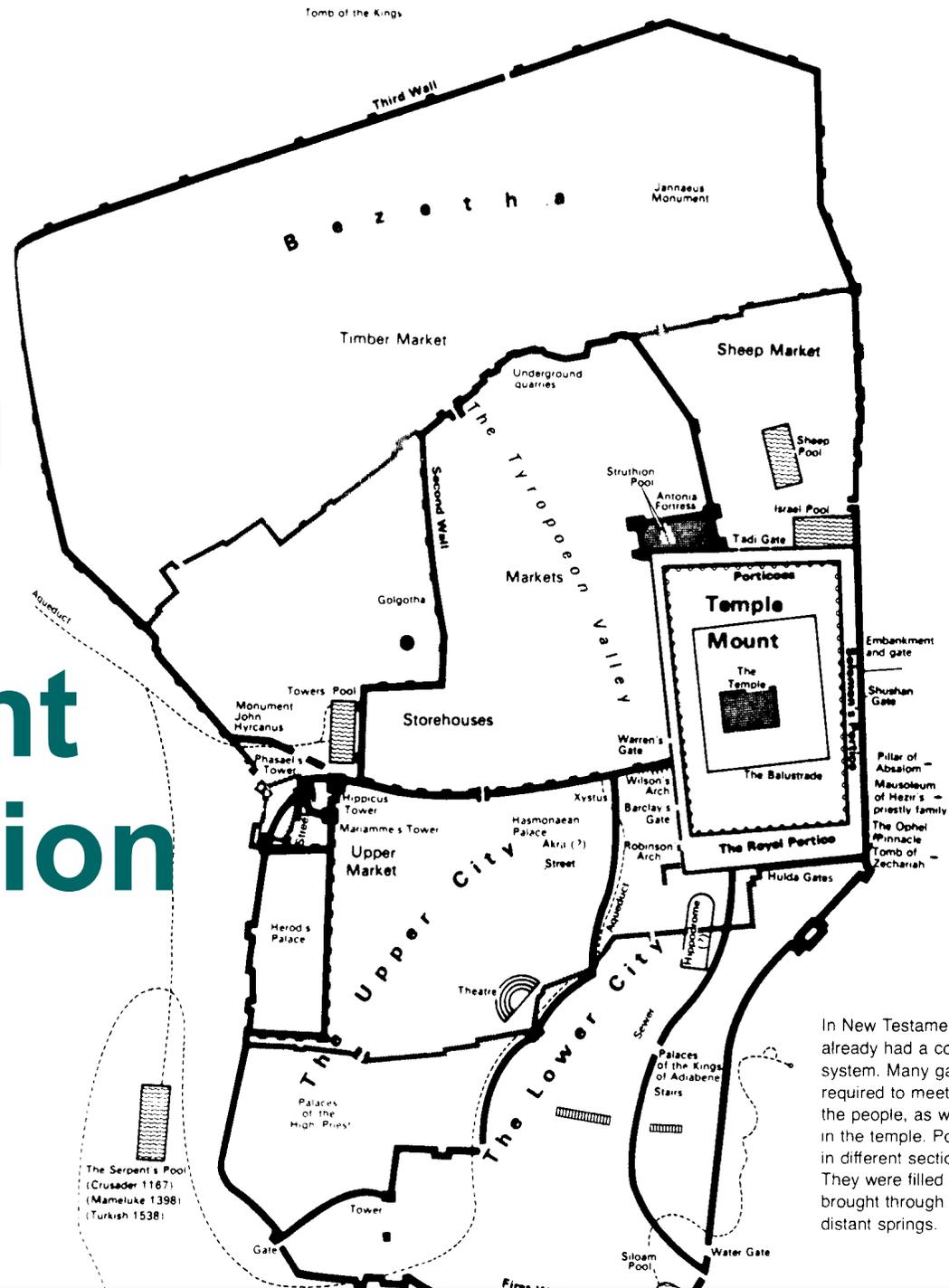


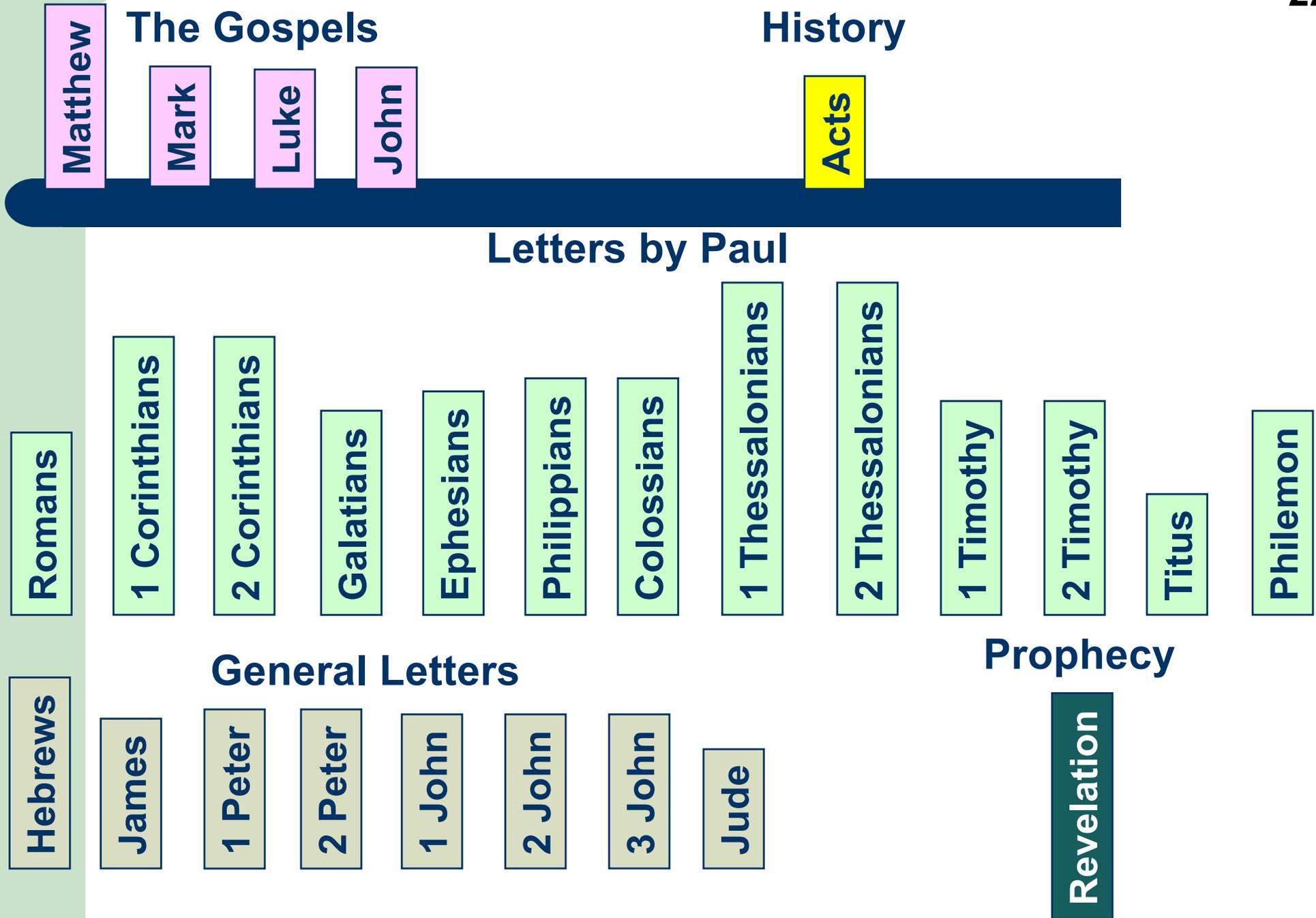
New Testament Introduction



In New Testament times, Jerusalem already had a complicated water system. Many gallons of water were required to meet the needs of all the people, as well as the priests in the temple. Pools were located in different sections of the city. They were filled with water brought through tunnels from distant springs.

List in order all the books of the New Testament

22



Parallel OT & NT Structure

Foundation

Past

Present

Future

OT Torah

History

Wisdom

Prophecy

NT Gospels

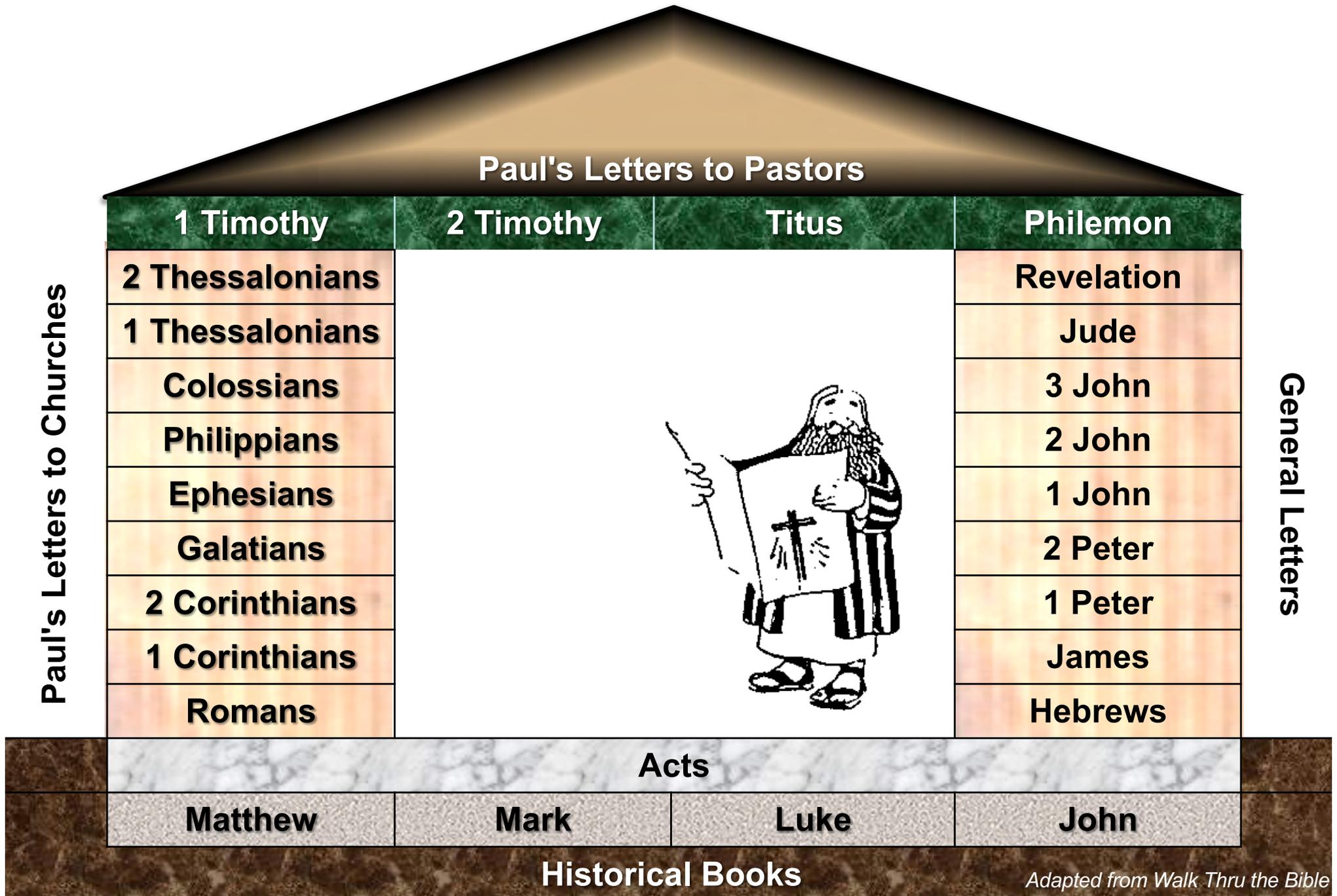
Acts

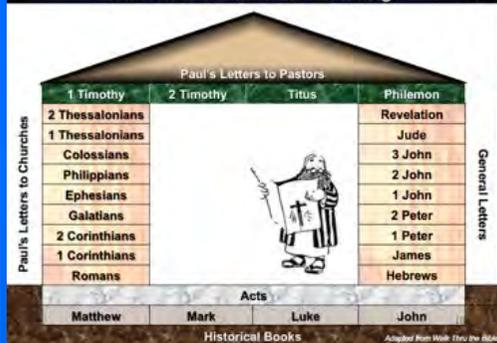
Epistles

Revelation

Erich Zenger, *Einleitung in das Alte Testament* (Stuttgart: W. Kohlehammer, 1995), 34; cited in Gregory Goswell, "Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon," *JETS* 56 (2013): 461.

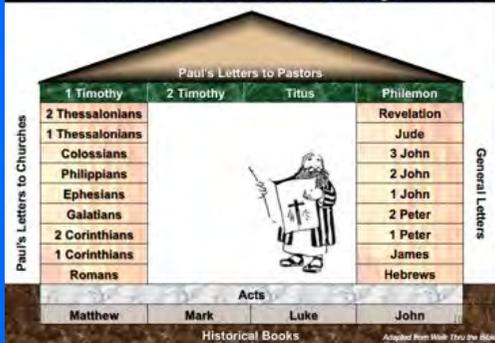
The New Testament "Building"





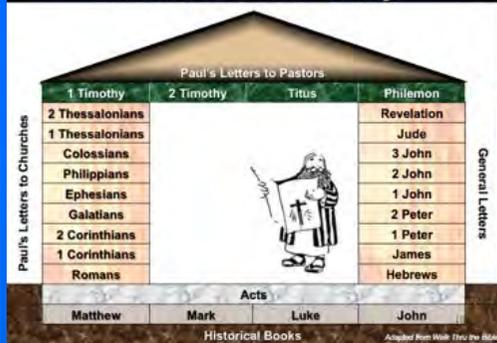
Observations on NT Structure

- Gospels and Acts are the primary and secondary historical and theological foundations of the NT.
- The four gospels are named after their authors.
- The historical/theological foundation has two pillars built on it that comprise 9 books each.
- Paul's letters to churches in the left pillar all fit into Acts chronologically.
- Paul wrote no letters to churches after Acts.
- Pauline letters are named after recipients while General letters after authors (except Hebrews)
- Every book that ends in "ans" is Pauline.
- All Pastoral Epistles begin with "T" (1-2 Tim.; Tit.)



Observations on NT Structure

- General Epistles came after Acts (except James).
- Each of the 2 pillars begin with a foundational book: Romans & Hebrews (also their longest).
- Both pillars also end up in books that primarily deal with eschatology: 2 Thess and Revelation.
- Instruction to the leaders comprise only 4 books (i.e., the NT addresses the average Christian).
- Only 4 NT books are written to an individual (i.e., the NT is corporate, not individualistic).
- Each 1st of multiple letters (1-2 Cor., 1-2 Thess., etc.) is longer & more theologically significant.
- The "building" is chronologically clockwise.



Observations on NT Structure

- Three sections all have 9 books: 9 Historical/Pastoral + 9 Pauline + 9 General.
- Paul's audiences were both Jews & Gentiles but the General letters had Jews alone in Hebrews & James though the church was more Gentile then.
- Pauline letters addressed early Christians when eyewitnesses to Jesus lived but General letters mostly addressed second generation believers.
- The NT foundation rests on books about the life of Christ, as Jesus is the focus of the NT.
- Acts bridges the gospels to the epistles.

HISTORY of Christ

Matthew – **M**essiah for Jews
 Mark – **M**essiah Is Servant
 Luke – **L**ikeness of Man
 John – **J**esus Is God

History of Church

Acts – **A**postles of Church

EXPERIENCE of Church

Rom. – **R**ighteousness of God
 1 Cor. – **C**hurch Problems Solved
 2 Cor. – **C**learing Paul's Reputation
 Gal. – **G**ospel of Liberty
 Eph. – **E**xaltation in Christ
 Phil. – **P**riority of Unity
 Col. – **C**hurch's Ascended Head
 1 Thes. – **T**riumph before Return
 2 Thes. – **T**ribulation before Return
 1 Tim. – **T**rust in Timothy
 2 Tim. – **T**each the Church
 Titus – **T**ruthless Teachers Denounced
 Phile. – **P**ardon of Onesimus

Heb. – **H**asten to Maturity
 James – **J**ews' Belief Behaves
 1 Peter – **P**atience in Trials
 2 Peter – **P**urge False Teachers
 1 John – **J**oy in Fellowship
 2 John – **J**udge False Teachers
 3 John – **J**oy of Hospitality
 Jude – **J**udgment on Apostates

PROPHECY of Future

Revelation – **R**evelation of Future

Authors of the New Testament

Name	Nationality	Home Town	Occupation	Relationships	Chapters Written	Verses Written	Books Written
Matthew	Jew	Capernaum	Tax Collector	Apostle of Jesus Christ	28	1,071	Gospel of Matthew
Mark	Jew / Roman	Jerusalem	Missionary	Disciple of Peter	16	678	Gospel of Mark
Luke	Greek	Antioch	Physician	Disciple of Paul	52	2,158	Gospel of Luke Acts
John	Jew	Bethsaida or Capernaum	Fisherman	Apostle of Jesus Christ	50	1,414	Gospel of John 1 John 2 John 3 John Revelation

Authors of the New Testament

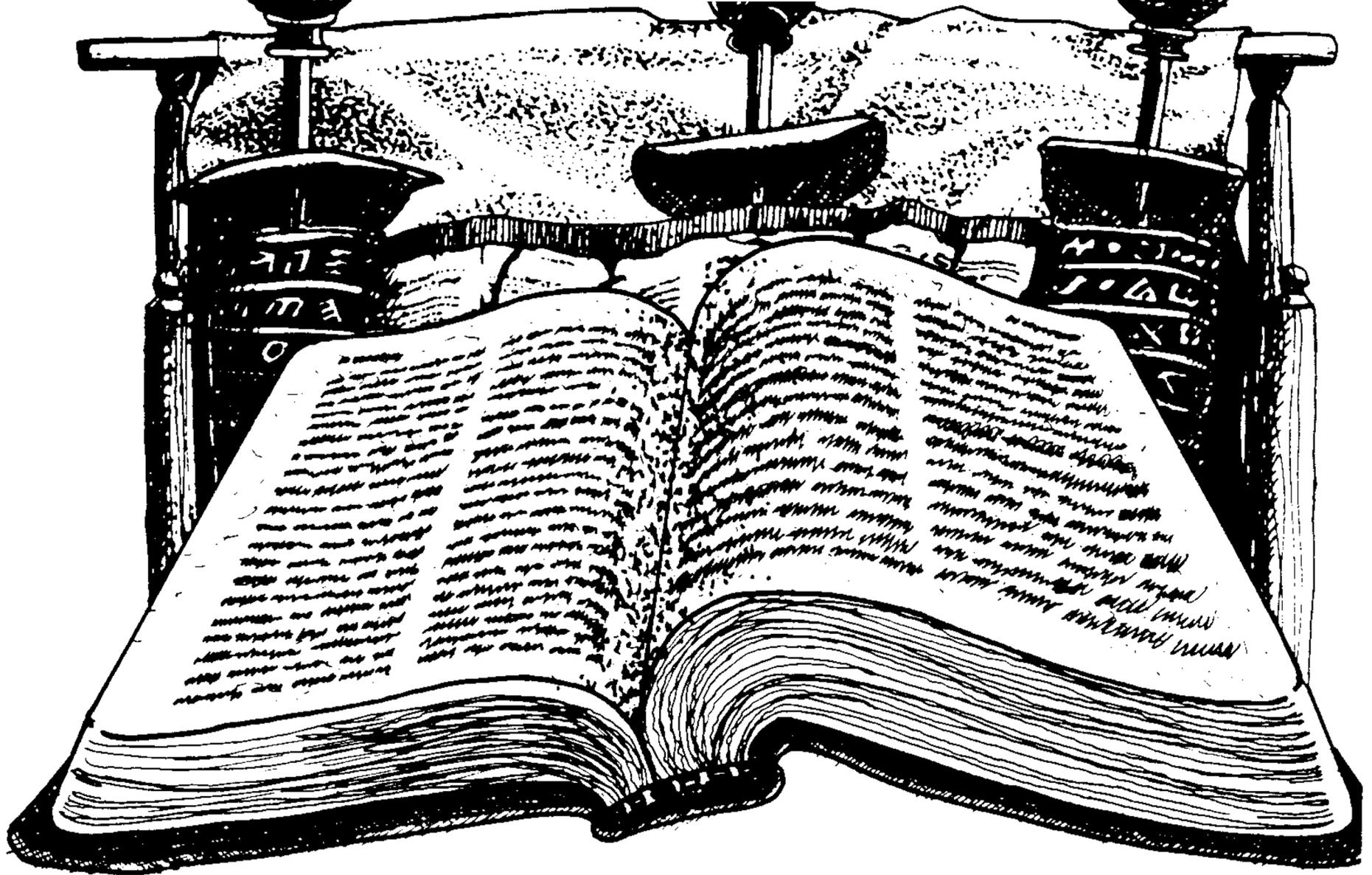
Name	Nationality	Home Town	Occupation	Relationships	Chapters Written	Verses Written	Books Written
Paul	Jew	Tarsus	Tentmaker	Apostle of Jesus Christ	87 (100)*	2,033 (2,336)*	Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians Philemon 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus (Hebrews?)

*Indicates total if Hebrews is assigned to Paul.

Authors of the New Testament

Name	Nationality	Home Town	Occupation	Relationships	Chapters Written	Verses Written	Books Written
James	Jew	Nazareth	Carpenter?	Brother of Jesus Christ	5	108	James
Peter	Jew	Bethsaida	Fisherman	Apostle of Jesus Christ	8	166	1 Peter 2 Peter
Jude	Jew	Nazareth	Carpenter?	Brother of Jesus Christ	1	25	Jude

New Testament Chronology



The Gospels

Bible Visual Resource Book, 177

Matthew

Mark

Luke

John

48

- The word "Gospel" comes from the Old English "God-spell." It translates the Greek word for "good news."
- In antiquity king's heralds announced "glad tidings" of the king's birthday throughout the cities of the realm.
- It has the same meaning in our New Testament. The four Gospels announce the glad tidings about Jesus.
- The ancient world knew of history, poetry, prophecy and letters. But a "gospel" was new to them.
- Here, inspired writers gave more than just history. They also created faith (John 20:30-31) by proclaiming the good news that, just as the OT had promised, God had sent His Messiah to the world.

The Synoptics

Matthew

Mark

Luke

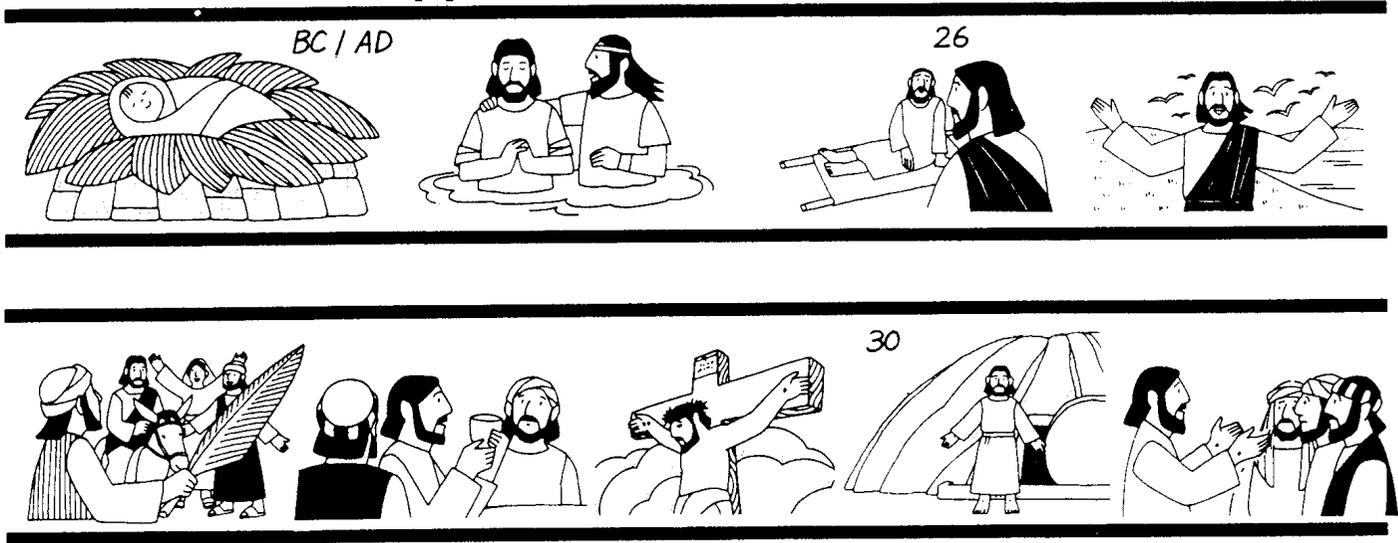
John

- Why are there four Gospels? Perhaps for the same reason different descriptions of a finely cut jewel would appeal to different people.

Matthew describes one facet of the life of Christ, *Mark* another, *Luke* a third, and *John* completes the picture.

- These three Gospels are so much alike that they are called *Synoptic* (*syn*, "together with"; *optic*, "seeing"; thus "see together"). They all view Christ's life from an historical lens while John dwells more on the inner meaning of Jesus' life and teachings.

When Events Happened



Synoptic Similarities

NIV Study Bible, 1471

- **Matthew, Mark and Luke are noticeably similar, while John is quite different.**
- **How do the first three Gospels agree?**
 - Language
 - Material they include
 - General order of the events and sayings from Christ's life
- **The math facts:**
 - 91 percent of Mark is found in Matthew
 - 53 percent of Mark is found in Luke
- **Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent?**



***"A FINISHED PORTRAIT
OF THE
LORD JESUS CHRIST"***

**AS SEEN THROUGH
FOUR DIFFERENT LENSES**

STUDY HELP #21

EACH GOSPEL WRITER HAD:

- **His specific audience**
- **His unique presentation of the person of Jesus Christ**
- **His foundational purpose for writing his Gospel**
- **His own date of writing**

FOUR INDIVIDUAL PORTRAITS...

51a

1

2

3

4

FRAMING THE GOSPELS...

1 MATTHEW

2 MARK

3 LUKE

4 JOHN

THE AUDIENCES FOR THE GOSPELS...

1 MATTHEW

TO: JEWS

2 MARK

TO: ROMANS

3 LUKE

TO: GREEKS

4 JOHN

TO: CHURCH

...PORTRAYING JESUS AS...

1 MATTHEW

TO: JEWS
AS: KING

2 MARK

TO: ROMANS
AS: SERVANT

3 LUKE

TO: GREEKS
AS: GOD/MAN

4 JOHN

TO: CHURCH
AS: GOD

THE MESSAGE IN A NUTSHELL...

1 MATTHEW

TO: JEWS

AS: KING

WHAT

HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT

HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT

HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT

HE: MEANT

THAT STRANGE SOUNDING WORD...

1 MATTHEW 2 MARK: SYNOPTIC:

TO: JEWS

TO: ROMANS

AS: KING

AS: SERVANT

WHAT HE SAID

WHAT HE DID

SYNOPTIC:
"TO SEE TOGETHER"

3 LUKE

TO: GREEKS

AS: GOD MAN

WHAT HE FELT

"TO SEE TOGETHER"

THE SYNOPTICS: "TO SEE TOGETHER"

1 MATTHEW

TO: JEWS
AS: KING
WHAT HE SAID

2 MARK

TO: ROMANS
AS: SERVANT
WHAT HE DID

3 LUKE

TO: GREEKS
AS: GOD/MAN
WHAT HE FELT

4 JOHN

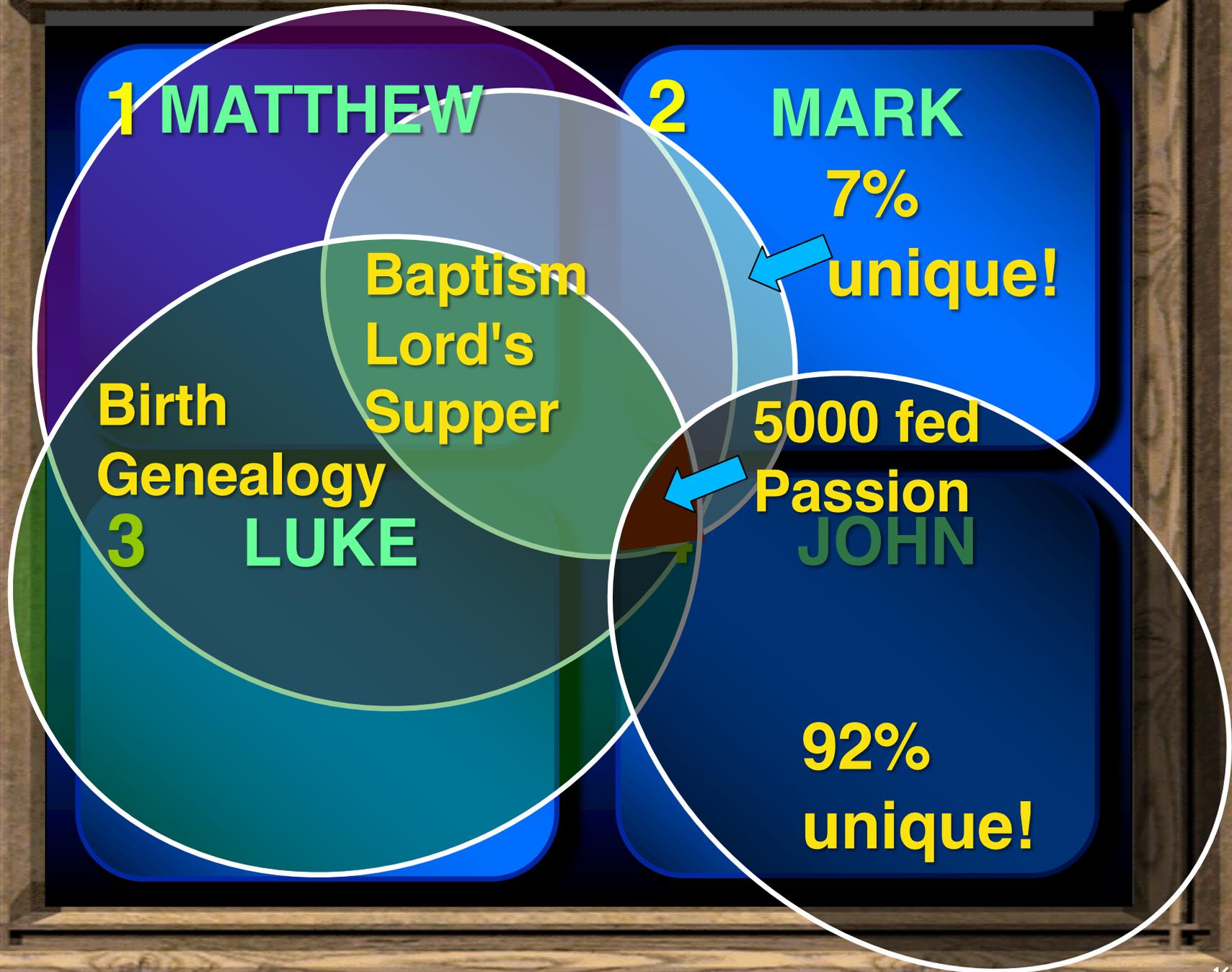
TO: GREEKS

AS: GOD

WHAT HE FELT

HE: Σ

OVERLAPS IN THE GOSPELS



JOHN: SUMMING UP THE MESSAGE

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT HE FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT HE MEANT

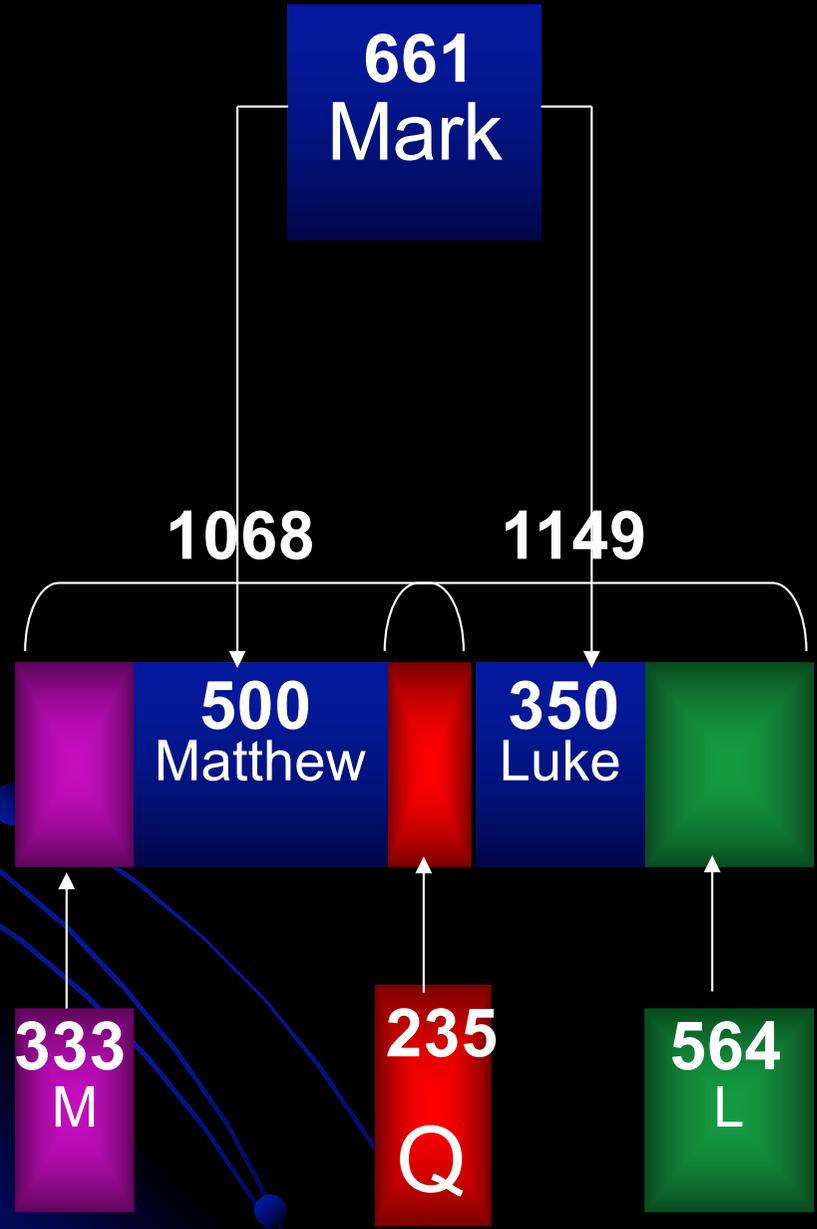


The Synoptic Problem

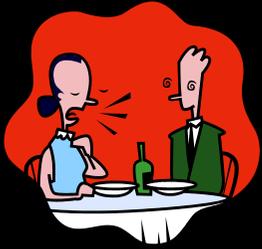


- **Matthew, Mark & Luke in a nutshell:**
 - How do we explain their **similarities**?
 - How do we explain their **differences**?

Marcan Priority Diagrammed



Numbers indicate the verses in each proposed source



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

Solutions to the Synoptic Problem

Questions like these constitute what is known as the Synoptic Problem. Several solutions have been advanced:

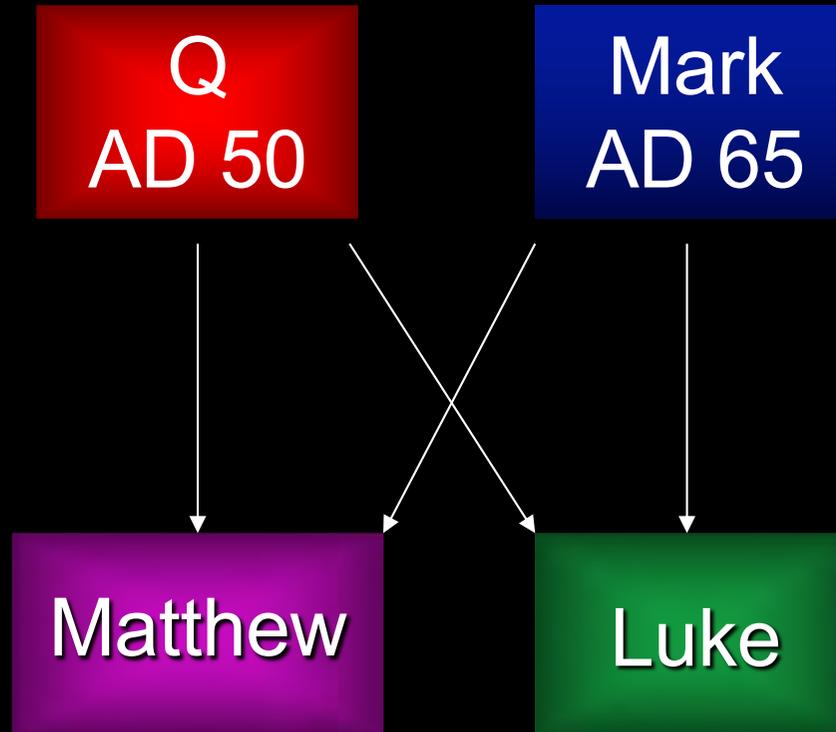
1. *The use of oral tradition.* Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.
2. *The use of an early Gospel.* Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. *The use of written fragments.* Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. *Mutual dependence.* Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.

Solutions to the Synoptic Problem

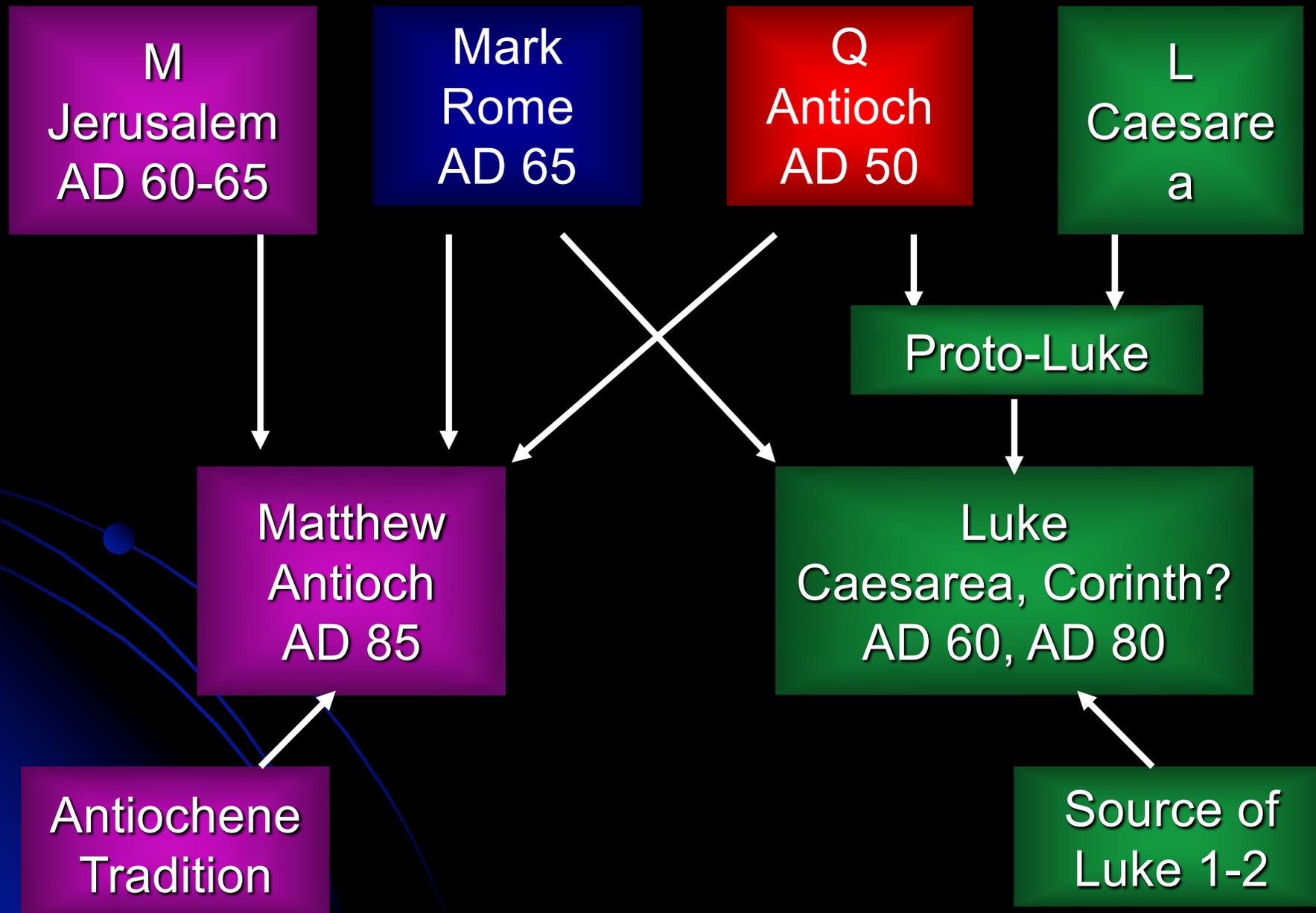
4. *The use of **two major sources**.* The most common view currently is that Mark and a hypothetical document, called *Quelle* (German for "source") or Q, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
5. *The **priority and use of Matthew**.* Another view suggests that the other two Synoptics drew from Matthew as their main source.
6. *A **combination** of most of the above.* This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.

Two-Source Hypothesis

50



Four-Source Hypothesis



When I Think They Were Written...

1 MATTHEW

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

2 MARK

TO: ROMANS
 AS: **A.D.**
 WHAT: **64-68**
 HE: DID

3 LUKE

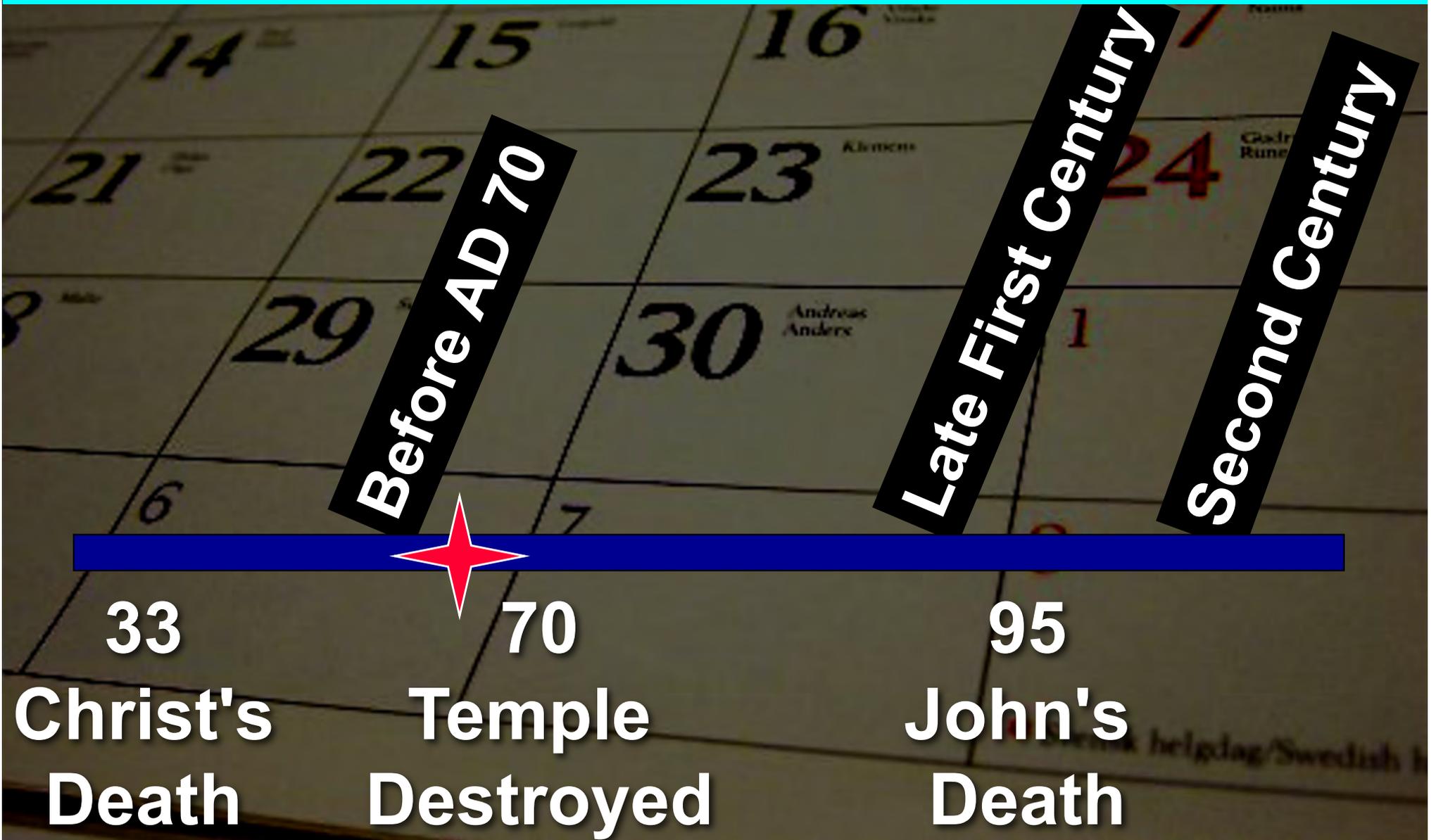
TO: GREEKS
 AS: **A.D. 57-**
 WHAT: **59**
 HE: FELT

4 JOHN

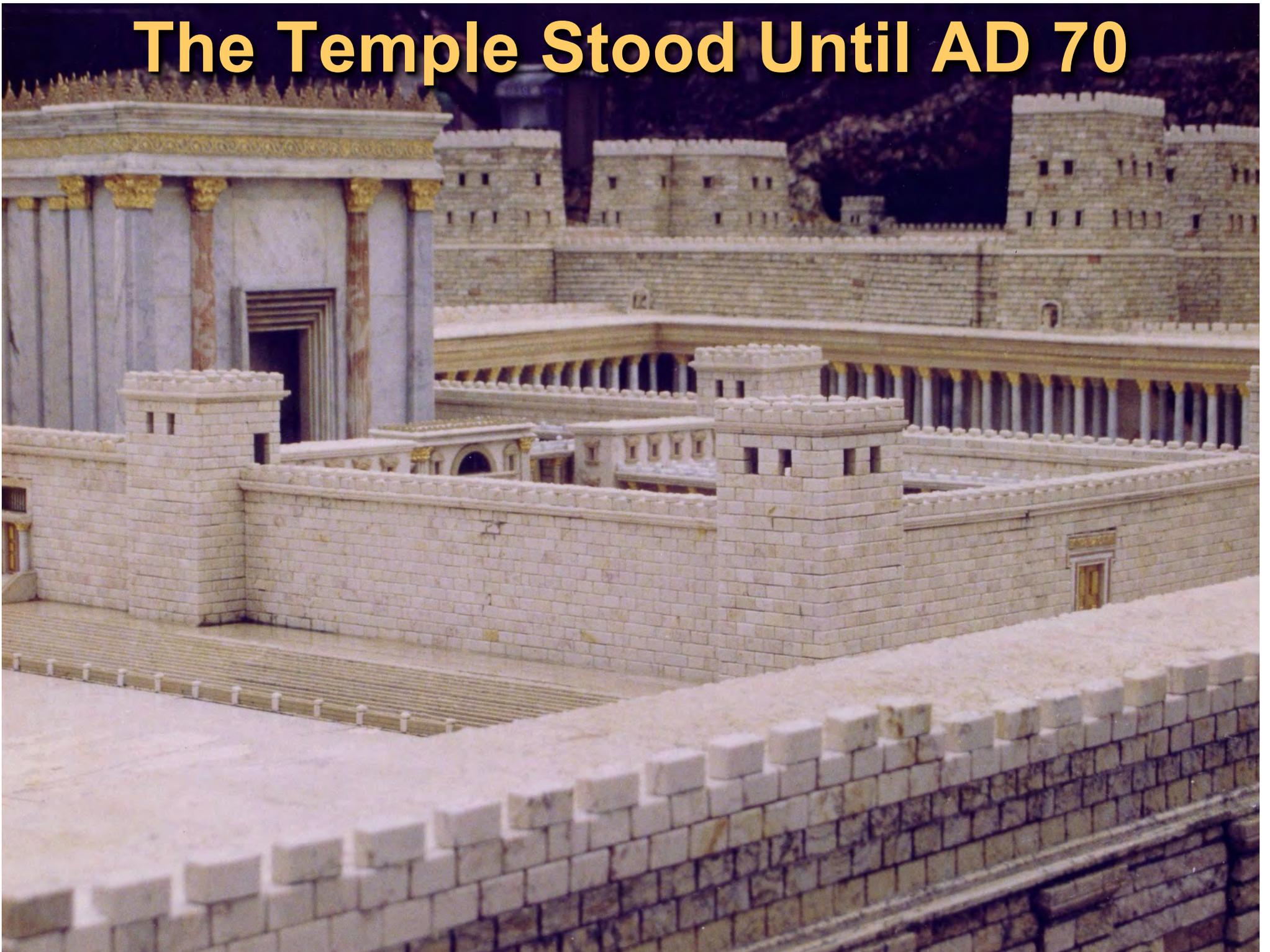
TO: **A.D. 69**
 AS: **AFTER THE**
 WHAT: **SYNOPTICS**
 HE: MEANT

Date Options for John's Gospel

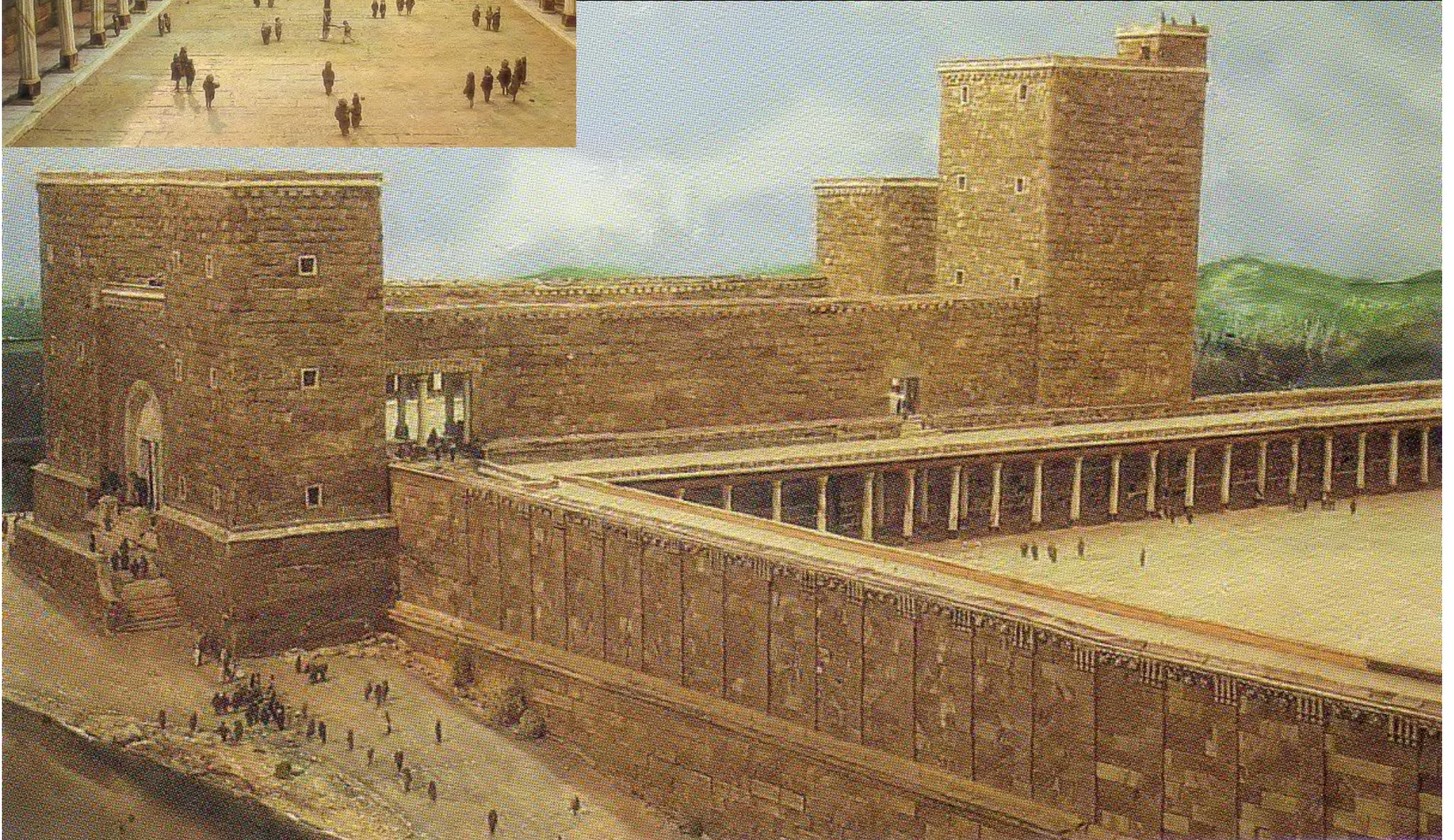
Authorship is easier to determine than **when** John wrote. Three periods have been proposed for the date of the Gospel:



The Temple Stood Until AD 70

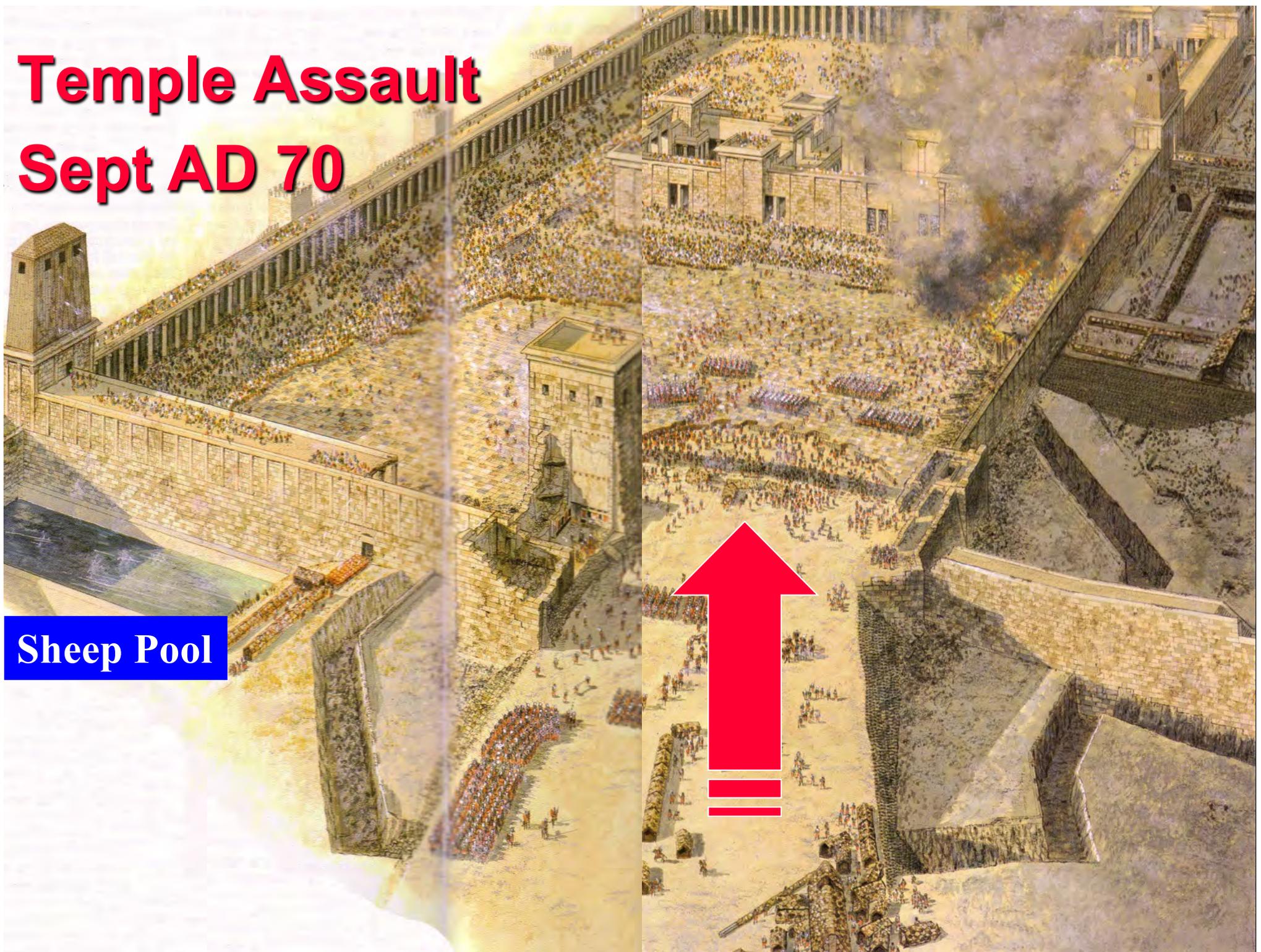


Antonia Fortress



Temple Assault Sept AD 70

Sheep Pool



The Pool of Israel

(Sheep Pool south
of Pool of Bethesda)



Pool of Bethesda



"Now there is in Jerusalem near the Sheep Gate a pool... called Bethesda..."

John 5:2

Pool of Bethesda



"Now there is in Jerusalem near the Sheep Gate a pool... called Bethesda..."

John 5:2

Pool of Bethesda Ruins



	Matthew	Mark	Luke	John
Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman
Race	Jew	Jew	Gentile	Jew
Office and / or Spiritual Gift	Apostle	Service or Pastoring	Service or Teaching	Apostle
Readers:				
• Ethnically	Jews	Roman	Gentile (Greek)	World
• Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)	
• Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers
• Primary Need	Messiahship and Kingdom Offer	Model in Suffering (exhorts discipleship)	Universality (and kingdom expansion)	Deity

The Four Gospels Compared

	Matthew	Mark	Luke	John
Date Written	40s	64-68	57-59	late 60s
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.
Jesus is...	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)
Key Verse	21:5	10:45	19:10	20:31
Themes	Law	Power	Grace	Glory
Literary Emphasis	Sermons	Miracles	Parables	Allegories
Arrangement	Topical	Chronological	Chronological	Topical
Genealogy	Abraham to Joseph	None	Adam to Mary	None

The Four Gospels Compared

52

	Matthew	Mark	Luke	John
Scope	Birth to Resurrection	Ministry to Resurrection	Ministry to Resurrection	Ministry to Resurrection
Tone	Prophetic	Pastoral	Historical	Spiritual
Christ's Words	60%	42%	50%	50%
Chapters	28	16	24	21
Verses	1068	661	1149	878
Verses per Chap.	38	41	48	42
OT Quotations	53	36	25	20
OT Allusions	76	27	42	105
OT References	129	63	67	125
Unique Material	42%	7%	59%	92%
Broad Division	----- Synoptic Gospels -----			Supplemental

How Well Do You Know the Life of Christ?

53

Can you
number these
events in
chronological
order?



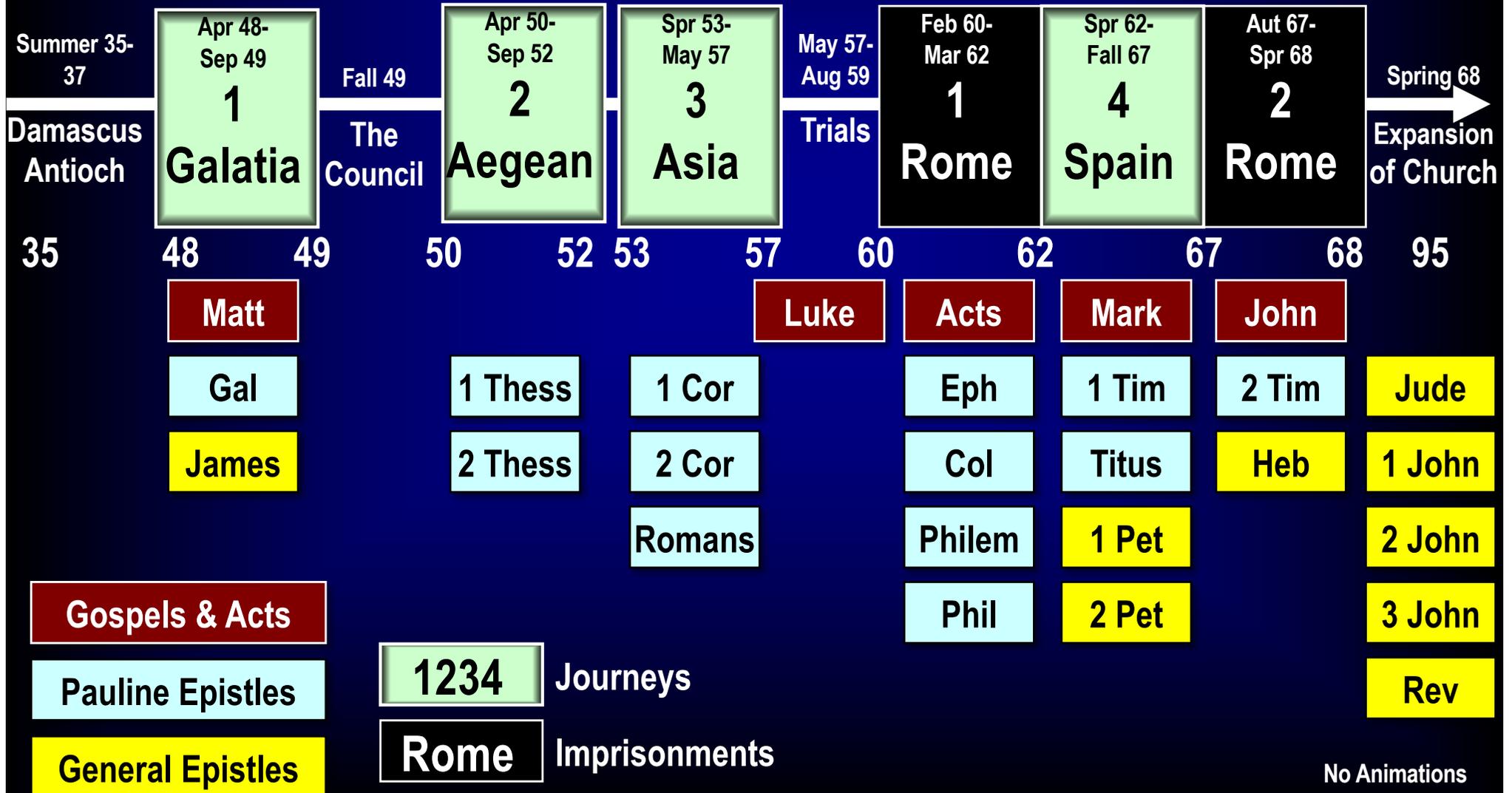
- 4 Guest at Wedding
- 6 Interview with Nicodemus
- 3 Enemy's 3 Temptations
- 7 Message on Mount
- 1 Birth in Bethlehem
- 5 Housecleaning the Temple (1st time)
- 10 Washing Disciples' Feet
- 8 Parables of Kingdom
- 2 Carpenter in Nazareth
- 9 Tomb of Lazarus

NT Overview

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



NT Epistle Contrasts

253h

24

38

39-41

	Pauline	General
Named after	Recipients	Author (except Hebrews)
Authors	1 (Paul)	5 (anonymous Hebrews, James, Peter, John, Jude)
Date	Earlier	Later (except James)
Chronology	Missionary journeys & Acts (except Pastorals)	After missionary journeys & Acts (except James)
Number	13	9
Number of Letters in Theological Categories (cf. p. 24)	Soteriology (2) Ecclesiology (5) Eschatology (2) Christology (4)	Soteriology (2) Ecclesiology (0) Eschatology (4) Christology (1) Missiology (2)

Date	Book	Key Word	Paul's Life	Key Doctrine
40s	Matthew	Kingdom		Ecclesiology
44-47	James	Works		Soteriology
49	Galatians	Justification	1st journey	Soteriology
51	1 Thessalonians	Rapture	2nd journey	Eschatology
51	2 Thessalonians	Tribulation	2nd journey	Eschatology
56	1 Corinthians	Sanctification	3rd journey	Ecclesiology
56	2 Corinthians	Apostleship	3rd journey	Ecclesiology
56-57	Romans	Righteousness	3rd journey	Soteriology
57-59	Luke	Sovereignty I		Missiology

Date	Book	Key Word	Paul's Life	Key Doctrine
60	Ephesians	Unity	1st imprisonment	Christology (Head)
61	Colossians	Deity	1st imprisonment	Christology (God)
61	Philemon	Forgiveness	1st imprisonment	Christology (Reconciler)
62	Philippians	Attitude	1st imprisonment	Christology (Example)
62	Acts	Sovereignty II		Missiology
62	1 Timothy	Order	4th journey	Ecclesiology
64	1 Peter	Suffering		Eschatology
64	2 Peter	Knowledge		Eschatology
64-68	Mark	Discipleship		Eschatology

Date	Book	Key Word	Paul's Life	Key Doctrine
66	Titus	Conduct	4th journey	Ecclesiology
67	2 Timothy	Doctrine	2nd imprisonment	Ecclesiology
67-68	Hebrews	Superiority		Christology
c. 69	John	Belief		Soteriology
75	Jude	Pretenders		Eschatology
85-95	1 John	Love		Soteriology
85-95	2 John	Limits		Missiology
85-95	3 John	Missionaries		Missiology
95-96	Revelation	Triumph		Eschatology

Subject <i>What the book says</i> <i>(Theme)</i>	+	Purpose <i>Why it says it</i> <i>(Reason)</i>	=	Message <i>Main (Big) Idea</i> <i>(Summary Statement)</i>
---	----------	--	----------	--

Matthew

- Matthew proves Jesus is the **Messiah** so that the **unbelieving Jews will trust Him**.
- Matthew also explains that the **earthly kingdom is delayed** because Israel rejected Christ as their king.
- This explanation is to convince the **believing Jews** that Christ's present kingdom authority resides in the **church**.

Message Statements for the New Testament Books

Subject	+	Purpose	=
		Message	
<i>What the book says</i>		<i>Why it says it</i>	<i>Main (Big) Idea</i>
<i>(Theme)</i>		<i>(Reason)</i>	<i>(Summary)</i>

Mark

- Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.

Luke

- Luke presents the *sovereignly directed progress of the kingdom message* from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as *Savior of believing Gentiles* as well as Jews.

John

- John proves Jesus to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

Acts

- Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.

Romans

- Paul expounds the ***righteousness of God*** which requires that justification be only by faith in Christ and not by works of the Law in order to solve ***conflicts between Jewish and Gentile*** believers at Rome before his soon arrival.

1 Corinthians

- Paul explains the ***proper functioning of the church*** in response to reports about the Corinthians' divisions, disorders, and doctrinal difficulties to assure that the church makes its ***positional sanctification practical***.

2 Corinthians

- Paul ***defends his apostleship*** against attacking false teachers to assure both the Corinthians' ***doctrinal foundation*** and their promise to give to Jerusalem saints, thus providing an example of respect for and giving to church leaders today.

Galatians

- Paul defends his apostleship and *justification by faith* to the South Galatian churches to *counter false teaching* by Judaizers so that the Galatians would not live by a legalistic system based upon the Law.

Ephesians

- Paul explains God's mystery—the *unity of Jews and Gentiles* in the Church who are equal positionally—to exhort these two groups at Ephesus to live worthy of this calling through a *unified love* for one another as a testimony to the world.

Philippians

- Paul exhorts the believers at Philippi to *imitate Christ's attitude* that they might stand firm in a joyful, humble, and peaceful dependence upon Christ's adequacy to combat problems with *disunity and false teaching* in the church.

Colossians

- Paul instructs the Colossian church in the supremacy and *deity of Christ* and exhorts practical outworking of this doctrine in order to fight a *syncretistic heresy* threatening the life and ministry of the church.

1 Thessalonians

- Paul prepares the Thessalonians for the *rapture* by defending his motives for starting the church (to silence accusations of greed) and instructing the believers (to strengthen the church's doctrinal and relational foundation so it can continue to grow).

2 Thessalonians

- Paul corrects the persecuted Thessalonians' misconception that the *day of the Lord* (Tribulation) had already begun to exhort perseverance among the disheartened and industry among the idle to help them stand firm in correct doctrine despite *false teachers*.

1 Timothy

- Paul exhorts Timothy to courageously guard his personal *life, doctrine, and local church order* in order to preserve the ministry of the Ephesian church against ascetic and speculative *false teachers*.

2 Timothy

- Paul exhorts Timothy to faithfully practice and *preach the Word* despite hardship in order to encourage him to persevere against *false teaching* and apostasy.

Titus

- Paul exhorts Titus to *organize the Cretan churches* by appointing qualified elders and teaching respectable behavior as the natural result of salvation by grace in order to *defeat opposers by word and deed (conduct)*.

Philemon

- Paul requests the Christian slave owner, Philemon, for *forgiveness* for his runaway but repentant slave, Onesimus, whom Paul led to Christ and sent back to Philemon for restatement as Christian brother to teach *how to forgive and be forgiven*.

Hebrews

- An unknown author shows Hebrew believers the *superiority of Christ as High Priest* and the superiority of Christianity over Judaism to exhort them to endure persecution rather than *return to their former life* under Judaism.

James

- James exhorts early Jewish believers throughout the Roman Empire that Christian *faith is shown through works* that they might replace their *hypocrisy* with good deeds in maturity and holiness.

1 Peter

- Peter encourages north Asia Minor believers to *suffer properly for Christ* as holy, submissive, and selfless witnesses motivated by Christ's example and the hope of future glory to help them be people who *attract others* to hear their message.

2 Peter

- Peter reminds north Asian believers of their *knowledge* of the characteristics and future destruction of false teachers and of the grace of Jesus Christ in order to combat *false teaching* and stimulate *growth in godliness*.

1 John

- John writes a general letter encouraging his readers to *obey God's commands by loving others* in order to protect them from *early Gnosticism* which denied either Christ's deity or humanity.

2 John

- John exhorts *limitations to love* for a Christian woman and her children who show hospitality to missionaries but need warning not to extend the same to false teachers to warn against *aiding the spread of destructive heresies*.

3 John

- John encourages Gaius to continue *supporting missionaries* such as Demetrius despite opposition from Diotrephes (a godless leader who opposes supporting them) to help the church to see its *responsibility to finance God's work*.

Jude

- Jude warns Christians at large of *pretenders*—unbelievers who have infiltrated their churches masking themselves as Christians but perverting the truth by their lifestyles of license—in order to defend the *holiness* of the church.

Revelation

- God discloses through John the *sovereignty of Jesus Christ* in His ultimate future triumph to encourage believers to *persevere despite internal compromise and external opposition*.

THEMES OF NEW TESTAMENT BOOKS

35

Matthew tells of Christ the King;
But Mark shows Jesus serving.
In Luke He's the Son of man;
But in John He's God plus man.

Acts records the church witness;
Romans tells God's
righteousness.
Corinth church needs correction;
Paul defends his position.

Free from Law, says Galatians;
Saved by grace, says Ephesians.
Rejoice, says Philippians;
Christ is Head in Colossians.

Thessalonians both say,
Christ is coming any day.
Two times Paul wrote Timothy,
Be faithful in ministry.

Teach the truth, Paul told Titus;
Philemon: treat slave like us.
In Hebrews Christ is better,
James a practical letter.

Peter says to be patient;
Of falsehood not tolerant.
John first writes of fellowship;
But to falsehood do not slip.

Third John says help true preachers;
But Jude warns of false teachers.
John saw Christ in a vision,
Which gave him Revelation.

CHORUS:
Yes, read your Bible.
Yes, read your Bible.
Yes, read your Bible.
It's all about Jesus!

(This may be sung to the tune of "Jesus Loves Me.")

The New Testament Canon During the First Four Centuries 36

H. Wayne House

Acceptance of
the Four
Gospels Before
Nicaea

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

Gospel of
Thomas
AD 50-140

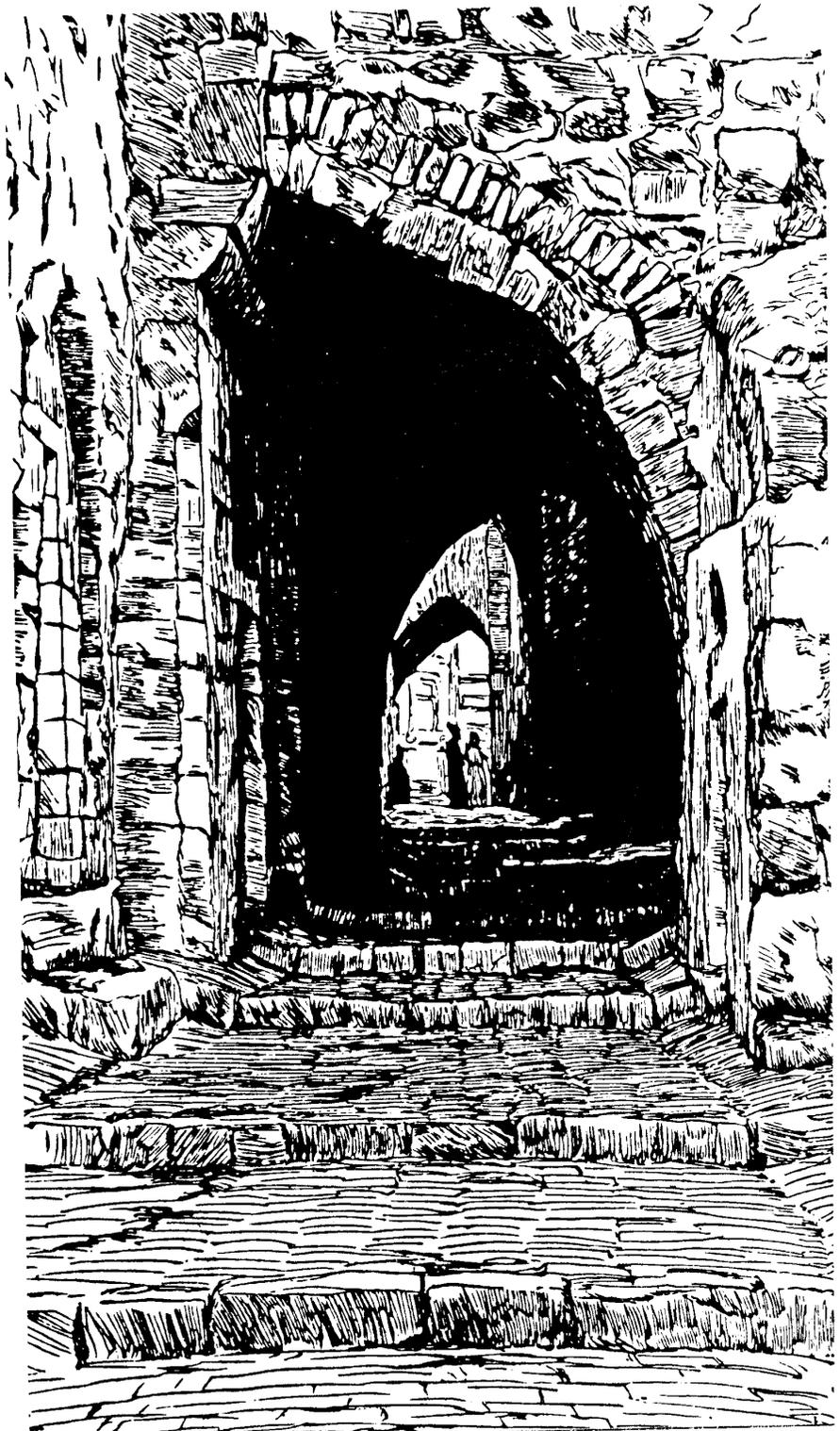
Gospel of
Judas
AD 170?

1st
Cent.

AD 325

Council of Nicaea

New Testament Chronology



Dating the Birth of Christ

Date of Birth: ca. December 5 BC/January 4 BC

Jesus was born between these two dates:

**Census of
Quirinius/Cyrenius
(Luke 2:1-5)**

6 BC

**Death of
Herod the Great
(Matt. 2:1; Luke 1:5)**

**29 March-11 April
4 BC**

Dating the Start of Christ's Ministry

Commencement of Ministry: ca. Autumn AD 29

Jesus probably began his ministry between these two dates:

**15th YEAR OF THE REIGN OF TIBERIUS*
(Luke 3:1-3)**



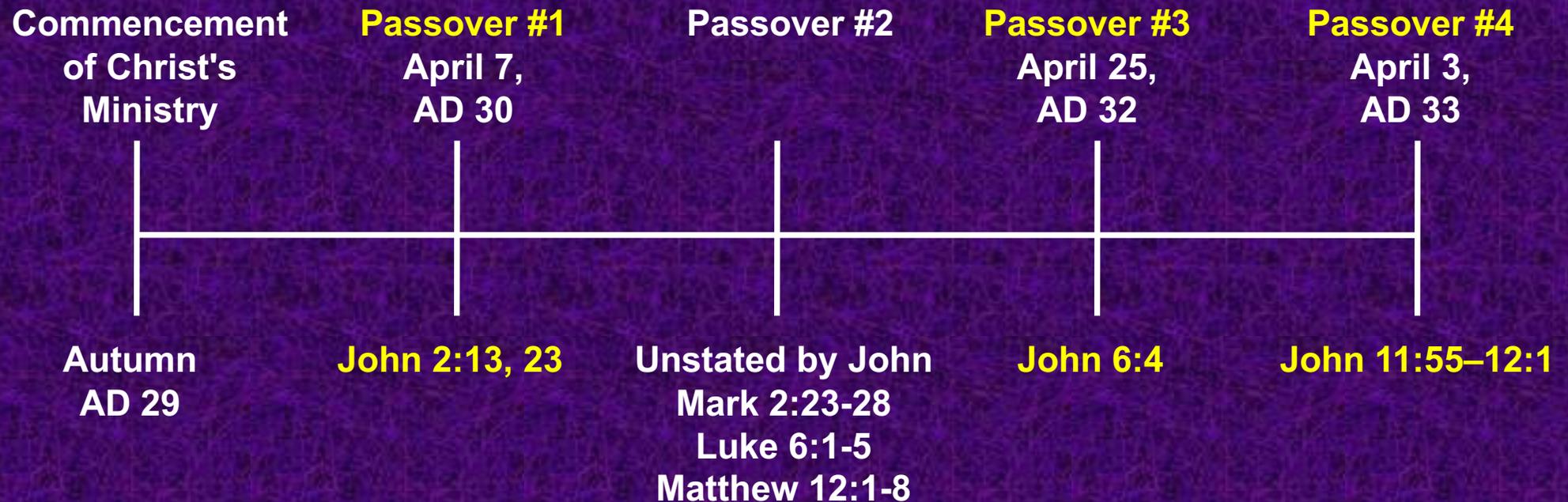
***Reckoned from either the Julian Calendar or Tiberius Regnal Year**

The Duration of Christ's Ministry ⁵⁶

Autumn AD 29 – 3 April AD 33 (3.5 Years)

John alone notes three Passovers

Therefore, Christ's ministry was at least 2.5 years



Chronology of Jesus & Acts

4 BC	1 BC	AD 1	14	29	30	33	35
Jesus Born	-1 year-	Tiberius Crowned	15th Yr. Tiberius	Jesus Died	Paul Believed		

"In the 15th year of Tiberius...
John preached" (Luke 3:1)

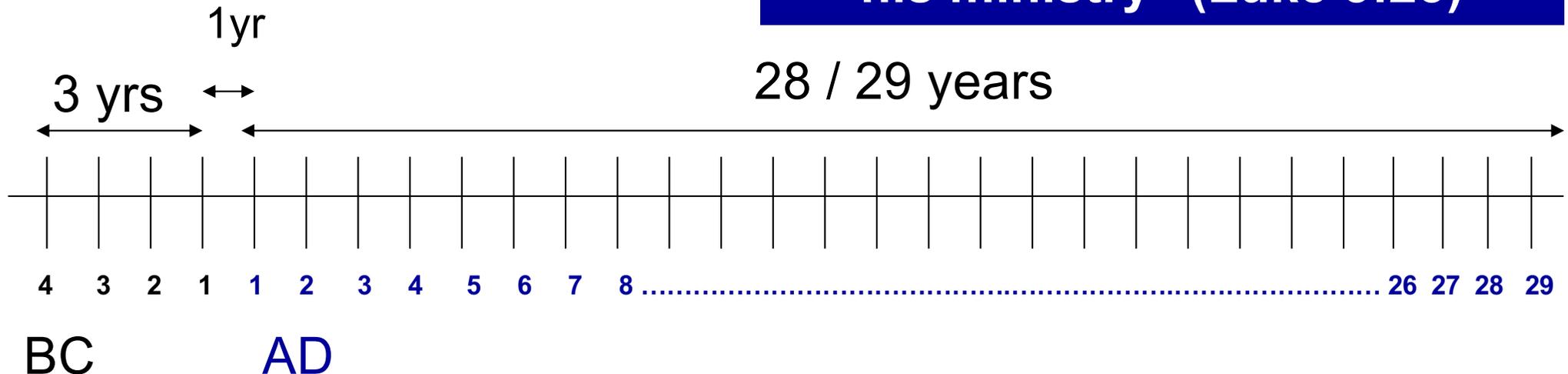
—
John &
Jesus

←————→
32-33 years

"Now Jesus himself was about
30 years old when he began
his ministry" (Luke 3:23)

Age of Jesus When He Began His Ministry

"Now Jesus himself was about 30 years old when he began his ministry" (Luke 3:23)



$3 + 1 + 28 = 32$ years (Non-inclusive of AD 29)

$3 + 1 + 29 = 33$ years (Inclusive of AD 29)

Adapted from Michele Ang (NT Survey student, SBC, 2006)

Acts



The Start of Church History

Key Word

56
39

Sovereignty II

Acts

Universal Savior Proclaimed in Sovereign Kingdom Progress

Acts

Key Verse

56

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (1:8).

Acts

Summary Statement

The reason to witness everywhere is because **God has directed the progress of the kingdom message** to all people since early church history

Application

How is God extending his kingdom message through you?

How are you fitting into His overall purpose to spread the gospel throughout the entire earth?

Kingdom Statement

27b

The kingdom message expands from its reception by Jews in Jerusalem (1:1–6:7) to Judeans and Samaritans (6:8–8:40) to Gentiles in Rome (chaps. 9–28) in many “progress reports” (2:47; 6:7; 8:40; 9:31; 12:24; 16:5; 19:20; 28:30-31; also possibly 2:41; 4:31; 5:42; 8:25, etc.) to show believers that God will grow his church, not man.

Acts

Covenant

27b

Jesus has sent the Holy Spirit to form the church (1:8; 2:14-18, 33, 38-39; 10:44-47), so believers should repent and be baptized to join this new covenant community called the church (2:21, 38; 3:19; 10:43, 47-48; 17:30; 26:20).

Acts

Redemption

27b

The universal appeal for salvation through the gospel is stressed (1:8; 28:30-31) in this book that records over 80 geographical locations—more than any other New Testament book.

Acts

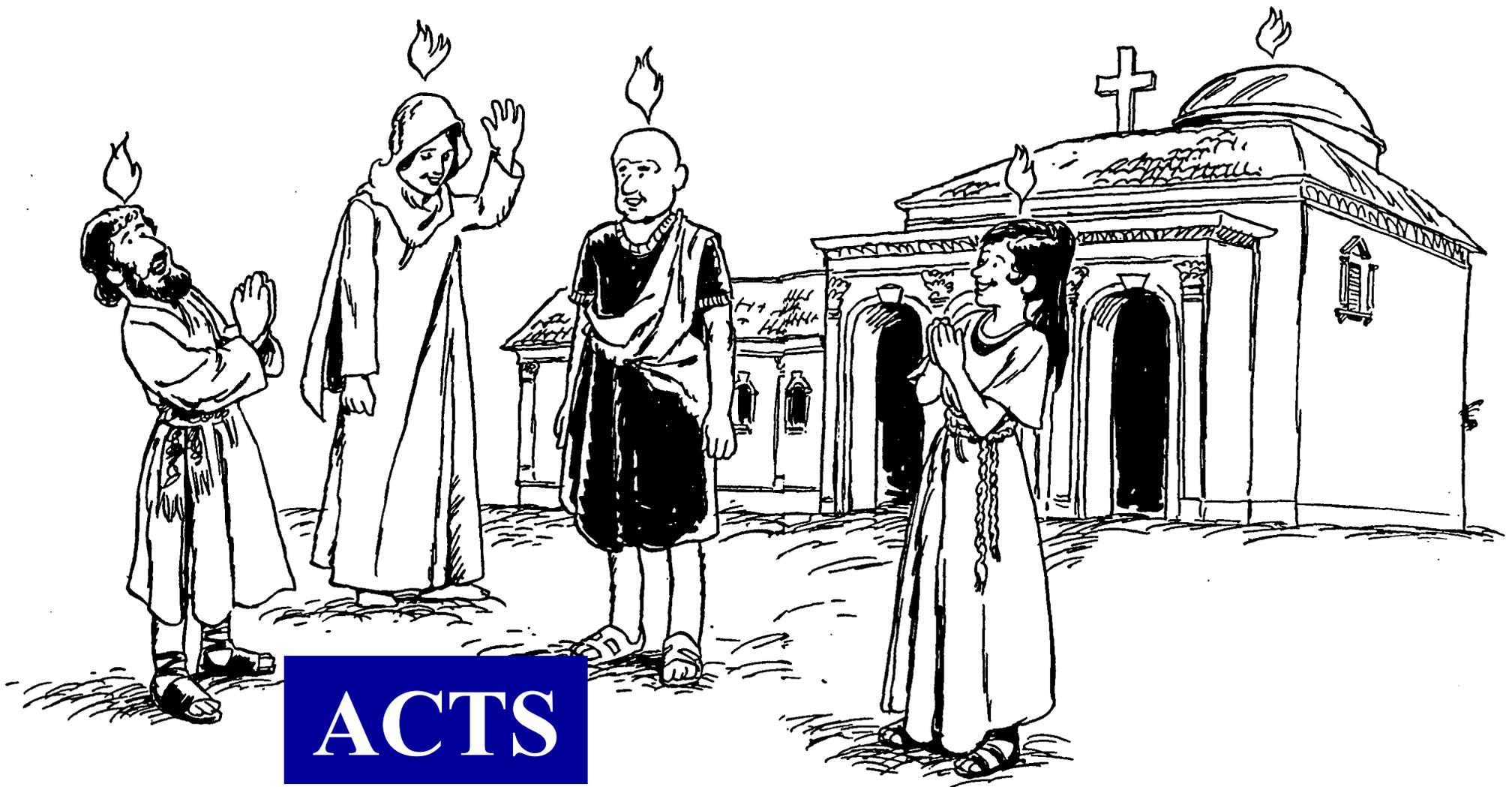
Prophecy (Lord, Deity)

Jesus fulfilled the OT prophecies (2:30; 3:19, 24; 10:43; 26:6-7, 22), especially in his miracles (2:22; 10:38), death according to God's purposes (2:23; 3:13-15, 18; 4:11; 10:39; 26:23), resurrection (2:24, 31-32; 3:15, 26; 10:40-41; 17:31; 26:23), and exaltation to God's throne as Lord (2:25-29, 33-36; 3:13; 10:36) until he returns (3:20-21; 10:42; 17:31; cf. NTS, 137).

Acts

Universal Savior Proclaimed in Sovereign Kingdom Progress

Jerusalem	Judea and Samaria	Uttermost Part
1:1–6:7	6:8–8:40	Chapters 9–28
Jews	Samaritans (mixed breeds)	Gentiles
AD 33-35 (2 years)	AD 35 (a few months)	AD 35-62 (27 years)



ACTS

- | | | |
|--|---|---|
| 1 H eavenly ascension of Christ | 11 W orship with Gentiles defended | 20 T ouching farewell from Ephesians |
| 2 O utpouring of Holy Spirit | 12 O utbreak from the prison | 21 H oly Spirit warns Paul |
| 3 L ame man is healed | 13 R elaying gospel to Antioch | 22 E ffect of Paul's testimony |
| 4 Y ield from public preaching | 14 K indness mixed with confusion | |
| | 15 I nvestigation by Jerusalem Council | |
| 5 S apphira and Ananias judged | 16 N eed for Timothy's circumcision | 23 C ouncil of the Sanhedrin |
| 6 P roviding deacons ends injustice | 17 G ospel presentation in Athens | 24 H earing held by Felix |
| 7 I ntensive defense by Stephen | | 25 U rgent appeal to Caesar |
| 8 R ising persecution scatters church | 18 I nterview with Aquila, Priscilla | 26 R easoning with King Agrippa |
| 9 I ntroducing Saul to gospel | 19 N ew believers in Ephesus | 27 C aesarea to Malta Island |
| 10 T aking gospel to Cornelius | | 28 H eralding gospel in chains |



The Book of Acts in 3 Minutes
(TheChurchatBrookHills.mp4)

What to Do?

- 1. Which practices in Acts and the rest of the NT should we do today? Please take the quiz.**



PERMANENT or temporary?

Permanent or Temporary?

Ralph Covell & Marshall Shelly, *Wherever* magazine (Spring 1982)

Which of the specific practices and commands that appear in the New Testament are to apply to all times in all places? Which are merely temporary, needed at one particular time in one particular place, but not necessarily applicable at other times and in other places?

To get a handle on the problem, try this self-think exercise we've adapted from some material put together by Mont Smith, a former missionary in Ethiopia. We've listed 50 practices and commands that appear in the New Testament. In a sense, all are "scriptural." The question is: Which are meant to be permanent (P)? Which are merely temporary (T)? Think about each one, then circle the appropriate response.

- | | | | |
|--|-----|---|-----|
| 1. Greet one another with a holy kiss (Rom. 16:16). | P T | 25. Drink communion from a single cup (Mark 14:23). | P T |
| 2. Abstain from meat that has been sacrificed to idols (Acts 15:29). | P T | 26. Take formal religious vows (Acts 18:18). | P T |
| 3. Be baptized (Acts 2:38). | P T | 27. Avoid praying in public (Mt. 6:5, 6). | P T |
| 4. A woman ought to have a veil on her head (1 Cor. 11:10). | P T | 28. Speak in tongues and prophesy (1 Cor. 14:5). | P T |
| 5. Wash one another's feet (John 13:14). | P T | 29. Meet in homes for church (Col. 4:15). | P T |
| 6. Extend the right hand (left hand?) of fellowship (Gal. 2:9). | P T | 30. Work with your hands (1 Thess. 4:11). | P T |
| 7. Ordain by the "laying on of hands" (Acts 13:3). | P T | 31. Lift your hands when praying (1 Tim. 2:8). | P T |
| 8. "It is indecent for a woman to speak in an assembly" (1 Cor. 14:35). | P T | 32. Give to those who beg from you (Mt. 5:42). | P T |
| 9. Have fixed hours of prayer (Acts 3:1). | P T | 33. Pray before meals (Lk. 24:30). | P T |
| 10. Sing songs, hymns, and spiritual songs (Col. 3:16). | P T | 34. Support no widow under 60 years old (1 Tim. 5:9). | P T |
| 11. Abstain from eating blood (Acts 15:29). | P T | 35. Say "Amen" at the end of prayers (1 Cor. 14:16). | P T |
| 11. Slaves, obey your earthly masters (Eph. 6:5). | P T | 36. Fast in connection with ordination (Acts 13:3). | P T |
| 13. Observe the Lord's Supper (1 Cor. 11:24). | P T | 37. Wear sandals but not an extra tunic (Mark 6:9). | P T |
| 14. Do not make any oaths (James 5:12). | P T | 38. Wives, submit to your husbands (Col. 3:18). | P T |
| 15. Anoint the sick with oil (James 5:14). | P T | 39. Show no favoritism to the rich (James 2:1-7). | P T |
| 16. Permit no woman to teach men (1 Tim. 2:12). | P T | 40. Use unleavened bread for communion (Lk. 22:13, 19). | P T |
| 17. Preach two by two (Mark 6:7). | P T | 41. Cast lots for church officers (Acts 1:26). | P T |
| 18. Go into Jewish synagogues to preach (Acts 14:1). | P T | 42. Owe no man anything (Rom. 13:8). | P T |
| 19. Eat what is set before you asking no questions of conscience (1 Cor. 10:27). | P T | 43. Have seven deacons in the church (Acts 6:3). | P T |
| 20. Prohibit women from wearing braided hair, gold, or pearls (1 Tim. 2:9). | P T | 44. Don't eat meat from animals killed by strangulation (Acts 15:29). | P T |
| 21. Abstain from fornication (Acts 15:29). | P T | 45. If anyone will not work, don't let him eat (2 Thess. 3:10). | P T |
| 22. Do not seek marriage (1 Cor. 7:27). | P T | 46. Worship on Saturday (Acts 13:14, 42, 44). | P T |
| 23. Be circumcised (Acts 15:5). | P T | 47. Give up personal property (Acts 2:44, 45). | P T |
| 24. Women should pray with their heads covered (1 Cor. 11:5). | P T | 48. Have self-employed clergy (2 Thess. 3:7, 8). | P T |
| | | 49. Take collections in church for the poor (1 Cor. 16:1). | P T |
| | | 50. Long hair on a man is a disgrace (1 Cor. 11:14). | P T |

When you're finished, get ready for the hard part. What principle did you use to decide which were permanent and which were temporary and cultural? Since you made a separation, you must have used some standard. What was it? Remember that your principle must be one that can apply to every example in the above list.

Write your principles here. Then, just to keep yourself honest, have a friend examine your categories for a moment on how well you held to your principles.

_____ 's Principles of Biblical Interpretation.

(your name)

Now for the hard part...

Paul's First & Second Missionary Journeys 138-39



Paul's Fourth Missionary Journey

141
219



Prison Epistle Christology

201a



	Christ as...	Focus	Explanation
Ephesians	Head	Unity of Christ	Christ breaks down barriers between believers
Philippians	Example	Attitude of Christ	Christ models how to handle difficulty
Colossians	God	Deity of Christ	Christ is superior to human philosophies
Philemon	Reconciler	Forgiveness of Christ	Christ reconciles believers to God and one another



Applying the Prison Epistles

202

Epistle	1st Century Problem	21st Century Problem	Solution (Theme)
Ephesians	Jew-Gentile Conflicts ("Weism")	Chinese Only Baptist Only Adults Only	Realize Christian Unity (4:3)
Philippians	Persecution Prison Death	Ministry Inconvenience - time, sleep - recreation	Imitate Christ's Attitude (2:5)
Colossians	Denying Christ's Deity	New Age Cults	Proclaim His Deity (2:9)
Philemon	Master/Slave ("Meism")	Forgive Boss / Employee / Others	Reconcile the Relationship (vv. 17-18)

How Do You Respond to Trials?

201

You say...	Strategy	Temperament	Epistle
"I'm right!"	Push through	Choleric	Ephesians
"Why me?"	Depression	Melancholy	Philippians
"I'll just get through"	Compromise	Sanguine	Colossians
"It'll pass"	Ignore it	Phlegmatic	Philemon

NT Overview (Books & Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



Kingdom

Justify

Works

Sov 1

Sov 2

Disciple

Believe

Rapture

Tribulation

Sanctify

Apostle

Righteous

Unity

Deity

Forgive

Attitude

Order

Conduct

Suffering

Knowledge

Doctrine

Super

Pretenders

Love

Limits

Mission

Triumph

Gospels & Acts

Pauline Epistles

General Epistles

1234

Journeys

Rome

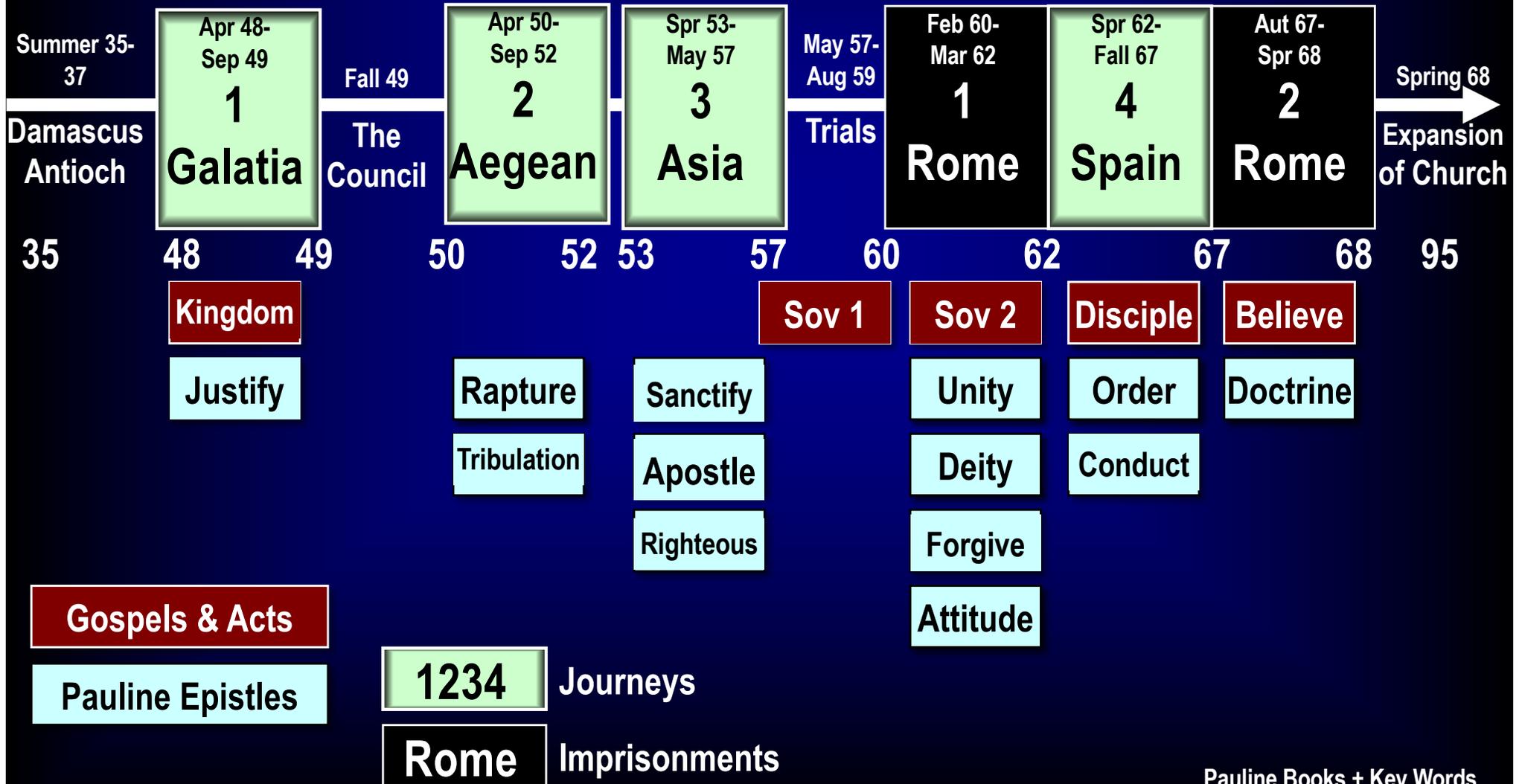
Imprisonments

NT Overview (Pauline Books + Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28

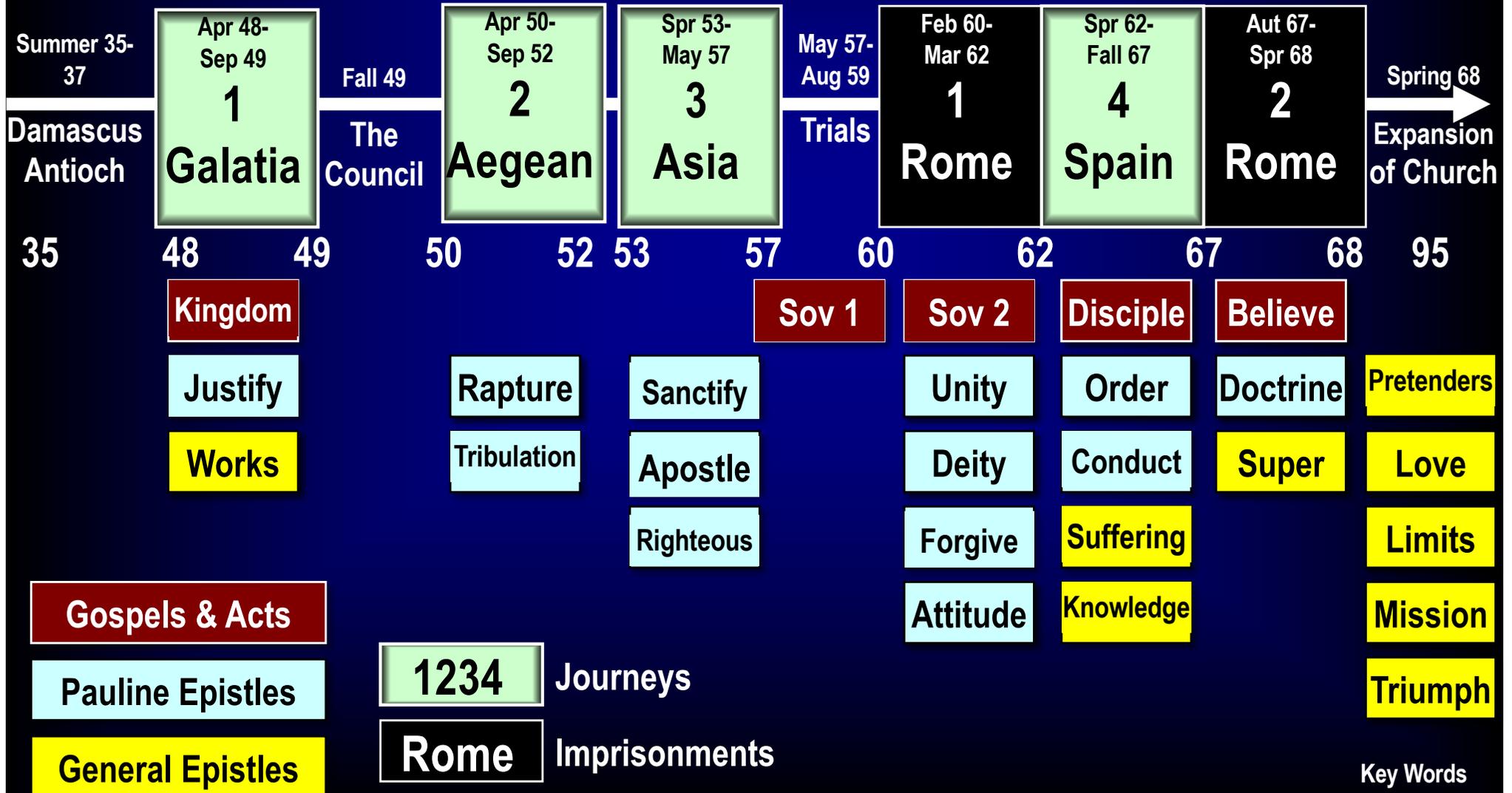


NT Overview (Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



NT Overview (History Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



Gospels & Acts

1234

Journeys

Rome

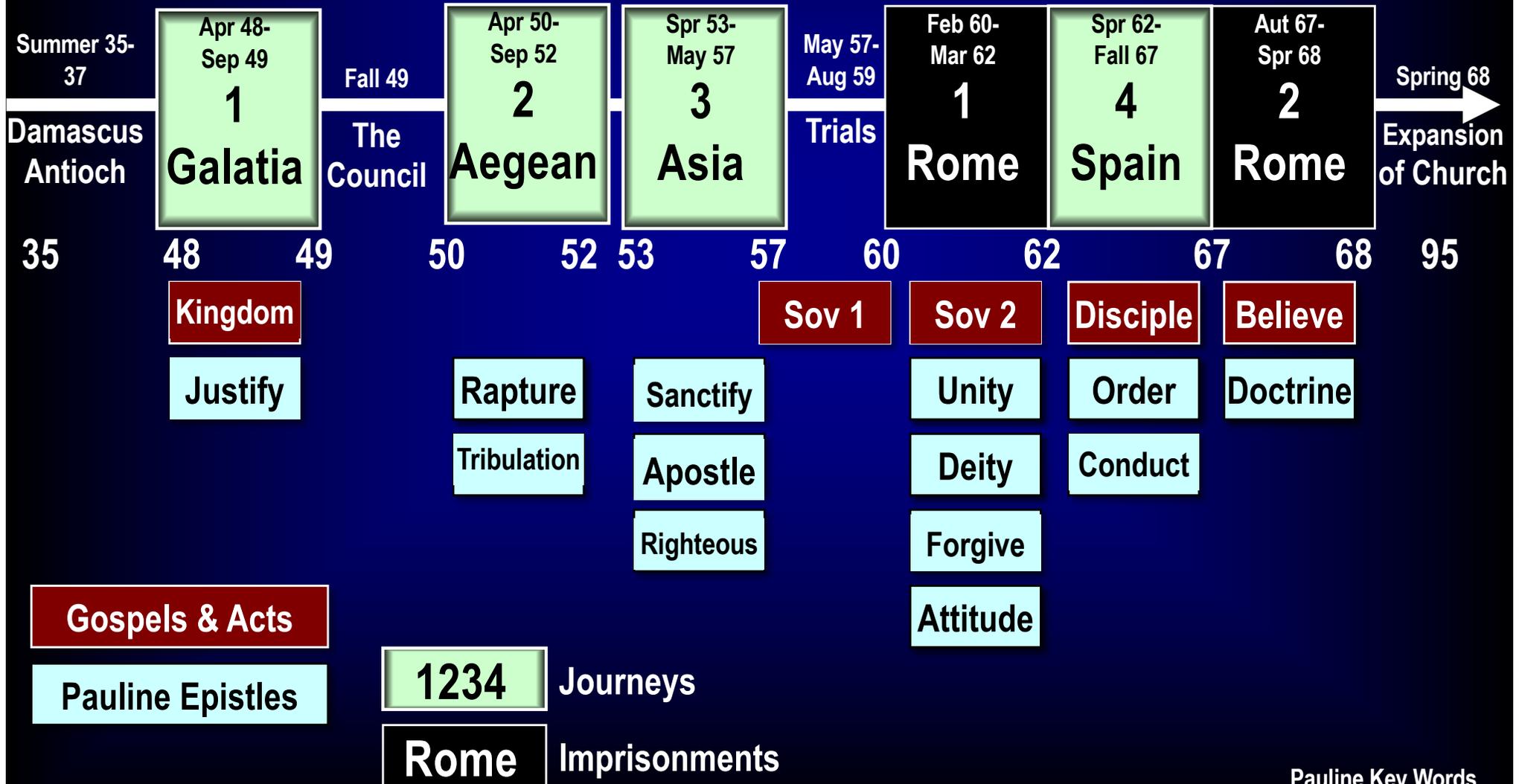
Imprisonments

NT Overview (Pauline Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



NT Overview (Missionary Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



Gospels & Acts

Pauline Epistles

1234 Journeys

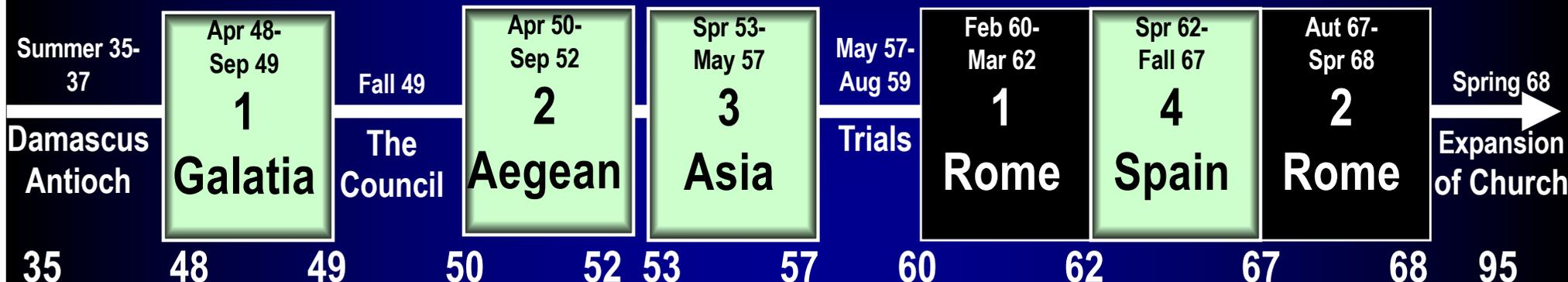
Rome Imprisonments

NT Overview (Missionary + Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



Kingdom

Justify

Sov 1

Sov 2

Disciple

Believe

Rapture

Tribulation

Sanctify

Apostle

Righteous

Gospels & Acts

Pauline Epistles

1234

Journeys

Rome

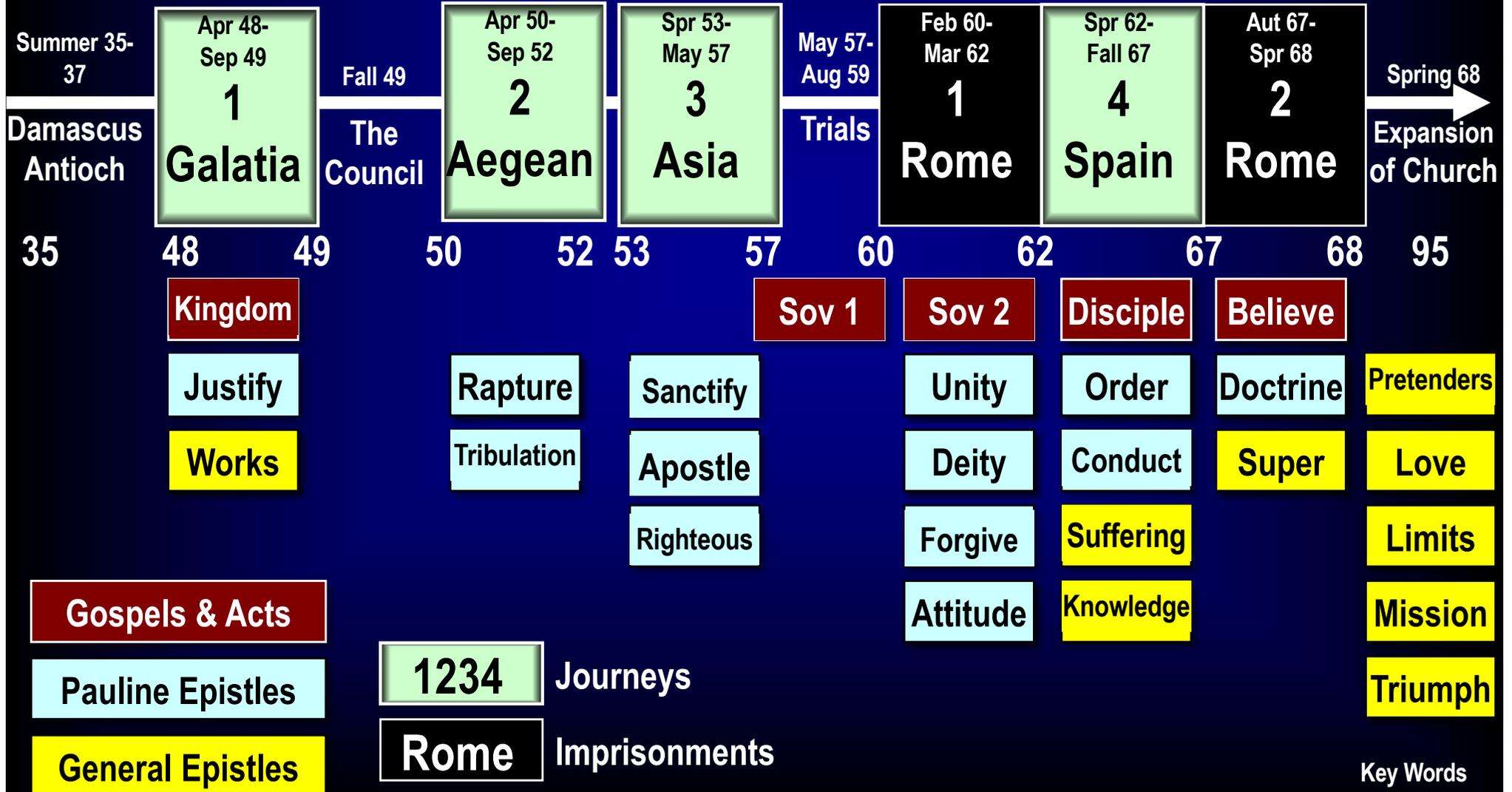
Imprisonments

NT Overview (Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28

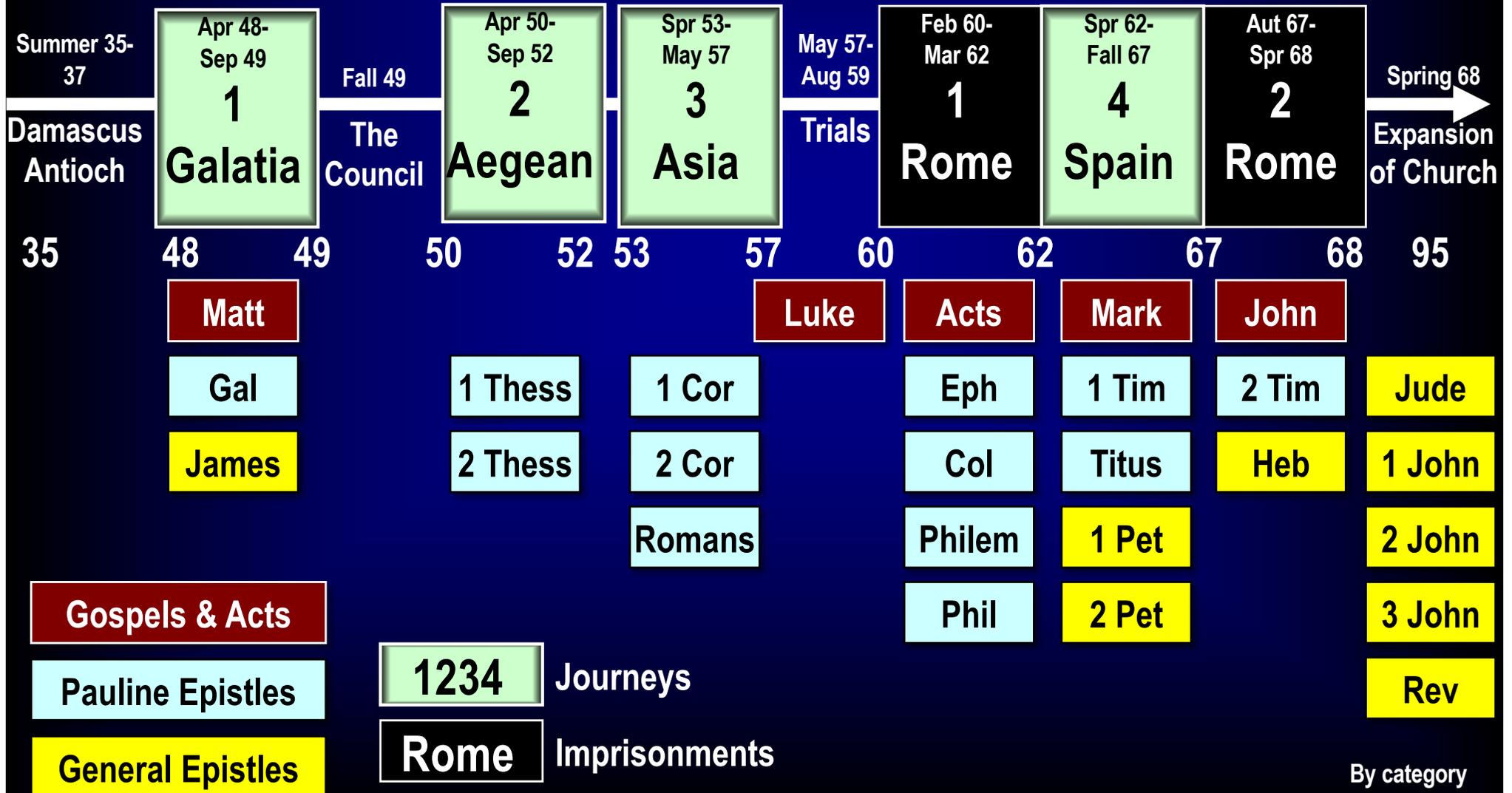


NT Overview (by Category)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28

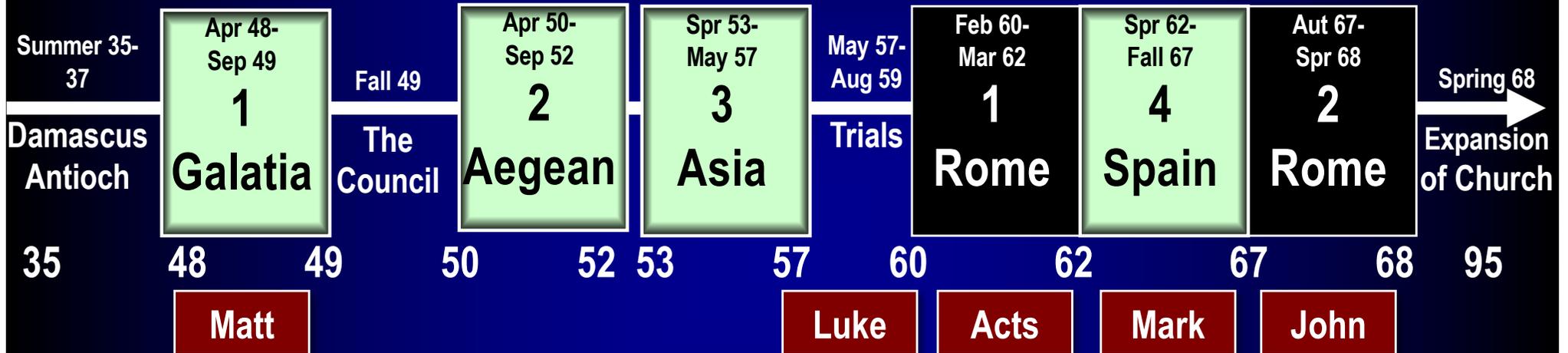


NT Overview (History)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28



Gospels & Acts

1234

Journeys

Rome

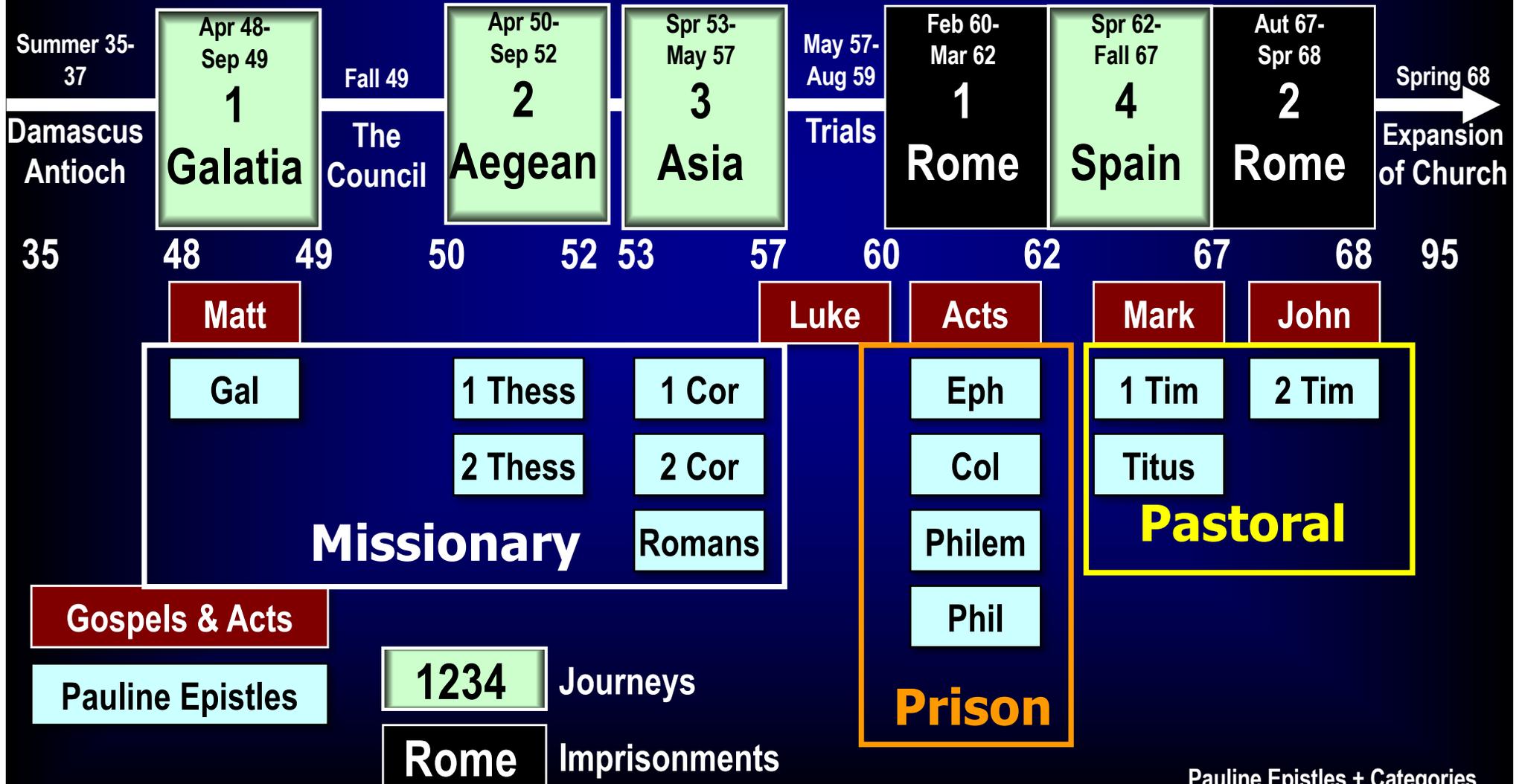
Imprisonments

NT Overview (Paul's Letters)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28

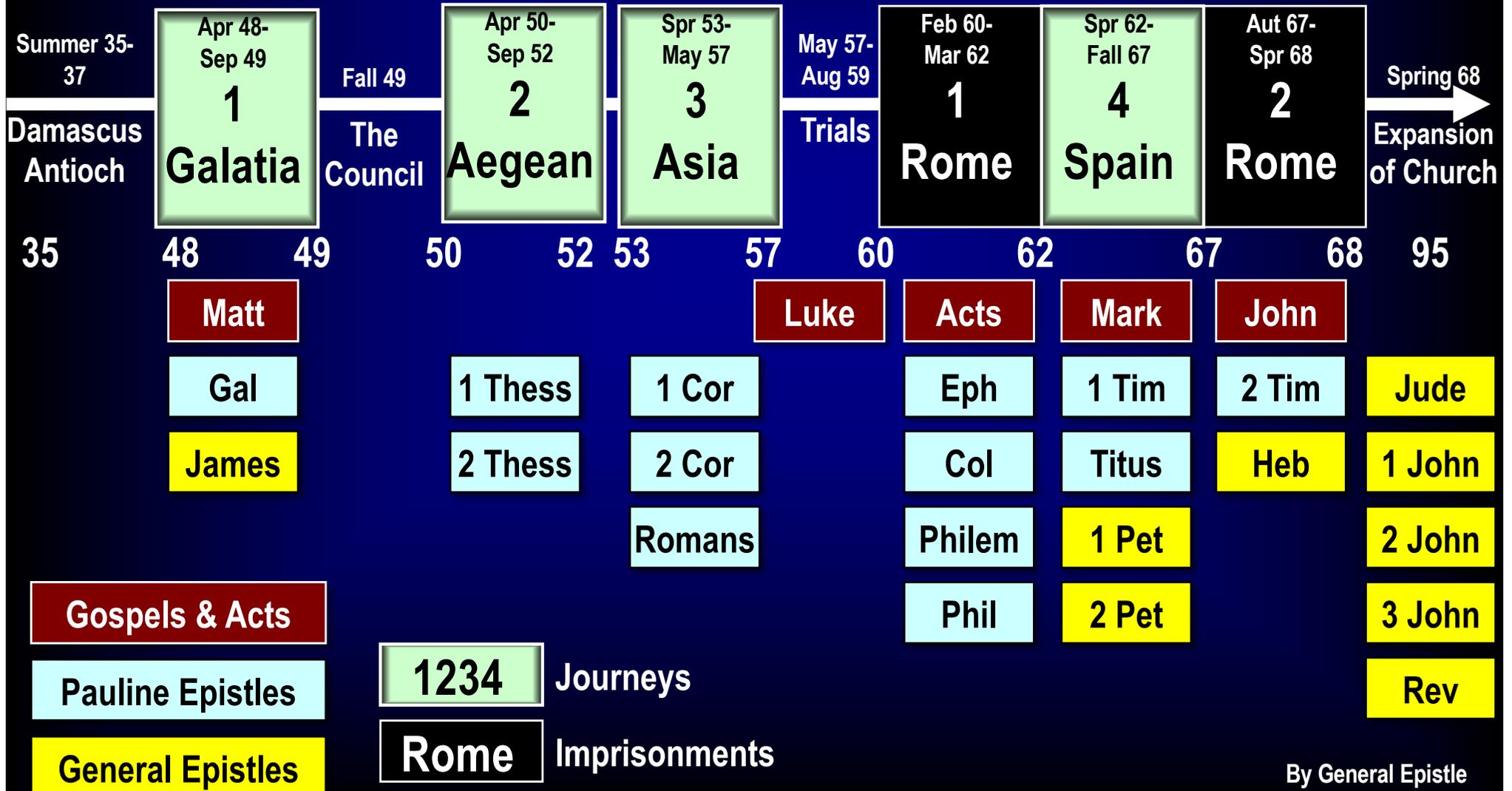


NT Overview (General Epistles)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28

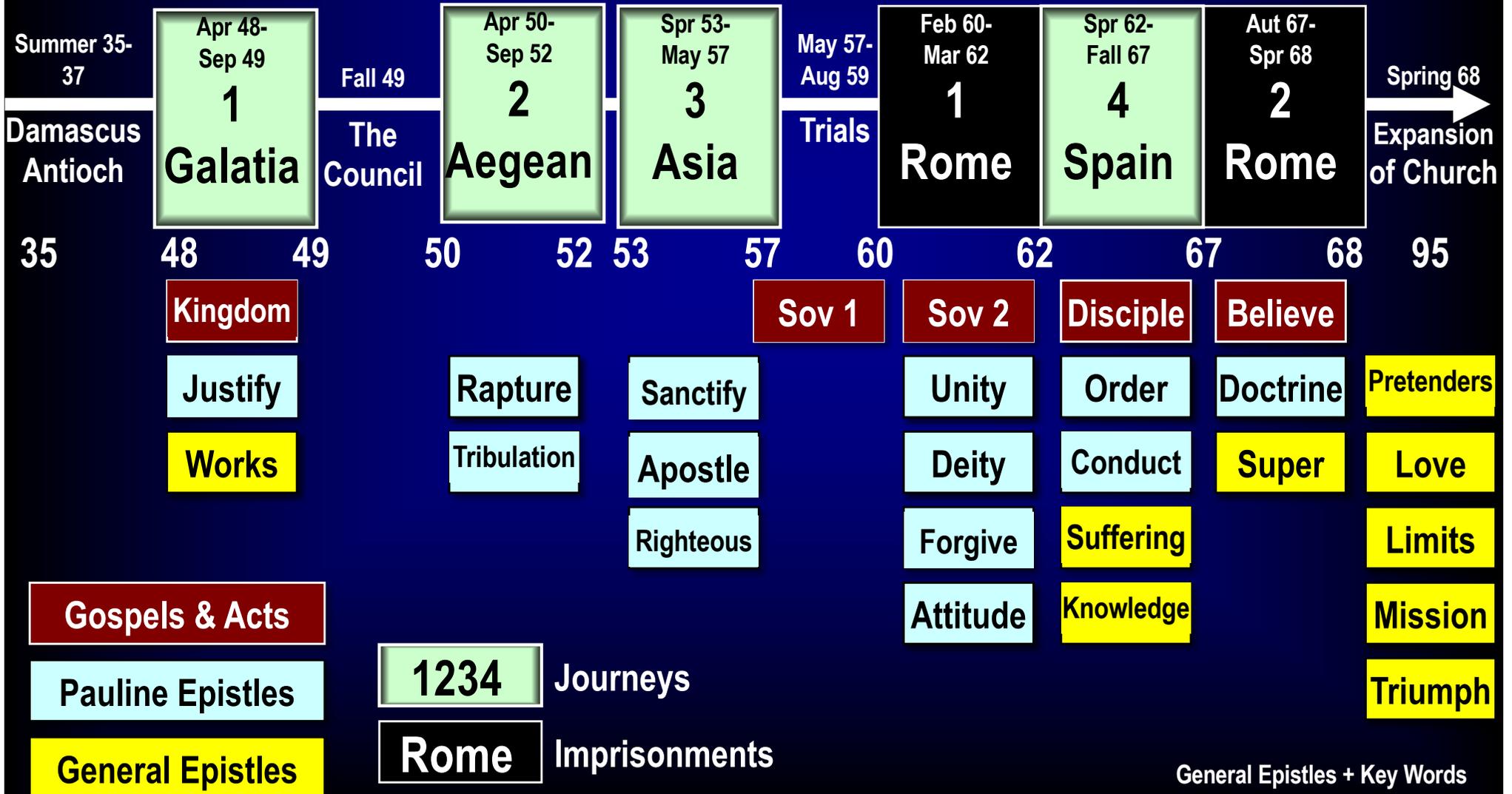


NT Overview (General + Key Words)

38
124
39-41

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

Acts 9 13 14 15 16 18 21 27 28

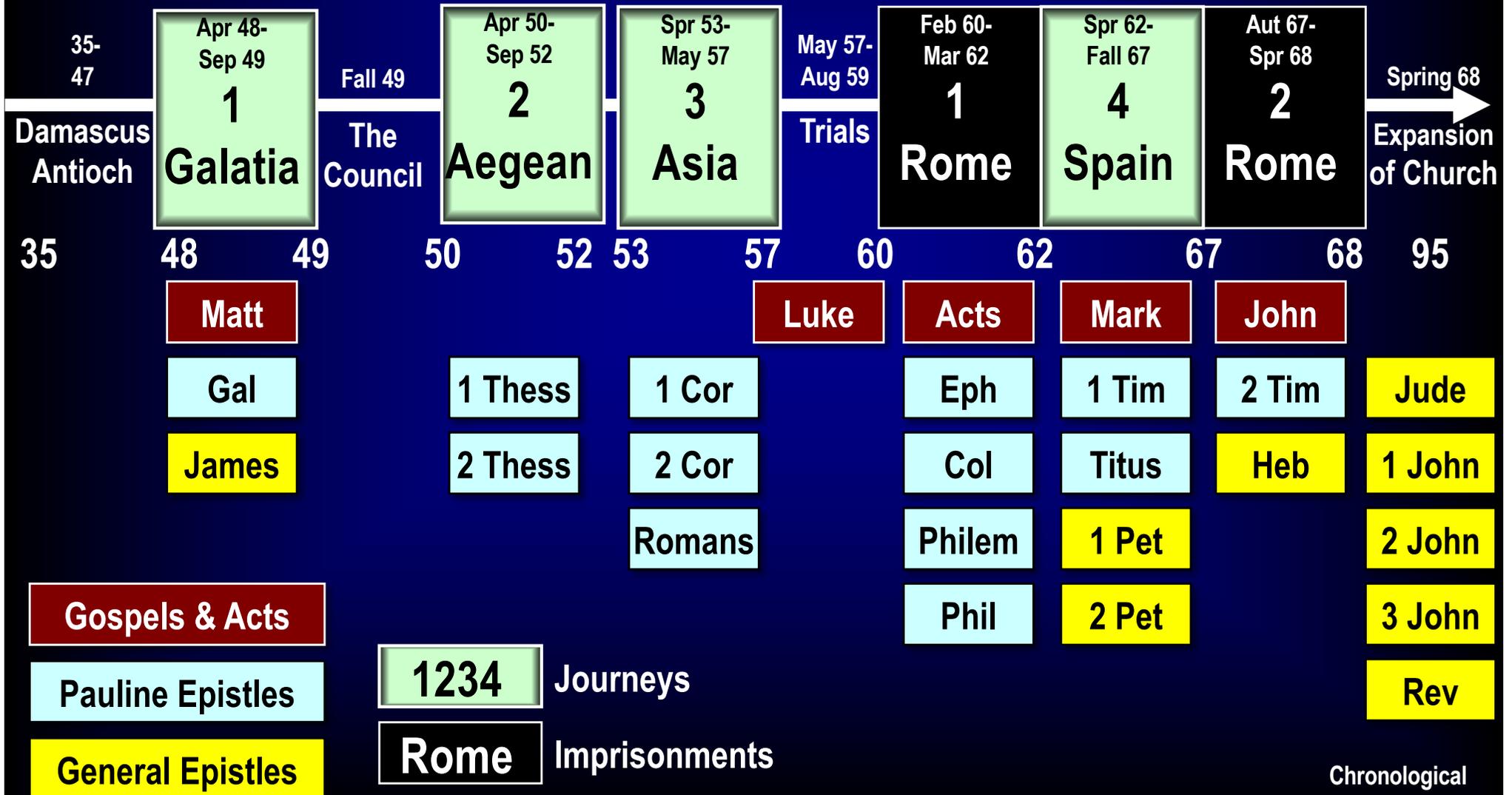


NT Overview (Chronological)

38
124
39-41

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

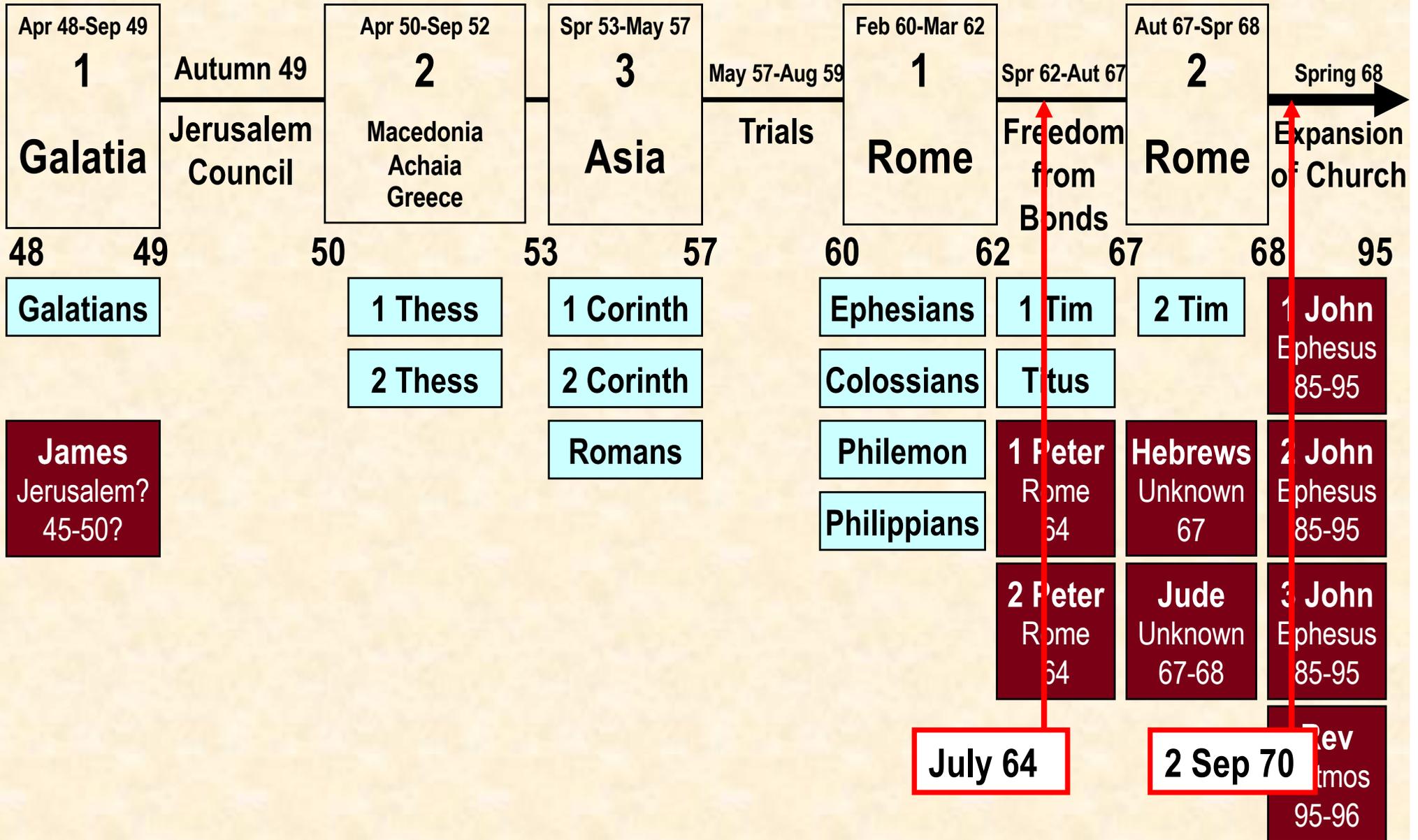
Acts 9 13 14 15 16 18 21 27 28



The General Epistles

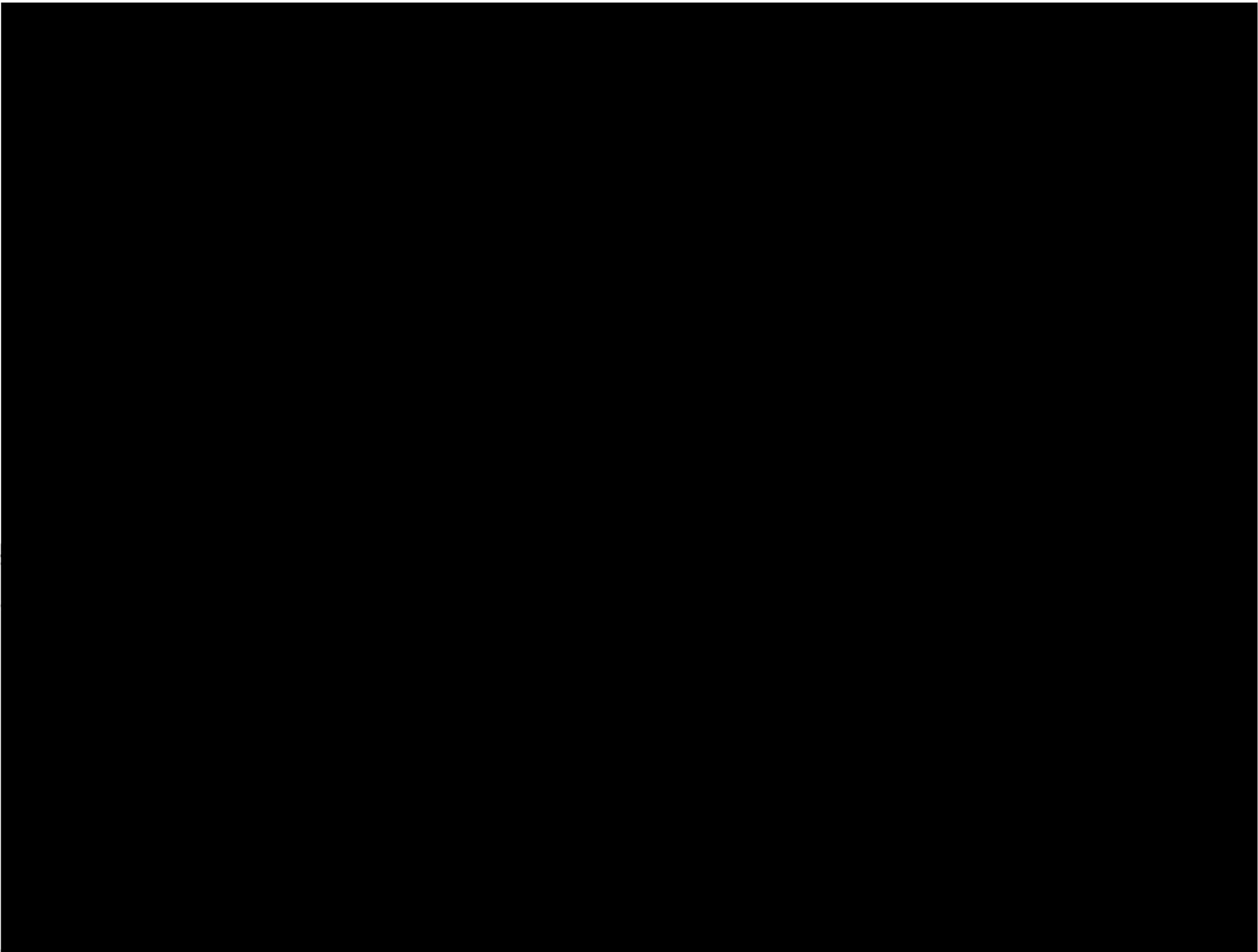
"Unto the uttermost part of the earth ..." (Acts 13-28)

13 14 15 16 18 19 21 22 28



Paul's Epistles in Mostly Scriptural Order

Foundational	Prophetic	Prison	Pastoral
Romans 1 Corinthians 2 Corinthians Galatians	1 Thessalonians 2 Thessalonians	Ephesians Philippians Colossians Philemon	1 Timothy 2 Timothy Titus
Christ & the Cross	Christ & the Second Coming	Christ & the Church	Christ & the Congregation
Soteriology	Eschatology	Christology	Ecclesiology



Get this presentation for free!



[Home](#) [Downloads](#) [FAQ](#) [Links](#) [Contribute](#) [Contact](#)

Search...



Bible Study Downloads has thousands of PowerPoint® and Word files in 42 languages for free download [here](#).

NT Survey link at BibleStudyDownloads.org