

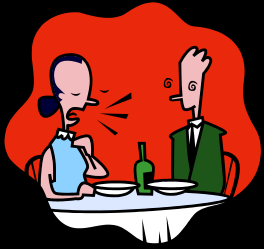
Matthean Priority



Matthew

Mark

Luke



Dating the Synoptic Gospels

Adapted from the *NIV Study Bible*, 1431

MARK

MATTHEW

LUKE

MARK

MATTHEW

LUKE

ASSUMPTION A:

Matthew and Luke used Mark as a source



View #1

Mark written in the 50s or early 60s

- (1) Matthew written in late 50s or the 60s
- (2) Luke written 59-63



View #2

Mark written 65-70

- (1) Matthew written in the 70s
- (2) Luke written in the 70s

ASSUMPTION B:

Matthew and Luke did not use Mark as a source



View #1

Mark could have been written anytime between 50 and 70



View #2

Mark written 65-70

- (1) Matthew written early 50s (see Matthew notes)
- (2) Luke written 59-63 (see Luke notes)

Taught in this class

Indicators that Matthew wrote the First Gospel



External Indicator #1: Testimony of Eusebius (4th cent.)

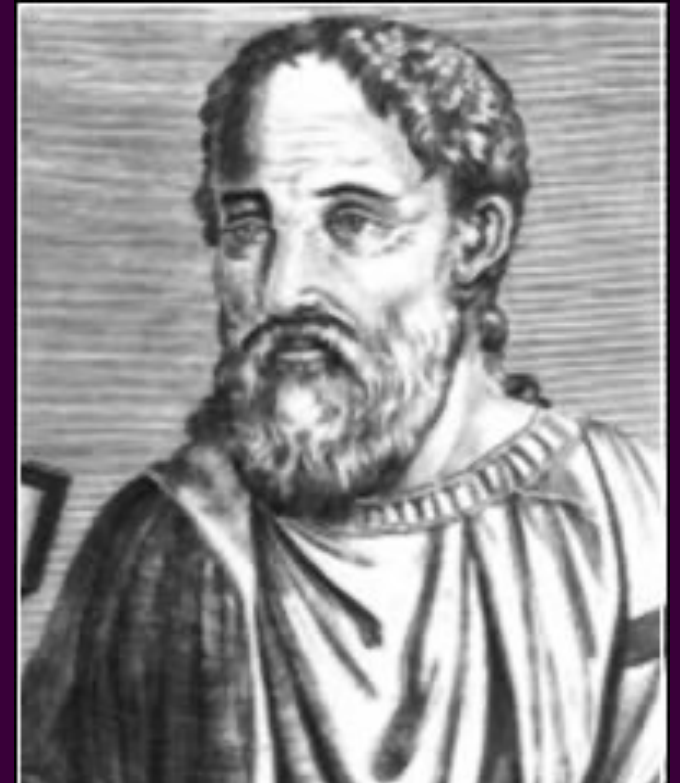
“Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition [from 2nd cent. Origen] that **the first [Gospel] was written by Matthew**, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language.”



(Eusebius, *Eccl. Hist.* 6.25.4
quoting Origen of
the 2nd century)

External Indicator #1: Testimony of Eusebius (4th cent.)

“The second is by **Mark**, who composed it according to the instructions of Peter, who in his Catholic [i.e., General] epistle acknowledges him as a son, saying, ‘The church that is at Babylon elected together with you, saluteth you, and so doth Marcus, my son.’ And the third by **Luke**, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by **John**.”



(Eusebius, *Eccl. Hist.* 6.25.4
quoting Origen of
the 2nd century)

Oxford papyrus 'is eyewitness record of the life of Christ'

BY MATTHEW D'ANCONA

A PAPYRUS believed to be the oldest extant fragment of the New Testament has been found in an Oxford library. It provides the first material evidence that the Gospel according to St Matthew is an eyewitness account written by contemporaries of Christ.

In a paper to be published next month, Carsten Thiede, a German papyrologist, will claim that three scraps of Matthew belonging to Magdalen College date from the mid-first century AD. The fragments, which have been kept at the college since 1901, were thought originally to have been written in the late second century.

Not since the discovery of the Dead Sea Scrolls in 1947 has there been such a potentially important breakthrough in biblical scholarship. The new date is important evidence that Matthew was written a generation after the Crucifixion, or even earlier.

Little work has been done on the Magdalen papyrus since it was edited in 1953. Dr Thiede, who works in Paderborn, consulted the papyrus out of curiosity when his family visited Oxford in February.

Examination of the writing style led him to conclude: "The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD. Even a hesitant approach to questions of dating would therefore seem to justify a date in the first century, about a hundred years earlier than was previously thought."

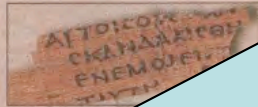
The lines on the fragments are from the 26th chapter of the gospel and therefore in-

clude the oldest surviving written reference to the treachery of Judas and to Mary Magdalene.

The publication of Dr Thiede's paper in the specialist journal *Zeitschrift für Papyrologie* is expected to provoke a fierce argument among scholars. Early opposition is being led by Peter Parsons,



Thiede and one of the gospel fragments



Detail

...ing article, page 15

Regius Professor of Greek at Oxford. "We are not now inclined to date things late just because they have Christian content... On the other hand, that's no reason to push things too early," he said.

Professor Parsons, a papyrologist at Christ Church, said that Dr Thiede's argument was "sloppy" and based on the misassumption that all scribes of the Jewish diaspora wrote in the same script.

London: The Times 24 Dec 94

External Indicator #2: Papyrus from about AD 50

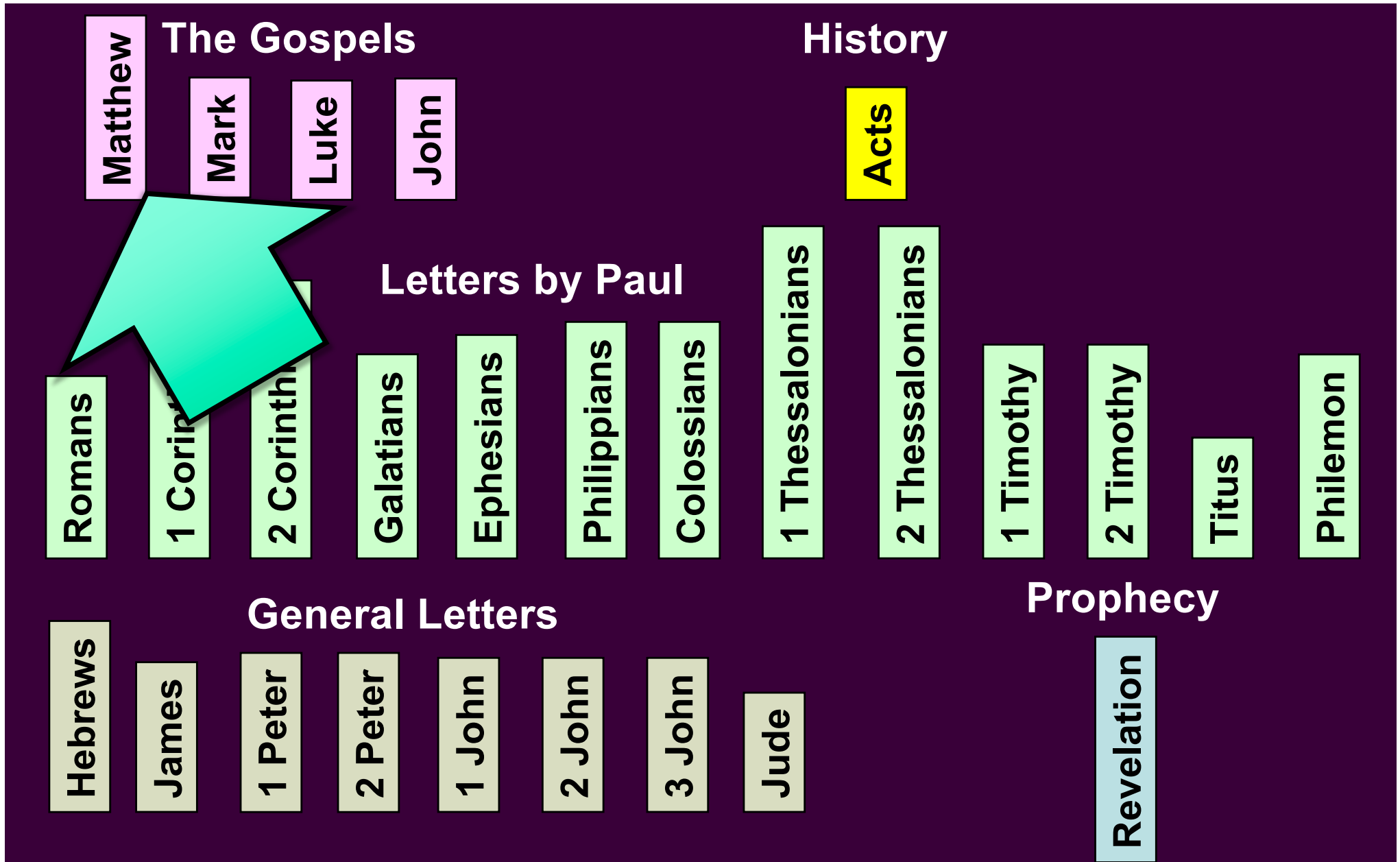


"The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD"
(Dr. Carsten Thiede)



External Indicator #3: Placement First in the NT

78a



Internal Indicator: Matthew Wrote to Jews



Irenaeus
AD 180

Against Heresies 3.1

78a

“**Matthew** also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome [**AD 60-68**], and laying the foundations of the Church. After their departure [**post AD 68**], **Mark**, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. **Luke** also, the companion of Paul, recorded in a book the Gospel preached by him [**no date given**]. Afterwards [**post 68**], **John**, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.”

Acceptance of the Four Gospels Before Nicaea

Clearing History

X= Citation or allusion
 O= Named as authentic

Individuals **Canons** **Translations**

Pseudo-Barnabas (70-130)
 Clement of Rome (95-97)
 Polycarp (110-150)
 Hermas (115-140)
 Didache (120-150)
 Papias (130-140)
 Irenaeus (130-140)
 Justin Martyr (150-202)
 Origen (185-254)
 Cyril of Jerusalem (315-386)
Marcion (140)
Muratonian (170)
Barococcio (206)
Apostolic (300)
 Tatian Diatesseron (170)
 Old Latin (150-170)
 Old Syriac (200)

Matthew	X	X	X	X	X	O	X	X	O	O	O	O	O	O	O	O
Mark	X		X	X		O	X	X	O	O	O	O	O	O	O	O
Luke	X		X		X	O	X	X	O	O	O	O	O	O	O	O
John				X		O	O	X	O	O	O	O	O	O	O	O

Gospel of Thomas
 AD 50-140

Gospel of Judas
 AD 170?

1st Cent.

AD 325

Council of Nicaea

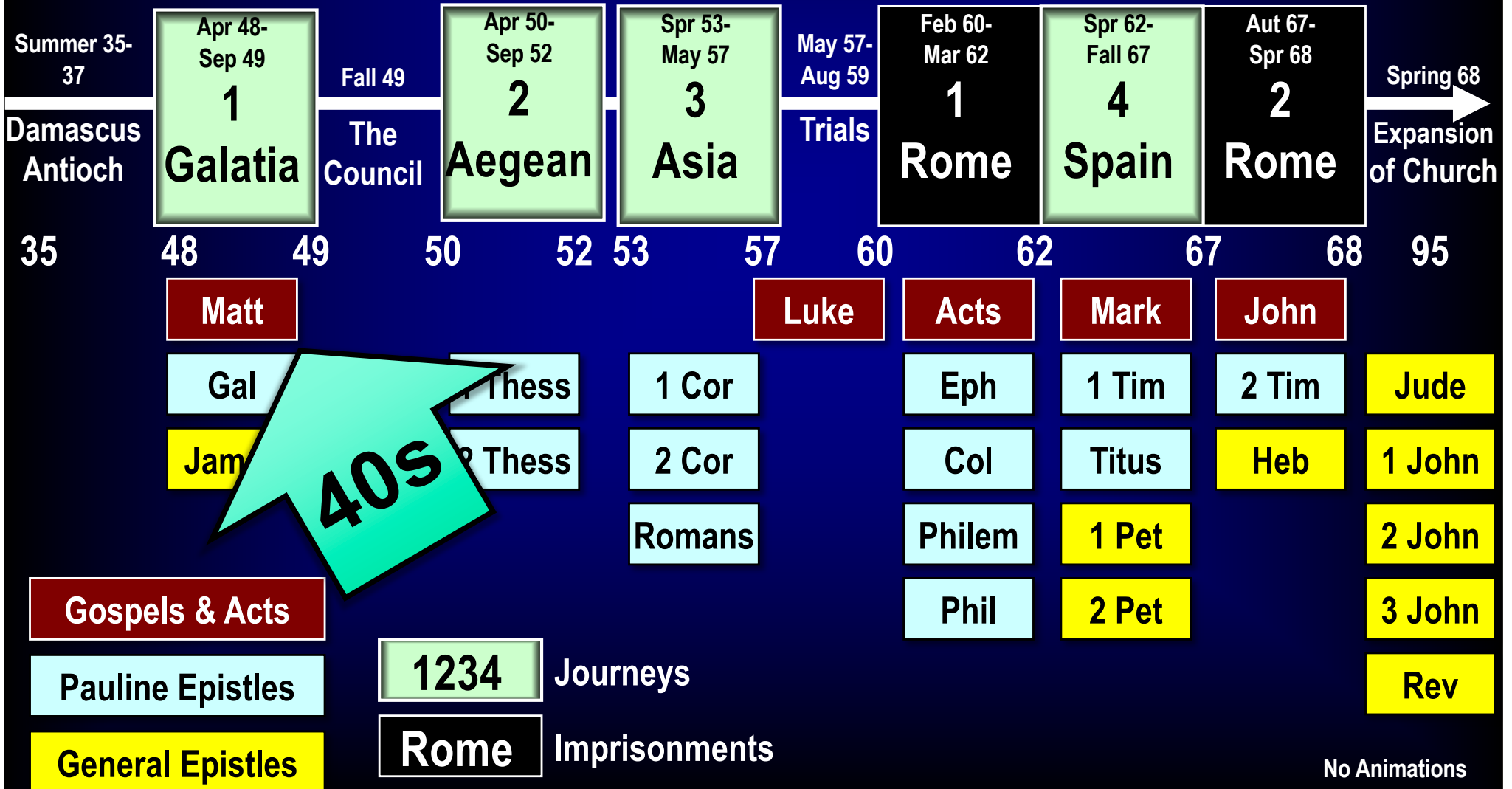
Geisler & Nix, *Introduction to the Bible* (Chicago: Moody, 1968)

NT Overview: I Put Matt First!

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



When I Think They Were Written...

1 MATTHEW

TO: JEWS
AS: KING
WHAT HE SAID
A.D. 40s

2 MARK

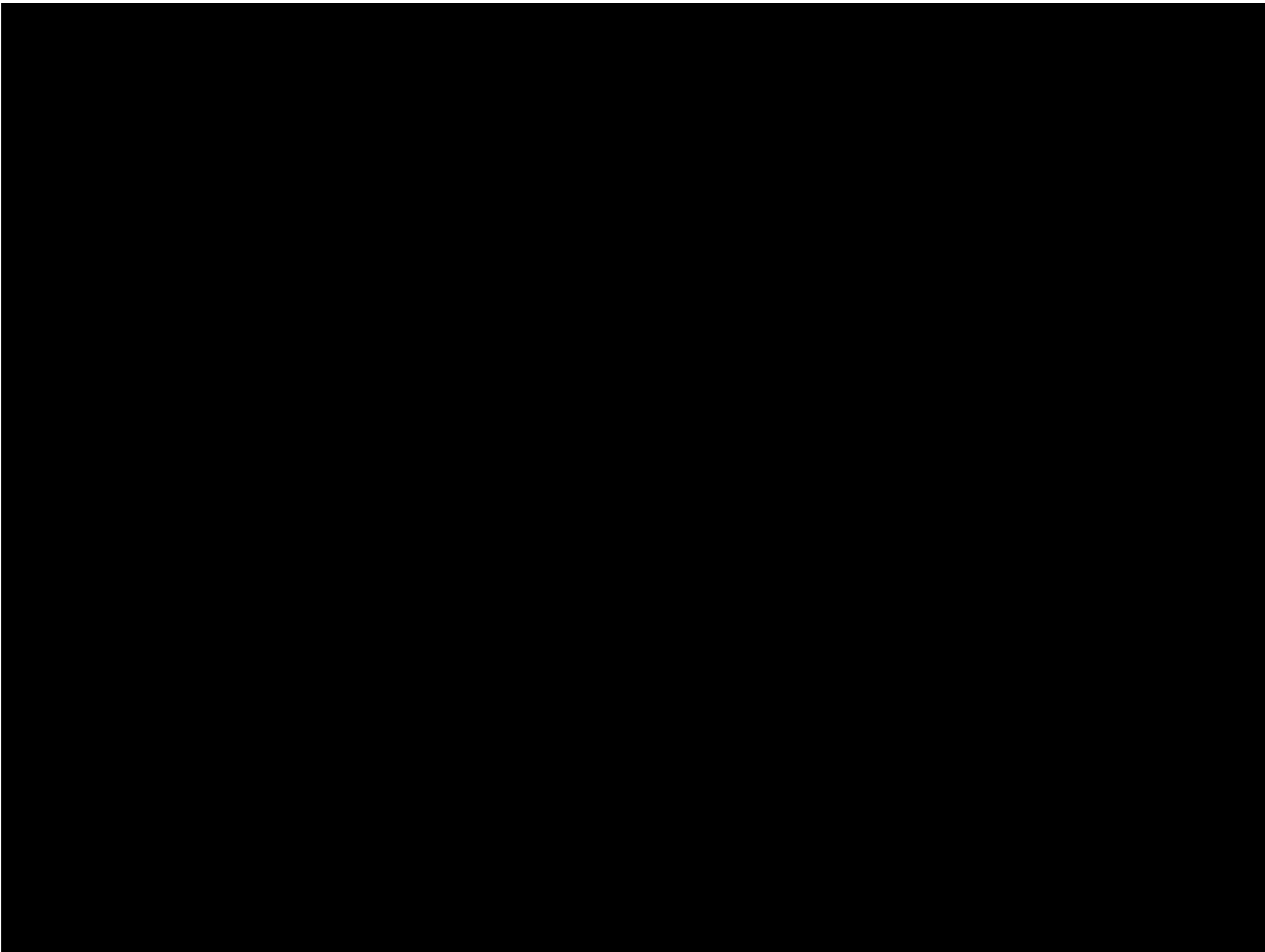
TO: ROMANS
AS: SERVANT
WHAT HE SAID
A.D. 64-68

3 LUKE

TO: GREEKS
AS: GOD/MAN
WHAT HE SAID
A.D. 57-59

4 JOHN

TO: CHURCH
AS: GOD
WHAT HE SAID
A.D. 69
AFTER THE
SYNOPTICS



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