



Dr. Brett Dutton

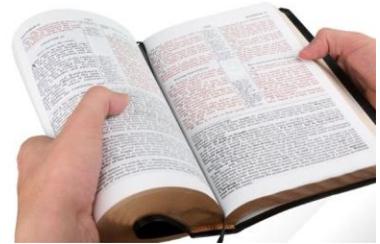


Dr. Rodney Woo

HOW TO STUDY THE BIBLE FOR ALL ITS WORTH

EVERYDAY CHRISTIAN FELLOWSHIP
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4-Day Conference
WEDNESDAY THRU SATURDAY
FEBRUARY 25TH
FEBRUARY 28TH



Dr. Woo

- The Synoptic Problem
- Meaning of “Synoptic” Seeing together
- Primary Factors that need to be Addressed
- Material content
- Order of the Material
- Wording of the Account
- Possible Solutions
- Clement of Alexandria—Matthew and Mark written before Mark and John
- Augustine—Matthew, then Mark, then Luke. Mark was an abridgement of Matthew

- Modern Solutions
- Two document Hypothesis
- Presupposes the Priority of Mark
- Shortest gospel, Matthew and Luke improve on Mark in style, vocabulary, grammar
- Matthew and Luke occasionally differ from Mark’s order, but they never agree against Mark’s order
- The Existence of Q (Quelle)—German word for source
- Material common to Matthew and Luke but not found in Mark (1250 verses)
- Modern Solutions
- Four Document Hypothesis—expanded version of Two Document Hypothesis.
- In addition to Mark and Q, there is M (source Matthew uses) and L (source Luke uses)
- Greisbach Hypothesis—William Farmer and Two Gospel Hypothesis
- Mark is a condensation and conflation of Matthew and Luke
- Strength is that there is no need for a hypothetical Q, and explains minor agreement in wording of Matthew and Luke against Mark

- Modern Solutions
- Key questions for the Greisbach Hypothesis
- How could Matthew and Luke have so little in common if Luke was dependent on Matthew? Many indicators point out that Matthew and Luke worked independently
- Why would have Mark been written if only 5% of Mark was different than Matthew and Luke. Farmer asserts that Mark only accepted those accounts found in both Matthew and Luke
- Argument for Priority of Matthew
- Ancient Church Tradition supported this order: Matthew-Mark-Luke until the 19th Century
- Why would Matthew (eye-witness) depend on Mark for events of Christ's life?
- No historical evidence of "Q" (*Quelle*)
- Possible solution:
- Since Critics cannot prove literary dependence among the Gospel writers, there is no need to explain it
- Traditional view is that the Gospel writers were inspired by the Holy Spirit, wrote independently of each other, except all were moved by the same Holy Spirit (2 Pet. 1:20)--MacArthur
- Form Criticism
- Definition—The study of the origin and development of oral tradition behind the gospels by analysing structural forms of individual periscopes
- Primarily concerned with the period between Jesus' death and the first letters of Paul, *sitz im Leben* (situation in life) of the early church, type of literature.
- Weaknesses—failure to give a proper place to the eyewitnesses and the influence of Jesus Himself instead of the early church. This perspective makes the early church the author of the form and content of the gospel instead of Jesus
- Redaction Criticism

- Definition—Investigates the theological motivation of the authors of the gospels as revealed in their collection, arrangement, and editing.
- The authors were theologians writing their theology rather than editors. Each gospel has a theological purpose.
- Focus on the gospels as a whole, whereas Form Criticism focused on the individual periscopes.
- Weakness—excessive emphasis on the theological motivation of the author, producing a confusion between history and theology
- Matthew--Overview
- Structure of Matthew—5 Blocks of Discourse (Teaching) Material
- Matt. 5-7—Sermon on the Mount, Kingdom Life, True Righteousness, Discipleship
- Matt. 10—Missions
- Matt. 13—Parables of the Kingdom
- Matt. 18—Kingdom Issues, Rank, Stumbling Blocks, Discipline, Forgiveness
- Matt. 23-25—Eschatological Discourse, Already-not-yet
- Matthew—Cont'd
- Theology of Matthew—Jesus as Teacher, New Lawgiver. Titles include Son of David, King, Royal Messiah, Christ, Lord, Son of Man
- Kingdom of God/Heaven—
- Ruler--Realm,
- Present vs. Future, Already not Yet,
- Miracles-Power of Kingdom
- Parables—Ethical Life of Kingdom Disciples
- Matthew—Cont'd
- Christology of Matthew—Focus on the Messiah, Virgin Birth, Servant of God as promised by Isaiah 42 (Matt. 12:17-21).
- Other Themes—Jewish Particularism vs. Universalism, Bridge between the OT and NT, Multi-ethnic emphasis (see genealogy, magi, Syrophoenician woman), only gospel that uses the word “church”
- Matthew—Cont'd

- Matthew's 3 Primary Groups—Jewish authorities, crowds, disciples
- Target Audience—Jewish Christians
- Date—pre-AD 70 vs. post-AD 70
- Author—technically anonymously, but strongly attested, Matthew the tax collector (Levi?)
- Questionable background
- Tradition of Papias (AD 130)
- Argument against Matthew as author
- Mark--Overview
- Outline of Mark—"Passion Narrative with an extended introduction." Key verse: Mark 10:45
- Mark 1-8—Action packed narratives (immediately—42 times), focused on powerful ministry of Jesus
- Controversies of Jesus (2:1-3:6 and 11:27-12:40), Jewish leaders challenge Jesus' authority in wide range of areas
- Mark—Cont'd
- Key confessions
- OT Confession (1:1-3)
- Peter's Confession (8:29)
- Roman Centurion's Confession (15:39)
 - Key Verse—Mark 10:45—Son of Man has come to serve and give His life as a ransom for many
- Mark—Cont'd
- Theology of Mark—Balance between Jesus' Glory and the Centrality of the Cross; between Jesus' Humanity and deity
- Humanity—emotions (1:41; 8:12) and limitations (4:38; 11:12; 13:32)
- Deity—Over nature (4:35-41), demons (5:1-20), disease (5:25-34) and death (5:35-43)
- Titles used in Mark—Son of God, Son of Man, Christ
- Mark—Cont'd

- Other Themes—Messianic Secret, Imminent Eschatology
- Target Audience—Roman Christians under Persecution and in need of encouragement, Mark uses several Latinisms “quadran” for penny in 12:42, multiple explanations of Jewish terms, Corban (7:11), Rufus (Mark 15:21 and Rom. 16:13)
- Mark—Cont’d
- Date—Mid 60’s of First Century under Nero’s Persecution
- Author—John Mark, companion of Peter (1 Pet. 5:13)
- early church met in his house (Acts 12:12),
- cousin of Barnabas (Col. 4:10), joined Paul on 1st missionary journey (Acts 12:25-13:5), but abandoned the mission (Acts 13:13)
- John Mark seemed to grow into maturity (Col. 4:10); a fellow worker (Philemon 24); “useful to me for ministry” (2Tim. 4:11)
- Luke--Overview
- The Structure is a mixture of Matthew and Mark, with a long travel narrative to Jerusalem (9:51-19:48).
- Gospel is 1st Volume and Acts is 2nd Volume of History of Christianity. Unique to Luke is the Travel Narrative (9:51-19:48), Jesus’ journey to Jerusalem
- Luke—Cont’d
- Theology—Jesus’ Humanity, Compassion on Outcasts. Only Luke has the Parable of the Good Samaritan and the Samaritan Leper returning to give thanks
- Titles: Saviour, Prophet, Teacher of Parables
- Other Themes—Stewardship of Material Possessions, Writing Christian History, Holy Spirit and prayer, joy
- Luke—Cont’d
- Date—before Acts, Paul is in prison as Acts closes in AD 64

- Other Alternative Date is AD 80, due to Luke's depiction of siege of Jerusalem (19:41-44, 21:20-24), exactly what happened; development of the term Lord--*Kurios*
- Purpose—Historical (1:1-4), Didactic, Apologetic, Jesus—Universal Saviour
- Luke—Cont'd
- Audience—Primarily—Theophilus (1:1-4), same as Acts. Yet Luke reaches a wide audience (Jew and Gentile), Genealogy goes back to Adam
- Author—Luke, Gentile, Doctor, Companion of Paul, Church Historian. External Evidence—Irenaeus (AD 180-185) and Muratorian Canon (AD 170-190) name Luke as author

- John--Overview
- Gospel of John's Distinctive Differences from Synoptics
- John omits much of the Synoptics core material—Temptations, narrative parables, transfiguration, institution of the Lord's Supper, Gethsemane, teaching on Kingdom of God
- John includes much of the material not found in Synoptics—John 2-4, 11, 13-17
- Several Chronological Difficulties—Cleansing of Temple, length of Jesus' public ministry, mentioning of 3 Passovers
- John—Cont'd
- Relationship between John and Synoptics
- Some material seems to be very close, most likely due, not to literary dependence, but common dependence on oral tradition
- John's material helps explain several features in Synoptics
- Synoptic have Jesus with a one-year Galilean ministry and a few days in Jerusalem before His death
- John supplies theological understanding for some actions and events, such as John's theology on the devil (John 8:44; 6:70; 13:2; 14:30; 12:31; 16:11) and a theology of prayer (John 14:13-14; 15:7-8, 16; 16:23, 26)
- John—Cont'd
- Relationship between John and Synoptics

- John 7 “I am” statements are unique but complements the deity clearly seen in Synoptics
- Possible Options
- John wrote to supplement the Synoptics
- John wrote independent of Synoptics (Dodd, Bultmann, Raymond Brown, Leon Morris)
- John acquainted, familiar with Synoptics (C. K. Barrett)
- Another option is that John is a theological reworking of Synoptics (Bacon—1910)
- John—Cont’d
- Textual Evidence in John
- Earliest Fragment in all of the NT—Papyrus 52, a few verses from John 8:31-33, 37-38, AD 130
- Papyrus 66—end of 2nd Century, contains most of John 1-14. and substantial part of the remaining chapters
- Papyrus 75—Most of Luke, John 1-11, almost all of John 12-15—AD 200-225
- John—Cont’d
- Authorship of John—anonymous
- External Evidence—virtually unanimous, Irenaeus (AD 180-185), “John, the disciple of the Lord, who leaned on his breast, also published the gospel while living at Ephesus in Asia.”, Muratorian Canon
- Internal Evidence—from Westcott
- Author was (1) a Jew; (2) of Palestine; (3) an eyewitness; (4) an apostle; (5) the apostle John.
- The last 3 of these distinguishing characteristics are linked to the “Beloved Disciple.”
- Appears at the Last Supper, reclining next to Jesus (13:23)
- At the foot of the Cross (19:26-27)
- At Empty Tomb, outruns Peter (20:2-9)
- In Epilogue (21)
- John—cont’d

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- John—cont’d
- Arguments against apostle John as author
- Peter and John described as “unschooled and unlearned” (Acts 4:13)—
Response—Does not mean John is illiterate but did not receive any formal rabbinical training
- James and John, “sons of thunder (Mark 3:17)—Response—Gospel transforms heart to Beloved Disciple
- John, a Palestinian, could not have written in such fluent Greek—
Response—Most people were bilingual or trilingual (Hebrew, Aramaic, Greek)
- All of the gospels are anonymous
- John—cont’d
- Date of Gospel—most likely AD 80, no mention of Destruction of Temple in AD 70. shock had worn off
- During Reign of Domitian (AD 81-96)—strong agreement among scholars
- Term “being put out of the synagogue” came after the Council of Jamnia in AD 90.
- Much of theology reflects end of 1st Century, such as the personal and pre-existent Christ
- John—cont’d
- Place of Origin
- (1) Alexandria—connection with Philo;
- (2) Antioch--
- (3) Palestine—familiarity with topical details of the region;
- (4) Ephesus—early church fathers, Irenaeus

- John—cont'd
- Purpose of John's Gospel
- Start with John 20:31, "so that you may believe" Textual variants: (1) present subjunctive, "may continue in your faith; (2) aorist subjunctive—"so that you may believe" speaks of an initial faith—evangelistic
- Strong emphasis of the individual coming to faith
- Count Zinzendorf—summarizes purpose, "I have but one passion: that is He, only He."
- Kostenberger—occasion was the destruction of Jerusalem, with Jesus to fill the void, indirect Jewish evangelism, Jewish elements, the feasts, the Temple, "In the beginning,"
- Acts--Overview
- Authorship of Acts
- Anonymous, but general agreement that it is Luke, a companion of Paul (Col. 4:14; Philemon 24; 2 Tim. 4:11)
- Acts refers to a "first account" (1:1), both addressed to Theophilus
- Several "we" passages where Luke includes himself (16:10-17; 20:5-21:18; 27:1-28:16)
- Since Luke is not a prominent NT character, no reason to explain why ancient writers viewed Luke as author unless he wrote Acts
- External Evidence—Muratorian Canon (AD 170-190), Irenaeus (AD 180) all assign book to Luke

- Acts—Date
- Date of Acts—3 proposed dates
- AD 63—soon after the last recorded event.
- Silence of burning of Rome in AD 64,
- Silence of the martyrdom of Peter and Paul in AD 67,
- Silence of destruction of Jerusalem in AD 70.
- Luke is also silent about outcome of Paul's trial
- AD 80-95—after the writing of Luke using a late date

- AD 115-130—Gnostic influence
- Acts--Chronology
- Main events in Acts
- Ascension and Pentecost (Acts 1-2)—AD 30-33
- Conversion of Paul (Acts 9:1-19)—AD 34/35
- Death-King Herod Agrippa I (Acts 12:20-25)—AD 44
- 1st Missionary Journey (Acts 13:1-14:28)—AD 46-48
- Edict of Emperor Claudius (Acts 18:2)—AD 49
- Jerusalem Conference (Acts 15:1-35)—AD 49/50
- 2nd Missionary Journey (Acts 15:36-18:22)—AD 50-52
- Acts—Chronology—cont'd
- Main Events in Acts-cont'd
- Appearance of Paul before Gallio (Acts 18:12-17)—AD 51/52
- 3rd Missionary Journey (Acts 18:23-21:26)—AD 53-57
- Arrest of Paul in Jerusalem (Acts 21:27-23:11)—AD 57
- Captivity of Paul in Caesarea (Acts 24-26)
- Captivity of Paul in Rome (Acts 27-28)

- Paul—Chronology
- Born as a contemporary of Jesus, tribe of Benjamin, studied under Gamaliel, a Pharisee
- Conversion of Paul (Acts 9:1-19)—AD 34/35
- Visits to Jerusalem
- After Conversion, goes to Arabia (Gal. 1:17)
- Returns and 3 years in Damascus
- Goes to Jerusalem (AD 40)
- Visits Cephas (Gal. 1:18)
- Experience at Temple (Acts 22:17)
- Leaves due to plot on his life (Acts 22:22-30)
- Paul's Chronology—cont'd
- Visit to Jerusalem—cont'd

- Pauline Missions
- 1st Missionary Journey—AD 46-48--(Acts 13:1-14:28)--Begins in Antioch of Syria, Cyprus, Antioch of Pisidia, Iconium, Lystra, Derbe, and return to Antioch of Syria
- Early Date for Galatians—AD 49 (South Galatian Theory). James is to be written before the Council.
- Jerusalem Council—AD 49/50--(Acts 15:1-35)
- Paul's Chronology—cont'd
- 2nd Missionary Journey—AD 50-52 (Acts 15:36-18:22)—Travels through S. Galatia to N. Galatia, then to Macedonia which included Philippi, Thessalonica, Berea, Athens, Corinth (18 months). Short visit to Jerusalem and stays in Antioch for over a year (autumn of AD 52 until the spring of AD 54)
- Paul wrote 1 and 2 Thessalonians in AD 51—dealing with 2 Coming

- Paul's Chronology—cont'd

- 3rd Missionary Journey—AD 54-57 (Acts 18:23-21:26)—Travels through N. Galatia to Ephesus (3 years)
- News of Corinth reached Paul—wrote 1 Corinthians (AD 55-56) but not well received
- Painful visit to Corinth (2 Cor. 2:1) and then returned to Ephesus, wrote painful letter (2 Cor. 2:3; 7:8)
- Paul left for Macedonia and met Titus—wrote 2 Corinthians in AD 56-57
- Eventually went to Corinth in AD 57 and wrote Romans in AD 57-58
- Took up collection for Relief Offering for Jerusalem
- Paul's Chronology—cont'd
- Paul's Imprisonment-
- Arrested in Jerusalem—AD 57/58 (Acts 21:27-23:11)
- Imprisoned in Caesarea Meritima—AD 57-59 (Acts 24-26)
- Arrive in Rome—AD 60-62 (Acts 27-28)—house arrest
- Wrote Prison Epistles—Philippians, Colossians, Philemon, Ephesians

- Released and visited East again (Ephesus, Macedonia, Greece, possibly Spain). Arrested at Troas (2 Tim. 4:13) and taken to Rome
- 2nd Roman Imprisonment—difficult to determine date (AD 65-67??)
- Wrote Pastorals—1 and 2 Timothy, Titus

- Acts--Purpose
- Conciliatory Purpose (Baur-Tubingen School—mid 1800s)—
- Acts is written by a “Paulinist” to defend mission of Paul to Gentiles against the criticism of the Jewish party.
- Presupposes dichotomy--Pauline and Petrine Christianity
- Apologetic Purpose (end of 1800s)—Luke-1st Christian apologist
- To Pagan Religions—False vs. True
- To Judaism—Christianity is the fulfilment of Judaism
- To Political Authorities—Christianity is innocent against any offense against Rome

- Acts—Purpose—cont’d
- Historical and Didactic (early 1900s)—
- Historical Account that Demonstrates the Continuity of the ministry of the risen, ascended Christ and the continuing work of the Holy Spirit
- Orderly Account of the rise and progress of the gospel, rooted in historical events, from Jerusalem to Rome
- Kerygmatic Purpose (since mid 1900s)
- Acts shows the power and activity of the Holy Spirit undergirding the proclamation of the Word of God

- Acts—Purpose—cont’d
- Kerygmatic Purpose (since mid 1900s)
- Acts shows power and activity of the Holy Spirit undergirding the proclamation of the Word of God
- Jesus inaugurated the fulfilment of Messianic Prophecy
- Jesus went about doing good and performing miracles
- Jesus was crucified according to God’s plan

- Jesus was raised and exalted in heaven
- Jesus will return in judgment
- Therefore, repent, believe and be baptized

- Acts—Outline—Acts 1:8
- Introduction—Final Ministry of Jesus and Commission (Acts 1:1-11). Key verse (1:8)
- The Church’s Witness in Jerusalem (Acts 1:12-8:3)
- The Church’s Witness in Judea, Samaria and Beyond—The Transition Period (Acts 8:4-12:25)
- The Church’s Witness to the Roman World—The Gentile Period (Acts 13:1-28:34)
- Acts—Group Project
- 4 Groups—Describe the key details concerning: Holy Spirit’s role, speaking in tongues, laying on of hands, baptism (water and/Spirit), the order and sequence of each event
- Acts 2:37-42
- Acts 8:12-17
- Acts 10:44-48
- Acts 19:1-10
- Romans--Overview
- Impact of Romans on Augustine, Luther, Charles Wesley
- Authorship—unquestioned along with 1 and 2 Cor. and Gal.
- External evidence—early church fathers, Marcion and Muratorian Canon
- Internal Evidence—Romans 1:1, “apostle to the Gentiles (11:13)
- Tertius is the amanuensis (16:22)
- Date and Place—most likely written on 3rd Missionary Journey from Corinth in AD 55-56.
- Date after Paul before proconsul Gallio in AD 51-52 (Acts 18:12-17) and before Felix was replaced by Festus in AD 60
- From Corinth—reference to Gaius (Rom. 16:23 and 1 Cor. 1:14)

- Romans--Recipients
- Recipients—most likely minority of Jews and majority of Gentiles (edict of Claudius in AD 49—expulsion of Jews from Rome)
- Some debate on how Christianity came to Rome
- Roman tradition—Peter founded the church—unlikely
- Pentecost—Jews returning after Acts 2
- Occasion—2 major factors
- Paul’s intentions
- Situation in the church at Rome
- Romans—Purpose-cont’d
- Non-Occasional Purpose—cont’d
- Last Will and testament (Gunther Bornkamm)—in light of impending danger in Jerusalem
- Theological Confession of Paul (Werner Kummel)—in anticipation of the renewed controversy with Jewish opponents in Jerusalem—Problem is that this is not a comprehensive treatment of Paul’s theology
- A Secret Letter to Jerusalem (Ernst Fuchs, Jacob Jervell) a letter or draft that Paul would give in Jerusalem. M. Jack Suggs asserts this is a pre-Jerusalem brief
- Romans--Purpose
- Occasional/Historical
- Address the Jew/Gentile Conflict (Paul Minear, Willie Marxsen) The Jews were expelled from Rome by the edict of Claudius in AD 49, but were able to return in AD 54, when Nero became emperor
- To Establish Apostolic Authority (Gunter Klein, L.A. Jervis) since no apostle was associated with founding of church
- Mission Document (Bruce Corley, F.F. Bruce) Anticipating the Roman church to assist Paul in the mission work in Spain. Addressing the Jew/Gentile conflict in light of the worldwide mission, and missionary theme in Paul’s preaching. Schreiner adds the purpose “to glorify God.”
- Romans—Purpose—cont’d

- Non-occasional Purpose—Romans written without taking the historical context into serious consideration
- Reasons for this view
- Paul did not establish this church
- Romans seems to lack explicit directness
- Textual evidence of no mention of “in Rome” (1:7, 15) are not some of the MSS
- Romans—Purpose-cont’d
- Non-Occasional Purpose-cont’d
- Circular letter and theological treatise (T. W. Manson, Robert Jewett) addressed several congregations (no “in Rome” in 1:7, 15). Paul’s deepest convictions on key issues or summary of previous controversies
- Paul’s missionary situation (Douglass Moo)—Paul gives his understanding of the gospel as it relates to salvation-historical questions of Jews and Gentiles
- Wider View of Purpose—(J.D.G. Dunn) Paul has 3 purposes in mind: (1) missionary—bring in the “full number of Gentiles” (2) apologetic—to gain acceptance of the gospel in Rome; (3) pastoral—to introduce Phoebe to church

- Romans--Theme
- Key Verse—Rom. 1:16
- Overall Theme of Romans
- Justification by Faith—Reformers
- Union with Christ and the work of the Holy Spirit (Albert Schweitzer, Ludemann, Sanders)
- The Gospel (Douglass Moo)
- The Glory of God (Schreiner)
- Romans—Textual Problems
- 3 Primary textual problems

- “In Rome”—Several textual witnesses (G and the old Latin g) do not have this phrase in Rom. 1:7, 15. There is no other reference to Rome in the entire epistle
- The Doxology—various locations in epistle: (a) after 16:23; (b) after 14:23; (c) after both 14:23 and 16:23; (d) after 15:33; (e) completely omitted
- Romans—Textual Problems
- Recensions in Romans—the epistle circulated in 3 forms:
- Rom. 1-14, and Rom 15 was added when Paul sent the epistle to Rome, or entire letter sent to Rome and then Rom 15-16 deleted to make it a circular letter;
- Rom. 1-15 (p46—Chester Beatty Papyrus), possibly this version sent to Ephesus
- Rom. 1-16—very probable that Paul knew the 26 people listed in Rom. 16
- 1 Corinthians-Overview
- Authorship
- External Evidence—Clement of Rome (AD 93-97) “the epistle of the blessed Apostle Paul”; Polycarp, Muratorian Canon all ascribe 1 Cor. to Paul
- Internal Evidence—author calls himself Paul (1:1), many connection with Acts and Paul’s other writings
- Recipients—Paul’s first interaction was his 2nd missionary journey in Acts 18:1-18
- (1) majority Gentiles with some Jews; (2) wide social and economic differences among them; (3) entrenched in pagan vices; (4) Greek influence of intellectual pride; (5) divisive spirit
- 1 Corinthians-Overview-cont’d
- Date of 1 Cor—AD 55, the latter half of Paul’s 3-year ministry in Ephesus on his 3rd missionary journey
- Purpose—To deal with practical problems in the church—practical theology. Theme verse 1:18

- Corinthian Correspondence
- Paul's Founding Visit—Acts 18:1-18 on his 2nd missionary journey—18 months
- The Previous Letter—(1 Cor. 5:9-13) Paul warns against immorality and idolatry
- Corinthian Correspondence-cont'd
- 1 Corinthians—Paul's 2nd letter to the church. He responds to questions and issues from Chloe's people and the church
- The Painful Visit—This is Paul's 2nd visit to Corinth (not recorded in Acts) is seen in 2 Cor. 2:1.
- Paul mentions a possible 3rd visit in 2 Cor. 12:14; 13:1.
- Paul's opponents accused him of not keeping his word (2 Cor. 1:17)
- The Tearful/Harsh Letter (2 Cor. 2:4; 7:8). Either letter was lost or incorporated in 2 Cor. 10-13 (C.H. Dodd)

- Corinthian Correspondence-cont'd
- 2 Corinthians—preceded his 3rd visit to Corinth
- The harsh letter prompted repentance from church (2 Cor. 7:5-9)
- The church addressed the false apostles (2 Cor. 2:6-8)
- Offering Visit—1 Cor. 16:1-4
- Paul picks up relief offering for Jerusalem church
- 2 Corinthians--Overview
- Literary Issues in 2 Cor.—Debate unity of 2 Cor. 1-9 and 10-13
- 2 Cor. 1-9 is very encouraging and 2 Cor. 10-13 is polemic and passionate. Response—Paul's frames this section with encouraging words in 2 Cor. 10:1-2 and 13:5-10. Paul's intense rhetoric (10-13) is based on encouragement (1-9)
- Paul's Opponents in 2 Cor—possible options
- Judaizers—impose and enforce Jewish practices on Gentile converts (3:6ff; 11:15). Greek speaking Jews
- Gnostics who minimized the earthly Jesus in favour of the heavenly Lord. Group despised Paul's inferior knowledge

- Divine Men—on the basis on their gifts and signs

- 2 Corinthians—Paul’s Opponents
 - Accusations against Paul
 - Paul’s refusal for financial support (1 Cor. 9:3-18; 2 Cor. 12:13)
 - Paul did not carry letters of recommendation (2 Cor. 3:1-3)
 - Paul was an unimpressive speaker (2 Cor. 10:10-11)
 - Paul did not accept payment for ministry services

- 2 Corinthians--Purposes
 - To explain and defend Paul’s actions since his last visit, having not returned immediately and refusal to accept payment (7:2; 11:7-11; 12:13-18)
 - To explain and defend his new covenant ministry in the midst of suffering (2:14; 3:6)
 - To encourage them to resolve several issues: collection (8:1-9:5), repentance from sexual immorality and cultic sexual practices (12:20-13:3); the rejection of false apostles (10:12-12:13)
 - To teach the church several important doctrines

- 2 Corinthians key passage: 7:9-11
- 7 Marks of Repentance—prefaced by godly sorrow without regret
- Earnestness—seriousness over every detail of your sin
- Vindication—making sure you will never be charged with this sin (crime) again, repeat offenders
- Indignation—profound disgust over your sin
- Fear—phobia, fear of God and sin
- Longing—yearning for what has been missed—see Isa. 59:1-2
- Zeal—burning fervour
- Restitution—making right the wrong--Zacchaeus

- Galatians-Overview

- Authorship—unquestioned Paul, Internal and external evidence
- Readers—2 predominant proposals
- The North Galatian Theory (Lightfoot, Moffatt, Kummel)—”Galatia” of 1:2 is the old territory of the Gauls, which makes this a racial/ethnic designation
- Paul passed through this region on 2nd and 3rd missionary journeys (Acts 16:6, 18:23)
- People in S. Galatia offended if called “Galatians”
- Weaknesses—minimal references to N. Galatia and no reference of Paul being there
- Reconstruction of Events: (1) 1st Missionary journey; (2) Jerusalem Council; (3) 2nd missionary journey; (4) writing Gal.
- Galatians—Readers-cont’d
- South Galatian Theory (Ramsay, Bruce, Gundry). “Galatia” is the southern portion of the Roman province with cities: Pisidian Antioch, Iconium, Lystra, Derbe. This is an imperial designation for provinces
- Paul’s work in his 1st missionary in these cities
- S. Galatia would be more assessible to Judaizers
- Ramsay asserts that the province of Galatia was reduced to N. Galatia in AD 137, leading the church fathers to see recipients to be in N. Gal.
- Galatians—Readers-cont’d
- Weaknesses:
 - the term “Galatia” was originally restricted to Northern territory.
 - This view forces the 1st missionary journey into an improbable one-year span, so the Jerusalem Council takes place in AD 49
 - Reconstruction of Events: (1) Paul’s first missionary journey; (2) Writing of Galatians; (3) Jerusalem Council; (4) Paul’s 2nd missionary journey
- Galatians—Early Date
- Early Date of Galatians—Prior to Jerusalem Council
- The Order: (1) Acts 9:26-30 Paul’s 1st visit to Jerusalem=Gal. 1:18-20; (2) Acts 11:29-30 Paul’s 2nd “famine” visit to Jerusalem=Gal. 2:1-10; (3) Writing of Gal. AD 48-49; (4) Jerusalem Council—AD 49

- Strengths—no mention of Jerusalem Council in Gal.; key differences in Acts 15 and Gal. 2 (public vs. private) and omission of Council's decision
- Weakness—Acts 11 describes time of famine and offering while Gal. 2 mentions neither
- Galatians—Later Date
- Later Date of Galatians (After Jerusalem Council)
- The Order: (1) Acts 9:26-30—Paul's 1st visit to Jerusalem=Gal. 1:18-20; (2) Acts 15 Jerusalem Council=Gal. 2:1-10; (3) 2nd missionary journey; (4) Writing of Galatians—AD 53-56
- Strengths—If Paul would have mentioned the Council's ruling, it would have supported the Judaizers who were arguing that Paul was under Jerusalem's authority. Tone similar to Romans (same date)
- Weaknesses—(1) Omission of famine visit in Acts 11; (2) no mention of Council's decree. Why would Peter act like he did in Gal. 2 if the church had already spoken officially ?

- Galatians—Overview—cont'd
- Acts records 5 visits of Paul to Jerusalem: (1) Paul's 1st post-conversion visit--9:26-30; (2) famine visit-11:30; (3) Jerusalem Council—15:1-30; (4) Quick visit—18:22; (5) Arrest visit—21:15-17
- Purpose—To Defend the gospel of Jesus Christ from legalistic perversions of the Judaizers
- Theme verse—Gal. 2:16
- Occasion
- Counteract the false teaching of the Judaizers
- Challenged Paul's right to preach the gospel
- Galatians—Paul's Opponents
- Key characteristics
- Persistence for Galatians to keep Jewish law (3:2; 5:2, 6:12) and calendar (4:10)
- Came under false pretences, perhaps not even Christians (Gal. 2:4)
- Had problem with Paul's understanding of freedom (Gal. 2:4)

- Possible connection with James (Gal. 2:12)
- Motivation of circumcision was to escape persecution (6:12-16)
- Most likely not acting with approval of Jerusalem leaders (Gal. 2:6-9)

- Ephesians--Overview
- Authorship—Paul, yet there are some problem areas
- Language—90 words that do not appear elsewhere in the other Pauline letters; Fullness of style using praise, prayer and doxology
- Theology—cosmic Christology, realized eschatology, advanced ecclesiology. Paul uses “church” in a general or universal sense and not in a local sense (could be a circular epistle)
- Close Connection with Colossians
- Ephesians—Overview—cont’d
- Destination—Ephesus. This is the least situational of all of Paul’s letters. The term “in Ephesus” is not in certain MSS (Sinaiticus, Vaticanus and p46—all very reliable mss)
- There still is MSS evidence that supports “in Ephesus” inclusion, western and Byzantine and Alexandrian witnesses
- The Ephesus destination was the unanimous tradition of the early church
- In Eph. 1:1:5, when Paul said, “heard of their faith” could refer to the progress of the church since his last visit 5 years before
- Cannot place much emphasis on no greeting, see also 1 and 2 Cor., Gal., Philippians

- Ephesians—Overview-cont’d
- Place and Date of Writing—Roman Imprisonment—AD 61-62
- Purpose—Teaching on unity and Christian lifestyle. Gentile believers are strongly in view
- Key Images
- “in Christ” occurs 9 times and 34 other allusions
- “church” occurs 9 times.

- Paul uniquely brings these 2 terms and concepts together as barriers are overcome
- Philippians--Overview
- Founding of the Church—on Paul’s 2nd missionary journey around AD 51.
- 3 key events: (1) conversion of Lydia; (2) conversion of slave girl; (3) conversion of Jailer
- Church was predominantly Gentile, women played a key role in the church
- This epistle is more personal than all other epistles. Outbursts of tenderness and thanksgiving, warnings and profound reflections.
- Philippians—Place of Origin
- Place of Origin—Rome—traditional view—AD 62
- Paul was prisoner at the close of Acts 29. Reference to “imperial guard” (1:13) and “emperor’s household” (4:22)
- Difficulties—Paul does not state that he is writing from Rome. The number of interchanges between Paul and the Philippian church (as many as 4, 1300km between the 2 places) having to fit into a compressed time frame
- Place of Origin—Ephesus—AD 55/56
- Paul mentions “wild beasts in Ephesus—1 Cor. 15:32; “imperial guard” and “emperor’s household” Ephesus had a Roman presence with an imperial guard stationed as the capital of the province. Easier distance (140 km) could easily fit the 4 exchanges
- Difficulties—there is no mention of Paul ever being imprisoned in Ephesus. Paul does record multiple imprisonments but not in Ephesus
- Philippians—Place of Origin-cont’d
- Place of Origin—Caesarea
- Paul was imprisoned in Caesarea for 2 years (Acts 24-26) and there was an imperial guard stationed there
- Difficulties—Nothing in this imprisonment pointed to the promise of Paul’s release or impending martyrdom. Travel distance between Caesarea and Philippi is 1930 km

- Close proximity to Philippi. There was a proconsul there with “household of Caesar”
- Difficulties—based on conjecture, no record of Paul being in prison in Corinth
- Philippians—Overview-cont’d
- Authorship—External and Internal Evidence, strong support for Paul
- Occasion—Epaphroditus sent by church in Philippi to minister to Paul, then sends a letter back to the church
- Purpose
- To express thanks for their gift (4:10-18)
- To alleviate fears regarding Paul’s welfare (1:15)
- Pleas for Unity (2:1-11; 4:2)
- Warns against dangers—Judaizers, perfectionists among believers, sensualist and materialists
- Colossians--Overview
- Founding of the Church—Established by Epaphras and not Paul directly. Result of vigorous missionary activity associated with Paul’s Ephesian ministry (AD 52-55) as seen in Acts 19:10
- The Occasion—Epaphras had visited Paul in Rome with news of disturbing false teaching. Paul writes to counter this heresy
- Authorship—Internal evidence-Paul identifies himself as author (1:1). Challenges in the areas of style and theology
- Christology is the primary focus with the cosmic Christ and less emphasis on the crucified Christ
- Ecclesiology—Christ is the head of the body, more universal than local
- Eschatology—realized eschatology, “already-not yet”
- Colossians—Overview-cont’d
- Date of Colossians-Depends on the place of imprisonment. If Rome—AD 60-62; if Ephesus—AD 54-57; if Caesarea—AD 58-60
- Purpose of Colossians
- To express personal interest in the Colossians
- To warn the Colossians from reverting to their old pagan ways

- To refute and combat false teaching
- Colossian Heresy
- The teaching was set forth as a philosophy (2:8) based on human tradition which was designed to impart true knowledge (2:18). Paul described it as “empty deceit” (2:8)
- Involved worship of angels (2:18)
- Sought to impose certain externals of Judaism, such food regulations, Sabbath, circumcision, Jewish calendar
- Colossian Heresy-cont’d
- Contained elements of asceticism (2:21-23)
- They targeted the spiritually elite to develop wisdom to attain true “fullness.” Paul counters that believers are already complete in Christ (2:9-10)
- Seemed to be an element of Gnosticism: (1) supremacy of knowledge; (2) spirit is good and matter is evil. These proponents would either deny Jesus’ humanity because Jesus was spirit, or deny His deity because Jesus of Nazareth was a man

- Philemon--Overview
- One of the 4 prison epistles—Date depends on origin
- Paul wrote this letter to Onesimus, the runaway slave, to take back to his master
- Key truth—The power of the gospel to transform a slave into a brother in Christ.
- 1 Thessalonians—Overview
- Church was founded during Paul’s 2nd missionary journey—Acts 17—2 to 4 weeks ministry
- Church primarily made up of Gentile converts
- Authorship—Paul, external and internal evidence
- Date—Soon after the spring of AD 50, based on Gallio in Corinth (Acts 18:11-12) who was the proconsul in AD 51-52.
- 1 Thessalonians—Overview-cont’d

- Purpose of 1 Thessalonians
- Jewish opponents were slandering Paul
- Presence of persecution by pagans
- Pressure for believers to revert to pagan lifestyle
- Believers died and thought they missed the 2nd Coming
- Worried timing of the return of Christ
- Believers living off fellow believers while waiting for the Lord's return
- 2 Thessalonians--Authorship
- 4 Arguments against Pauline authorship of 2 Thess
- Change in Eschatology
- Parousia is imminent in 1 Thess—encouraged hopes for early return in face of persecution
- Several apocalyptic events must occur before Parousia—Paul corrects false teaching the “Day of the Lord” has already come
- 2 Thessalonians--Authorship
- Change in Tone
- 1 Thess is warm and affectionate
- 2 Thess, Paul is stiff in his expression, more authoritative, formal didactic style—Paul adjust because of the false teaching
- Change in Readers
- 1 Thess seems to be addressed to Gentiles, “turned to God from idols” (1:9)—possibly to church as a whole
- 2 Thess assumed a greater knowledge of OT—written to leaders (Ellis). Yet no OT allusions beyond the reach of Gentile, as Paul demonstrated in his preaching at Thessalonica (and Romans)

- 2 Thessalonians--Authorship
- Similarities between 1 and 2 Thess.
- Argument that 2 Thess possesses a literary dependence on 1 Thess, close parallels in structure, style, theme and subject matter.
- Paul follows a general conventional epistolary pattern. Common linguistic and stylistic elements points to common Pauline authorship

- 2 Thessalonians--Overview
- Occasion and Purpose of 2 Thessalonians
- 1 Thess was to encourage the faint-hearted, rebuking those who not diligent, dealing with the Parousia.
- 2 Thess written shortly after to correct false teaching about the Parousia. 2 Thess was sent before his 2nd visit to Thessalonica (Acts 20:1-2) from Corinth
- 2 Thessalonians--Overview
- Theology of 1 and 2 Thessalonians—Persecution and Peace
- From the beginning, believers suffered for the Kingdom (1 Thess, 1:5; 5:9-10; 2 Thess. 1:5, 11; 2:13-14)
- Suffering was evidence of genuineness of their faith and imitation of Christ (1 Thess. 1:6-7; 2 Thess. 1:4)
- Look beyond immediate suffering to the future glory (1 Thess. 1:3, 10; 3:13; 2 Thess. 1:7, 10)
- They are not alone in their suffering (1 Thess. 2:2, 14; 3:7)
- The evil ones inflicting this on believers would suffer just punishment (1 Thess. 1:10; 2:16b; 2 Thess. 1:6-9)

- Pastoral Epistles--Overview
- The name “Pastoral Epistles” was given by Paul Anton of Halle in 1726
- Authorship—Internal evidence—Paul as author, many connections with people listed in epistles
- External Evidence—not until early 1800s did anyone question Pauline authorship (Schmidt-1804; Schleiermacher-1807) based on style and language
- Pastorals--Authorship
- Holtzmann in 1889 developed the most complete argument against Pauline authorship
- Style and vocabulary

- Argument is that Pastorals lack the argumentative element of Paul, passionate outbursts. Of the 902 total words used in Pastorals, 306 are not found in other Pauline literature, and of those 306, 175 are “hapex legomena” (does not occur anywhere in the NT). Response is the same amount of “hapex legomena” occur in 1 Cor.
 - Pastorals are calm and quietly instructional. This monotonous and formal style may be due to subject matter, age, life experience, and the need of the readers may have prompted change, and the use of an amanuensis
-
- Pastorals--Authorship
 - Historical Data in Pastorals cannot fit into Acts
 - Example: “Trophimus I left at Miletus sick (2 Tim. 4:20), but in Acts 20:4; 21:29), Miletus is with Paul in Temple. Many new names among associates, such as Onesiphorus, Eubulus
 - 2 Possible options: (1) place must be found outside of Acts, such as a release from 1st Roman imprisonment. There seems to be an expectation of Paul’s release in Phil. 1:25-27 and Philemon 22. (2) the Pastorals are the work of another writer. Acts does not record all of Paul’s activities (see 2 Cor. 11:22-33)
-
- Pastorals--Authorship
 - Connection of heresy in Pastorals with Gnosticism in 2nd century
 - Argument that there is a Gnostic-like denial of the resurrection (as opposed by Paul in 2 Tim. 2:17-18), and the reference to Christ being One Mediator (1 Tim. 2:5) is the Christian response to the systems of aeons in fully developed Gnosticism
 - Guthrie identifies the heresy as being irrelevant more than its falsehood. This heresy had many Jewish characteristics (genealogies), tendencies toward asceticism, and a denial of resurrection.

- This does not point to fully developed Gnosticism
- Pastorals--Authorship
- Theology of Pastorals different than accepted Pauline epistles
- The claim is many Pauline phrases and ideas are not mentioned in Pastorals, such as Fatherhood of God, union with Christ, no discussion of death of Christ. This argument focuses on the absence of characteristic Pauline doctrines
- Paul is under no obligation to declare all his beliefs in each writing (especially with 900 words). The needs of the recipients dictate the purpose
- In response to the monotonous content, Christianity has now become “the faith” or “sound teaching.”
- Pastorals--Authorship
- Church Organization presented in Pastorals represented 2nd century
- The argument is that Paul had no interest in church organization or government, yet Paul and Barnabas appointed elders in Galatian provinces on 1st missionary journey (Acts 14:23)
- Argument: the function of Timothy and Titus is too advanced with duty of passing on the teaching of the church. Paul showed genuine concern that gospel is transmitted to next generation
- Pastorals--Authorship
- Opponents find it strange that Paul would prohibit the appointment of a new convert to the office of leadership (1 Tim. 3:6). At the outset of Christianity, there is no other way.
- Some view Timothy and Titus had the positions of monarchical bishops of 2nd century (Ignatian bishops). No evidence that each church or local area had a single bishop
- **In summary, Pastorals were never intended to be a church manual, but to provide directions to correct doctrinal and lifestyle problems for the church of their day**

- Pastorals—Passing the Faith
- 3 Primary Stages of Teaching
- Paul’s authoritative apostolic instruction which he passes on to Timothy and Titus
- Timothy and Titus who teach “these things” to others, especially pastors (2 Tim. 2:2)
- Pastors who are to “encourage others by sound doctrine and refute those who oppose it” (Titus 1:9)
- True apostolic succession is a continuity of doctrine not of order
- Pastorals-Purpose
- 1 Timothy
- Paul instructed Timothy (1) to oppose false teaching; (2) to provide an example of Christian behavior
- Titus
- Paul instructed Titus (1) to appoint and train new leaders; (2) to reprove heresy and its false teachers
- 2 Timothy
- Paul instructed Timothy (1) to refute false teachers; (2) pass on gospel truths to the faithful
- Hebrews--Overview
- Literary Form—Begins like a treatise or essay, continues like a sermon, concludes like a letter
- Authorship
- Internal Evidence
- Not an apostle or 1st generation of believers (Heb. 2:3)
- Well known to his readers
- Likely a Hellenistic Jew or a Greek-speaking Jew
- Hebrews--Authorship
- External Evidence
- Clement of Alexandria (AD 200)—Paul wrote Hebrews in Hebrew and Luke translated it into Greek

- Origen (AD 245)—claimed a disciple of Paul
- Reformation: (1) Erasmus—Clement of Rome; (2) Luther—Apollos; (3) Calvin—Luke
- Present: (1) A. T. Robertson—Apollos; (2) Hobbs—Barnabas; (3) Harnack—Priscilla and Aquila

- Hebrews—Readers
- Key Observations to Determine Audience
- Extensive Use of the OT—32 quotations
- Not a 1st Generation Believers (Heb. 2:3)
- Not recent converts—long enough to have grown to a level of maturity (Heb. 5:12)
- They had been faithful earlier (Heb. 10:32-34)
- Now facing further persecution, more severe than the first (Heb. 10:35-36, 12:3-4; 13:12-14)
- Most likely 2nd generation Jewish Christians

- Hebrews--Date
- No Mention of the Temple
- Some see this as evidence that the Temple is still standing
- No reference to Temple means that it was no longer in existence
- Persecution mentioned in Hebrews
- Former persecution (10:32-34) with possibility of impending persecution
- Possible AD 85-90. After Nero's persecution and before Domitian AD 81-96
- Timothy is still living (13:23)
- Hebrews--Purpose
- To Jewish Christians warning them against some lapse or failure of faith
- Lapse of Faith—Apostasy, lapse back into Judaism under threat of persecution. Warns against religious drift and urges perseverance
- Failure of Faith—stopping short of fulfilling world mission as people of God
- Balance between 5 Warning Passages—Admonition along with multiple Assurance passages

- James--Overview
- Survey of Opinions about Book of James
- Authorship of James—Traditional View (James 1:1a)—Half brother of Jesus
- Listed 1st among brothers of Jesus (Mark 6:3; Matt. 13:55)
- Not a follower of Jesus during earthly ministry (Mark 3:31-35; Matt. 12:46-50; John 7:5)
- Paul describes a resurrection appearance to James (1 Cor. 15:7), and advances to leader of the church in Jerusalem (Acts 15)
- James writes with authority, has Jewish background, close parallels to Jesus' teaching
- James--Authorship
- 4 Major Difficulties to Authorship of James—1/2 Brother of Jesus
- Historical Fact that no Christian writer before Origen mentions this letter. Omitted from Muratorian Canon (AD 170-190). Augustine made use of it, Luther disputed it
- Response—Designates himself as “a servant of God and the Lord Jesus Christ” in 1:1 and as a teacher in 3:1. 54 imperatives in 108 verses
- James--Authorship
- Difficult to Accept on Linguistic and Literary Grounds—some of the best Greek in NT, exceeding that which is likely for a native Aramaic speaker.
- Response—James is likely a native Greek speaker. James is well-versed in Hellenistic rhetorical forms, deeply indebted to Jewish background and thought
- James--Authorship
- Content of Letter poses difficulties—As 1/2 brother of Jesus, no mention of Christ life, death, resurrection. No book in NT tells us less about Christ
- More parallels to the teachings of Jesus than any other NT book
- Controversial Passages on Faith and Works—James 2:14-26 and Romans 3:28, Gal. 2:16
- Response—Works is the result of Faith, not the means to attain faith. Paul speaks to Judaizers that assert that you have to have works to gain faith.

James speaks to Jewish Christians to affirm that works offer evidence of their faith

- James--Overview
- Readers—12 tribes in the Diaspora (1:1b)—Jewish Christians
- Date—Traditional view, AD 50, due to (1) primitive character; (2) reflection of early situation;
- Purpose—emphasis on practical aspect of Christianity, underscoring obedience as intrinsic to saving faith
- 1 Peter--Authorship
- Authorship of 1 Peter—Internal evidence—identifies himself as “apostle of Jesus Christ” (1:1) and a “witness of the sufferings of Christ” (5:1)
- Internal evidence against Petrine authorship
- The quality of Greek—some of the best Greek in all the NT, from a Galilean fisherman?
- Response—Utilized Silvanus as amanuensis, “uneducated” means no formal training, see the well-versed Greek in Peter’s speeches in Act
- 1 Peter--Authorship
- The Paulinisms in 1 Pet.—unique phrase of Paul that are in 1 Pet but absent from 2 Pet
- Common material that all NT writers had, such as OT, ethical catalogues, vice lists
- Peter’s Contact with Believers in Provinces—Galatia was Paul’s territory
- Reports could have been passed to Peter
- No Concrete Characteristics of Peter—no eyewitness recollections of Jesus
- With Silvanus, deliberately avoided personal notes

- 1 Peter--Recipients
- Christians in NW Asia Minor bordering the Black Sea, backwoods of the Empire
- Largely Gentiles, “aliens and strangers” (2:11), non-citizens without any rights but in the family of God

- Although Peter is the apostle to the Jews, wanted to support these believers in their suffering
- 1 Peter--Overview
- Date and Place of Writing—AD 64-66 from Rome
- Purpose—Persecution document—how to live out your Christianity in the face of persecution
- Suffering in Peter
- In the OT—direct connection between suffering and sin. God is the primary agent behind suffering, often as testing or discipline
- In the NT—development of the concept of innocent suffering, Christ
- How Peter sees suffering: (1) God allows in the form of judgment or trial to prove genuine faith; (2) consequence of Satanic opposition to believers; (3) means of a witness to hostile world; (4) share in experience of Christ in union with Him
- 2 Peter--Authorship
- External Evidence—no book in Canon is so poorly attested among early church Fathers
- Not cited by name until Origen (AD 245)
- Absent from Muratorian Canon (1 Peter is absent as well)
- Finally recognized at Council of Hippo and Carthage
- 2 Peter--Authorship
- Internal Evidence
- Represents himself as Simon Peter and recalls eyewitness account of Transfiguration (1:16-18)
- Close familiarity with Hellenistic and Philosophical cultures as a Galilean fisherman??
- Dependence on Jude—of the 25 verses that are in Jude, 15 verses appear in the whole or part in 2 Pet.
- Striking parallels and differences (style, rich vocabulary in Jude)
- 1 and 2 Peter--Contrasts
- Language

- 1 Peter, language is polished, dignified, best in the NT
- 2 Peter rough Greek with cumbersome phrases
- Thought
- 1 Peter address Christians facing persecution, key note is hope, uses *apokalupsis*—meaning a removal of veil to see Christ, hinted the 2nd Coming is soon
- 2 Peter addresses Christians facing false teaching, key note is true knowledge, uses *Parousia*—conveys sudden appearance, 2nd Coming is delayed
- 2 Peter--Overview
- Date of 2 Peter—AD 65-66
- Origin—most likely Rome, shortly before Peter’s martyrdom
- Purpose—To counter the influence of false teachers in regard to eschatological scepticism, claiming there will no judgment, no divine intervention.
- False teaching included a incipient form of Gnosticism, denial of the Lordship of Christ
- 1 John--Authorship
- Authorship—Tradition, the apostle John, the son of Zebedee. All 3 epistles (1-3 John) are anonymous, but 2 and 3 John state they are from the “elder”
- Extensive support from early church, Poylcarp (d. AD 155) cites 1 John, Irenaeus and Clement of Alexandria
- 1 John--Authorship
- Internal Evidence
- eyewitness of the historical Jesus (1:1-3). Use of 1st person plural 51 times in 105 verses. Response: epistolary or editorial “we”
- Author’s self-conscious authority—calls false teachers “liars, deceivers, antichrists.”
- The title “elder”—John does not use “apostle” but a title that conveys one who exercises oversight. Remember the apostle John called himself “the beloved” in the gospel

- 1 John--Purpose
- Combat False Teaching
- Doctrinally—compromising the work of Christ, denying Jesus was the Christ (2:22), God had come in flesh (4:2-3)
- Morally—false teachers minimize the seriousness of sin (1:6-10).
Christianity has ethical implications
- Socially—false teachers lacked brotherly love (2:9,11)
- Reassure believers
- Objectively—Historical reality of life and work of Christ
- Subjectively—Christians can know the power of Christ by their right belief, righteousness, and love
- 1 John--Overview
- Date of 1 John—AD 80-90
- Place of Origin—most likely Ephesus
- Difference between Gospel of John and 1 John
- Gospel of John written with evangelistic purpose (John 20:31)
- 1 John written to provide assurance that the believer may know that he has eternal life in Jesus.
- 2 And 3 John--Overview
- Purpose of 2 John is to exclude false teachers by not showing hospitality—
addresses local church
- False teaching coming with false credentials—open to abuse
- Believing Community is walk in truth, love one another, obey the
commandment, be on guard against false teachers
- Purpose of 3 John—addresses Gaius
- Commends Gaius for hospitality to the teachers of the truth

- Jude--Overview
- Authorship—Jude, brother of James (Lord's brother)-some dispute
- Muratorian Canon accepts Jude, Later canons question it
- Date—before AD 70

- Critical Issues--Many parallels with 2 Peter, but excellent Greek
- Purpose—
- Warning against false teachers
- Encouragement to fight for the faith

- Revelation--Overview
- Authorship—the apostle John, both strongly confirmed by external and internal evidence
- Date—Early date—under the persecution of Nero (AD 60's) or later date—under Domitian (AD 95-96)
- Place of Writing—Isle of Patmos, off the coast of Asia
- Recipients—7 churches of Asia Minor—circular road

- Revelation—Overview
- Purpose of Revelation
- To complete the prophecies of OT (FULFILLMENT)
- To comfort and encourage believers in the midst of suffering and persecution
- Challenge churches to live godly in view of the certain return of Christ
- Structure of Revelation
- Strict chronological order
- Sequence of topics
- Revelation—Methods of Interpretation
- Preterist (Contemporary Historical)—see Revelation from the 1st century setting—early date-pre-AD 70
- Majority of Prophecies fulfilled with Fall of Jerusalem (AD 70) or Fall of Rome (AD 476)
- Major problem is that the decisive victory at end of Revelation is never achieved
- Historical (Historicist)—panorama of history of church from John to end of age
- Challenge would have little significance to its original readers

- Each time period would see their timeframe as the culmination of history
- Revelation—Methods of Interpretation
- Idealist—conflict of good vs. evil, timeless symbolic
- Weakness is that denies any specific historical fulfilment, but fulfilment is recurrent and cyclical (amillennialism)
- Futurist—Rev. 4-22 is yet to be fulfilled. Emphasis on God's victory over evil
- Dispensational—Each of the 7 churches is a phase of the spiritual history of the church
- Historical Premillennialist—Christ will reign on earth for 1000 years following Christ's 2nd Coming

- Revelation--Apocalyptic (DEED)
- Eschatological—God will break into the world of time and in the future
- Dualistic—2 opposing supernatural power—God/Satan
- Determinism—Everything moves forward as divinely preordained
- Esoteric—only the initiated can understand (in the know)
- Revelation--Apocalyptic (PUPS)
- Symbolic—numbers, colours, animals, places, things
- Pseudonymous—famous writers of the past to gain readership
- Use of Dreams and Visions—by angelic interpreter
- Pessimistic—readers are under persecution, no human solution