

NEW TESTAMENT SURVEY--GOSPELS

NT501

Lesson One: Synoptic Gospels

Part 1

- I. The Synoptic Problem
 - A. How do you explain the close similarities?
 - B. Agreements in Wording
 - C. Agreements in Order
 - D. Other Agreements
 - 1. Not Chronological
 - 2. Editorial Comments
 - 3. Use of the Old Testament
 - E. Possible Explanations
 - 1. Oral Tradition
 - 2. Written Tradition
 - F. Luke 1:1-4
 - 1. Accounts - Written
 - 2. Delivered - Oral

Lesson Two: Synoptic Gospels

Part 2

- II. The Priority of Mark
 - A. Length
 - 1. Overall size is shorter.
 - 2. Individual accounts are typically longer.
 - B. Grammar
 - 1. Use of Historical Present
 - 2. Use of Slang
 - a. Redundant expressions
 - b. Aramaic phrases
 - C. Theological Difficulties
 - 1. Rich Young Ruler
 - 2. Limiting Jesus' Power
 - 3. Beside Himself
 - D. Agreement between Gospels

Lesson Three: Synoptic Gospels

Part 3

III. The Relationship between Matthew and Luke

A. The Relationship of Matthew and Luke

B. Location of Q Material

1. Sayings of Jesus in Matthew
2. Q Material in Luke
3. Development of Sayings in Matthew and Luke

Lesson Four: Form Criticism

Part 1

- I. Final Thoughts on Literary Criticism
 - A. Only one possibility
 - B. What was Q?
 - C. Authorship issues
 - D. Lateness of Written Gospels
 - 1. No need for written accounts when eyewitnesses were still alive.
 - 2. Oral Tradition was more sacred than written tradition.
 - 3. Centrality of Jerusalem Church

- II. Presuppositions of Form Criticism (part 1)
 - A. Presupposition #1 - Before the Gospels were written, there was an oral tradition.
 - B. Presupposition #2 - During the oral period, narratives and sayings circulated mainly as self-contained detached units.
 - C. Presupposition #3 - Material in the Gospels can be classified according to form.
 - D. Presupposition #4 - We know that everything Jesus said and did was not recorded.

Lesson Five: Form Criticism

Part 2

II. Presuppositions (part 2)

- A. Presupposition #1
- B. Presupposition #2
- C. Presupposition #3
- D. Presupposition #4

LESSON BEGINS HERE

- E. Review of First Four Presuppositions
- F. Presupposition #5 - The material of the tradition has no biographical, chronological, or geographical value.
- G. Presupposition #6 - The original form of the tradition may be recovered and its history traced, before being written down, by discovering the laws of tradition.
- H. Presupposition #7 - The eyewitnesses had little influence over the tradition.

III. Arguments Against Radical Form Criticism

- A. One would expect that the church would have produced material addressing some of the great problems they faced early on.
- B. We should not minimize the ability of first-century believers to memorize.
- C. Eyewitnesses had a preserving effect upon the traditions.
- D. Leadership was centralized in Jerusalem.
- E. We find a high view of tradition in the New Testament.
- F. The church is faithful in passing on material.

IV. Results of Form Criticism

- A. The Gospels are not objective, historical biographies of the life of Jesus.
 - 1. Gospels are the truth, but they are not neutral, otherwise they wouldn't be evangelists.
 - 2. Not historical in the sense of the word that they deal with the miraculous.
 - 3. Not biographical since they omit large portions of Jesus' life.
- B. The Gospels were preserved for their religious value.
- C. Because these are not objective biographies, rather these are predominantly independent stories, this helps us understand the work of the Evangelist better.

Lesson Six: Redaction Criticism

- I. Focuses on the Particular Emphases of the Evangelist
- II. Lukan Theological Emphases
 - A. The Importance of the Spirit
 - B. The Importance of Prayer
- III. Matthean Theological Emphasis - Fulfillment of Scripture

Lesson Seven: The Gospels

Part 1

I. The Gospel of Mark

A. Emphases

1. Central Importance of the Cross
 - a. Role of Jewish Leadership
 - b. Divine Cause of the Cross
 - i. Foretold in the Old Testament
 - ii. Foretold by Jesus
 - iii. Necessity of the Cross
 - c. Why this emphasis?
2. Call to Discipleship
 - a. Passion prediction
 - b. Disciple error
 - c. Discipleship teaching
3. Teaching Ministry of Jesus
4. Messianic Secret
5. Person of Christ
 - a. Miracles
 - b. Implicit Christology
 - c. Explicit Christology (Titles)
 - i. Son of God
 - ii. Son of Man
 - iii. Christ
6. Dullness of Disciples

B. Audience of Mark

1. Greek speaking, did not understand Aramaic
2. Not acquainted with Jewish customs
3. Familiar with Latin
4. Roman reckoning of time
5. The Praetorium

C. Authorship of Mark

1. Text is anonymous

2. More concerned with what than who
3. Tradition
4. Why is this important?

D. Date of Mark

Lesson Eight: The Gospels

Part 2

II. The Gospel of Matthew

A. Theological Emphases

1. Fulfillment of the Old Testament
 - a. Heavy use of term "fulfilled"
 - b. Frequent use of "it is written"
 - c. Numerous additional Old Testament quotations
2. Particular/Universal in Matthew
 - a. Jewish nature
 - b. Condemnation of the Jews
 - c. Universal concern
3. Concern for the Church
4. Christological Emphasis
5. Eschatological Emphasis

B. Audience of Matthew

1. Must have been Greek-speaking
2. Expects his readers to be familiar with Jewish customs
3. Uses Jewish phraseology
4. Substitution for the name of God

C. Authorship of Matthew

1. Tradition is consistent and unanimous
2. Was it originally written in Hebrew or Greek?

Lesson Nine: The Gospels

Part 3

III. The Gospel of Luke

A. Theological Emphases

1. Great Loving Concern of God for the Oppressed
 - a. Tax-collectors
 - b. Sinners
 - c. Poor
 - d. Widows
 - e. Lame
 - f. Blind
 - g. Samaritans
 - h. Women
 - i. Enemies
2. Universalism
 - a. Genealogy going back to Adam
 - b. Gospel story begins with Roman census
 - c. Implicit missions
 - d. Explicit missions
3. Warnings of the Dangers of Riches
4. Repentance
5. Forgiveness
6. The Holy Spirit

B. Authorship of Luke

1. Early church tradition
2. Connection with Acts - "We" sections
 - a. Acts 16:10
 - b. Acts 20:5

C. Sources

D. Audience of Luke

1. Tradition
2. Lukan Prologue
3. Individual Passages

a. Tiles - 5:19

b. Cloak and coat

E. Date of Luke

Lesson Ten: The Gospels

Part 4

IV. The Gospel of John

A. Christology

1. More developed than other Gospels
2. Explicit examples: vs. 1:18; 5:18; 10:33; 20:28
3. Various "I am" sayings (implicit)
4. Jesus greater than John the Baptist
5. Theme of the Gospel - 20:20-31

B. Dualism

1. Examples: vs. 8:23; 7:7; 15:18-19
2. Moral dualism

C. Unique Vocabulary

D. Introduction to the Gospel

E. Eschatology of John

1. Realized - Eternal life is now: 3:36; 5:24
2. Consistent - Judgment, Resurrection, Second Coming are Future

F. Historical Issues

1. John is not ignorant of the geography of Israel.
2. Contains features that reveal good access to historical information.
3. Information learned from John not found in the Synoptic Gospels.

G. Differences between John and the Synoptics

1. Contains long pericopes
2. Contains clear statements as to Jesus' identity
3. Contains a number of stories not in the other Synoptic Gospels

H. Possible Intermixture of the Historical Situation of Jesus and John

I. Authorship

J. Unity of the Gospel

K. Date

Lesson Eleven: The Criteria for Authenticity

- I. Positive Criterion for Establishing Authenticity
 - A. Multiple Attestation
 - B. Multiple Forms
 - C. Aramaic Linguistic Phenomena
 - D. Palestinian Environmental Phenomena
 - 1. Parable of the seed
 - 2. Parable of kingdom of Heaven like a net
 - 3. Parable of laborers in the vineyard
 - E. Dissimilarity (a.k.a. Discontinuity)
 - 1. Use of the word "Abba" for God
 - 2. Title "Son of Man"
 - F. Divergent Patterns from the Redaction
- II. Negative Criterion for Establishing Authenticity
 - A. Tendencies of the Developing Tradition
 - 1. Peter lopping off the guy's ear - more specific
 - 2. Mark 5:22 - less developed
 - B. Contradiction
 - 1. No motorcycles in Jesus' day
 - 2. Mark 10 - Issue of divorce
 - 3. Herod's wife divorcing her husband
 - C. Contradiction of Authentic Sayings
 - 1. Jesus used exaggeration (apparent contradiction)
 - 2. Matthew 7:1, 6
 - 3. Luke 14:26

Lesson Twelve: The Teachings of Jesus

Part 1

I. The Method (part 1)

A. Recognizing Exaggeration

1. Statement is literally impossible.
2. Statement conflicts with what Jesus says elsewhere.
3. Statement conflicts with behavior and actions of Jesus elsewhere.
4. Statement conflicts with teachings of the Old Testament.
5. Statement conflicts with teachings of the New Testament.
6. Statement is interpreted by the Evangelist in a non-literal way.
7. Statement is not always literally fulfilled in practice.
8. Statement's literal fulfillment would not achieve the desired goal.
9. Statement uses a particular literary form prone to exaggeration.
10. Statement uses idiomatic language that no longer bears its literal meaning.
11. Statement uses all-inclusive and universal language.

Lesson Thirteen: The Teachings of Jesus

Part 2

- I. The Method (part 2)
 - A. Recognizing Exaggeration

LESSON BEGINS HERE

- B. Literary Forms
 - 1. Puns
 - 2. Proverbs
 - 3. Riddles
 - 4. Paradox
 - 5. *A Fortiori*
 - 6. Use of Questions
 - a. Rhetorical Questions
 - b. Counterquestion
 - 7. Parabolic Actions
 - 8. Poetry
 - a. Synonymous Parallelism
 - b. Antithetical Parallelism
 - c. Step Parallelism
 - d. Chiasmic Parallelism

Lesson Fourteen: The Teachings of Jesus

Part 3

II. The Genre of Parables (part 1)

A. History of Interpretation

1. Early Church – 500
2. Middle Ages – 1500
3. Reformation – 1888
4. Modern Period

B. Rules for Interpretation

1. Seek the main point of the parable.
2. Seek to understand what Jesus meant.
3. Seek to understand what the evangelist meant.
4. Seek to understand what God is teaching us today in the parable.

Lesson Fifteen: The Teachings of Jesus

Part 4

II. The Genre of Parables (part 2)

- A. History of Interpretation
- B. Rules for Interpretation

LESSON BEGINS HERE

- C. Application of Rules to the Parable of the Good Samaritan
- D. Other Parables
 - 1. The Hidden Treasure and the Pearl
 - 2. The Ten Virgins
 - 3. The Unjust Steward
 - 4. The Laborers in the Vineyard
- E. Sub-rules for Arriving at the Main Point of a Parable
 - 1. Who are the two main characters?
 - 2. What occurs at the end? (rule of end stress)
 - 3. What occurs in direct discourse?
 - 4. Who gets the most space/press?

Lesson Sixteen: The Teachings of Jesus

Part 5

- II. The Genre of Parables (part 3)
 - A. History of Interpretation
 - B. Rules for Interpretation
 - C. Application of Rules to the Parable of the Good Samaritan
 - D. Other Parables
 - E. Sub-rules for Arriving at the Main Point of a Parable

LESSON BEGINS HERE

- F. The Parable of the "Prodigal Son"
- G. Two Parts to a Parable
 - 1. The Picture Part
 - 2. The Reality Part
- H. Allegory
 - 1. Would Jesus' audience have attributed meaning to these details?
 - 2. Would the evangelist's audience have attributed meaning to these details?
 - 3. The Parable of the Evil Tenants

Lesson Seventeen: The Teachings of Jesus

Part 6

III. The Message (part 1)

A. The Kingdom of God

1. Root of Jesus' Teachings
2. "Kingdom of Heaven" = "Kingdom of God"
 - a. Matthew uses the terms interchangeably.
 - b. "Of Heaven" in lieu of "of God"
3. Four Interpretations
 - a. Non-eschatological School
 - b. Political School
 - c. Consistent Eschatology
 - d. Realized Eschatology
4. Realized Passages
 - a. Luke 11:20
 - b. Luke 16:16
 - c. Luke 17:20
5. Future Passages
 - a. Luke 11:2
 - b. Matthew 7:21
 - c. Luke 22:29
6. The Already Now - Not Yet
 - a. Kingdom is a dynamic reign of a king.
 - b. Tension between the two realities.
 - c. D-Day and V-Day
7. Dangers
 - a. Emphasizing the Now
 - b. Emphasizing the Not Yet
 - c. Separating the Old Testament and New Testament
8. A Proper Approach

Lesson Eighteen: The Teachings of Jesus

Part 7

- II. The Message (part 2)
 - A. The Kingdom of God

LESSON BEGINS HERE

- B. The Fatherhood of God
 - 1. Personal Nature of God
 - 2. Jesus' Favorite Title
 - 3. The Use of the Term "Father"
 - a. Old Testament and Intertestamental
 - b. New Testament
 - 4. *Abba*
 - a. Meaning?
 - b. Liberal Theology
 - 5. The Lord's Prayer
 - 6. Jesus' View of His Father
 - 7. Reverence and Intimacy
 - 8. Gender Issue

Lesson Nineteen: The Teachings of Jesus

Part 8

II. The Message (part 3)

- A. The Kingdom of God
- B. The Fatherhood of God

LESSON BEGINS HERE

C. Ethical Teaching of Jesus

1. Problems in Attempts to Arrive at an Ethical System
 - a. Jesus never provided an organized ethical system.
 - b. Ethical teachings of Jesus are scattered throughout the Gospels.
 - c. Ethical teachings of Jesus are incomplete.
 - d. Ethical teachings of Jesus seem at times to be contradictory.
 - e. Ethical teachings of Jesus at times seem to be impossible.
2. Attempts to Interpret the Ethical Teachings
 - a. Catholic Interpretation
 - b. Utopian Interpretation
 - c. Liberal Interpretation
 - d. Interim Ethic Interpretation
 - e. Existentialist Interpretation
3. Jesus and the Law
 - a. Jesus upheld the eternal validity of the Law.
 - b. Jesus by his practice taught the continual validity of the Law.
 - c. At times Jesus seems to have rejected various aspects of the Law.
4. Explanations of the Apparent Contradictions
 - a. Jesus was opposed to the oral traditions but not to the written Law.
 - b. Jesus distinguished between the civil and ceremonial aspects of the Law and the moral aspects of the Law. The former was no longer binding, but the latter was.
5. Summary of Jesus' Ethical Teaching
 - a. Need for a new heart.
 - b. Love Commandment
6. The Eschatological Nature of Jesus' Ethical Teachings

Lesson Twenty: The Teachings of Jesus

Part 9

IV. Christology (part 1)

A. Implicit

1. Actions of Jesus
2. Words of Jesus

Lesson Twenty-one: The Teachings of Jesus

Part 10

IV. Christology (part 2)

A. Implicit

LESSON BEGINS HERE

B. Explicit - Titles

1. Messiah/Christ
2. Son of God
3. Son of Man

Lesson Twenty-two: The Life of Jesus

Part 1

- I. Introductory Issues
 - A. Miracles of Jesus
 - 1. Two Types
 - a. Healings
 - b. Nature miracles
 - 2. Approaches
 - a. Rationalism
 - b. Mythical Treatment
 - c. Liberalism
 - d. Demythologizing
 - B. Chronology
 - 1. Birth of Jesus
 - a. Matthew 2:1
 - b. Events at birth
 - 2. Baptism of Jesus
 - a. Exact year uncertain but ...
 - b. Around 27-28 A.D.
 - 3. Length of His Ministry
 - 4. Resurrection of Jesus

Lesson Twenty-three: The Life of Jesus

Part 2

II. The Birth of Jesus

A. The Virgin Birth

1. Scripture References
2. Critical View
3. Response

B. The Problem of Quirinius (Cyrenius)

1. Governor in A.D. 6
2. Homonadenses Revolt in 6 B.C.

C. The Problem of the Massacre of the Innocents

1. No external evidence
2. Probably about 20 children involved
3. Consistent with Herod's character
4. "Better to be a swine than a son."

D. Genealogies in Matthew and Luke

1. Are such genealogies possible?
2. Differences
3. Different names
4. Possible explanations

E. The Star of Bethlehem

F. Theological Significance

G. The Five Fundamentals

1. Inerrancy
2. Deity of Jesus
3. Virgin Birth
4. Substitutionary Atonement
5. Bodily Resurrection and Second Coming of Christ

Lesson Twenty-four: The Life of Jesus

Part 3

III. The Silent Years and Baptism

Outline is not available.

Lesson Twenty-five: The Life of Jesus

Part 4

- V. The Temptation of Jesus
 - A. Source of Information
 - B. Temptations
 - 1. One - Stone to Bread
 - 2. Two - Jump off Temple
 - 3. Three - Worship Satan
 - C. Real Experiences?
 - D. Meaning for Jesus

- VI. The Call of the Disciples
 - A. Jesus Makes Capernaum His Home
 - B. The Call to Follow
 - 1. Mark 1:16-20
 - 2. Understood in Light of John 1:35-51
 - C. Importance of Choosing the Twelve
 - D. Problems in the Lists of the Twelve
 - E. Theological Significance
 - 1. An Acted-out Parable
 - 2. The Kingdom of God Has Come
 - F. Historicity of the Twelve

Lesson Twenty-six: The Life of Jesus

Part 5

VII. Caesarea Philippi

- A. Turning Point in Jesus' Ministry
 - 1. Confession of Jesus as Christ
 - 2. Jesus begins teaching of His death
 - 3. Jesus concentrates His teaching on His disciples
- B. Historicity of Event
 - 1. Place name associated with event
 - 2. Harsh rebuke of Peter
- C. The Rock Saying of Matthew 16:17-19

VIII. The Transfiguration

- A. Scene
 - 1. A high mountain
 - a. Mt. Tabor
 - b. Mt. Carmel
 - c. Mt. Hermon
 - 2. Point is not where but what
- B. Temporal Tie
- C. Transfiguration was for disciples what the Baptism was for Jesus
- D. The Error of the Disciples
- E. Tie with Caesarea Philippi
- F. What was involved in the Transfiguration?
 - 1. Pre-existent glory broke through
 - 2. Preview of future glory

Lesson Twenty-seven: The Life of Jesus

Part 6

IX. Triumphal Entry

- A. Geography
- B. Riding a Colt
 - 1. Intentional?
 - 2. Prearranged?
- C. Crowd's Reaction
- D. What happened at the Triumphal Entry?
 - 1. Church created account?
 - 2. Jesus offered himself as Messiah and King?
 - 3. Natural pilgrim welcome to visitors interpreted messianically?
 - 4. Enthusiastic pilgrim welcome given to the famous prophet?
 - 5. Jesus intentionally planned the event
- E. Nature of the event unclear to disciples

X. The Cleansing of the Temple

- A. Time in Jesus' Ministry
- B. Temple Tax
- C. Selling Sacrificial Animals
 - 1. Priests' perspective
 - 2. Jesus' perspective
- D. Lack of Roman Interference
- E. Possible Meaning of the Event
 - 1. Jesus rejected the sacrificial system.
 - 2. Cleansing/Reformation of Temple worship
 - 3. An act of judgment

Lesson Twenty-eight: The Life of Jesus

Part 7

X. Last Supper

Outline is not available.

Lesson Twenty-nine: The Life of Jesus

Part 8

XII. Gethsemane and the Arrest

A. Jesus Faces Death

1. Physical Death?
2. Premature Death?
3. The Death - Dying for the Sins of the World

B. The Betrayal of Judas

1. Why?
 - a. Disillusioned?
 - b. For Money?
 - c. Help Jesus?
 - d. Jesus' Own Words
2. What?
 - a. Messianic secret?
 - b. How Jesus could be arrested

C. The Arrest

1. A Great Crowd Present
2. Kiss of Judas

D. Jesus the Zealot?

Lesson Thirty: The Life of Jesus

Part 9

XIII. The Trial of Jesus

A. Order of Events

1. Jesus is taken to Annas.
2. Jesus is taken to Caiaphas with Sanhedrin in attendance.
 - a. False witnesses brought in (Mark 14:56)
 - b. Jesus silent until placed under oath (Matthew 26:63; Leviticus 5:1)
 - c. Jesus replies affirmatively
 - d. High priest tears clothing
 - e. Jesus mocked and abused
 - f. Peter denies Jesus
3. Morning meeting of Sanhedrin to draw up charges (Mark 15:1)
4. Jesus appears before Pilate (Mark 15:2)
 - a. Since Jews did not possess privilege of capital punishment, they bring Jesus to Pilate.
 - b. Pilate seeks to pass responsibility to Herod Antipas
5. Jesus appears before Herod Antipas (Luke 23:6-12)
6. Jesus brought back to Pilate (Luke 23:13)
 - a. Pilate convinced of innocence and seeks to release Jesus
 - b. Reluctance overcome when loyalty to Rome and privileged title questioned (John 19:12-13). This is the turning point.
 - c. Washes hands - gives Jesus over to Roman soldiers for crucifixion (Mark 15:15)

B. The Historicity of the Trial

1. Objections - Trial violates numerous rules in the Mishnah
 - a. A verdict of condemnation could not be reached on the same day as the trial.
 - b. Trials involving capital punishment could not be held at night.
 - c. Trials could not be held on the eve of the Sabbath or a festival day.
 - d. An attempt had to be made to find witnesses for a person's defense.
 - e. Jewish people had the right of capital punishment, and since the Romans crucified Jesus there was no Jewish involvement.
2. Response
 - a. The rules of the Mishnah date from A.D. 200.
 - b. The Mishnah disagrees on these issues in places with Josephus.

- c. Was this a trial that followed the rules of a kangaroo court?
- d. Would the high priest and Sadducees run Sanhedrin trials according to Pharisaic rules found in the Mishnah?
- e. Why should one choose the Mishnah over the Gospel accounts?
- f. There are references in the Mishnah that speak of the Jews not having the right for capital punishment in the time of Jesus.

Lesson Thirty-one: The Life of Jesus

Part 10

XIV. The Crucifixion of Jesus

- A. Preceded by a flogging, the common form of capital punishment
- B. Accused carried the cross (the *patibulum*)
- C. Site was outside the city walls
 - 1. *Golgotha* - Aramaic
 - 2. *Calvary* - Latin
 - 3. *Cranium* - Greek
 - 4. All mean Skull
- D. Crucifixion was meant to serve as a deterrent.
- E. The Shape of the Cross
 - 1. *Crux commissa* (Capital T)
 - 2. *Crux immissa* (X Shape)
 - 3. Traditional Cross
- F. Jesus was offered a drugged drink.
- G. Time of Crucifixion
- H. Death by crucifixion was horrible!
- I. Romans practiced *cruifragium* to speed the death.
- J. Brevity of the Accounts
 - 1. Readers knew what was involved
 - 2. Painful to retell
- K. Buried by friends

Lesson Thirty-two: The Life of Jesus

Part 11

XV. The Resurrection of Jesus

A. The Meaning of the Term "Resurrection"

1. The Rise of Faith in the Disciples?
2. The Empty Tomb?
3. Jesus coming back to life again?
4. Eschatological Form of Life?
5. Rising in mastery over death

B. Differences in the Accounts

C. Witnesses to the Resurrection

1. The Empty Tomb

- a. The women went to the wrong tomb?
- b. Joseph of Arimathea stole the body?
- c. The Swoon Theory?
- d. The disciples stole the body?
- e. The body disintegrated?

2. The Appearances of Christ

- a. Visionary?
- b. Telegraph?

3. The Church

D. Attempts to Bypass the Empty Tomb

1. Multiple attestations
2. Historical likelihood
3. Specific tomb mentioned
4. Change in worship
5. 1 Corinthians 15:3

Lesson Thirty-three: The Life of Jesus

Part 12

XVI. Quest for the Historical Jesus

Outline is not available.