prediction of Jesus' death and resurrection (18:31-34)
- O. The approach of Jerusalem (18:35-19:27)
- VI. Jesus' Final Week, Crucifixion, and Resurrection (19:28-24:53)
  - A. Events of the passion week in Jerusalem (19:28-22:53)
  - B. The trial of Jesus (22:54-23:25)
  - C. The crucifixion of Jesus (23:26-49)
  - D. The resurrection of Jesus (24:1:12)
  - E. The postresurrection ministry of Jesus (24:13-49)
  - F. The ascension of Jesus (24:50-53)

## John

### Background:

- The first book you begin translating in Greek class due to simplistic style of Greek

- 

### Author:

- The beloved disciple
  - First appears at the last supper
  - At the cross is given Mary to take care of
  - At the empty tomb he races ahead of Peter
  - Identifies himself as the one who writes these things
  - Is one of the 7 mentioned in chapter 21
- Early church held unanimous opinion that John authored the gospel.
  - This includes testimony from Polycarp, martyred at Smyrna in A.D. 156 and was a disciple of John, who said John wrote it.
- Some say it was written by a community; some say it was written by Lazarus

### Date and Place of Writing:

- Most likely written between A.D 80 and 100
- Irenaeus says John was the last gospel to be written
- Not known but could be Ephesus

### Audience:

- Written for a gentile reader,

### Occasion and Purpose:

- was selective – knew more than he wrote
- is evangelistic – wanted to help others believe in Jesus
- focuses on Jews

### Content:

- John uses simple comparisons
- Emphasis on signs – miracles that demonstrate Jesus' divinity
- Focuses on religious feasts and Jesus at them
- Focuses more info on Judean ministry
- 7 I am statements
  - Bread of life – 6:35
  - Light of the world – 8:12
  - Gate for the sheep – 10:7
  - Good shepherd – 10:11
  - Resurrection and the life 11:25
  - Way the truth and the life – 14:6
  - True vine – 15:1,5
  - \*before Abraham – 8:58
- 7 discourses tied to the I am statements
- 7 signs



- water to wine at Cane – 2:1-12
- curing the officials son at Cana – 4:46-54
- curing the paralytic at Bethesda – 5:1-15
- loaves and fish multiplied in Galilee – 6:1-15
- Walking upon the sea in Galilee – 6:16-21
- Curing the blind man in Jerusalem – 9:1-41
- Raising Lazarus from the dead – 11:1-53

**Content Continued:**

## Outline of John

- I. Prologue : Jesus as the Eternal, Incarnate Word of God (1:1-18)
- II. Jesus' Initial Ministry to the World (1:19-10:42)
  - A. The early ministry of Jesus (1:19-4:54)
    - 1. Initial contact with the disciples (1:19-51)
    - 2. The first sign, changing water into wine (2:1-11)
    - 3. Cleansing the temple (2:12-17)
    - 4. Explanation of the temple cleansing (2:18-25)
    - 5. Dialogue with Nicodemus (3:1-21)
    - 6. The contrast of Jesus with John the Baptist (3:22-36)
    - 7. Dialogue with the Samaritan Woman (4:1-42)
    - 8. The second sign, healing the son of the nobleman (4:43-54)
  - B. Developing opposition to Jesus (5:1-7:52)
    - 1. Healing the invalid man at Bethesada pool (5:1-9a)
    - 2. Dialogue on the authority of Jesus' words (5:9b-47)
    - 3. Feeding the five thousand (6:1-15)
    - 4. Walking on water (6:16-21)
    - 5. The bread of life discourse (6:22-71)
    - 6. Ministry at the Feast of Tabernacles (7:1-13)
    - 7. Opposition to Jesus' messianic claims (7:14-52)
  - C. Radical confrontation with Jesus (8:12-10:42)
    - 1. The light of the world discourse (8:12-59)
    - 2. Healing the man born blind (9:1-41)
    - 3. Jesus as the Good Shepherd (10:1-21)
    - 4. The claim to deity (10:22-42)
- III. The Preparation for the Crucifixion (11:1-12:50)
  - A. The death and resurrection of Lazarus (11:1-41)
  - B. The decision to kill Jesus (11:45-54)
  - C. The movement toward the cross (11:55-12:36)
  - D. The rejection of Jesus' signs (12:37-50)
- IV. Preparation of the Disciples for Jesus' Departure (13:1-17:26)
  - A. The appeal to live as servants (13:1-20)
  - B. The treachery of Judas (13:21-30)
  - C. The approaching departure of Jesus (13:31-14:31)
  - D. The coming of the Holy Spirit (15:1-16:33)
  - E. Jesus' prayer for his disciples (17:1-26)
- V. Arrest, Trial, Crucifixion, and Resurrection of Jesus (18:1-20:31)
  - A. The arrest of Jesus (18:1-12)

- B. The trial of Jesus (18:13-19:16)
  - C. The crucifixion of Jesus (19:17-37)
  - D. The burial of Jesus (19:38-42)
  - E. The resurrection of Jesus (20:1-31)
- VI. Epilogue: The Restoration of Peter and Authentication of the Gospel (21:1-25)

## **Acts**



## Acts

### Background:

- Theological history – Luke wrote history with a purpose. He was not interested in outlining each facet of the development of the early church. Rather, he focused on how the gospel spread from Jerusalem to Rome.
- Covers a period of around 30 years.
- Historically reliable though not an in depth history. Had a clear knowledge of Roman provincial government. Names many historical figures. Clear knowledge of legal treatment.
  - Ex. Luke is fully aware of the correct terms to use in designating Roman officials and provinces.
- Luke is a missionary Document. Focused on church in Jerusalem, Antioch, and Rome. Gives specific attention to Peter and Paul. Gives some evangelistic sermons. Shows some church issues. Is not necessarily prescriptive in all its details but is descriptive.

### Author:

- Luke wrote it
  - Author of the gospel of Luke and author of Acts are the same – Acts 1:1
  - The author of Acts is a companion of Paul during journey to Rome
  - Luke is Paul's companion who is most likely to have written acts.
- Lucan authorship was generally accepted among all early church fathers.
- Luke
  - Probably a gentile
  - Name is greek
  - Was a physician – Colossians 4:14
  - It is suggested that he was a native of Antioch
  - Never married
  - Died in Boeotia at age of 84
- Challenges to Lucan authorship
  - The “we” sections are from 1<sup>st</sup> person source material
  - The “we” sections are just a stylistic device

- There is a theological difference between Paul the letter writer and Paul the missionary in Acts.

**Date and Place of Writing:**

- Date for writing of Acts is tied to date of writing of Luke
- Due to the abrupt ending to the book with Paul in house arrest in Rome it is likely written in the early A.D. 60's
- Some argue for a date in the later 70's or 80's claiming that Luke's Gospel must have been written after Temple destruction. This denies that Jesus can prophecy.

**Audience:**

- See Luke – Theophilus

**Occasion and Purpose:**

- The Gospel was an account of what Jesus began to do and to teach up to the ascension. Acts is an account of the continuation of Jesus' work through the Holy Spirit at work in the early church. The movement of the gospel is traced from Jerusalem, its origin, to Rome, the capital and seat of all power.
- Luke's purpose for writing Acts was to show the progress of the gospel through the ministry of the risen Christ.
- Secondary purposes may include
  - Highlighting of Paul and his ministry
  - Demonstration of the innocence of Christians
  - Silencing of some groundless accusations by Christian critics.

**Content:**

**Content Continued:**

## **Early Ministry in the Book of Acts**







## Paul's First and Second Missionary Journeys



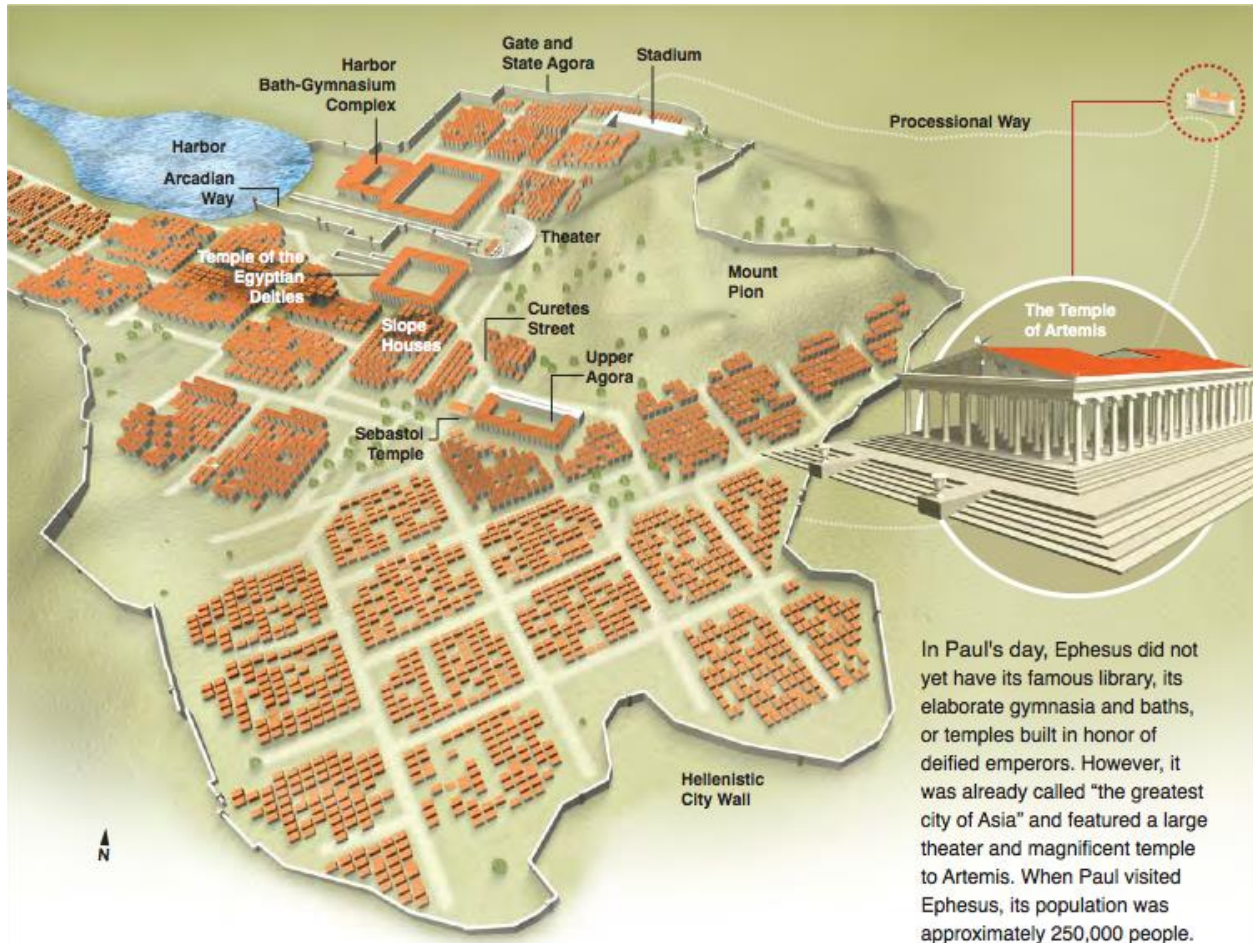


# Ancient Home Synagogue

The term "synagogue" refers generally to a Jewish assembly for prayer. During the first-century AD, the term referred primarily to buildings designed to house such assemblies. Jews living in Greek towns usually assembled for prayer in private homes—and if an assembly member was wealthy, the synagogue might have been held in a home like this one.

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In Paul's day, Ephesus did not yet have its famous library, its elaborate gymnasia and baths, or temples built in honor of deified emperors. However, it was already called "the greatest city of Asia" and featured a large theater and magnificent temple to Artemis. When Paul visited Ephesus, its population was approximately 250,000 people.

## Ephesus in Paul's Day

Ephesus was a thriving port in the first century, situated on the only major east-west road system in the area. Nearly a century had passed since it had last been invaded. The city was proud and prosperous, and a strong Jewish community thrived there.



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In Greek mythology, Artemis was known as the virgin archer-huntress, Apollo's sister, and one of the 12 Olympians. When Paul wrote to the Ephesians, he would have been concerned with the issues accompanying Artemis worship and submitting to religious practices associated with her.



CUT-AWAY VIEW



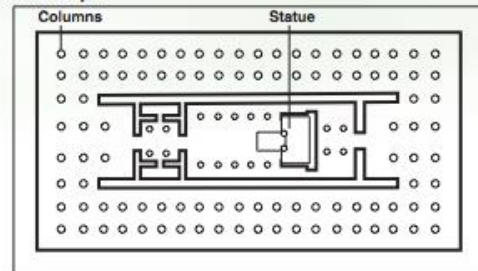
Size comparison (approximate):



# The Temple of Artemis

This temple, called Artemision, was one of the Seven Wonders of the Ancient World. Construction began in the mid-sixth century BC; more than a century later, it was the largest building in Rome, Greece, or Asia. Roughly four times the size of the Parthenon in Athens, it featured 127 columns, each measuring 60 ft. in height. It made Ephesus the center of Artemis worship.

The Temple



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**"Some officials of the province ... sent Paul a message urging him not to venture into the theater" (Acts 19:31).**

**The Theater in Ephesus**

This was the primary theater in Ephesus during the lifetime of the Apostle Paul. It held about 25,000 people and was used for theatrical productions as well as civic and religious meetings.

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**Size comparison (approximate):**

 <b>Theater</b>	 <b>Wrigley Field</b>
<p><b>Date of construction:</b> ca. 200 BC  <b>Cavea width:</b> 466 ft. (142 m.)  <b>Orchestra width:</b> 85 ft. (25.8 m.)  <b>Stage width:</b> 83 ft. (25.4 m.)  <b>Stage depth:</b> 18 ft. (5.56 m.)  <b>Seating:</b> 67 Rows  <b>Seating capacity:</b> 17,000–25,000</p>	<p><b>Seating capacity:</b> 41,160  <b>Distances from plate:</b>  <b>Left field:</b> 355 ft. (108.2 m.)  <b>Center field:</b> 400 ft. (121.9 m.)  <b>Right field:</b> 353 ft. (107.6 m.)</p>







## Mars' Hill in Athens

At Mars' Hill, also known as the Areopagus, Paul used an inscription to an "unknown god" as a starting point for proclaiming the good news of Christ to the Greeks. He confronted widespread idol worship by declaring the true identity of the Creator. Using Greek worship and poetry, Paul articulated God's demand for repentance and His provision of salvation through Jesus: "Then Paul stood in front of the Areopagus and said ... 'What therefore you worship as unknown, this I proclaim to you'" (Acts 17:22, 23).



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## Paul's Third Missionary Journey



## Paul's Arrest and Journey to Rome







When Paul arrived in Rome, Nero was emperor. Rising tensions between Nero and the discontented upper classes—and an accusation that he started the great fire of AD 64—led Nero to blame the Christians and name them public enemies. Paul was in prison in Rome during the fire and was likely executed around the time Nero began to persecute Christians.



## Rome in Paul's Day

In Paul's day, Rome was not yet at the height of its splendor. The Coliseum would not be built for another decade, the great temple of Claudius was only partially constructed, and most of the elaborate baths and palaces were still more than a century away. Nonetheless, Rome was the greatest city in the known world and the center of power for all of Europe and the ancient Near East.

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## Outline of Acts

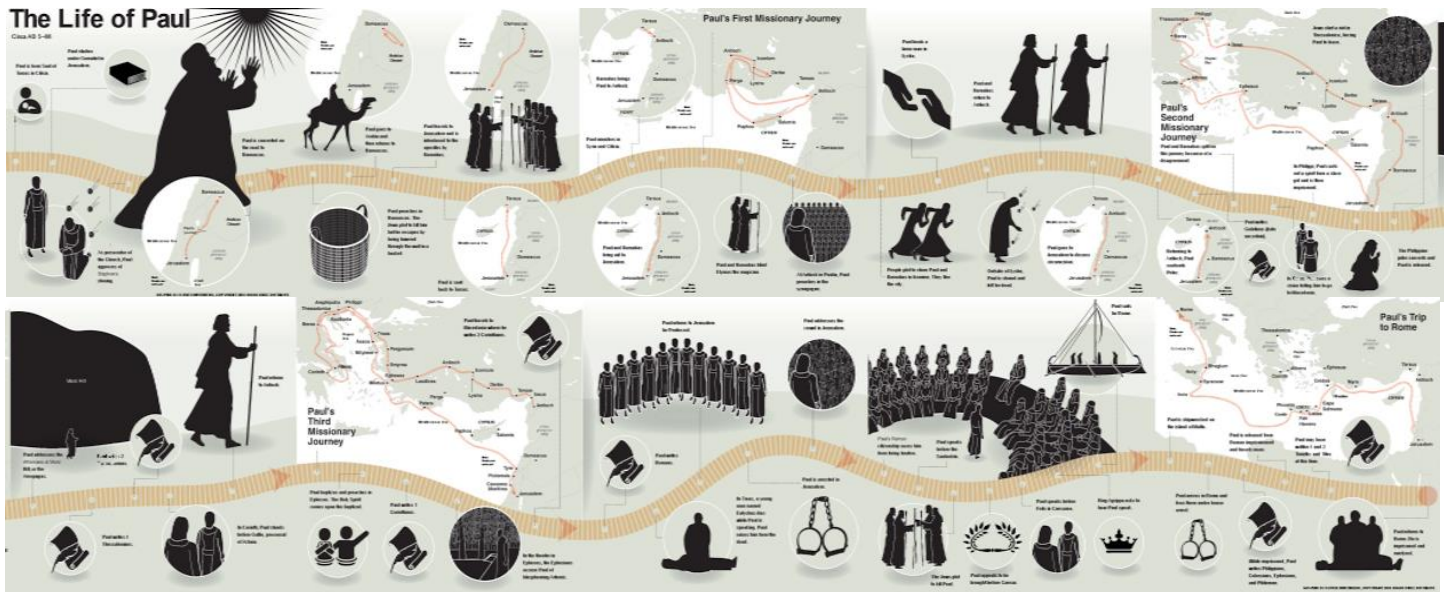
- I. Witness in Jewish Culture (1:1-12:25)
  - A. Birth of the church (1:1-2:41)
    - 1. Ministry of the risen Christ to the disciples (1:1-11)
    - 2. Choice of Matthias to replace Judas (1:12-26)
    - 3. Advent of the Holy Spirit at Pentecost (2:1-13)
    - 4. The sermon of Peter (2:14-41)
  - B. Initial spread of the gospel in Jerusalem (2:42-6:7)
    - 1. Vitality of the early church in Jerusalem (2:42-47)
    - 2. Peter's healing of the crippled man (3:1-10)
    - 3. Peter's second sermon (3:11-26)
    - 4. Peter's defense of the healing (4:1-22)
    - 5. The church at prayer (4:23-31)
    - 6. The unity of the Jerusalem church (4:32-37)
    - 7. Hypocrisy of Ananias and Sapphira (5:1-11)
    - 8. Public ministries of the apostles (5:12-16)
    - 9. Apostolic appearance before the Sanhedrin (5:17-42)
    - 10. The appointment of the seven (6:1-7)
  - C. Three leaders: Stephen, Philip and Paul (6:8-9:31)
    - 1. Accusations against Stephen (6:8-15)
    - 2. Stephen's defense to the Sanhedrin (7:1-53)
    - 3. The stoning of Stephen (7:54-60)
    - 4. The exodus of the church (8:1-4)
    - 5. Philip's ministries throughout Palestine (8:5-40)
    - 6. The conversion and preaching of Paul (9:1-31)
  - D. Initial spread of the gospel among Gentiles (9:32-12:24)
    - 1. Peter's miracles in Judea (9:32-43)
    - 2. Peter's preaching of the gospel to the Gentiles (10:1-48)
    - 3. Peter's defense of his preaching to Gentiles (11:1-18)
    - 4. Spread of the gospel among the Gentiles in Antioch (11:19-30)
    - 5. Peter's miraculous escape from prison (12:1-19)
    - 6. Death of Herod Agrippa (12:20-23)
    - 7. Spread of the gospel (12:24)
- II. Witness in Gentile Culture (12:25-28:31)
  - A. First missionary journey (12:25-15:35)
    - 1. The initiation the journey (12:25-13:3)
    - 2. The ministry at Cyprus (13:4-13)
    - 3. Paul's sermon in Pisidian Antioch (13:14-43)
    - 4. Gentile response to the gospel (13:44-52)
    - 5. Ministry at Iconium (14:1-7)
    - 6. Stoning at Lystra (14:8-20)
    - 7. Strengthening the new churches (14:21-28)
    - 8. Jerusalem Council (15:1-29)

9. Return to Antioch (15:30-35)
- B. Second mission journey (15:36-18:22)
  1. Initiation of the journey (15:36-41)
  2. Involvement of Timothy (16:1-5)
  3. Entrance into Macedonia (16:6-10)
  4. Ministry at Philippi (16:11-40)
  5. Ministry at Thessalonica (17:1-9)
  6. Ministry at Berea (17:10-15)
  7. Ministry at Athens (17:16-34)
  8. Ministry at Corinth (18:1-17)
  9. Travels to Antioch (18:18-22)
- C. Third missionary journey (18:23-21:17)
  1. Ministry of Apollos (18:23-28)
  2. Paul's ministry with the disciples of John the Baptist (19:1-7)
  3. Ministry at Ephesus (19:8-41)
  4. Journey through Macedonia to Troas (20:1-6)
  5. Ministry from Troas to Miletus (20:7-16)
  6. Ministry with the Ephesian elders at Miletus (20:17-38)
  7. Trip from Miletus to Jerusalem (21:1-17)
- D. Events in Jerusalem (21:18-23:35)
  1. Paul's participation in purification rites in the temple (21:18-26)
  2. Riot by the Jews (21:27-36)
  3. Arrest and address of Paul (21:37-22:29)
  4. Paul's appearance before the Sanhedrin (22:30-23:10)
  5. Paul's movement to Caesarea (23:11-35)
- E. Events in Caesarea (24:1-26:32)
  1. Paul's defense before Felix (24:1-27)
  2. Paul's defense before Festus and the appeal to Caesar (25:1-12)
  3. Paul's defense before Agrippa (25:13-26:32)
- F. Journey and ministry to Rome (27:1-28:32)
  1. Journey to Rome (27:1-28:16)
  2. Ministry to Rome (28:17-31)

# Pauline Epistles

**The Life of Paul**

## Chronology of the Paul's Life



### The Early Days of Paul

- Born in Tarsus
  - Prosperous city and educational center in the province of Cilicia
  - Had Roman citizenship via paternal side.
  - Somewhere learned the trade of tentmaking
- Received rabbinic training in Jerusalem
  - Was a “Hebrews of Hebrews” Phil 3:6
    - Culturally and linguistically he and his parents were Jewish and in their religious and social expression.
  - Was trained by the Rabbi Gamaliel (Acts 5)
    - Was a Pharisee of the Hilel school
- Was a Pharisee of the most zealous
  - Which likely meant he was married.
- **Conversion – Acts 9:1-9; 22:4-16; 26:9-17: c.a. A.D. 32-35: within 1.5 years of Jesus death and resurrection**
  - Was actively killing Christians
  - Christ came to him
  - Was baptized soon after by Ananias
  - Received an immediate call to take the gospel
- Early journeys – Galatians 1:15-2:14
  - Goes into Arabia for no more than 3 years
    - Shows the importance of training and being prepared for ministry
    - Likely met with Christ and reworked through the whole OT





### Paul's First Missionary Journey – c.a. A.D. 47-48

- Receives call in Antioch; he and Barnabas are sent out A.D. 47
- Paul and Barnabas take John Mark with them
- Visit Salamis and Paphos on Cyprus
- Antioch, Iconium, Lystra, and Derbe on Asia Minor
- They enter the Synagogue first, once Jews accept or reject they turn to gentiles.
- John Mark leaves them at Perga
- After journey P and B go to Jerusalem A.D. 49 – Jerusalem council



### Paul's Second Missionary Journey – c.a. A.D. 50-52

- Paul and Barnabas split over John Mark; Paul takes Silas
- Revisits the churches of Asia Minor from first journey; cross Aegean Sea into Macedonia and Greece after Lord prohibits him from going to Asia
- Goes to Philippi, Thessalonica, Berea, Athens, and Corinth. Paul remains in Corinth for 18 months.
- Paul stands before Gallio in Corinth during summer of A.D. 51





### Paul's Third Missionary Journey – c.a. A.D. 53-57

- Paul passes through previous territory in Asia Minor
- Spends 3 years in Ephesus
- Visits Macedonia and Greece before returning to Jerusalem with offerings for relief for the poor



### Paul's Jerusalem Arrest and Journey to Rome

- Paul returns to Palestine – A.D. 57
- Paul is arrested in a frenzy by Jews who wrongly accuse him of taking a gentile into the Temple.
- Romans imprison Paul
- Paul defends himself before
  - Sanhedrin
  - Roman Gov. Felix
  - Next Roman Gov. Festus
- Invokes right to appeal to Caesar
- Is evaluated by Agrippa II
- Is in Prison on Caesarea Maritima for 2 years: A.D. 57-59
- Voyage to Rome – A.D. 60
  - Shipwrecked near Malta where he remains for winter
  - Imprisoned – house arrest style – in Rome
    - Tradition states Paul is released
    - Scripture seems to back this up.





### Paul's Latter Days

- Tradition holds that Paul is released from Caesar and house arrest. There are two theories for where he goes.
  - Some say he made it to Spain
  - Some say he just went back to the Asia minor and Greece area and continued work.
- Dies at the hands of Nero as early as A.D. 64 or as late as early A.D. 68

# The Tullianum: A Prison in Rome

The Romans did not consider imprisonment itself a form of punishment—prisons were used to hold those awaiting trial or the death penalty and often served as places of execution. Prisons were filthy and crowded, and prisoners were treated as little better than dead. According to tradition, Peter and Paul were both imprisoned here.

Prisoners were lowered into the prison through a hole in the floor.

CUT-AWAY VIEW



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# Early Epistles

## Romans

### Background:

- The most intensely theological of all Paul's letters.
- Paul has not visited Rome. He is writing to those he does not know.
- Rome was the capital of all the world at that point.
- The Roman church was likely founded by Jews and proselytes from Pentecost

### Author:

- Paul is the Author; Tertius is his scribe/amenuensis
- No serious objections to Paul's authorship
- Early church accepted it

### Date and Place of Writing:

- Due to the completion of the collection of funds, it is likely that Paul writes Romans after the time in which he writes 2 Corinthians.
- It is possible Paul wrote this letter during the 3 months he spent in Greece on 3<sup>rd</sup> missionary journey
- Written around A.D. 57
- It is possible he wrote from Corinth
  - Recommendation of Pheobe of Cenchrea – a seaport of Corinth
  - Gaius in 16:23 may be the same person as 1 cor. 1:14
  - Erastus in 16:23 may be the Erastus mentioned on inscription at Corinth

### Audience:

- Roman Church
  - Likely comprised of Jews and Gentiles

### Occasion and Purpose:

- Wants to visit
- Wants Roman cooperation in ministry to Spain
- Wanted to explain and defend his theology to Romans and apply to their lives
- Wanted to urge greater unity

### Content:



**Content Continued:**



## Outline of Romans

- I. Introduction (1:1-17)
  - A. Greeting (1:1-7)
  - B. Paul's desire to visit Rome (1:8-15)
  - C. Theme of God's righteousness (1:16-17)
- II. The Sinfulness of All Human Beings (1:18-3:20)
  - A. Sinfulness of the pagan world (1:18-32)
  - B. Sinfulness of the Jews (2:1-3:8)
  - C. Proof of universal sinfulness (3:9-20)
- III. The Path of Righteousness (3:21-5:21)
  - A. God's provision in the work of Christ (3:21-31)
  - B. Faith of Abraham and David (4:1-25)
  - C. Blessings of justification (5:1-11)
  - D. Contrast between Adam and Christ (5:12-21)
- IV. The Path of Holy Living (6:1-8:39)
  - A. Victory over sin (6:1-23)
    - 1. A question about sin (6:1-23)
    - 2. Baptism- the illustration of union with Christ (6:3-14)
    - 3. Slavery- the illustration of devotion to Christ (6:15-23)
  - B. Victory over the law (7:1-25)
    - 1. Illustration of release from marriage (7:1-6)
    - 2. Inner struggle with sin (7:7-25)
  - C. Victory over death (8:1-39)
    - 1. New life in the Spirit (8:1-17)
    - 2. Anticipation of coming glory (8:18-30)
    - 3. Confidence in victory (8:31-39)
- V. The Problem with Israel's Unbelief (9:1-11:36)
  - A. Paul's concern for Israel (9:1-5)
  - B. Sovereignty of God in election (9:6-29)
  - C. Responsibility of human beings (9:30-10:21)
    - 1. Stubbornness of Israel (9:30-33)
    - 2. Contrast between legal and faith righteousness (10:1-13)
    - 3. Proclaiming the gospel worldwide (10:14-21)
  - D. God's plan for Israel (11:1-32)
    - 1. Election of the remnant (11:1-10)
    - 2. Coming restoration and salvation of Israel (11:11-32)
  - E. Praise for divine wisdom (11:33-36)
- VI. Practical Christian Living (12:1-15:13)

- A. Appeal for consecration (12:1-2)
- B. Use of spiritual gifts (12:3-8)
- C. Love within and outside the Christian community (12:9-21)
- D. Responsibility to secular government (13:1-7)
- E. Imperative of love (13:8-10)
- F. Moral readiness for Christ (13:11-14)
- G. Love and Christian liberty (14:1-15:13)
  - 1. Practice of Christian liberty (14:1-12)
  - 2. Demonstration of Christian charity (14:13-23)
  - 3. Example of Christ (15:1-13)
- H. Conclusion (15:14-16:27)
  - 1. Paul's plans for future visits (15:14-33)
  - 2. Commendation of Phoebe (16:1-2)
  - 3. Greetings to Christian friends (16:3-16)
  - 4. Warnings against false teachers (16:17-20)
  - 5. Greetings from Christian friends (16:21-24)
  - 6. Doxology (16:25-27)



## 1 Corinthians

### Background:

- Located on a narrow isthmus that connected the Peloponnesian peninsula with northern Greece. Had two seaports, Cenchrea on the Aegean and Lechaemum on the gulf of Corinth
- Ships would land at one sea port and rolled across, or unloaded then loaded onto a new boat
- Known for hosting athletic games – Isthmian Games
  - Took place every two years and gave great money reward to winners
- Likely had a pop of 250,000
- Capital of Roman Province Achaia
- Had a temple to Aphrodite on a rock outcropping 1800 feet above Corinth
  - 1000 sacred prostitutes offered their bodies in service
  - might have been in ruins by Paul's time
- was a city of sin, specifically the sexually immoral kind. To be a korinthiazesthai was to be a practicing fornicator
- Paganism was in the extreme
- Paul founded the Corinthian church after leaving Athens on 2nd missionary journey. He meets Aquila and Priscilla there. Made tents in the market. Stayed 18 months
- Church did not have many members who were locally prominent, wealthy, or influential
- Jewish opposition drove Paul from the Synagogues

### Author:

- Paul
- Early church accepted
- Few objectors today

### Date and Place of Writing:

- 3<sup>rd</sup> missionary journey; 3 year stay in Ephesus; Apollos likely ministering in Corinth during this time.
- Church reaches out to Paul, Paul writes them back (don't have this letter)
- Paul writes 1 Corinthians – c.a. 55 or 56
- Sends Timothy to check on church
- Makes "painful" visit – unpleasant and unsuccessful
- Writes a strongly worded letter (don't have this letter)
  - Titus carries this letter
  - Paul is anxious to get a report
  - News is good
- Paul writes 2 Corinthians – c.a. 56 or 57

### Audience:

### Occasion and Purpose:

- Nature of opponents
  - 1 Cor – the opponents are within the church and the church is divided against each other
    - They seem to have regarded their sexual activities as morally indifferent because they had already experienced a spiritual resurrection in their present existence. The most likely source of this particular false teaching is the pagan background of the 109iotrephes109
  - 2 Cor – opponents have come in from the outside; have a background in Judaism but mixed with Hellenism
    - they harped on power, prestige, and position
- Purpose
  - 1 Cor – Chloe reports disagreements in church and church in need of doctrinal truth
  - 2 Cor – expresses joy at Corinthians repentance; desire to complete fundraising; defends apostleship against those from outside.
    - Seem to be two sections: 1-9 and 10-13
    - Most likely is that Paul addresses the repentant majority in the first half and those being stupid in the second

**Content:**

**Content Continued**

## Outline of 1<sup>st</sup> Corinthians

- I. Introduction: Greeting to and Thanksgiving for the Church at Corinth (1:1-9)
- II. Factions in the Church (1:10-4:21)
  - A. The face of the division (1:10-17)
  - B. Reasons for the factions (1:18-4:13)
    - 1. Misunderstanding the nature of the gospel (1:18-3:4)
      - a) Content of the gospel (1:18-31)
      - b) Demonstration of divine power (2:1-5)
      - c) Demonstration of divine wisdom (2:6-3:4)
    - 2. Misunderstanding the nature of the ministry (3:5-4:5)
    - 3. Human pride (4:6-13)
  - C. Paul's personal appeal to the church (4:14-21)
- III. Moral Problems in the Church (5:1-6:20)
  - A. Incest (5:1-13)
  - B. Lawsuits among believers (6:1-11)
  - C. Moral problems among believers (6:12-20)
- IV. Marriage (7:1-7)
  - A. Desirability of marriage (7:1-7)
  - B. Advice to the single (7:8-9)
  - C. Advice to the married (7:10-16)
  - D. Advice to all believers (7:17-24)
  - E. Additional insight for the single (7:25-38)
  - F. Advice to the widows (7:39-40)
- V. Limiting Personal Liberty (8:1-13)
  - A. Concern for fellow believers (8:1-13)
  - B. Concern for spreading the gospel (9:1-23)
  - C. Concern for individual temptation (9:24-10:13)
  - D. Participating in idol feasts (10:14-22)
  - E. Summary of arguments (10:23-11:1)
- VI. Disorders in Public Worship (11:2-14:40)
  - A. Covering the head in worship (11:2-16)
  - B. Observing the Lord's Supper (11:17-34)
  - C. Abuse of spiritual gifts (12:1-14:40)
    - 1. Diversity of spiritual gifts in the church (12:1-11)
    - 2. Interdependence of Christians in the church (12:12-31)
    - 3. Priority of love (13:1-13)
    - 4. Superiority of prophecy (14:1-40)
- VII. The Resurrection (15:1-28)
  - A. Resurrection of Christ (15:1-28)
    - 1. Reality of Christ's resurrection (15:1-11)
    - 2. Denial of the possibility of resurrection (15:12-19)
    - 3. Results of Christ's resurrection (15:20-28)



- B. Resurrection of believers (15:29-58)
  - 1. Affirming the reality of the resurrection (15:29-34)
  - 2. Nature of the resurrection body for believers (15:35-49)
  - 3. Victory of Christ over death (15:50-58)
- VIII. Conclusion (16:1-24)
  - A. Collection of the gift for believers in Jerusalem (16:1-4)
  - B. Paul's future journey's (16:5-9)
  - C. Instructions concerning Christian leaders (16:10-18)
  - D. Final greetings (16:19-24)

## 2 Corinthians

**Background:**

**Author:** Paul

**Date and Place of Writing:** Ephesus A.D. 56 or 57

**Audience:**

**Occasion and Purpose:**

**Content:**

**Content Continued**

### **Outline of 2 Corinthians**

- I. Preface (1:1-11)
  - A. Salutation (1:1-2)
  - B. Thanksgiving for God's comfort and deliverance (1:3-11)
- II. Confrontation with Paul's Former Opponents (1:12-7:16)
  - A. Paul's failure to visit Corinth (1:12-2:4)
  - B. Restoration of Paul's opponent (2:5-11)
  - C. An experience of triumph in ministry (2:12-17)
  - D. Transformed lives of the Corinthians 3:1-3)
  - E. Superiority of the new covenant (3:4-18)
  - F. Superior motivation for ministry (4:1-18)
  - G. Heavenly hope of Christians (5:1-10)
  - H. Ministry of reconciliation (5:11-7:4)
  - I. Joy over Titus's report (7:5-16)
- III. Collection for the Jerusalem Christians (8:1-9:15)
  - A. Incentives for giving (8:1-9)
  - B. Purpose for giving (8:10-15)
  - C. Process of collection (8:16-9:5)
  - D. God's reward for generosity (9:6-15)
- IV. Confrontation with Paul's Present Opponents in Corinth (10:1-12:21)
  - A. Defense against charges of timidity and inconsistency (10:1-11)
  - B. Explanation of Paul's missionary practices (10:12-18)
  - C. Warning against gullibility (11:1-6)
  - D. Defense of financial independence (11:7-15)
  - E. Paul's apostolic credentials (11:16-12:13)
  - F. Purpose of Paul's speech (12:14-21)
- V. Paul's Coming Visit (13:1-10)
- VI. Conclusion (13:11-14)



## Galatians

### Background:

#### Author:

- One of four Pauline letters that there is no challenge to Pauline authorship
- Early church all accepted Pauline authorship
- Parts of this letter appear in the writings of barnabas, Polycarp, Justin Martyr, and 1 Clement

#### Date and Place of Writing:

- Date depends on destination
  - North Galatian destination is after second missionary journey – A.D. 50-52
  - South Galatian destination would be as early as A.D. 49
- Paul's visit in correspond with Acts 9 and either Acts 11 or 15

#### Audience:

- Galatia – came from celtic people who left Gaul, in France, and moved to central Asia Minor
  - North Galatia – territory originally occupied by the Gauls
  - South Galatia – Roman province of Galatia
    - Paul visits these cities on first missionary journey
    - The Galatian church helped with the Jerusalem offering. Two men who have are known to be in south Galatia
    - South Galatia was more vulnerable to false teaching as the cities were on a busy trade route
    - Mention of barnabas shows that he might have been known. Barnabas only accompanied Paul in south Galatia

#### Occasion and Purpose:

- Jewish Christians, known as Judaizers, enter the area and begin teaching that gentile Christians must follow the same rituals as Jews – circumcision, Mosaic law, customs, etc. Taught a form of legalism – that is, a works based righteousness
- Paul is concerned that the Galatian churches are losing their grip of the gospel of grace
- Paul needed to defend his gospel and apostleship

#### Content:

**Content Continued:**

**Outline of Galatians:**

- I. Introduction: Greetings to the Galatians and Stern Warning to Those Who Were Perverting the Gospel by Preaching Legalism (1:1-10)

- II. Experiential Argument (1:11-2:21)
  - A. Direct revelation of the gospel from Jesus to Paul (1:11-12)
  - B. Impossibility of Paul learning the gospel from his Jewish background (1:13-14)
  - C. Impossibility of Paul obtaining the gospel from apostolic sources (1:15-24)
  - D. Acceptance of Paul's gospel by Jerusalem Christian leaders (2:1-10)
  - E. Ability of Paul to rebuke Peter successfully when Peter compromised (2:11-16)
  - F. Experience of spiritual life through Christ, not legalism (2:17-21)
- III. Theological Argument (3:1-5:1)
  - A. Completeness of faith (3:1-5)
  - B. Example of Abraham's faith (3:6-9)
  - C. Inability to experience justification by obeying the law (3:10-14)
  - D. Priority of the promise to Abraham over the covenant of the law (3:15-18)
  - E. Purpose of the law (3:19-29)
  - F. Availability of sonship through faith alone (4:1-7)
  - G. Emptiness of legalism (4:8-11)
  - H. Paul's personal appeal to the Galatians (4:12-20)
  - I. Illustration of Hagar and Sarah as an example of freedom (4:21-5:1)
- IV. Practical Argument (5:2-6:10)
  - A. Contrasting effects of legalism and faith (5:2-6)
  - B. Personal appeal (5:7-12)
  - C. Genuine freedom (5:13-18)
  - D. Works of the flesh (5:19-21)
  - E. Fruit of the Spirit (5:22-26)
  - F. Proper treatment of offenders (6:1-5)
  - G. Appeals for generosity, obedience, and persistence (6:6-10)
- V. Conclusion: Contrast Between the Pride of Judaizers and the Humility of Paul (6:11-18)

## 1 Thessalonians

### Background:



- City was founded in 315 B.C. by Cassander, general of Alexander. Named for his wife, Thessalonica, daughter of Philip of Macedon and sister of Alexander.
- Located on a protected bay in the NW corner of the Aegean sea.
- Seaport
- Had wealth.
- The Ignatian Way passed through it and linked it with Philippi in Eusebia and Dyrrhachium on the Adriatic sea in the west.
- Capital of the Roman Province Macedonia
- In Paul's day may have had 200,000 pop
- Initial ministry is reported in Acts 17:1-9
  - Preached 3 sabbaths in Synagogue
  - Jews started a riot
- Paul's length of stay is debated
  - Luke mentions three week stay; he doesn't limit it to 3 weeks but only reports on 3 weeks
  - It is likely Paul stayed for several months
    - Large number of gentile converts
    - Manual labor
    - Receiving aid from Philippi more than once during stay
    - Sheer variety of teaching

**Author:**

- Paul
- Objections say that the theological emphasis is too different
- Some say Paul wrote 1 Thess but not 2 Thess due to change in tone about Christ return. This is overstated.
- Early church all held Pauline authorship

**Date and Place of Writing:**

- During Paul's Corinthian ministry, c.a. A.D. 50-52
- 1 Thess a few months prior to 2 Thess
- Some have suggested 2 Thess before 1 Thess. No real reasons to take it this way.

**Audience:****Occasion and Purpose:**

- After leaving Thess, Paul left Silas and Timothy and went to Berea and Athens. In Athens Silas and Timothy rejoin Paul, Paul sends them back to Macedonia. In Corinth they return and Timothy brings a favorable report.
- Paul writes to:
  - Encourage as they faced intense persecution
  - Respond to criticism against his motives in Christian service by explaining how he had conducted his ministry in Thess
  - Give correct understanding of Christian sexual ethics
  - Assure them about those who have died and the return of Christ
  - Inform them how to use spiritual gifts.
- Letter wrongly attributed to Paul in 2 Thess. Shows no pseudo

**Content:**

**Content Continued:**

### **Outline of 1 Thessalonians**

- I. Greeting (1:1)
- II. Gratitude for the Conversion of the Thessalonians (1:2-10)
  - A. Moral transformation of the Thessalonians (1:2-5)
  - B. Endurance of suffering by the Thessalonians (1:6)
  - C. Spiritual model provided by the Thessalonians (1:7-10)
- III. Explanation of Paul's Motives and Actions (2:1-12)
  - A. Motives of Paul (2:1-6)
  - B. Actions of Paul (2:7-9)
  - C. Encouragement provided by Paul (2:10-12)
- IV. Relationship of Paul to the Thessalonians (2:13-3:13)
  - A. Gratitude for their endurance of persecution (2:13-16)
  - B. Intense longing to see them again (2:17-20)
  - C. Concern for their stability in facing trial (3:1-5)
  - D. Encouragement in faith during hardship (3:6-10)
  - E. Prayer for spiritual growth (3:11-13)
- V. Confronting problems among the Thessalonians (4:1-5:22)
  - A. Need to maintain sexual purity (4:1-8)
  - B. Demonstration of brotherly love (4:9-10)
  - C. Maintenance of diligent habits (4:11-12)
  - D. Concern for believers who died before the Lord's return (4:13-18)
  - E. Moral preparedness for the Lord's return (5:1-11)
  - F. Demonstrating respect, joy and discernment (5:12-22)
- VI. Conclusion (5:23-28)



## 2 Thessalonians

**Background:**

- See above

**Author:**

**Date and Place of Writing:**

**Audience:**

**Occasion and Purpose:**

**Content:**

**Content Continued:**

### **Outline for 2 Thessalonians**

- I. Greeting (1:1-2)
- II. Concern for Persecuted Thessalonians (1:3-12)
  - A. Thanksgiving for growth in faith and love (1:3-5)
  - B. Certainty of divine judgment on the persecutors of the Thessalonians (1:6-10)
  - C. Prayer for the fulfillment of God's purpose in their lives (1:11-12)
- III. The Return of Christ (2:1-12)
  - A. Denial that the day of the Lord has occurred (2:1-2)
  - B. Explanation of precedents to the day of the Lord (2:3-12)
    - 1. Rebellion against God (2:3a)
    - 2. Manifestation of the man of lawlessness (2:3b-10a)
    - 3. Deception among followers of the man of lawlessness (2:10b-12)
- IV. Gratitude and Prayer for the Thessalonians (2:13-17)
  - A. Gratitude for God's work in their lives (2:13-15)
  - B. Prayer for God's continued encouragement and strength in their lives (2:16-17)
- V. Final Concerns for the Church (3:1-15)
  - A. Obedience and perseverance of the Thessalonians (3:1-5)
  - B. Disciplined labor by the idle (3:6-13)
  - C. Sensitive discipline to the disobedient (3:14-15)
- VI. Conclusion (3:16-18)

# The Prison Epistles

## **Background:**

- All written while Paul is in some form of captivity. Colossians and Ephesians suggest Tycicus carried the letters
- Philemon suggests Onesimus was prob the courier for the letter.

## **Time and Place**

- There are two locations of lengthy imprisonment in Acts

- Caesara Maritime
  - Onesimus could have made it to Caesarea easier than Rome
  - Paul had access to friends here
  - Paul suggests to Philemon and Philippi he is about to be released. Doesn't bode well for Caesarea.
- Rome
  - Traditional location for the origin of captivity letters
  - The names of Paul's traveling companions to Rome appear in the letters
  - House arrest in Rome allowed Paul great freedom with people coming and going
  - Paul might have had access to the emperor's guard like in Philippians
  - Detractors cite Paul's leaving to come to Colossae instead of Spain, but years have passed and who knows what God is leading in Paul
- Ephesus
  - There is no evidence for an Ephesian imprisonment
  - Little evidence exists for such a conclusion
  - Some features of Philippians are easier to explain with an Ephesian origin

**Date:**

- Ephesians, Colossians, and Philemon all near the middle of Paul's captivity in Rome – c.a. A.D. 61
- Philippians was a little later, near the end of the two-year period. – c.a. A.D. 62

**Ephesians**

**Background:**

**Author:**

- Paul
- Early church accepted
- Modern scholars cast doubt
  - Vocab rare in the rest of Paul
  - Sentences are long and lack passionate quality of Paul's others
  - Does not have imminent eschatology
- What is more likely – that an imitator of Paul in the first century composed a writing ninety or ninety-five percent in accordance with Paul's style or that Paul wrote a letter diverging five or ten percent from his usual style? – H.J. Cadbury

**Date and Place of Writing:**

**Audience:**

- Possible a circular letter that went to church throughout Asia
- Some manuscripts lack "in Ephesus"
- Some suggest that the letter from Laodicea in col. 4:15 is Ephesians
- However, "in Ephesus" appears early and is widespread
- The lack of personality may be in light of the problem the church was facing



- The better Paul knew a church the fewer personal greetings he gives; the less he knows a church the more he adds

**Occasion and Purpose:**

- Purpose is difficult to determine
- Has a solemn, serious tone
- Outlines important doctrines then practices
- General statement of Christian truth concerning the church, unity, and daily walk.

**Content:**

**Content Continued:**

### **Outline of Ephesians**

- I. Salutation (1:1-2)
- II. The Privileges of the Christian (1:3-3:21)

- A. Spiritual blessings in Christ (1:3-14)
  - B. Prayer concerning divine resources (1:15-23)
  - C. New life in Christ (2:1-10)
  - D. Life as reconciled persons (2:11-22)
  - E. Life as God's heirs (3:1-13)
  - F. Experience of God's love and power (3:14-21)
- III. The Responsibilities of the Christian (4:1-6:20)
- A. Unity and spiritual growth in the church (4:1-16)
  - B. New walk with other believers (4:17-32)
  - C. New walk before unbelievers (5:1-21)
  - D. New standard for the home (5:22-6:9)
  - E. New strength for spiritual warfare (6:10-20)
- IV. Concluding Greetings (6:21-24)

## Philippians

### Background:

- 42 B.C. final battle between the forces of Octavian and Antony who defeated Brutus and Cassius; Octavian declares Philippi a Roman colony so citizens are now Roman citizens
- City had no synagogue; small number of Jews.
- Paul comes here after Macedonian vision
- Is thrown in prison; earthquake; jailer comes to Christ

**Author:**

- Paul
- Early church accepted this

**Date and Place of Writing:**

- Rome
- A.D. 62

**Audience:**

- 

**Occasion and Purpose:**

- Philippian church sent Epaphroditus to Paul with a gift. Ep gets sick, gets better and is set to return.
- Paul wants to comfort the churches anxieties for him.
- Some say there is disunity within the church. Others say the church is healthy
- They faced some issue of judaizers or at least judaistic teaching. Paul addresses this in chapter 3
- Paul's opponents
  - May have been dealing with more than one type of problem group
  - Seems to have opposed some individuals who made life miserable for him
  - Opposed Judaizers
  - Warns against those who pretend to practice perfectionism and libertinism

**Content:**

**Content Continued:**



### **Outline of Philippians**

- I. Salutation (1:1-2)
- II. Expression of Gratitude and Prayer for the Philippians (1:3-11)
  - A. Thanksgiving for partnership with the Philippians (1:3-8)
  - B. Paul's prayer for their growth in love, discernment, and righteousness (1:9-11)
- III. Paul's Personal Experiences (1:12-26)
  - A. Outcome of Paul's imprisonment (1:12-14)
  - B. Rejoicing at the progress of the gospel (1:15-18)
  - C. Readiness for future ministry (1:19-26)
- IV. Appeals to the Philippians (1:27-2:18)
  - A. Urging them to unity and steadfast behavior (1:27-30)
  - B. Appeal for unity (2:1-4)
  - C. Imitation of Christ's humility (2:5-11)
  - D. Development of a healthy congregation (2:12-18)
- V. Future Visits of Timothy, Paul, and Epaphroditus (2:19-30)

- VI. Warning Against False Teachers (3:1-21)
  - A. Warning against Judaizers (3:1-3)
  - B. Rejection of legalism (3:4-6)
  - C. Importance of gaining Christ (3:7-11)
  - D. Pressing toward the spiritual goal (3:12-16)
  - E. Warning against immorality (3:17-21)
- VII. Appeals for Unity, Prayer, and High-Mindedness (4:1-9)
  - A. Encouragement for unity (4:1-3)
  - B. Urging to prayer (4:4-7)
  - C. Need for lofty thinking (4:8-9)
- VIII. Gratitude for a Gift (4:10-20)
- IX. Conclusion (4:21-23)

## Colossians

### Background:

- Located in SW corner of Asia minor in Roman Province of Asia. 100 miles east of Ephesus. Hierapolis and Laodicea were nearby.
- Had been a prominent Greek city, but faded in Roman times.
- Least important city that Paul writes a letter to.
- Paul had not founded this church nor had he met these in person.
- Epaphras apparently founded the church.
- Gentiles made up the majority of the church membership
- Jews were either in the church or rubbed shoulders with the church due to presence of misinformed Jewish beliefs.

### Author:

- Paul
- Early church accepted
- Modern scholars doubt
  - Language and style are different

- Many hapax legomena
- Absence of themes of justification, salvation, and righteousness.
- Colossians and Ephesians are so similar that scholars agree one person would not write two similar letters.

**Date and Place of Writing:**

- Rome
- C.a. A.D. 61

**Audience:****Occasion and Purpose:**

- Somewhat a response to false teaching coupled with doctrinal corrections and ethical implications
- Opponents
  - Emphasis on supremacy of Christ – not a created being
  - Warning against deception of human philosophy – empty human speculations without revelations
  - Some effort to impose Jewish practices on Colossian believers
  - Asceticism was part of heresy
  - False teaching involved worship of angels
  - Some of these things have ties to later Gnosticism
- The content of the heresy was eclectic. It contained a mixture of Jewish legalism, Greek persecutions, and the mysticism of the orient.
- Colossae was touched by syncretistic contemporary philosophy. As we examine Paul's efforts to meet the errors of his time, we can learn how to grapple with wrong thinking in our time

**Content:**

**Content Continued:**

### **Outline of Colossians**

- I. Salutation (1:1-2)
- II. Person and Work of Christ (1:3-23)
  - A. Gratitude for the faith of the Colossians (1:3-8)
  - B. Prayer for the growth of the Colossians (1:9-12)
  - C. Supremacy of Christ (1:13-23)
    - 1. Work of Christ (1:13-14)
    - 2. Person of Christ (1:15-20)
    - 3. Effect of Christ among the Colossians (1:21-23)
- III. Ministry of Paul (1:24-2:7)
  - A. Explanation of Paul's function (1:24-29)
  - B. Reassurance of Paul's concern (2:1-5)
  - C. Encouragement to continue in Christ (2:6-7)
- IV. Antidote of False Teaching (2:8-23)
  - A. Sufficiency of Christ (2:8-15)
  - B. Warning against legalism and mysticism (2:16-19)
  - C. Encouragement to escape asceticism (2:20-23)
- V. New Conduct of the believer (3:1-4:6)
  - A. Union with Christ in new life (3:1-4)



- B. Identity with Christ by death to old ways (3:5-11)
  - C. Embracing the new life (3:12-17)
  - D. New life at home (3:18-4:1)
    - 1. Between wives and husbands (3:18-19)
    - 2. Between children and parents (3:20-21)
    - 3. Between servants and masters (3:22-4:1)
  - E. General instructions for believers (4:2-6)
- VI. Conclusion (4:7-18)
- A. Coming of Tychicus and Onesimus (4:7-9)
  - B. Christian greetings (4:10-17)
  - C. Expression of genuineness and benediction (4:18)

## Philemon

### Background:

- Most private and personal of all Paul's letters
- Was intended to be read in front of the house church meeting in Philemon's house.

### Author:

- Paul
- Early church 139 AD

### Date and Place of Writing:

- Rome
- C.A. A.D. 61

### Audience:

- likely lived in Colossae
- Mentions Archippus; Apphia; cant identify who these are.
- Philemon
  - Primary recipient
  - Converted under Paul's ministry in Ephesus

### Occasion and Purpose:

- Onesimus, slave of Philemon, ran away, perhaps stole

- Comes into contact with Paul, becomes a Christian and serves Paul
- Paul writes to urge Philemon receive him back and hold no harm against him and to release him as a slave.
- Christianity establishes the conditions for the ending of slavery

**Content:**

### **Outline of Philemon**

- I. Introduction (vv. 1-3)
- II. Gratitude for Philemon (vv. 4-7)
- III. Odyssey of Onesimus (vv. 8-21)
  - A. Conversion of Onesimus (vv. 8-11)
  - B. Return of Onesimus (vv. 12-16)
  - C. Request for Onesimus (vv. 17-21)
- IV. Paul's Personal Request (vv. 22)
- V. Greetings and Benediction (vv. 23-25)

# The Pastoral Epistles

### Background and Content:

- Only three letters written to individuals with pastoral responsibilities. Don't provide a step by step instruction booklet but do provide a clear glimpse and insight into Biblical pastoring.
- These three letters have long been accepted as Pauline
  - Clement of Alexandria
  - Eusebius
- In modern times scholars began to debate Pauline authorship on the basis of style, vocabulary, theology, and level of church organization. These scholars say "paul" is a pseudonym
  - Differences in style and vocab
    - Many hapax legomena for Paul
      - Paul's subject matter and personal audience
      - Needs of readers led to omission of ideas previously used
      - May have been using a secretary to write.
  - Nature of the heresy refuted
    - Seems to be a form of proto Gnosticism
      - Denial of future resurrection in 2 tim 2:17-18
      - opposing ideas term in 1 tim 6:20
    - Problem is Marcion, who resembled gnostics, wanted no form of Judaism in his beliefs and some of what Paul describes is Judaism
    - False teachers may not have held ideas similar to those in Galatia but they were ascetics who disparaged marriage and some types of food.
    - Paul was fighting an erroneous form of Judaism that contained features similar to gnosticism
  - Ecclesiastical structure
    - Paul was always setting up church structure
    - Philippian church had church bishops and deacons
  - Conflicting circumstances between pastorals and other NT books
    - Unknown details of Paul's life make up for this.
    - Early church historians and fathers made this clear.
  - Theology
    - The pastorals do contain a change in Paul's theological emphases. Paul's advancing age, the needs of the readers, and the subject matter being discussed might have contributed to these changes.

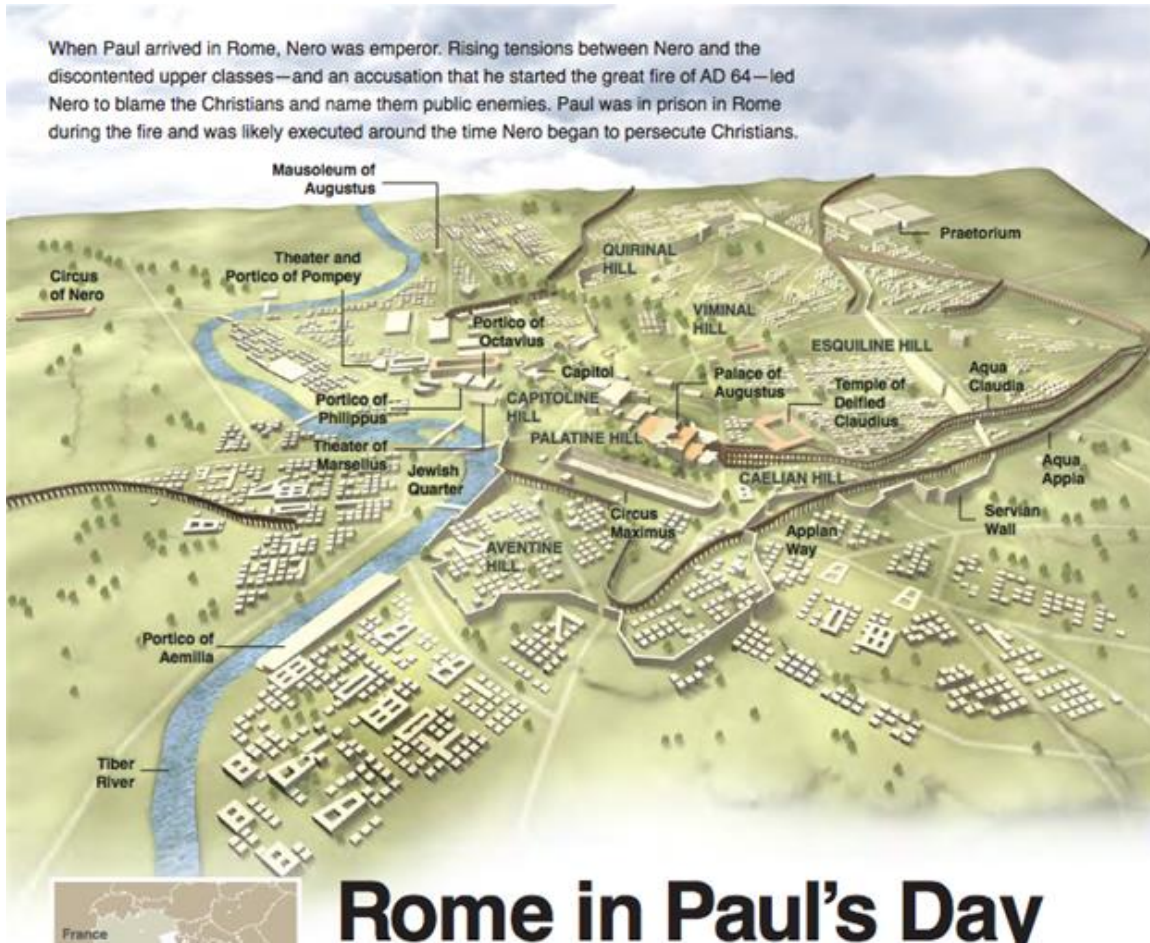
### Chronology for Pastorals

- Written in between release from first Roman imprisonment
  - A.D. 61-63
  - Writes Ephesians, Philippians, Colossians, and Philemon during this time



- Free period of miistry
  - A.D. 63-65/66
  - Writes 1 Timothy and Titus
- Paul returns and dies in Rome A.D. 65/66 -67

### Rome in Paul's Day



## 1 Timothy

**Background:**

- Paul and Timothy travel to Ephesus. Church in need. Paul leaves Timothy there after a year and goes to Macedonia.

**Author:**

- Paul

**Date and Place of Writing:**

- Probably written from Macedonia in free period

**Audience:**

- Timothy
- Leading the church in 145iotrep

**Occasion and Purpose:**

- Wrote to urge Timothy to provide firm personal resistance to the false teaching spreading in Ephesus.
- Wrote to encourage the Ephesian Christians to live as members of “God’s household”

**Content:**

- House hold of God for all Christians
- More about Christian ministry than any other letter
- Character of the person ministry is more important than anything else.

**Content Continued:**

### Outline of 1 Timothy

- I. Salutation (1:1-2)
- II. Explanation of Timothy's Task (1:3-20)
  - A. To prevent the spread of false teaching (1:3-11)
    - 1. Content of the warning (1:3-4)
    - 2. Goal of the warning (1:5-7)
    - 3. Reason for the warning (1:8-11)
  - B. To preach the gospel (1:12-17)
    - 1. Thanksgiving to God (1:12-14)
    - 2. Statement of the gospel (1:15)
    - 3. Purpose of divine mercy (1:16)
    - 4. Doxology (1:17)
  - C. To prevent a decline in commitment (1:18-20)
- III. Emphases that Will Accomplish the Task (2:1-6:21)
  - A. Prayer for all people (2:1-7)
    - 1. Objects and content of prayer (2:1-2)
    - 2. Goal of prayer (2:3-4)
    - 3. Goodness of the goal of prayer (2:5-6)
  - B. Holy living (2:8-15)
    - 1. Appeal to men (2:8)
    - 2. Appeal to women (2:9-15)
  - C. Church leadership by committed servants (3:1-13)
    - 1. Qualifications of overseers (3:1-7)

2. Qualifications of deacons (3:8-10, 12-13)
3. Women helpers (3:11)
- D. Correct application of Christian truth (3:14-16)
  1. Plans to visit (3:14)
  2. Purpose for writing (3:15)
  3. Hymn for believers (3:16)
- E. Understanding false practice (4:1-5)
  1. Warning against apostasy (4:1-3)
  2. Argument against asceticism (4:4)
  3. Argument for blessing food (4:5)
- F. Timothy's performance of his task (4:6-16)
  1. Facing falsehood (4:6-10)
  2. Demonstrating Christian behavior (4:11-16)
- G. Responsibilities toward church groups (5:1-16)
  1. Proper treatment for all ages (5:1-2)
  2. Care of true widows (5:3-8)
  3. Warning to younger widows (5:9-16)
- H. Proper handling of leaders (5:17-25)
  1. Recognition and discipline of leaders (5:17-20)
  2. Special directions to Timothy (5:21-25)
- I. Warning to slaves and sinners (6:1-10)
  1. Responsibility of Christian slaves (6:1-2a)
  2. Indictment of the false teachers (6:2b-5)
  3. Greed of the false teachers (6:6-10)
- J. Instructions to Timothy and the wealthy (6:11-21)
  1. Program for godliness (6:11-16)
  2. Promise for the prosperous (6:17-19)
  3. Final caution (6:20-21)



## 2 Timothy

**Background:**

- Paul is arrested. Not known where.
- Is likely facing trial as a political criminal not for his faith.
- Nero has blamed Christians for burning Rome

**Author:**

- Paul

**Date and Place of Writing:**

- Written from Roman prison.
- Paul expects his death is eminent

**Audience:**

- Timothy

**Occasion and Purpose:**

- Paul was likely in Asia minor not long before writing
- Exhortation to Timothy; reads like a final call to faithfulness

**Content:**

- Observe Paul courageously facing death giving believers an example to imitate.
- Images of discipleship show its cost.

**Content Continued:**

### **Outline of 2 Timothy**

- I. Salutation (1:1-2)
- II. Gratitude of Paul (1:3-5)
- III. Appeals for Stamina in Ministry (1:6-2:13)
  - A. Qualities need in ministry (1:6-18)
    - 1. Call for courage (1:6-7)
    - 2. Readiness to suffer (1:8-12)
    - 3. Imitation of Paul's example (1:13-14)

4. Incentive for faithfulness (1:15-18)
  - B. Images of effectiveness in ministry (2:1-7)
    1. Teacher (2:1-2)
    2. Soldier (2:3-4)
    3. Athlete (2:5)
    4. Farmer (2:6)
    5. Application (2:7)
  - C. Truths that promote effectiveness in ministry (2:8-13)
    1. Correct understanding of Christ (2:8)
    2. Goal of Paul's suffering (2:9-10)
    3. Certainty of reward (2:11-13)
- IV. Appeals for Doctoral Soundness (2:14-4:8)
  - A. Confronting false teaching and living (2:14-26)
    1. Resisting the false teachers (2:14-19)
    2. Appeal for separation (2:20-21)
    3. Respond to error (2:22-26)
  - B. The stubborn character of the false teachers (3:1-9)
    1. What they are (3:1-5)
    2. What they do (3:6-9)
  - C. Sources of strength for endurance (3:10-17)
    1. Example of Paul (3:10-17)
    2. Enrichment of Scripture (3:14-17)
  - D. Charge for consistent behavior (4:1-5)
    1. Basis of the charge (4:1)
    2. Timothy's charge for ministry (4:2)
    3. Reason for the charge (4:3-4)
    4. Timothy's personal charge (4:5)
  - E. Reward for self-sacrifice (4:6-8)
    1. Sacrifice of life (4:6)
    2. Service of ministry (4:7)
    3. Reward for obedience (4:8)
- V. Personal Appeals from Paul to Timothy (4:9-18)
  - A. Requests and warnings (4:9-15)
  - B. Reminder of God's delivering power (4:16-18)
- VI. Conclusion (4:19-22)
  - A. Greetings to friends (4:19)
  - B. Information about mutual friends (4:20)
  - C. Final request and greetings to Timothy (4:21)
  - D. Benediction (4:22)

## Titus

**Background:**



**Author:**

- Paul

**Date and Place of Writing:**

- Written from Nicopolis during winter; During free period
- A.D. 65-66

**Audience:****Occasion and Purpose:**

- Paul left Titus over the churches in Crete to appoint pastors
- He outlines for Titus how the church should function with discipleship

**Content:**

- Shows the household of God codes for the church.

### Outline of Titus

- I. Salutation (1:1-4)
  - A. Author (1:1-3)
  - B. Recipient (1:4a)
  - C. Greeting (1:4b)
- II. Directions for Appointing Church Leaders (1:5-16)
  - A. Qualifications for church leaders on Crete (1:5-16)
  - B. False teachers on Crete (1:10-16)
    - 1. Nature of the false teachers (1:10, 12, 14-16)
    - 2. Method of spreading false teaching (1:11)
    - 3. Method of resisting false teaching (1:13)
- III. Instructions for Teaching Groups in the Church (2:1-10)
  - A. Older men (2:1-2)
  - B. Older women (2:3)
  - C. Younger women (2:4-5)
  - D. Younger men (2:6-8)
  - E. Slaves (2:9-10)

- IV. Theological Foundations for Christian Living (2:11-15)
  - A. Understanding the grace of God (2:11-12)
  - B. Expecting the return of Christ (2:13)
  - C. Living as God's special people (2:14-15)
- V. Christian Standards of Behavior (3:1-11)
  - A. Toward rulers and other believers (3:1-2)
  - B. Motivation of divine mercy (3:3-4)
  - C. Strength supplied in the new birth (3:5-8)
  - D. Avoiding divisive issues and people (3:9-11)
- VI. Conclusion (3:12-15)
  - A. Instructions for Titus (3:12-14)
  - B. Greetings to Titus (3:15)

# The General Epistles

## Hebrews

### Background:

- The literary structure of the letter lends itself to being a sermon rather than an epistle.
- Is possibly a mix of both
- The greek used shows high literacy and reflects an elegant vocabulary
- The Christology is very rich – 20 names or titles for Jesus are used. Both humanity and divinity of Christ are emphasized

### Author:

- The book is anonymous, for no author is named.
- Early church thought was split
  - East – Paul
    - Pantaenus, Clement, Origen
  - West – initially did not know and for this reason excluded it; Jerome and Augustine both thought Paul wrote it.
- There are numerous similarities and differences from Paul
- In the reformation both Luke and Apollos gain traction.
- Barnabas is another suggestion

- The original audience knew and accepted it as the Word of God. So did most in the early church.

**Date and Place of Writing:**

- Likely written before A.D. 70
  - Reference to Timothy – must be during Timothy’s lifetime if Paul’s tim
  - References to sacrifices being offered means the Temple must have still been standing.
- Any time between A.D. 60-95 is possible

**Audience:**

- To the Hebrews
  - Likely Jewish Christians – due to some much Jewish imagery
  - Likely not living in Palestine due to use of LXX to quote OT
- It is possible that they were living in Rome
- Also possible is a group of former Jewish Priests that had come to Christ.
- The author seems to know them very well. Timothy is mentioned. The author hopes to go visit them

**Occasion and Purpose:**

- The question of the purpose of Hebrews is closely tied to the identity of the recipients.
- All agree it is written to Christians who are being urged to continue their profession.
- Jesus is better
  - Than angels
  - Than Moses
  - Than Joshua
  - Than the law
  - Than the priesthood
  - Than the Old Covenant sacrificial system

**Content:**

**Content Continued:**



### **Outline of Hebrews**

- I. The Superiority of Christ's Person (1:1-4:13)
  - A. The superiority of Christ to the prophets (1:1-4)
  - B. The superiority of Christ to angels (1:5-2:18)
    - 1. The superiority of Christ's nature (1:5-14)
    - 2. A warning against neglecting Christ (2:1-4)
    - 3. The value of Christ's incarnation (2:5-18)
  - C. The superiority of Christ to Moses and Joshua (3:1-4:13)
    - 1. The superiority of Jesus to Moses (3:1-6)
    - 2. The failure of God's people under Moses (3:7-19)
    - 3. The superiority of Jesus to Joshua (4:1-8)
    - 4. The urgency of seeking God's rest (4:9-13)
- II. The Superiority of Christ's Work (4:14-10:18)
  - A. The superior priesthood demonstrated in Christ (4:14-7:28)
    - 1. The value of Christ's high priesthood (4:14-16)
    - 2. The comparison of Christ and Aaron (5:1-10)
    - 3. The warning against falling away (5:11-6:20)

4. The Melchizedek order of Christ's priesthood (7:1-28)
  - B. The superior covenant introduced by Christ (8:1-13)
  - C. The superior sacrifice offered by Christ (9:1-10:18)
    1. A sacrifice that cleanses conscience (9:1-14)
    2. A sacrifice that removes sin (9:15-22)
    3. A sacrifice that affects heavenly realities (9:23-38)
    4. A voluntary practice (10:1-10\_
    5. An unrepeatable sacrifice (10:11-18)
- III. The Superiority of Christ's Power (10:19-13:25)
- A. An appeal for endurance (10:19-39)
    1. By approaching God through Christ (10:19-25)
    2. By fearing the living God (10:26-31)
    3. By considering past experiences (10:32-39)
  - B. The experience of faith (11:1-40)
    1. The nature of faith (11:1-3)
    2. Examples of the faithful (11:4-40)
  - C. The experience of discipline (12:1-13)
    1. The example of Christ (12:1-3)
    2. The purpose of God (12:4-13)
  - D. Warning against rejecting God (12:14-29)
  - E. Final exhortations and conclusion (13:1-25)
    1. Exhortations for social life (13:1-3)
    2. Exhortations for home life (13:4-6)
    3. Exhortations for religious life (13:7-9)
    4. Sacrifices that please God (13:10-16)
    5. Obedience to leaders (13:17)
    6. Benediction and conclusion (13:18-25)

## James

### Background:

- Emphasized the practical side of the faith
- Anyone who proclaims a commitment to Christ must exhibit it.

### Author:

- Identified by the name James
  - Must be well known to only give his name
  - Four options
    - Jaems son of Zebedee the disciple – died in A.D. 44
    - James son of alphaeus, one of the 12 – too insignificant
    - James the father or brother of Judas – too shadowy a figure
    - James the Lord's brother – 1 cor 15
      - References to the teachings of Jesus
      - Very Jewish flavor, must have been familiar
      - Early church supported James as the author.
      - Parallels between letter and speech of James in Acts 15
- Arguments against James
  - Lord's brother would have referenced his relationship to Jesus

- Discussion of faith and works and the contrast to Paul
- High quality of greek used that a galileean could not have known
- James was said to have been martyred around A.D. 52
- Spent so much time in prayer that his knees became as hard as a camel.
- Leader of the Jerusalem church

**Date and Place of Writing:**

- Likely to have been written from Jerusalem
- Sometime before his death in 62.
- Evidence seems to point to an early date

**Audience:**

- Likely written to Jewish congregations scattered among the roman empire
- Maybe some of the early Christians expelled from Jerusalem

**Occasion and Purpose:**

- Deals with a variety of issues throughout the text
- May be more of a written sermon

**Content:**

**Content Continued:**

### Outline for James

- I. Greeting (1:1)
- II. The Testing of the Believer (1:2-18)
  - A. The attitude of testing (1:2-4)
  - B. The use of prayer in testing (1:5-8)
  - C. The correct estimate of testing (1:9-11)
  - D. The result of testing (1:12)
  - E. The source of testing (1:13-18)
- III. The Evidences of Faith (1:19-5:20)
  - A. The evidences of inner obedience (1:19-2:13)
    - 1. Hearing and doing God's word (1:19-27)
    - 2. Avoiding partiality (2:1-13)
  - B. The evidence of outer obedience (2:14-5:20)
    - 1. Practicing good works (2:14-26)
    - 2. Controlling the tongue (3:1-12)
    - 3. Following true wisdom (3:13-18)
    - 4. Avoiding worldliness (4:1-10)
    - 5. Avoiding judgment of others (4:11-12)
    - 6. Avoiding arrogance (4:13-17)
    - 7. Resisting injustice (5:1-6)
    - 8. Practicing endurance (5:7-11)
    - 9. Demonstrating honesty (5:12)
    - 10. Engaging in believing prayer (5:13-18)
    - 11. Reclaiming erring Christians (5:19-20)



## 1 Peter

### Background:

### Author:

- Peter claims to be author
  - Says he is an elder and witness of Christ's sufferings
  - Describes Christ's crucifixion
- Early church – Irenaeus, Tertullian, and Clement – supported this
- Objections by moderns
  - Greek is too refined and polished for a fisherman from Galilee
    - Peter knew Greek – Can you write a better paper today than 4 years ago

- Too dependent on Paul – believe Peter and Paul were opposed theologically to one another.
  - Similarities reflect not a reliance on Paul but common Christian doctrine
- Absence of Jesus teaching
  - Numerous places where Jesus influence is seen
- Roman persecution didn't develop until 2<sup>nd</sup> century
  - All Christians suffered at some point

**Date and Place of Writing:**

- Rome – Babylon
  - The real Babylon was in shambles
  - Sometime right before Nero's persecution broke out in A.D. 64
- Silas, possible the one who accompanies Paul, helps Peter. Either just delivers it or acts as a amanuensis.

**Audience:**

- Asia Minor – Galatia and Asia Provinces
- Some debate about whether or not it is written to primarily Jewish church or gentile church.
- Was intended to circulate between several churches

**Occasion and Purpose:**

- An encouragement to stay strong as God's people in the midst of suffering and persecution.

**Content:**

**Content Continued:**

### **Outline of 1 Peter**

- I. Salutation (1:1-2)
- II. First Teaching Section: Method and Nature of Salvation (1:3-12)
  - A. A salvation kept for those preserved by God's power (1:3-5)
  - B. A salvation producing joy in the presence of suffering (1:6-9)
  - C. A salvation announced by the prophets (1:10-12)
- III. First Preaching Section: A Demand for Holiness (1:13-2:3)
  - A. A holiness patterned after the divine character (1:13-16)
  - B. A holiness procured at great cost (1:17-21)
  - C. A holiness demonstrated in brotherly love (1:22-25)
  - D. A holiness demonstrated by moral transformation (2:1-3)
- IV. Second Teaching Section: A Description of the People of God (2:4-10)
  - A. Offering spiritual sacrifices to God (2:4-5)
  - B. Trusting in Christ, the chief cornerstone (2:6-8)
  - C. Declaring the praises of a merciful God (2:9-10)
- V. Second Preaching Section: Christian Witness in the World (2:11-3:12)
  - A. General principles of Christian witness (2:11-12)
  - B. Submission to government authorities (2:13-17)
  - C. Submission and respect by slaves for masters (2:18-25)
  - D. Submission by wives to husbands (3:1-6)
  - E. Considerate treatment by husbands to wives (3:7)
  - F. Compassion and forgiveness among all Christians (3:8-12)

- VI. Third Teaching Section: Appeals and Promises to the Persecuted (3:13-4:19)
  - A. Appeal for fearless witness under persecution (3:13-17)
  - B. The hope for triumph in the face of persecutors (3:18-22)
  - C. Appeal to follow Christ's example of suffering (4:1-6)
  - D. Warning of the nearness of the final judgement (4:7-11)
  - E. Reminder of the faithfulness of God (4:12-19)
- VII. Third Preaching Section: Assurances for Faithful Servants (5:1-11)
  - A. Recognition for faithful service by elders (5:1-4)
  - B. Grace given to humble believers (5:5)
  - C. God's love for all believers (5:6-7)
  - D. Alertness for victory over Satan (5:8-9)
  - E. Promise of future glory (5:10-11)
- VIII. Final Greetings and Conclusion (5:12-14)

## 2 Peter

### Background:

### Author:

- No book has had greater authorship debate in the NT
- References to it being of Peter comes later in the early church
- Peter claims to be author
- Author claims to be an eyewitness of transfiguration; references previous letter written; calls Paul a dear brother
- Objections
  - Personal allusions are pseudonyms
  - Calls other NT writings Scripture – didn't happen in NT times
  - Relationship to Jude

**Date and Place of Writing:**

- No internal evidence to state a place of writing
- Logical to think it is in Rome
- Death is near – 1:14: commonly accepted date of Peter's martyrdom is A.D. 68

**Audience:**

- Likely the same group as first peter
- No group is identified

**Occasion and Purpose:**

- Warning against false teachers who peddled heretical doctrine and practiced an immoral lifestyle

**Content:**



**Content Continued:**

### **Outline of 2 Peter**

- I. Salutation (1:1-2)
- II. Becoming a Fruitful Christian (1:3-11)
  - A. Provisions for the Christian (1:3-4)
  - B. Ladder of faith (1:5-7)
  - C. Fruitfulness vs. barrenness (1:8-9)
  - D. Result of fruitful Christianity (1:10-11)
- III. The Testimony of Peter (1:12-21)
  - A. Promise of a written witness (1:12-15)
  - B. Testimony of an eyewitness (1:16-18)
- IV. Warning Against False Teachers (2:1-22)
  - A. Activities of the false teachers (2:1-3)
  - B. Examples of judgment and deliverance (2:4-10a)
  - C. Character of the false teachers (2:10b-22)
    - 1. Arrogant (2:10b-11)
    - 2. Lacking understanding (2:12)
    - 3. Lustful and greedy (2:13-16)
    - 4. Promising what they cannot deliver (2:17-19)
    - 5. Demonstrating their unconverted condition (2:20-22)
- V. Certainty of Christ's Return (3:1-10)
  - A. Based on the promises of the prophets and apostles (3:1-2)
  - B. Denied by the false teachers (3:3-4)
  - C. A certainty based on God's action in history (3:5-7)
  - D. A certainty based on God's view of time (3:8)
  - E. A certainty based on God's character (3:9)

- F. A certainty based on the promise of Christ (3:10)
- VI. Encouragement to Godly Living (3:11-18)
  - A. Moral imperative of Christ's return (3:11-14)
  - B. Paul's support for Peter's teaching (3:15-16)
  - C. Final warnings and appeals (3:17-18)

## 1 John

### Background:

### Author:

- External evidence consistently points to John the Apostle
- Internal evidence does not name an author
  - Many similarities to gospel John

- Suggests close ties to Jesus earthly ministry – 1:1-4

**Date and Place of Writing:**

- Not specific in letter
- Tradition holds it was written in Ephesus where John was pastor
- Assuming John the Apostle is author it is possible that it takes place in A.D. 90
- Seems to be some forms of proto 175iotrephes

**Audience:**

- Writer knew the audience well
- Possibly believers in the areas around Ephesus

**Occasion and Purpose:**

- Wants readers to have fellowship with him and that his joy and the joy of the Christians he represented might be full
- Wanted to provide a foundation for the assurance of salvation for his readers
- John warned of false teachers who reflected the spirit of the antichrist

**Content:**

**Content Continued**

### **Outline of 1 John**

- I. Preface: The Foundation of Fellowship (1:1-4)
- II. First Application of the Tests of Life (1:5-2:27)
  - A. The necessity of obedience (1:5-2:6)
  - B. The urgency of loving one another (2:7-17)
  - C. The importance of right belief (2:18-27)
- III. Second Application of the Tests of Life (2:28-4:6)
  - A. Another demand for right action (2:28-3:10)
  - B. Another demand for right attitude (3:11-24)
  - C. Another demand for right belief (4:1-6)
- IV. Third Application of the Tests of Life (4:7-5:5)
  - A. Concluding appeal for love (4:7-12)
  - B. Combining a right belief and a right attitude (4:13-21)
  - C. Relationship between the tests (5:1-5)
- V. The Full Assurance of Our Relationship to God (5:6-17)
- VI. Three Christian Certainties (5:18-21)



## 2 John

**Background:****Author:**

- External evidence for authorship of 2 and 3 John is not as strong as 1 John
- The brevity and the personal character of the letters are why they were ignored by the early church.
- No early church writer attributed the authorship of 2 and 3 John to anyone other than John.
- John speaks of himself as “the elder” to describe himself as an old man

**Date and Place of Writing:**

- Most likely Ephesus
- Most likely the mid – 90’s but other dates are possible

**Audience:**

- “chosen lady and her children” are probably a local congregation

**Occasion and Purpose:**

- warning against showing hospitality to false teachers
- warned against the spread of false teaching by proto-gnostic groups
- When John prohibited hospitality, he did not oppose offering food or demonstrating kindness to the hungry or needy. Rather, he prohibited offering any kind of assistance, such as lodging, which might help the heretics spread their false views.

**Content:**

### **Outline of 2 John**

- I. Introduction (vv. 1-3)
- II. Purpose of the Letter (vv. 4-11)
  - A. Concern for the internal life of the congregation (vv. 4-6)
  - B. Concern for the external threat to the congregation (vv. 7-11)
- III. Conclusion (vv. 12-13)

## 3 John

### **Background:**

#### **Author:**

- John

#### **Date and Place of Writing:**

- Mid – 90s

#### **Audience:**

- Gaius is the recipient of 3 John

#### **Occasion and Purpose:**

- Confronts a church dispute. Commends Gaius for his hospitality and kindness
- Denounced self-seeking actions of 181iotrephes

#### **Content:**

### **Outline of 3 John**

- I. Commendation of Gaius (vv. 1-8)

- II. Warning against Diotrephes (vv. 9-10)
- III. Commendation of Demetrius (vv. 11-12)
- IV. Conclusion (vv. 13-15)

## **Jude**

### **Background:**



- Issue with the use of Apochryphial references.

**Author:**

- Jude
  - Brother of James
    - What james?
    - Most likely the James of the Jerusalem church
  - Makes Jude another brother of Jesus
  - Possible that Jude is another version of the name Judas and is mentioned in 1 cor 9:5 by Paul
    - If so, he is an itinerant preaching and was married
- Opposition
  - Pseudonym
    - Those who advocate this view fail to provide an acceptable explanation for the pseudonymity of this letter. Jude, the brother of Jesus, was not a prominent figure in the early church. Anyone wishing to pen a pseudepigraphic writing would surely have selected some person more prominent than Jude.
- Early church was mixed toward Jude. It was not really rejected but it was approached with caution and hesitation due to the references to apocryphal books of 1 Enoch and the Assumption of Moses
- Is cited by many of the church fathers.
- The brevity of the book may explain the limited number of references.

**Date and Place of Writing:**

- Little internal evidence for determining date
- Anywhere in between A.D. 65 and 80

**Audience:**

**Occasion and Purpose:**

**Content:**

### **Outline of Jude**

- I. Introduction (vv. 1-2)
- II. Purpose of the Letter (vv. 3-4)
- III. Urgency of Resisting the Heretics (vv. 5-19)
  - A. Three examples of judgement (vv. 5-7)
  - B. Sinful lifestyle of the heretics (vv. 8-10)
  - C. Deceitful attraction of the heretics (vv. 11-13)
  - D. Ultimate judgement upon the heretics (vv. 14-16)
  - E. Apostolic warning about the heretics (vv. 17-19)
- IV. Contending for the Faith (vv. 20-23)
- V. Doxology (vv. 24-25)



# The Apocalypse

## Revelation

### Background:

- Need to remember that it had a real purpose for the people it was written to and not just a first century left behind book.

### Author:

- Church tradition and the early church held to the apostle John
- Opposition states that the greek is irregular and choppy compared to the gospel
  - Can be explained by time on the island and prison
  - Can be explained by the nature of the visions
  -

### Date and Place of Writing:

- Patmos
- Some say Nero's reign
  - Gematria – transforms name Nero Caesar in Hebrew to 666

- Greek style must have come before John wrote the other gospel and letters
- Best refers to Nero myth
- Some say Domitians reign
  - External evidence supports this – Iranaeus
  - Allows for an interval between founding churches in Paul’s day and the decline of the first 3 chapters
  - Domitian promoted emperor worship and this seemed to influence persecution of Christians
- Likely written in Domitian time in the 90s

**Audience:**

- Wrote to the seven churches



**Occasion and Purpose:**

- Presents a broad, sweeping portrait of future events in order to strengthen the church, promote endurance in the face of trials, and encourage suffering believers.

**Content:**

- Uses three styles of genre
  - Epistle
  - Prophecy
  - Apocalyptic

- Revelation highlights a profound sense of the sovereignty of God in history, a high view of the person of Christ, and a clear sense of God's actions in the eschatological events that will consummate world history.
- The vision of God on the throne (Rev. 4–5) shows that God alone is worthy of our ultimate worship and praise. The powerful, majestic portrait of God in these chapters can provide encouragement to those who face persecution and other hardships connected with their commitment to Christ.
- The designation of Christ as the Son of God (2:18) and the Word of God (19:13) expresses the deity of Christ and his revelatory role in God's plan. Identifying him as the Lamb of God (5:6) focuses on the importance of his sacrifice. His majesty is underscored by naming him King of kings and Lord of lords (19:16).
- Eschatology is a broad term that includes all the events that will secure God's plans for both the individual and the world. Revelation never provides a detailed list of final events in history, but it reminds us of events that will profoundly affect our present existence. The promised return of Christ provides a sense of hope and reverence for contemporary believers. The description of final judgment (20:11–15) shows the seriousness with which God treats sin and encourages obedience among believers.
- Christians who regularly read and reflect on Revelation will discover challenge, hope, encouragement, warning, and insight. This rich promised harvest is an incentive for believers to study the book diligently and obey the words of its prophecy (1:3).

**Content Continued**



**Content Continued**

## Outline of Revelation

- I. Introduction (1:1-8)
  - A. Superscription (1:1-3)
  - B. Salutation (1:4-5a)
  - C. Praise to Christ (1:5b-6)
  - D. Theme of book (1:7-8)
- II. The First Vision (1:9-3:22)
  - A. The glorified Christ (1:9-20)
  - B. The seven letters (2:1-3:22)
    - 1. The letter to the church in Ephesus (2:1-7)
    - 2. The letter to the church in Smyrna (2:8-11)
    - 3. The letter to the church in Pergamum (2:12-17)
    - 4. The letter to the church in Thyatira (2:18-29)
    - 5. The letter to the church in Sardis (3:1-6)
    - 6. The letter to the church in Philadelphia (3:7-13)
    - 7. The letter to the church in Laodicea (3:14-22)
- III. The Second Vision (4:1-16:21)
  - A. The picture of God on his throne (4:1-11)
  - B. The picture of Christ who takes the sealed scroll (5:1-14)
  - C. The seals and their aftermath (6:1-8:1)
    - 1. Opening the first seal (6:1-2)
    - 2. Opening the second seal (6:3-4)
    - 3. Opening the third seal (6:5-6)

4. Opening the fourth seal (6:7-8)
5. Opening the fifth seal (6:9-11)
6. Opening the sixth seal (6:12-17)
7. Sealing the 144,000 (7:1-8)
8. Multitude coming out of the tribulation (7:9-17)
9. Opening the seventh seal (8:1)
- D. The trumpet judgements (8:2-11:19)
  1. Preparation for the trumpets (8:2-6)
  2. Sounding the first trumpet (8:7)
  3. Sounding the second trumpet (8:8-9)
  4. Sounding the third trumpet (8:10-11)
  5. Sounding the fourth trumpet (8:12-13)
  6. Sounding the fifth trumpet (9:1-12)
  7. Sounding the sixth trumpet (9:13-21)
  8. Reaffirming John's commission (10:1-11)
  9. Measuring the temple and the appearance of the two witnesses (11:1-14)
  10. Sounding the seventh trumpet (11:15-19)
- E. Interlude (12:1-14:20)
  1. Vision of spiritual struggle between the dragon and the offspring of the woman (12:1-17)
  2. Vision of the two beasts who lead persecution against the people of God (13:1-18)
  3. Visions of reassurance and victory (14:1-20)
- F. The bowl judgements (15:1-16:21)
  1. Preparation for the bowl judgments (15:1-8)
  2. First bowl judgment (16:1-2)
  3. Second bowl judgment (16:3)
  4. Third bowl judgment (16:4-7)
  5. Fourth bowl judgment (16:8-9)
  6. Fifth bowl judgment (16:10-11)
  7. Sixth bowl judgment (16:12-16)
  8. Seventh bowl judgment (16:17-21)
- IV. The Third Vision (17:1-21:8)
  - A. Vision of the spiritual bankruptcy of Babylon, society in opposition to God (17:1-18)
  - B. Judgment of Babylon (18:1-24)
  - C. Joy over Babylon's destruction (19:1-5)
  - D. Announcement of the marriage of the Lamb (19:6-10)
  - E. Return of Christ (19:11-16)
  - F. Battle of Armageddon (19:17-21)
  - G. Binding of Satan, the resurrection, and the millennial kingdom (20:1-6)
  - H. Destruction of Satan (20:7-10)
  - I. Final judgment (20:11-15)

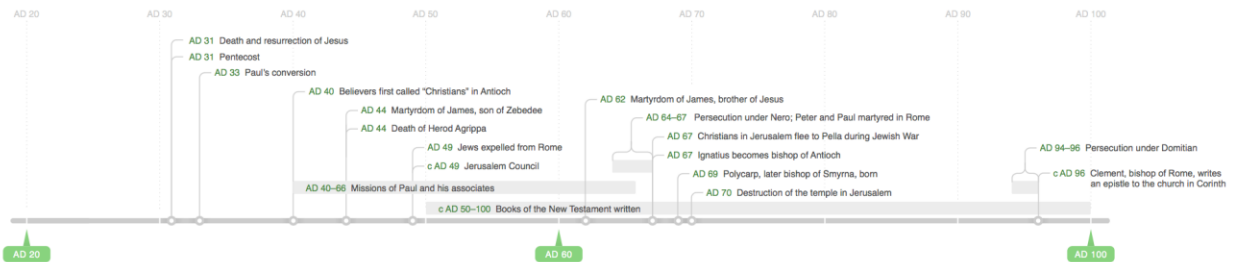
- J. New heaven and new earth (21:1-8)
- V. The Fourth Vision (21:9-22:5)
  - A. Description of the new Jerusalem, the eternal state (21:9-21)
  - B. Worship in the new Jerusalem (21:22-27)
  - C. Privileges of believers in the new Jerusalem (22:1-5)
- VI. Epilogue (22:6-21)
  - A. Exhortation to obey the message of the book (22:6-7)
  - B. Certainty of Christ's return (22:8-13, 20)
  - C. Invitation to respond (22:14-17)
  - D. Warning against changing the message of the book (22:18-19)
  - E. Benediction (22:21)

# Aftermath of the New Testament

# Post New Testament History

## Timeline:

### The Early Church to AD 100



All dates are approximate.

### The Composition of New Testament Books

All dates are approximate.



## Geography



### Canonization:

- The criteria for determining canonicity are difficult to determine precisely. Some books were quickly and widely received. Others appear to have been severely questioned and little used. Some books were accepted into the authoritative collection of Scripture in one locale but omitted in other places.
- The most important criterion for determining canonicity is inspiration. Paul stated this principle in 2 Timothy 3:16 by suggesting that “all Scripture is given by inspiration of God.” Originally Paul’s statement referred to the inspiration of the Old Testament, but the term *Scripture* came to be used also in reference to New Testament writings (2 Pet. 3:16). An inference from Paul’s statement is that whatever God inspired is Scripture, and whatever God did not inspire is not Scripture. Notice that this use of the term *inspiration* is a precise and limited usage. The writings of a Christian teacher today might be inspiring, but we would not insist that they appear in the New Testament. When we speak of Matthew or Romans as inspired, we use the term *inspired* in a special sense.
- How did early Christians determine the presence of inspiration? Not all New Testament books claimed inspiration. What method did the church use to demonstrate that the books in the canon deserved to be there? Three elements guided church leaders.
  - 1. Church leaders often appealed to the agreement of the book with what they called “the rule of faith.” This meant that the teaching of the book followed the beliefs the church regarded as acceptable and correct.
  - 2. The book had to demonstrate apostolicity. This criterion required authorship by an apostle or by the associate of an apostle (as in the instance of Mark and Luke).
  - 3. The church applied the test of universality. This required that the book be accepted by a broad geographical segment of the church.
- These three criteria can be described as orthodoxy, apostolicity, and universality
- There are far more writings from early church folk than we have in the NT
- A second source of evidence appears in the opinions of certain writers or ecclesiastical councils.



- • The Canon of Marcion, appearing in A.D. 140, provoked strong opposition among early Christians, for Marcion's canon contained only a mutilated Gospel of Luke and ten of Paul's epistles (excluding the Pastorals). Doubtless, the appearance of a heretical canon such as that of Marcion helped to prod Christians into naming the books they believed to be genuine.
- • The Muratorian Canon, dating from A.D. 170, did not mention James, Hebrews, and the Petrine epistles, and expressed doubt about the Revelation of John, but it accepted the other New Testament writings as canonical.
- • The Festal Letter of Athanasius in A.D. 367 accepted all twenty-seven New Testament writings.
- • The Third Council of Carthage in A.D. 397 received the full complement of New Testament writings. After this time there was general agreement on the content of the New Testament canon.
- A third source of evidence of canonicity comes from the contents of ancient manuscripts. For example, the fourth-century Codex Sinaiticus contains the entire New Testament and part of the Old in the sections that have been preserved. The New Testament portion contains the Epistle of Barnabas and the Shepherd of Hermas in addition to the twenty-seven canonical works. The contents of other ancient manuscripts provide similar evidence.
- ***Some Difficulties***
- Some books were accepted into the canon in spite of difficult questions raised in various segments of the church. Uncertainty about the authorship of Hebrews led some sections of the church to question its inclusion. The difference in style between 1 Peter and 2 Peter led many to hesitate to add 2 Peter to the canon. Shorter books such as 2 and 3 John required additional time to be accepted. The unusual style and apocalyptic content of Revelation caused many to question its inclusion.
- ***Completing the Process***
- When a gospel or an epistle had been written, it remained in the possession of the individual or the church that received it. These originals were copied and circulated. Copies circulated between churches, and some churches may have sent individuals to make copies at the locations where the originals were found. By this process churches throughout the Christian world would gradually obtain a somewhat complete set of the New Testament documents. In the process of this circulation and copying, the originals were lost or destroyed.
- The process of completing the canon required time so that the church could read and evaluate the books. Differences of opinion about certain books continued to appear during the centuries when the canon was being formed. Those who compare the writings of the subapostolic period and the New Testament Apocrypha will see clearly that the canonical writings reflect a different quality in their content from the excluded writings. Those who accept the idea of a canon feel that God's guidance led the church to select those books which were inspired and to reject those which were not inspired.
- ***Closing the Canon***
- Jesus taught the full authority of the Old Testament as Scripture (Matt. 5:17–19; John 10:35). He affirmed that his own words were equally authoritative (note the authoritative claim inherent in his statements in Matt. 5:22, 28, 32, 34, 39, 44). He led his disciples to

expect the Holy Spirit to instruct them in the significance of his ministry (John 14:26; 16:12–15). The New Testament canon contains the authoritative record of Jesus' life and the interpretation of its significance. Christians have closed the canon and limited its content to the apostolic books. This action expresses the belief that what God has revealed in Christ is both sufficient and complete (Heb. 1:1–4).