# Beginning the New Testament

2015-01-09 Study Day

Workship including [The Methodist Covenent Prayer](http://www.methodist.org.uk/who-we-are/what-is-distinctive-about-methodism/a-covenant-with-god)

## Literary Introduction to the N.T.

* Books: Gospels & Acts; letters; Rev
  1. Not written in that order
     + Some letters before Mark
     + more letters then Matthew an Luke
     + More letters, Rev somewhen
     + then John (because it’s very theological)
  2. all based on assumptions which are shakey
  3. John may be earlier
     + He has the best 3-year chronology
* Don’t have first versions of any of them
  1. Lots of early fragments
     + Earliest in a bit of John from 150 AD
* Copies are generally good
  1. i.e. we do know what earliest versions were like
     + end of Mark is a debated example of a major difference
* timing coincides with shift from scrolls to books
  1. this started to fix the canon
  2. debate over the early centuries
  3. different churches kept different lists
     + ?? murteinian ??? cannon from Rome
     + Eusebius fixed the 27
       - Jerome accepted it for the Vulgate
     + Debate restarted with [Luther](https://en.wikipedia.org/wiki/Biblical_canon#Luther.27s_canon)
       - Questioned Hebrews, James, Jude and Revelation and they stay at the back of traditional German Lutheran bibles
     + Other books still exist
       - Mostly Christian fiction
* [NT Gateway](http://www.ntgateway.com/) site is good
* Two good books by [Bruce Metzger](https://en.wikipedia.org/wiki/Bruce_M._Metzger)
  1. [The Canon of the New Testament](http://www.amazon.co.uk/The-Canon-New-Testament-Significance/dp/0198269544)
  2. [The Text of the new Testament](http://whel-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=44WHELF_ABW_ALMA_DS2152684930002418&indx=1&recIds=44WHELF_ABW_ALMA_DS2152684930002418&recIdxs=0&elementId=0&renderMode=poppedOut&displayMode=full&frbrVersion=&dscnt=0&frbg=&scp.scps=scope%3A%2844WHELF_ABW_ALMA_DS%29%2Cscope%3A%2844WHELF_ABW_ML_DS%29&tab=local&dstmp=1452419113299&srt=rank&mode=Basic&&dum=true&tb=t&vl%28freeText0%29=Bruce%20Metzger&vid=44WHELF_ABW_VU1)
* Scholars started biblical criticism in 19c
* Movements:
  1. Quest for historical Jesus (c.f. for faith)
     + Based on a worry about miracles and the supernatural?
     + Asking which book was written 1st
       - On the basis that that would be the best (closest) story
         * E.g. John is theoretical and therefore written last
  2. Source criticism
     + Which traditions lay behind texts?
     + What were the sources of the stories
     + Mainly agree on

Mark

Q

Matthew

Luke

* + - All have unique parts however
    - This theory rests on books based on books rather that stories based on stories
  1. Form criticism
     + Based on tradition snot on books
     + Looking at shape and genre
       - E.g. Luke has lots of songs
         * Is it therefore based on a liturgy?
     + Often gets into a circular argument
  2. Moves to redaction criticism
     + i.we. what does the author do with the sources
       - e.g. only Matthew has anything +v to say about the scribed
       - e.g. Luje of ten mentions disenfranchised groups
     + Often don’t know what the source material was however
     + Ok for Mt and Luke
     + Hard for Mk
     + Impossible for John
  3. In ‘70s people said this was all a wild goose chase
     + Looked for new ways, stepping away

1. Literary criticism

How it holds together as a book

It had previously been studies in small chunks - [pericopes](https://en.wikipedia.org/wiki/Pericope)

E.g. Mk is all about the passion

1. Canonical criticism

How it fits into the whole bible

Against this

The canon was fixed late

For

Mt uses the O.T.

[Searching for Meaning](http://www.amazon.co.uk/Searching-Meaning-Introduction-Interpreting-Testament/dp/0281058350): An Introduction to Interpreting the New Testament Paperback – 18 Sep 2008

by Paula Gooder (Author)

1. Rhetorical criticism

Contemporary education was in rhetoric

So, e.g. how was Paul using rhetoric

1. Reader response criticism

The reader has a lens and carried baggage

Who is the intended reader

E.g. Theophilus for Luke

E.g. Romans has 2 audiences

Jew and Gk

Tries to balance and reconcile

Can’t know intention for sure

Only find implied audience

Only find implied author

Some were written on behalf of other people

1. Political criticism

Feminist, liberation, gay, black …

“I am the actual reader”

Fair enough

* Together, these approaches give a full toolkit
  + - Back to looking at it as a text for life, a text for faith
* E.g. of help
  + - Who reports which parables diagram
      * Mt are about judgement
      * Luke about urgency
      * John has no parables – it is the “I am”s instead
        + E.g. I am the good shepherd c.f. Mt and Luke

Adapted from <https://en.wikipedia.org/wiki/Parables_of_Jesus>

| **Number** | **Event** | **Matthew** | **Mark** | **Luke** | **John** |
| --- | --- | --- | --- | --- | --- |
| 11 | [The Tares](https://en.wikipedia.org/wiki/The_Tares) | [Matthew 13:24–30](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:24%E2%80%9330&src=TNIV) |  |  |  |
| 15 | [Parable of the Pearl](https://en.wikipedia.org/wiki/Parable_of_the_Pearl) | [Matthew 13:45–46](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:45%E2%80%9346&src=TNIV) |  |  |  |
| 16 | [Drawing in the Net](https://en.wikipedia.org/wiki/Drawing_in_the_Net) | [Matthew 13:47–50](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:47%E2%80%9350&src=TNIV) |  |  |  |
| 17 | [The Hidden Treasure](https://en.wikipedia.org/wiki/The_Hidden_Treasure) | [Matthew 13:44–44](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:44%E2%80%9344&src=TNIV) |  |  |  |
| 20 | [The Unforgiving Servant](https://en.wikipedia.org/wiki/The_Unforgiving_Servant) | [Matthew 18:23–35](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=18:23%E2%80%9335&src=TNIV) |  |  |  |
| 28 | [The Workers in the Vineyard](https://en.wikipedia.org/wiki/The_Workers_in_the_Vineyard) | [Matthew 20:1–16](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=20:1%E2%80%9316&src=TNIV) |  |  |  |
| 29 | [The Two Sons](https://en.wikipedia.org/wiki/The_Two_Sons) | [Matthew 21:28–32](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=21:28%E2%80%9332&src=TNIV) |  |  |  |
| 34 | [The Ten Virgins](https://en.wikipedia.org/wiki/The_Ten_Virgins) | [Matthew 25:1–13](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=25:1%E2%80%9313&src=TNIV) |  |  |  |
| 36 | [The Sheep and the Goats](https://en.wikipedia.org/wiki/The_Sheep_and_the_Goats) | [Matthew 25:31–46](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=25:31%E2%80%9346&src=TNIV) |  |  |  |
| 1 | [The Growing Seed](https://en.wikipedia.org/wiki/The_Growing_Seed) |  | [Mark 4:26–29](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=4:26%E2%80%9329&src=TNIV) |  |  |
| 12 | [The Barren Fig Tree](https://en.wikipedia.org/wiki/The_Barren_Fig_Tree) |  |  | [Luke 13:6–9](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=13:6%E2%80%939&src=TNIV) |  |
| 2 | [The Two Debtors](https://en.wikipedia.org/wiki/The_Two_Debtors) |  |  | [Luke 7:41–43](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=7:41%E2%80%9343&src=TNIV) |  |
| 4 | [Parable of the Good Samaritan](https://en.wikipedia.org/wiki/Parable_of_the_Good_Samaritan) |  |  | [Luke 10:25–37](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=10:25%E2%80%9337&src=TNIV) |  |
| 5 | [The Friend at Night](https://en.wikipedia.org/wiki/The_Friend_at_Night) |  |  | [Luke 11:5–8](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=11:5%E2%80%938&src=TNIV) |  |
| 6 | [The Rich Fool](https://en.wikipedia.org/wiki/The_Rich_Fool) |  |  | [Luke 12:16–21](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=12:16%E2%80%9321&src=TNIV) |  |
| 37 | [Parable of the Wedding Feast](https://en.wikipedia.org/wiki/Parable_of_the_Wedding_Feast) |  |  | [Luke 14:7–14](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=14:7%E2%80%9314&src=TNIV) |  |
| 18 | [Counting the Cost](https://en.wikipedia.org/wiki/Counting_the_Cost) |  |  | [Luke 14:28–33](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=14:28%E2%80%9333&src=TNIV) |  |
| 21 | [The Lost Coin](https://en.wikipedia.org/wiki/The_Lost_Coin) |  |  | [Luke 15:8–9](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=15:8%E2%80%939&src=TNIV) |  |
| 22 | [Parable of the Prodigal Son](https://en.wikipedia.org/wiki/Parable_of_the_Prodigal_Son) |  |  | [Luke 15:11–32](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=15:11%E2%80%9332&src=TNIV) |  |
| 23 | [The Unjust Steward](https://en.wikipedia.org/wiki/The_Unjust_Steward) |  |  | [Luke 16:1–13](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=16:1%E2%80%9313&src=TNIV) |  |
| 24 | [Rich man and Lazarus](https://en.wikipedia.org/wiki/Rich_man_and_Lazarus) |  |  | [Luke 16:19–31](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=16:19%E2%80%9331&src=TNIV) |  |
| 25 | [The Master and Servant](https://en.wikipedia.org/wiki/The_Master_and_Servant) |  |  | [Luke 17:7–10](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=17:7%E2%80%9310&src=TNIV) |  |
| 26 | [The Unjust Judge](https://en.wikipedia.org/wiki/The_Unjust_Judge) |  |  | [Luke 18:1–9](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=18:1%E2%80%939&src=TNIV) |  |
| 27 | [Pharisees and the Publican](https://en.wikipedia.org/wiki/Pharisees_and_the_Publican) |  |  | [Luke 18:10–14](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=18:10%E2%80%9314&src=TNIV) |  |
| 7 | [The Wise and the Foolish Builders](https://en.wikipedia.org/wiki/The_Wise_and_the_Foolish_Builders) | [Matthew 7:24–27](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=7:24%E2%80%9327&src=TNIV) |  | [Luke 6:46–49](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=6:46%E2%80%9349&src=TNIV) |  |
| 14 | [The Leaven](https://en.wikipedia.org/wiki/The_Leaven) | [Matthew 13:33–33](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:33%E2%80%9333&src=TNIV) |  | [Luke 13:20–21](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=13:20%E2%80%9321&src=TNIV) |  |
| 19 | [The Lost Sheep](https://en.wikipedia.org/wiki/The_Lost_Sheep) frequently called The Good Shepherd | [Matthew 18:10–14](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=18:10%E2%80%9314&src=TNIV) |  | [Luke 15:4–6](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=15:4%E2%80%936&src=TNIV) |  |
| 31 | [The Great Banquet](https://en.wikipedia.org/wiki/The_Great_Banquet) | [Matthew 22:1–14](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=22:1%E2%80%9314&src=TNIV) |  | [Luke 14:15–24](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=14:15%E2%80%9324&src=TNIV) |  |
| 35 | [The Talents or Minas](https://en.wikipedia.org/wiki/The_Talents_or_Minas) | [Matthew 25:14–30](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=25:14%E2%80%9330&src=TNIV) |  | [Luke 19:12–27](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=19:12%E2%80%9327&src=TNIV) |  |
| 8 | [New Wine into Old Wineskins](https://en.wikipedia.org/wiki/New_Wine_into_Old_Wineskins) | [Matthew 9:17–17](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=9:17%E2%80%9317&src=TNIV) | [Mark 2:21–22](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=2:21%E2%80%9322&src=TNIV) | [Luke 5:37–39](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=5:37%E2%80%9339&src=TNIV) |  |
| 9 | [Parable of the strong man](https://en.wikipedia.org/wiki/Parable_of_the_strong_man) | [Matthew 12:29–29](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=12:29%E2%80%9329&src=TNIV) | [Mark 3:27–27](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=3:27%E2%80%9327&src=TNIV) | [Luke 11:21–22](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=11:21%E2%80%9322&src=TNIV) |  |
| 10 | [Parable of the Sower](https://en.wikipedia.org/wiki/Parable_of_the_Sower) | [Matthew 13:3–9](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:3%E2%80%939&src=TNIV) | [Mark 4:3–9](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=4:3%E2%80%939&src=TNIV) | [Luke 8:5–8](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=8:5%E2%80%938&src=TNIV) |  |
| 13 | [Parable of the Mustard Seed](https://en.wikipedia.org/wiki/Parable_of_the_Mustard_Seed) | [Matthew 13:31–32](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=13:31%E2%80%9332&src=TNIV) | [Mark 4:30–32](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=4:30%E2%80%9332&src=TNIV) | [Luke 13:18–19](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=13:18%E2%80%9319&src=TNIV) |  |
| 30 | [The Wicked Husbandmen](https://en.wikipedia.org/wiki/The_Wicked_Husbandmen) | [Matthew 21:33–41](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=21:33%E2%80%9341&src=TNIV) | [Mark 12:1–9](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=12:1%E2%80%939&src=TNIV) | [Luke 20:9–16](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=20:9%E2%80%9316&src=TNIV) |  |
| 32 | [The Budding Fig Tree](https://en.wikipedia.org/wiki/The_Budding_Fig_Tree) | [Matthew 24:32–35](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=24:32%E2%80%9335&src=TNIV) | [Mark 13:28–31](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=13:28%E2%80%9331&src=TNIV) | [Luke 21:29–33](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=21:29%E2%80%9333&src=TNIV) |  |
| 33 | [The Faithful Servant](https://en.wikipedia.org/wiki/The_Faithful_Servant) | [Matthew 24:42–51](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=24:42%E2%80%9351&src=TNIV) | [Mark 13:34–37](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=13:34%E2%80%9337&src=TNIV) | [Luke 12:35–48](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=12:35%E2%80%9348&src=TNIV) |  |
| 3 | [The Lamp under a Bushel](https://en.wikipedia.org/wiki/The_Lamp_under_a_Bushel) | [Matthew 5:14–15](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=5:14%E2%80%9315&src=TNIV) | [Mark 4:21–25](http://tools.wmflabs.org/bibleversefinder/?book=Mark&verse=4:21%E2%80%9325&src=TNIV) | [Luke 8:16–18](http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=8:16%E2%80%9318&src=TNIV) |  |

# The World of the N.T

* To fill in the gap |.| the OT and NT
* Jewish bible finishes with return from exile
* Apocrypha (Gk. not Hebrew) follows the story through
  + - Thought of as scripture in Christ’s time
    - 1 & 2 Maccabees tells story in detail
* Tensions in early world reflected in NT
  1. Slave/Free
  2. Rich/Poor
  3. Jew/Gk (Rom 1:16)[[1]](#footnote-1)
     + Huge divide
* Geography
  1. Judea – “hill country around Jerusalem”
  2. [Samaria](https://en.wikipedia.org/wiki/Samaria)
     + 2 origin stories
       - Left behind at the exile
       - Settled there afterwards
     + Kept sacrificial centre on Mount Gerizim
  3. Galilea
     + Settled by Jewish settlers
     + Prosperous – fishing and agriculture
     + Looked down on by Judeans
  4. Transjordan
  5. The Decapolis
* Diaspora was important
  1. Had synagogues
  2. Kept distinct
     + Diet, dress, time keeping (Sabbath)
     + Mutual support (🡪 banking)
     + Poll tax 🡪 Jerusalem for the temple as their sacrifice
     + Sent young reps as pilgrims on behalf of everbody
  3. More Jewish than those at home?
     + Wealthier
  4. Paul was a Jew of the diaspora
     + Went to Jerusalem for training
     + Became radicalized
* Gk = gentile
  1. Alexander the Gt
     + Huge empire
     + Died young
     + 4-way division of empire |.| generals
       - Inc
         * Seleucis – Syria
         * Ptolomy – Egypt
       - Palestine was always on that border therefore
         * Sometimes a buffer state
         * Sometimes 1 way or the other
         * Leaders played it well to their own advantage
     + City states
       - Self-governing under the empires
       - Had facilities
         * Gymnasium and theatre

Undermining J. culture

* + - * + Very big urban assumptions

Paganes = country

* + - * + “status inconsistency”

Women c.f. men

Had freed slaves as lawyers & doctors

Christianity dealt with this inconsistency

“The Rise of Christianity”

? <https://en.wikipedia.org/wiki/The_Rise_of_Christianity>

? <https://www.questia.com/library/118217651/the-rise-of-christianity>

* + - [Antiochus IV Epiplanes](https://en.wikipedia.org/wiki/Antiochus_IV_Epiphanes)
      * Ruler of Seleucid empire
        + (Palastine was part of that at the time)
      * “Avatar of Zeus”
      * Maccabean revolt while he was in Egypt
        + 1 & 2 Maccabees
      * 164 BC Judas Maccabeus
        + [Hasmodean](https://en.wikipedia.org/wiki/Hasmonean_dynasty) dynasty 164-63BC
        + Lam never ran out of oil

Worship never stopped

* + - * + Dynasty lasted down to Herod the Gt. Wife
        + Divided between Jew and Gk
        + Pompey was invited to take Jerusalem by 1 faction in 64 BC

The temple was barricaded

Pompey entered the inner sanctum

Josephus reports this

* + - * Pompey did not stop temple worship
        + Hence the Roman governor of Judea

Prefect or procurator

Independent or part of Syria

* + - * Octavian v. Mark Anthony division
        + 🡪 [battle of Actium](https://en.wikipedia.org/wiki/Battle_of_Actium) 31 BC

Octavian became Augustus

* + - * Augustus appointed [Herod the Gt](https://en.wikipedia.org/wiki/Herod_the_Great).
        + Of mixed birth
        + Started out opposing Augustus but changed sides to him
      * King of Judea, Sumaria, Galilee, Trans Jordae
        + Set up tax farming
        + Put the mobey into building

Inc the temple, Masada, Herodium, Caesaria

Hence “Great”

* + - * + Murdered wife & sons
        + Herod of Mt. gospel
        + Died 4 BC
        + Greater social inequality during his reign
      * After his death, divided |.| 3 sons and a sister
        + Herod Antipas had Galilee and Peraea (tetrarch)
        + Archelaus had Judea (ethnarch)
        + Philip had Trans Jordan (tetrarch)
        + Salome had parts in the North (inc. Jabneh, Ashdod, Phasaelis) (toparchy)
      * Very divided society (had quickly changed)
        + Unjust stewards & tenants stories very relevant
      * Meanwhle Augustus dies in Rome
        + Civil servants keep it going despite emperors
        + Year of 4 emperors

All declared themselves gods

* 66 AD Jewish revolt
  1. Immediate cause unknown
  2. [Gessius Florus](https://en.wikipedia.org/wiki/Gessius_Florus) had been creaming off temple money
  3. [Titus Vespasianus](https://en.wikipedia.org/wiki/Vespasian) put in to quell it
     + Brilliant
     + Had a son (also Titus)
     + Became emperor (son followed)
  4. Temple destroyed in 70 AD
     + [Finally siege of Masada](https://en.wikipedia.org/wiki/Siege_of_Masada)
  5. What was the effect on Judaism
     + Blow to temple-based religion
       - Temple took away sin
       - Fell back on rabbinical Judaism
         * Family, synagogue, morality
         * Possible a [meeting in Yavneh](https://en.wikipedia.org/wiki/Council_of_Jamnia)
         * Not the Judaism of Christ
* Before the revolt - Second temple Judaism
  1. Pharisees
     + Believed in angels, resurrection, the oral Torah, fate
     + Middle and working classes
  2. Sadducees
     + Theological conservatives
     + No angles or resurrection
     + Temple worship
     + Upper class
     + Wiped out in the revolt
  3. Essenes
     + Communal life, sharing possessions, apocalyptic
     + Dead sea scrolls
     + A protestant movement
     + Influenced John the B?
* Purity and the law
  1. God is Holy – how can we come close
     + Christ has the answer
     + Judaism said you could be pure enough
       - Through a good life and sacrifice
       - Hierarchy of purity up to the high priest
         * Mirrored in the architecture of the temple
       - That’s how you get close to God
     + Does any of the law matter?
       - Do gentiles have to follow the purity code
       - Fought out in the epistles
       - L. William Countryman; “Dirt, greed and sex”

1. Romans 1:16New International Version (NIV)

   16 For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. [↑](#footnote-ref-1)