

## NEW TESTAMENT SCRIPTURES

### SESSION I

#### Background to the New Testament Scriptures

Meaning and Interpretation of the New Testament;  
Revelation, Inspiration, Hermeneutics  
The History of the Apostolic Church: 33 AD to the  
death of John the Evangelist;  
The Collection and Formation of Gospel Material;  
The Handing-On (paradosis) of What Jesus Did and Said;  
The Synoptic Problem: Mark, Matthew, Luke

### SESSION II

#### The Gospel According to Mark

Author: John Mark; disciple of Peter;  
Written: 65 AD  
Place: Rome  
Audience: Gentile Christians  
Sources: Peter, Paul  
Style: Storyteller  
Theology: Messiah and Son of Man

### SESSION III

#### The Gospel According to Luke

Author: Luke; gentile, pagan, physician, historian;  
Written: after 70 AD  
Place: Southern Greece  
Audience: Gentiles  
Sources: Paul, disciples of John  
Style: Apologetic  
Theology: Doctrinal

### SESSION IV

#### The Gospel According to Matthew

Author: Matthew; palestinian Jew, tax collector,  
Apostle  
Written: after 70 AD  
Place: Antioch  
Audience: Jews  
Sources: eyewitness, Apostle  
Style: Jewish Christian Gospel  
Theology: Jesus is the Messiah of the Hebrew Scriptures

### SESSION V

#### The Acts of the Apostles

Author: Luke; the Antiochan, historian, physician  
Written: after the Gospel  
Place: Southern Greece  
Audience: Gentile Christians  
Sources: Paul, a Jerusalem source, an Antioch source  
Style: historical summaries and discourses  
Theology: apologetic; the witness of Peter and Paul,  
the Word of God from Jerusalem to Rome

## SESSION VI

### Paul, the Apostle and Servant of Jesus Christ

Author: Paul; Saul, Pharisee, of Tarsus, the tribe of Benjamin, a rabbi, persecutor of Christians  
Conversion: on the road to Damascus, 35 AD  
Martyred: at Rome, 68 AD  
Wrote thirteen epistles of the New Testament;  
Took three extensive missionary journeys;  
Friends: Mark, Luke, Silvanus, Timothy, Titus, Barnabas;  
Not Quite Friends: Stephen, Peter, Barnabas, Mark  
Theology: evangelization of gentiles

## SESSION VII

### A Sampling of Paul's Letter Writing Style and Theology: The First and Second Letters to the Church at Corinth

A History of the city of Corinth;  
Background to the Corinth Paul knew;  
Founding of the Church at Corinth;  
Problems of the Church at Corinth;  
Paul's Opponents in Corinth;  
The Three Letters of Paul to Corinth;  
The Theology of Paul to the Corinthians.

## SESSION VIII

### The Gospel According to John, the Letters of John and the Book of Revelations

Author: John; beloved disciple, eyewitness, Palestinian Jew, son of Zebedee  
Written: 94-96 AD  
Place: Ephesus  
Sources: eyewitness  
Audience: Christians and non Christians  
Theology: Church, sacraments, and end times oriented



## REVELATION

Revelation is defined as the uncovering or disclosure of something that is hidden.

When the term "revelation" is used of the Bible, it signifies divine revelation, the communication or manifestation of life-giving truth (the messianic kingdom, the mystery of Christ, etc.) given by God through the patriarchs, prophets, Christ, or through the Apostles.

The term "revelation" as used both in the New Testament and by the Church means "God speaking to man":

Heb 1:1                      In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through his Son, whom he has made heir of all things and through whom he first created the universe. (NAB)

1 Cor 2:9                    "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." Yet God has revealed this wisdom to us through the Spirit. (NAB)

Mt 16:17                    Jesus replied (to Peter), "Blest are you, Simon son of Jonah! No mere man has revealed this (Jesus is Messiah) to you, but my heavenly Father." (NAB)

Mt 11:27                    Everything has been given over to me by the Father. No one knows the Son but the Father, and no one knows the Father but the Son - and anyone to whom the Son wishes to reveal him. (NAB)

2 Pet 1:21                   Prophecy has never been put forward by man's willing it. It is rather that men impelled by the Holy Spirit have spoken under God's influence. (NAB)

Rom 1:19                    In fact, whatever can be known about God is clear to them; he made it so. (NAB)

### Vatican Council II

In his goodness and wisdom God chose to reveal himself and to make known to us the hidden purpose of his will by which through Christ the word made flesh, people have access to the Father in the Holy Spirit and come to share in the divine nature. Through this revelation, therefore, the invisible God out of the abundance of

his love speaks to his people as friends and lives among them, so that he may invite them into fellowship with himself. (On Divine Revelation, No. 2)



## INSPIRATION

2 Tim 3:16      All Scripture is inspired of God and is useful for teaching - for reproof, correction, and training in holiness ... (NAB)

Inspiration is defined as the act of inspiring; to "inspire" means "to breathe or blow into or upon."

The divine inspiration of the Bible signifies the special influence of God upon the human writers of Sacred Scripture. It is an influence of such a nature that God is said to be the author of the biblical books.

Providentissimus Deus, Pope Leo XIII, 1893

By supernatural power God so moved and impelled the human authors to write - he so assisted them when writing - that the things that he ordered and those only they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth.

### Old Testament

Ex 17:14      Then the Lord said to Moses, "Write this down in a document as something to be remembered ... (NAB)

Ex 34:27      Then the Lord said to Moses, "Write down these words, for in accordance with them I have made a covenant with you and with Israel." (NAB)

Is 8:1      The Lord said to me: Take a large cylinder-seal, and inscribe on it in ordinary letters ... (NAB)

Is 30:8      Now come, write it on a tablet that can keep, inscribe it in a record; that it may be in future days an eternal witness. (NAB)

Is 34:16      Look in the book of the Lord and read: No one of these shall be lacking, for the mouth of the Lord has ordered it ... (NAB)

Jer 36:1      In the fourth year of Jehoiakim, son of Josiah, king of Judah, this word came to Jeremiah from the Lord: Take a scroll and write on it all the words I have spoken to you ... (NAB)

## New Testament

Mt 5:18

Of this much I assure you: until heaven and earth pass away, not the smallest letter of the law, not the smallest part of a letter, shall be done away with until it all comes true. (NAB)

Lk 24:44

Then he said to them, "Recall those words I spoke to you when I was still with you: everything written about me in the law of Moses and the prophets and psalms had to be fulfilled." (NAB)

Jo 5:39

Search the Scriptures in which you think you have eternal life - they also testify on my behalf. (NAB)

Jo 10:35

If it calls those men gods to whom God's word was addressed - and Scripture cannot lose its force - for you claim that I have blasphemed when, as he whom the Father consecrated and sent into the world, I said, "I am God's Son"? (NAB)

Mt 4:4

Jesus replied, "Scripture has it: 'Not on bread alone is man to live but on every utterance that comes from the mouth of God.'" (NAB)

Acts 15:15

The words of the prophets agree with this, where it says in Scripture, "Hereafter I will return and rebuild the fallen hut of David ... " (NAB)

Rom 1:17

For in the gospels is revealed the justice of God which begins and ends with faith: as Scripture says, "The just man shall live by faith." (NAB)



## HERMENEUTICS

Hermeneutics is a term used to cover a broad scope in the process of the clarification of language usage. It is defined as the study of the methodological principles of language interpretation.

Hermeneutics refers to (1) the interpretation of speech itself: as language interprets the mind; (2) the process of translation from an unintelligible language to an intelligible one (e.g., 1 Cor 12:10); and (3) the interpretation by commentary and explanation.

The Bible presents a very difficult hermeneutics:

- (1) they are ancient books;
- (2) who an author may even be;
- (3) what the author's period of time was;
- (4) the author's manner of expression, Semitic cast of thought;
- (5) the process of paradosis and editing over time;
- (6) the multiplicity of human authors and editors;
- (7) divine and human authors.

The Catholic Church teaches that the first principle of hermeneutics, the science of the translation and interpretation of the Bible, is the literal meaning of the text.

Divino Afflante Spiritu (Pius XII, September 30, 1943)

... discern and define that sense of the biblical words which is called literal ... so that the mind of the author may be made clear. (JBC, 71:9)

... the exegete must be principally concerned with the literal sense of the Scriptures. (JBC, 72:21)

Spiritus Paraclitus (Benedict XV, September 15, 1920)

As Jerome insisted, all biblical interpretation rests upon the literal sense ... (JBC, 72:19)

The Senses of Sacred Scripture:

### I. THE LITERAL SENSE

- (A) Definition: the literal sense of Scripture is the sense which the human author directly intended and his words convey.
- (B) Criteria to establish the literal sense:
  - 1) Find out what the author intended by determining the LITERARY FORM (type of literature, e.g., fiction, poetry, history, biography, drama, etc.) the author is employing;

- 2) Find out the LITERARY HISTORY (history of editing, individual traditions, chronological order, etc.) of the biblical book or section being studied.

II. THE MORE-THAN-LITERAL SENSE: THE SENSUS PLENIOR ("FULLER SENSE")

- (A) Definition: the sensus plenior is the deeper meaning which is intended by God, and not clearly intended by the human author.
- (B) Criteria to establish the sensus plenior:
  - (1) an authoritative interpretation of the words of Scripture from one of the guides to revelation - the New Testament, the Fathers of the Church, the Church Itself, etc.
  - (2) the sensus plenior of a text must be homogeneous with its literal sense, i.e., it must be a development of what the human author wanted to say.

III. THE MORE-THAN-LITERAL SENSE: THE TYPICAL SENSE

- (A) Definition: the typical sense of Scripture is the deeper meaning that the things (persons, places, and events) of Scripture possess because, according to the intention of the divine author, they shadow further things.
- (B) Criteria to establish the typical sense:
  - (1) further revelation of the development in the understanding of revelation, e.g., pointed out in the New Testament, consensus of the Fathers, liturgical usage, Church documents, etc.
  - (2) the type is related to the antitype through an organic development in revelation - evidence is needed that God planned the relationship.

The senses of Scripture:

SUMMARY by way of the intention of the human author:

- I. Meaning intended by the HUMAN AUTHOR = the LITERAL SENSE
- II. Meaning intended by GOD that goes beyond what the human author intended:
  - (A) flowing from the WORDS of Scripture = the SENSUS PLENIOR
  - (b) flowing from the THINGS (persons, places, events) described in Scripture = the TYPICAL SENSE.



## PARADOSIS: HANDING ON DIVINE REVELATION

Catholic Christians believe that in Jesus Christ the Lord is summed up the entire Revelation of the most high God. (Vatican II, On Divine Revelation, 7)

2 Cor 1:20            Whatever promises God has made have been fulfilled in him (Jesus Christ). (NAB)

2 Cor 4:5-6           It is not ourselves we preach but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. (NAB)

The Revelation of Yahweh to His chosen People was given to the Israelites and transmitted from generation to generation for centuries.

Peter defined the process of handing down the Revelation of Yahweh from father to son. The Greek word for this process of handing on the Word of God is "paradosis."

1 Pet 1:18            Realize that you were delivered from the futile way of life your fathers handed on (patro-paradotou) to you, not by any diminishable sum of silver or gold, but by Christ's blood beyond all price; (NAB)

The New Testament authors referred frequently to the process of "handing on" the Word of God to His People.

Lk 1:1-4              Many have undertaken to complete a narrative of the events that have been fulfilled in our midst, precisely as those events were handed on (paredosan) to us by the original eye-witnesses and ministers of the Word. (NAB)

1 Cor 11:23            I received from the Lord what I handed on (paredoka) to you, namely that the Lord Jesus on the night in which he was handed over took bread ... (NAB)

1 Cor 15:3-4           I hand on (paredoka) to you first of all what I myself received ... (NAB)

2 Tim 2:2              The things which you have heard from me through many witnesses you must hand on (parathou) to trustworthy men who will be able to teach others. (NAB)

It is Paul who makes the distinction of modes in which the Revelation of God to His People can be handed on.

Paul also called the process of handing on the Word of God "tradition." He then terms two ways in which "traditions" are transmitted, by word - orally, and by letter - written.

2 Thess 2:15                      Therefore, brothers, stand firm. Hold fast to the traditions (paradosis) you received from us, either by word or by letter. (NAB)

Therefore, Catholic Christians believe that the Bible - written tradition - is not the only source of Revelation. And, Catholic Christians believe, the Bible does not teach that it is the only source of Revelation.

John 21:25                      There are still many other things that Jesus did, yet if they were written about in detail, I doubt there would be room enough in the entire world to hold the books to record them. (NAB)

The official teaching of the Catholic Church reflects Biblical teaching on the whole of Revelation.

Vatican II                      Sacred Tradition and sacred Scripture, then, are bound closely together, and communicate one with the other ... Sacred Tradition and sacred Scripture make us a single deposit of the Word of God, which is entrusted to the Church. (On Divine Revelation, 9, 10)

Catholic Christians believe that the Bible affirms that God's way of revealing himself to His People is to choose certain people for these tasks:

in the Hebrew Scriptures these people were the patriarchs, prophets, judges, and kings;

in the New Testament, these people are apostles, prophets, teachers, and episcopoi (bishops).

Paul defines the New Testament people - trustworthy men - chosen to hand on the Revelation of the Word of God.

2 Tim 2:2                      The things which you have heard from me through many witnesses you must hand on to trustworthy men who will be able to teach others. (NAB)

Paul also continues to describe who the "trustworthy men" are who are to hand on the Revelation of God.

The first category of "trustworthy men" is "episcopoi", bishops.

1 Tim 3:1-2                      You can depend on this: whoever wants to be a



bishop (episcopes) aspires to a noble task. A bishop (episcopon) must be irreproachable, married only once, of even temper, self controlled, modest, and hospitable. He should be a good teacher. (NAB)

Tit 1:7,9

The bishop (episcopon) as God's steward must be blameless. ... In his teaching he must hold fast to the authentic message, so that he will be able both to encourage men to follow sound doctrine and to refute those who contradict it. (NAB)

The second category of "trustworthy men" is "presbyteroi", the presbyters, priests, elders.

Tit 1:6

As I instructed you, a presbyter (presbyterois) must be irreproachable, married only once, the father of children who are believers and are not known to be wild and insubordinate. (NAB)

1 Tim 5:17

Presbyters who do well as leaders deserve to be paid double, especially those whose work is preaching and teaching. (NAB)

The third category of "trustworthy men" is "diaconoi", deacons.

1 Tim 4:6,13, 16

If you put these instructions before the brotherhood you (Timothy, a deacon) will be a good servant of Christ Jesus, reared in the words of faith and the sound doctrine you have faithfully followed ... until I arrive, devote yourself to the reading of Scripture. to preaching and teaching ... watch yourself and watch your teaching. (NAB)

1 Tim 3:8-9

In the same way, deacons (diaconous) must be serious, straightforward, and truthful. They may not overindulge in drink or give in to greed. They must hold fast to the divinely revealed faith with a clear conscience. (NAB)

The Bible testifies that the Apostolic Church exercised this teaching authority "holding fast to the authentic message ... refuting those who contradict it (Tit 1:9)" beyond the words and deeds of Jesus Christ.

Acts 15: The Council of Jerusalem

Error in teaching: Acts 15:1

Dissension and controversy: Acts 15:2

Appeal to the apostles and presbyters in Jerusalem: Acts 15:2

Apostles and presbyters convened: Acts 15:6

Discussion:

Peter Acts 15:7-11

Barnabas and Paul Acts 15:12

James Acts 15:13-21

Problem is resolved: Acts 15:22

By the apostles and presbyters in agreement  
... (then ... with the whole Jerusalem church  
... (NAB)

Decree is promulgated: Acts 15:23-29

... chosen were leading men of the community  
... to deliver this letter ... The apostles  
and presbyters, your brothers, send  
greetings ... 'It is the decision of the  
Holy Spirit, and ours too, ...' (NAB)



# SYNOPTIC PARALLELS

	MATTHEW	MARK	LUKE
Preaching of John the Baptist	3:1-2	1:1-8	3:1-20
Baptism of Jesus	3:13-17	1:9-11	3:21-22
Temptation of Jesus	4:1-11	1:12-13	4:1-13
Beginning Galilee ministry	4:12-17	1:14-15	4:14-15
Rejection at Nazareth	13:53-58	6:1-6	4:16-30
Healing Peter's mother-in-law, others	8:14-17	1:29-34	4:38-41
Cleansing of a leper	8:1-4	1:40-45	5:12-16
Healing of the paralytic	9:1-8	2:1-12	5:17-26
Calling of Matthew (Levi)	9:9-13	2:13-17	5:27-32
Fasting	9:14-17	2:18-22	5:33-39
Grain plucking on the Sabbath	12:1-8	2:23-28	6:1-5
Healing of withered hand	12:9-14	3:1-6	6:6-11
Choosing the Twelve	10:1-4	3:13-19	6:12-16
Parable of the sower	13:1-23	4:1-20	8:4-15
Jesus' true family	12:46-50	3:31-35	8:19-21
Calming of the storm	8:23-27	4:35-41	8:22-25
Healing demon-possessed man	8:28-34	5:1-20	8:26-39
Jairus' daughter/woman with hemorrhage	9:18-26	5:21-43	8:40-56
The Twelve sent out	10:5-15	6:7-13	9:1-6
John the Baptist beheaded	14:1-12	6:14-29	9:7-9
Five thousand fed	14:13-21	6:30-44	9:10-17
Peter's confession	16:13-19	8:27-29	9:18-20
Jesus foretells death and resurrection	16:20-28	8:30-9:1	9:21-27
Transfiguration	17:1-8	9:2-8	9:28-36
Casting out unclean spirit	17:14-18	9:14-27	9:37-43
Second prediction of death/resurrection	17:22-23	9:30-32	9:43-45
Greatest in the kingdom of heaven	18:1-5	9:33-37	9:46-48
Jesus and Beelzebub	12:22-30	3:20-27	11:14-23
Demand for a sign	12:38-42	8:11-12	11:29-32
Parable of the mustard seed	13:31-32	4:30-32	13:18-19
Blessing of the little children	19:13-15	10:13-16	18:15-17
Rich young ruler	19:16-30	10:17-31	18:18-30
Third prediction of death/resurrection	20:17-19	10:32-34	18:31-34
Healing blind Bartimaeus, another	20:29-34	10:46-52	18:35-42
Triumphal entry into Jerusalem	21:1-11	11:1-11	19:28-40
Authority of Jesus	21:23-27	11:27-33	20:1-8
Vineyard and tenants	21:33-46	12:1-12	20:9-19
Paying tax to Caesar	22:15-22	12:13-17	20:20-26
The resurrection	22:23-33	12:18-27	20:27-40
David's son	22:41-46	12:35-37	20:41-44
Sermon on the last days	24:1-36	13:1-32	21:5-33
Passover plot	26:1-5,	14:1-2,	22:1-6
	26:14-16	14:10-11	
Preparing for Passover	26:17-20	14:12-17	22:7-14
Foretelling the betrayal	26:21-25	14:18-21	22:21-23
The Lord's Supper	26:26-30	14:22-26	22:14-20
Prediction of Peter's denial	26:31-35	14:27-31	22:31-34
Getsemane	26:36-46	14:32-42	22:39-46
Arrest of Jesus	26:47-56	14:43-50	22:47-53
Sanhedrin/Peter's denial	26:57-75	14:53-72	22:54-71

	MATTHEW	MARK	LUKE
Jesus before Pilate	27:1-2, 27:11-14	15:1-5	23:1-5
Sentencing of Jesus	27:15-26	15:6-15	23:17-25
Crucifixion, Death, Burial	27:32-61	15:21-47	23:26-56
Resurrection	28:1-8	16:1-8	24:1-12

The Similarities among the Synoptics:

	MATTHEW	MARK	LUKE
Total verses	1070	677	1150
Unique tradition	330	70	520
Approximate part of whole	1/3	1/10	1/2
Twofold tradition	170 - 180 (Mt and Mk)	170 - 180 (Mk and Mt)	230 (Lk and Mt)
	230 (Mt and Lk)	50 (Mk and Lk)	50 (Lk and Mk)
Threefold tradition	350 - 370	350 - 370	350 - 370

The Arrangement among the Synoptics:

	MATTHEW	MARK	LUKE
Preliminaries to the ministry	3:1 - 4:11	1:1 - 13	3:1 - 4:13
Galilean ministry	4:12 - 18:35	1:14 - 9:50	4:14 - 9:50
Journey to Jerusalem	19:1 - 20:34	10:1 - 52	9:51 - 18:43
Passion and resurrection	21 - 28	11 - 16	19 - 24

# GOSPEL MATERIAL UNIQUE TO MATTHEW

Annunciation to Joseph of Jesus' birth	1:18-25
The wise men	2:1-12
Flight to Egypt and return	2:13-23
Instructions in the Sermon of the Mount	
On the Law	5:17-20
On murder	5:21-26
On oaths	5:33-37
On non resistance	5:38-42
On almsgiving	6:1-4
On fasting	6:16-18
On trusting the Father	6:19-32
On prayer	7:7-11
On entrance by the narrow gate	7:13-14
Jesus speaking with authority	7:28-29
Healing the blind and dumb	9:27-34
The harvest is great	9:35-38
The way of a disciple	10:16-42
Condemnation of the cities	11:20-24
Call to discipleship	11:25-30
Parables	
Weeds	13:24-30
	13:36-43
Hidden treasure	13:44
Pearl of great price	13:45-46
Dragnet	13:47-50
Treasures new and old	13:51-52
Peter ... the rock	16:17-19
Payment of temple tax	17:24-27
Forgiveness	18:15-22
Parable of unforgiving servant	18:23-35
Parable of vineyard workers	20:1-16
Parable of two sons	21:28-32
Denunciation of external spirituality	23:8-12
Condemnation of scribes and pharisees	23:13-39
End times	24:32-41
Admonition of readiness	24:42-44
Parable of the wise and wicked servants	24:45-51
Parable of the ten virgins	25:1-13
Sheep and goats	25:31-46
Death of Judas	27:3-10
The guard at the tomb	27:62-66
Report of the guard	28:11-15
The great commission	28:16-20



# GOSPEL MATERIAL UNIQUE TO MARK

Seed grows of itself	4:26-29
Deaf and dumb man healed	7:31-37
Blind man healed at Bethsaida	8:22-26
Forgiveness conditioned on our forgiving	11:25-26
A young man who fled	14:51-52
The great commission	16:14-18

# GOSPEL MATERIAL UNIQUE TO LUKE

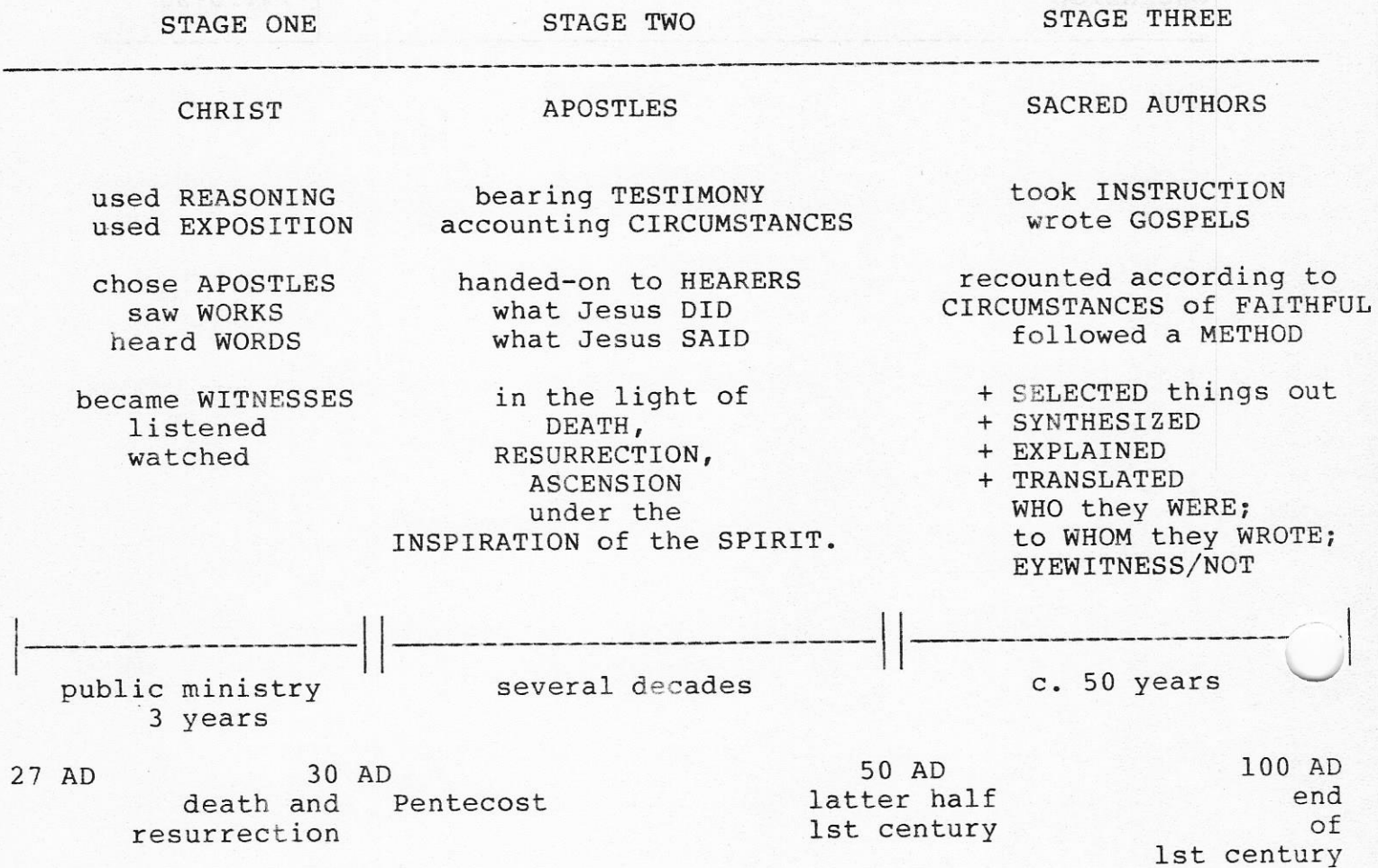
Dedication to Theophilus	1:1-4
Gabriel and Zechariah	1:5-25
Gabriel and Mary	1:26-38
Mary and Elizabeth	1:39-45
Mary's Magnificat	1:46-56
Birth of John the Baptist	1:57-66
Zechariah's prophecy	1:67-80
Census, journey to Bethlemen, inn full	2:1-7
Angels and shepherds	2:8-20
Circumcision and temple offering	2:21-40
Boy Jesus in the temple	2:41-52
Date of John the Baptist	3:1-2
Specific teachings of John	3:10-14
Luke's genealogy of Jesus	3:23-37
Large catch of fish; calling of Simon Peter	5:5-11
Widow's son at Naim	7:11-17
The penitent woman	7:36-50
Women who supported Jesus	8:1-3
Rejection by Samaritan village	9:51-56
The seventy-two sent out	10:1-12
The seventy-two return	10:17-20
The good Samaritan	10:29-37
Mary and Martha	10:38-42
The importunate friend	11:9-13a
True blessedness	11:27-28
Parable of the rich fool	12:13-21
Much given, much expected	12:41-50
Repent or perish	13:1-5
Parable of the barren fig tree	13:6-9
Woman healed on Sabbath	13:10-17
Man with dropsy healed	14:1-6
Lesson to guests and host	14:7-14
Count the cost	14:28-33
Parable of the lost coin	15:8-10
Parable of the lost son	15:11-32
Parable of the dishonest steward	16:1-13
Rich man and Lazarus	16:19-31
Ten lepers cleansed	17:11-19
Parable of the widow and the judge	18:1-8
Parable of the Pharisee and the tax collector	18:9-14
Zacchaeus	19:1-10
The two swords	22:35-38

Jesus before Herod  
Road to Emmaus  
Jesus' last words  
Ascension

23:6-12  
24:13-35  
24:44-49  
24:50-53

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## STAGES OF THE DEVELOPMENT OF THE GOSPELS





### CHRONOLOGY OF THE APOSTOLIC AGE

EVENT	DATE	WORK
Outpouring of the Spirit, Pentecost	30	
The stoning of Stephen (Acts 7:1)	32/33	
Paul's conversion (Acts 9:1)	33/34	
Paul's silent years	35-43	
Paul's trip to Antioch	43	
Paul's first missionary journey (Acts 13f)	47/48	
Paul at Antioch (Gal 2:11-16)	48/49	Galatians written
Council of Jerusalem (Acts 15-18)	49	
Paul's second missionary journey (Acts 15:36 - 18:22)	49/51	
	50/51	1 and 2 Thessalonians written
Paul's third missionary journey (Acts 18:23 - 21:16)	52-56	
	54-55	1 and 2 Corinthians written
	55	Romans written
Paul's arrest (Acts 21:26-33)	56	
Paul's appearance before Felix and Drusilla	57	
Paul's imprisonment in Caesarea (Acts 24:27)		
Paul's trial before Festus (Acts 25:7-12)	58/59	
Paul's trial before Agrippa (Acts 26)	59	
The voyage to Rome (Acts 27:1 - 28:29)	59/60	

Paul's first Roman imprisonment (Acts 28:30)	60-62	
	60	Philemon written
	60	Colossians written
		Ephesians written
	61	Philippians written
Paul's release from prison	62	
Paul's possible trip to Spain (Rom 15:24)		James written
Peter in Rome		Mark written
The martyrdom of James		
Paul in Macedonia		1 Timothy written
Paul's trip to Crete		Titus written
	63	1 Peter written
Paul taken to Rome	63/64	2 Timothy written
		2 Peter written
Paul's second imprisonment and death	64	
Peter's death; Linus is Bishop of Rome	60s	Hebrews written
The destruction of Jerusalem	70/72	
	70s	Matthew written; Luke and Acts written
Anacletus is Bishop of Rome	78	
	60s/70s	Jude written
	80s/90s	John written
		1, 2, and 3 John written
		Revelation written

Clement is Bishop of Rome	92-101	1 Clement written
John's death at Ephesus	98	

# END OF THE APOSTOLIC AGE

	70-110	Didache written
Council of Rabbis at Jamnia: Palestinian Canon in Hebrew	99-100	
First Christian Canon of the Old Testament: Alexandrian Canon in Greek	c. 100	
Irenaeus, Bishop of Lyons	185	Developed a New Testament Canon (without 3 John, James, or 2 Peter)
	c. 200	Muratorian Fragment contained a Canon similar to Trent
Eusebius, Bishop of Caesarea	c. 325	<u>History of the Church</u> written; referred to James, Jude, 2 Peter, and 2 and 3 John as "disputed, yet similar to most."
Council of Hippo (No. Africa)	393	Approved a list of OT and NT Canon (same as later Trent)
Council of Carthage (No. Africa)	397	Approved a list of OT and NT Canon (same as later Trent)





## THE GOSPEL ACCORDING TO MARK

### Outline

#### (I) Prologue (1:1-13)

- (A) Title (1:1)
- (B) John the Baptist (1:2-8)
- (C) Jesus' Baptism (1:9-11)
- (D) The Temptation (1:12-13)

#### (II) The Mystery of the Messiah (1:14 - 8:33)

- (A) Jesus and the Crowds (1:14 - 3:6)
  - (a) Introduction (1:14-20)
    - (i) Summary of Jesus' preaching (1:14-15)
    - (ii) Call of the first disciples (1:16-20)
  - (b) Jesus' Authority (1:21 - 3:5)
    - (i) In teaching and healing (1:21-45)
    - (ii) In controversy with the Pharisees (2:1 - 3:5)
  - (c) Conclusion: The Pharisees' Plot (3:6)
- (B) Jesus and His Own (3:7 - 6:6a)
  - (a) Introduction (3:7-19a)
    - (i) Summary of Jesus' miracles (3:7-12)
    - (ii) Institution of the Twelve (3:13-19a)
  - (b) Jesus Retires from the Crowds (3:19b-35)
    - (i) Jesus' true family (3:19b-35)
    - (ii) Preaching the parables (4:1-34)
    - (iii) Miracles (4:35 - 5:43)
  - (c) Conclusion: Jesus is Rejected by His Townspeople (6:1-6a)
- (C) Jesus and His Disciples (6:6b - 8:33)
  - (a) Introduction (6:6b-34)
    - (i) Summary statement (6:6b)
    - (ii) Mission charge and return of the disciples (6:7-13,30)
    - (iii) Interlude: Opinions about Jesus (6:14-16)
    - (iv) Interlude: John the Baptist's death (6:17-29)
  - (b) The Loaves Section (6:31 - 8:26)
    - (i) Feeding the 5000 and its sequel (6:31 - 7:37)
    - (ii) Feeding the 4000 and its sequel (8:1-13)
  - (c) Conclusion: The Blindness of the Disciples (8:14-21)
  - (d) Appendix: The Blind Man of Bethsaida (8:22-26)

#### (III) Conclusion of Part II and Transition to Part IV: Peter's Profession and Jesus' Correction (8:27-33)

#### (IV) The Mystery of the Son of Man (8:31 - 16:8)

- (A) The Way of the Son of Man (8:31 - 16:8)
  - (a) First Prediction of the Passion and Its Sequel

- (8:31 - 9:29)
  - (i) The first prediction (8:31-32a)
  - (ii) Misunderstanding of the disciples (8:32b-33)
  - (iii) Instructions on discipleship (8:34 - 9:1)
  - (iv) Complements (9:2-29)
- (b) Second Prediction of the Passion and Its Sequel (9:30 - 10:32)
  - (i) The second prediction (9:30-31)
  - (ii) Misunderstanding of the disciples (9:32-34)
  - (iii) Instruction (9:35-37)
  - (iv) Catechetical complements (9:38 - 10:31)
- (c) Third Prediction of the Passion and Its Sequel (10:32-52)
  - (i) The third prediction (10:32-34)
  - (ii) Misunderstanding of James and John (10:35-40)
  - (iii) Instruction on greatness (10:41-45)
- (d) Appendix: Cure of Bartimaeus (10:46-52)
- (B) Jesus in Jerusalem (11:1 - 13:37)
  - (a) Judgment in Action (11:1-26)
  - (b) Judgment in Words (11:27 - 12:37a)
  - (c) Conclusion: Jesus' Warning against the Pharisaic Leaders (12:37b-40)
  - (d) Appendix: The Widow's Two Coins (12:41-44)
  - (e) The Eschatological Discourse (13:1-17)
- (C) The Passion and Resurrection (14:1 - 16:8)
  - (a) The Anointing at Bethany (14:1-11)
  - (b) The Last Supper (14:12-25)
  - (c) Gethsemane (14:26-42)
  - (d) The Arrest of Jesus (14:43-52)
  - (e) The Trial and Crucifixion of Jesus (14:53 - 15:41)
  - (f) The Burial and Anointing of Jesus (15:42-47)
  - (g) The Empty Tomb (16:1-8)
- (V) The Endings of the Marcan Gospel (16:9-20)
  - (A) The Canonical Ending (16:9-20)
  - (B) The Shorter Ending
  - (C) The Freer Logion

From The Jerome Biblical Commentary, p. 23-24



## THE GOSPEL ACCORDING TO MARK

### THE AUTHOR

Papias, Bishop of Hierapolis in Phrygia, Asia Minor, at the time of Emperor Hadrian (117-138 AD), authored (c. 130 AD) a five volume work (lost) called Interpretation of the Lord's Oracles.

Church historian Eusebius (260-340 AD), Bishop of Caesarea preserved a relevant text in his The History of the Church (c. 325 AD). Eusebius quoted Papias:

This, too, the presbyter (the Apostle John, 80-90 AD) used to say. "Mark, who had been Peter's interpreter, wrote down carefully, but not in order, all that he had remembered of the Lord's sayings and doings. For he had not heard the Lord or been one of His followers, but later, as I said, one of Peter's. Peter used to adapt his teaching to the occasion, without making a systematic arrangement of the Lord's sayings, so that Mark was quite justified in writing down some things just as he remembered them. For he had one purpose only - to leave out nothing that he had heard, and to make no misstatement about it."

Clement (Alexandria, 150-215 AD), Origin (Alexandria, 185-254 AD), Tertullian (Rome, 160-220 AD) and others tell us:

that Mark assisted Peter in his preaching at Rome;  
that the Roman converts requested Mark to write down what Peter was preaching.

The author is called John:

Acts 13:5                      On their (Saul and Barnabas) arrival in Salamis they proclaimed the word of God in the Jewish synagogues, John accompanying them as an assistant. (NAB)

And also called John Mark:

Acts 12:12                    After coming to realize this, he (Peter) went to the house of Mary the mother of John (also known as Mark), where many others were gathered in prayer. (NAB)

Acts 12:25                    Barnabas and Saul returned to Jerusalem upon completing the relief mission, taking with them John Mark. (NAB)

Acts 15:37                    Barnabas wanted to take along John, called Mark. (NAB)

He was a cousin of Barnabas:

Col 4:10

Aristarchus, who is a prisoner along with me, sends you greetings. So does Mark, the cousin of Barnabas. (NAB)

Like Barnabas, he must have been a Levite, that is, belonging to a priestly family, and his home may have been in Cyprus.

Acts 4:36

There was a certain Levite from Cyprus named Joseph, to whom the apostles gave the name Barnabas (meaning "son of encouragement"). (NAB)

Similar to other Jewish children of that time, we can be fairly sure:

that he received a strictly Jewish education at home;  
that he learned to speak both Aramaic of his Jewish parents and the Greek spoken in Cyprus.

Living in Cyprus accounts for the fact that Mark "had not heard the Lord nor been one of his followers" (Papias). At some later date the family must have moved to Jerusalem. Perhaps because they had some property there. We know that Mark's mother owned a home in Jerusalem.

Acts 12:12

... (Peter) went to the house of Mary the mother of John (also known as Mark) ... (NAB)

At Jerusalem, Mark's cousin Barnabas accepted the Christian faith. Barnabas

Acts 4:37

... sold a farm that he owned and made a donation of the money, laying it at the apostles feet. (NAB)

Mark was converted by Peter about 38 AD. This we know from Peter's first letter, in which he calls Mark "his son," which - in the language of the apostles - indicates a person who received the faith through them.

1 Pet 5:13

The church that is in Babylon, chosen together with you sends you greeting, as does Mark my son. (NAB)

Mark's family were very active followers of Christ. Barnabas helped Paul after Paul's conversion in the road to Damascus.

Acts 9:27

Then Barnabas took him (Paul) in charge and introduced him to the apostles. (NAB)

Mark's mother Mary offered her home as a meeting place for the early Christian community, and Peter went straight there after his miraculous escape from prison expecting to find others there.

Acts 12:12-17 (Peter) went to the house of Mary the mother of John (also known as Mark), where many others were gathered in prayer. (NAB)

Meanwhile, Barnabas and Paul were beginning their apostolate in Antioch (north of Jerusalem). Perhaps on a trip to Jerusalem, about 45 AD, they met Mark and invited him to join them.

Mark left his mother's home in Jerusalem and went to Antioch.

Acts 12:25 Barnabas and Saul returned to Jerusalem upon completing the relief mission, taking with them John Mark. (NAB)

Paul and Barnabas were ordained at Antioch.

Acts 13:2-3 On one occasion, while they were engaged in the liturgy of the Lord and were fasting, the Holy Spirit spoke to them; "Set apart Barnabas and Saul for me to do the work for which I have called them." Then, after they had fasted and prayed, they imposed hands on them and sent them off. (NAB)

Paul and Barnabas immediately left for a missionary tour to the island of Cyprus. They took Mark with them.

Acts 13:4-5 These two, sent by the Holy Spirit, went down to the port of Seleucia and set sail for Cyprus. On their arrival in Salamis they proclaimed the word of God in the Jewish synagogues, John accompanying them as an assistant. (NAB)

Paul and Barnabas left Cyprus and sailed to Asia Minor. For some unknown reason, Mark left them and travelled back to Jerusalem.

Acts 13:13 From Paphos, Paul and his companions put out to sea and sailed to Perga in Pamphylia. There John left them and returned to Jerusalem. (NAB)

Whatever the reason for the separation, Paul disapproved of it. So in 50 AD, when Paul was planning another missionary trip, Paul and Barnabas argued over Mark. Paul refused to take Mark with them to Asia Minor. Barnabas insisted that Mark be included.



Acts 15:36-41

After a certain time Paul said to Barnabas, "Let us go back now and see how the brothers are getting on in each of the towns where we proclaimed the word of the Lord." Barnabas wanted to take along John, called Mark. But Paul insisted that, as he had deserted them at Pamphylia, refusing to join them on that mission, he was not fit to be taken along now. The disagreement which ensued was so sharp that the two separated. Barnabas took Mark along with him and sailed for Cyprus. Paul, for his part, chose Silas to accompany him on his journey ... (NAB)

Not much is known about Mark after 60 AD. We know that he became Peter's helper and hence was in Rome. Peter wrote from Rome to the Christians in Asia Minor

1 Pet 5:13

The church that is in Babylon (Rome) ... sends you greeting, as does Mark my son. (NAB)

About 61 AD, Paul was taken prisoner to Rome. Mark was there and was a great help to Paul.

Col 4:10

Aristarchus, who is a prisoner along with me, sends you greetings. So does Mark, the cousin of Barnabas. You have received instructions about him: if he comes to you, make him welcome. (NAB)

Philemon 23-24

Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. (NAB)

Mark must have composed his gospel during his stay in Rome, around 64 AD. Clement (Alexandria, 150-215 AD) wrote

This is the occasion of Mark's Gospel. When Peter had publicly preached the word in Rome, and had taught the gospel in the Spirit, his numerous hearers are supposed to have asked Mark to write down the things which Peter preached. For he had accompanied Peter for a long time and remembered his words. Mark is said to have agreed to their request, and to have given them the Gospel. When Peter learned of it, he neither forbade it, nor encouraged it.

Peter was martyred in 66 AD during the persecution of the Emperor Nero. Paul was still in Rome undergoing his second imprisonment. It seems that Mark was away in Asia Minor, probably on some apostolic work. Writing to Timothy, bishop of Ephesus, Paul wrote

2 Tim 4:11

I have no one with me but Luke. Get Mark and bring him with you, for he can be of great service to me. (NAB)

This is the last information we have of Mark. He is said to have founded the church in Alexandria and was the first bishop in that city.

There is less reliable tradition that Mark was the young man who fled from Gethsemane (Mk 14:15) and that Mark's mother's house was the place of the Last Supper.

I have no one with me but I feel I am  
driving with you, for I can be of great  
service to you, I think.

This is the last information we have of him. He is said to have  
founded the Union in Kansas and was the first elected in  
that State.

There is a very reliable tradition that this was the first man who  
in 1840, George Washington (1841) and that man's mother's  
house was the place of the first election.



## THE GOSPEL ACCORDING TO MARK

### THE AUDIENCE

Mark shows little concern for the Hebrew Scriptures. There is little effort to show the connection of the Christian gospel with the Old Testament.

Mark takes a special care to explain Jewish customs.

Mk 7:3-4            The Pharisees, and in fact all Jews, cling to the custom of their ancestors and never eat without scrupulously washing their hands. Moreover, they never eat anything from the market without first sprinkling it. There are many other traditions they observe - for example, the washing of cups and jugs and kettles. (NAB)

Mk 14:12           On the first day of Unleavened Bread, when it was customary to sacrifice the paschal lamb ... (NAB)

Mk 15:42           As it grew dark (it was Preparation Day, that is, the eve of the Sabbath), ... (NAB)

Mark also translates Aramaic words.

Mk 3:17            Simon to whom he gave the name Peter; James, son of Zebedee; and John, the brother of James (he gave these two the name Boanerges, or "sons of thunder"); (NAB)

Mk 5:41            Taking her (Jairus' daughter) hand, he said to her, "Talitha, koum," which means, "Little girl, get up." (NAB)

Mk 7:11,34        Yet you declare, "if a person says to his father or mother, Any support you might have had from me is korban" (that is, dedicated to God) ... " (NAB)  
He said to him, "Ephphatha!" (that is, "Be opened!") (NAB)

Mk 10:46           ... there was a blind beggar Bartimaeus ("son of Timaeus") ... (NAB)

Mk 14:36           He kept saying, "Abba (O Father), you have the power to do all things. (NAB)

Mk 15:22,34       When they brought Jesus to the site of Golgotha (which means "Skull Place") ... At that time Jesus cried in a loud voice, "Eloi, Eloi, lama sabachthani?" which means

"My God, my God, why have you forsaken me?"  
(NAB)

Mark feels it necessary to give geographical details.

Mk 1:5 All the Judean countryside and the people of Jerusalem went out to him in great numbers. They were being baptized by him in the Jordan River as they confessed their sins. (NAB)

Mk 1:9 During that time Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. (NAB)

Mk 11:1 Then, as they neared Bethphage and Bethany on the Mount of Olives, close to Jerusalem ... (NAB)

Mark underscores the meaning of the gospel message for pagans.

Mk 7:26-27 The woman who was Greek - Syro-Phoenician by birth - began to beg him to expel the demon from her daughter. He told her: "Let the sons of the household satisfy themselves at the table first. It is not right to take the food of the children and throw it to the dogs." "Please, Lord," she replied, "even the dogs under the table eat the family's leavings." Then he said to her, "For that reply, be off now! The demon has already left your daughter." (NAB)

Mk 8:1-9 (He then left Tyrian territory and returned by way of Sidon to the Sea of Galilee, into the district of the Ten Cities [pagan country].) At about that time, another large crowd assembled, and they were without anything to eat. ... Those who had eaten numbered about four thousand. (NAB)

Mk 11:17 Then he began to teach them: "Does not Scripture have it, 'My house shall be called a house of prayer for all peoples (Gentiles)' - ?" (NAB)

Mk 13:10 But the good news must first be proclaimed to all the Gentiles. (NAB)

Mark makes reference to persecution corroborating the tradition of a Roman provenance.

Mk 8:34-38 He summoned the crowd with his disciples and said to them: "If a man wishes to come after me, he must deny his very self, take up his

cross, and follow in my steps. Whoever would preserve his life will lose it, but whoever loses his life for my sake and the gospel's will preserve it. What profit does a man show who gains the whole world and destroys himself in the process? What can a man offer in exchange for his life? If anyone in this faithless and corrupt age is ashamed of me and my doctrine, the Son of Man will be ashamed of him when he comes with the holy angels in his Father's glory." (NAB)

Mk 10:38-39

Jesus told them, "You do not know what you are asking. Can you drink the cup I shall drink or be baptized in the same bath of pain as I?" "We can," they told him. Jesus said in response, "From the cup I drink of you shall drink; the bath I am immersed in you shall share." (NAB)

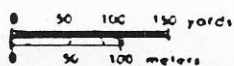
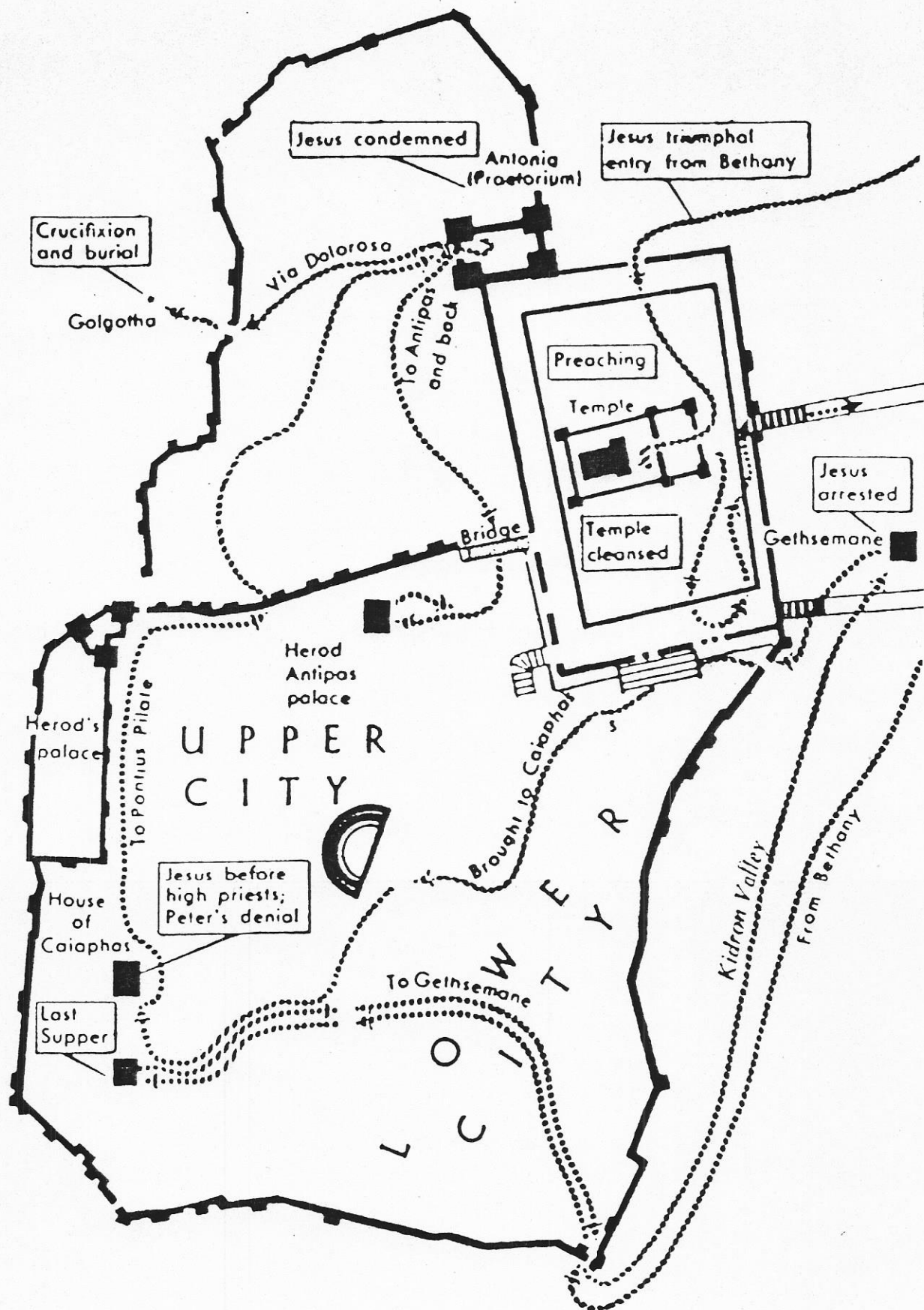
Mk 13:9-13

Be constantly on your guard. They will hand you over to the courts. You will be beaten in synagogues. You will be arraigned before governors and kings on my account and have to testify to your faith before them. But the good news must first be proclaimed to the Gentiles. When men take you off into custody, do not worry beforehand about what you are to say. In that hour, say what you are inspired to say. It will not be yourselves speaking but the Holy Spirit. Brother will hand over brother for execution and likewise the father his child; children will turn against their parents and have them put to death. Because of my name, you will be hated by everyone. Nonetheless, the man who holds out till the end is the one who will come through safe. (NAB)

On this internal evidence, it is clear that Mark was writing for non-Palestinian Christians of pagan origin.











## THE GOSPEL ACCORDING TO LUKE

### OUTLINE

- (I) Prologue (1:1-4)
- (II) The Infancy Narrative (1:5 - 2:52)
  - (A) Diptych of the Annunciation (1:5-56)
    - (a) The Annunciation of the Birth of John the Baptist (1:5-25)
    - (b) The Annunciation of the Birth of Jesus (1:26-38)
    - (c) The Visitation (1:39-56)
  - (B) The Diptych of the Births (1:57 - 2:52)
    - (a) The Birth of John the Baptist (1:57-80)
    - (b) The Birth of Jesus (2:1-40)
    - (c) The Boy Jesus in the Temple (2:41-52)
- (III) Preparation for the Public Ministry (3:1 - 4:13)
  - (A) John the Baptist (3:1-20)
  - (B) The Baptism of Jesus (3:21-23)
  - (C) The Genealogy of Jesus (3:23-38)
  - (D) The Temptation (4:1-13)
- (IV) The Galilean Ministry (4:14 - 9:50)
  - (A) Two Typical Events: At Nazareth and Capernaum (4:14-44)
  - (B) From the Call of Peter to the Naming of the Twelve (5:1 - 6:16)
  - (C) The Full Ministry (6:17 - 9:9)
  - (D) The Climax (9:10-50)
- (V) The Journey Narrative (9:51 - 19:28)
  - (A) Section Proper to Luke (9:51 - 18:14)
  - (B) Section Common with Mark's Gospel (18:15 - 19:28)
- (VI) The Jerusalem Ministry (19:29 - 21:38)
  - (A) Events at Jesus' Entry (19:29-48)
  - (B) Controversies in Jerusalem (20:1 - 21:4)
  - (C) Discourse on the Fall of Jerusalem (21:5-38)
- (VII) The Passion and Glorification of Jesus (22:1 - 24:53)
  - (A) The Paschal Meal (22:1-38)
  - (B) The Passion, Death and Burial (22:39 - 23:56)
  - (C) The Resurrection and Ascension (24:1-53)

From The Jerome Biblical Commentary

## THE GOSPEL ACCORDING TO LUKE

### THE AUTHOR

Irenaeus (140-202 AD), born in Asia Minor, later bishop of Lyon (c. 177), wrote in his book Against the Heresies (180 AD)

Luke, Paul's companion, put down in his book the gospel which Paul preached.

Tertullian (160-220 AD), writing The Anti-Marcionite Prologue from Africa said

There is Luke, a native of Antioch in Syria, a medical doctor by profession, a disciple of the apostles. Afterwards he was a companion of Paul until Paul's martyrdom. He served the Lord with full dedication. He died at eighty-four years of age without wife or children, in Boeotia, full of the Holy Spirit. Gospels had already been written by Matthew in Judea and by Mark in Rome. Luke, inspired by the Holy Spirit, wrote this Gospel in the neighborhood of Achaia (near Athens in Greece).

Luke was not a Jew, but a gentile convert from Antioch. He was a highly cultivated man. As a medical doctor he knew Greek science. He wrote his gospel in the center of Greek civilization, Achaia.

The Muratorian Canon (120 AD), Clement (Alexandria, 150-215 AD), Tertullian (Rome, 160-220), Origin (Alexandria, 185-254 AD) and others agree

that Luke himself was not an eyewitness of Christ's ministry;

that he took great care to find out the facts from the apostles and from others who did know Christ in his lifetime.

Much is known about Luke from the New Testament itself. In the Acts of the Apostles, Luke writes some events in the first person because he was present (Acts 16:10-17; 20:5 - 21:18; 27:1 - 28:16).

Since Luke travelled with Paul, Paul's letters are another source of information about him; and there is his own gospel to add more detail.

Luke's own writings show

he was from the city of Antioch, Syria, on the Orontes River;

he was a gentile and pagan;

he was not an apostle;

he was an educated Greek; and as such

he would have enjoyed sports, discussions, poetry and art;

he may have moved in literary circles;

he seems to have had a kindly nature.



Luke records how they established the Christian community at Philippi (Acts 16:13-40):

- first converts were pious Jews;
- a woman, Lydia, offered them a house to stay in;
- casting out evil spirits incurred the hostility of local people;
- Paul and Silas were imprisoned and miraculously delivered;
- their jailer and his family were converted;
- Paul and Silas were released and continued through Greece;

Luke remained at Philippi and served the new church. He spent six years there, from 50 - 57 AD.

Paul returned to Philippi about 57 AD during his third missionary journey.

Luke returned to Jerusalem with Paul.

Acts 20:6                      We (Luke and Paul) ourselves set sail from Philippi as soon as the festival of Unleavened Bread was over. Five days later we joined them (other companions of Paul) in Troas where we spent a week. (NAB)

Acts 20:13-15                We ourselves went on ahead (of Paul) to the ship and set sail for Assos, where we were to pick Paul up. ... When he met us at Assos we took him aboard and sailed to Mitylene. From there we took off the next day, and reached a point opposite Chios; on the second day we crossed to Samos, and on the day after that we put in at Miletus. Paul had decided to sail past Ephesus so as not to lose time in Asia ... (NAB)

Acts 21:1-3                      When we had finally taken leave of them (the presbyters of Ephesus), we put out to sea and sailed straight to Cos. On the following day we came to Rhodes and went on from there to Patara. When we found a ship bound for Phoenicia, we boarded it and sailed off. We caught sight of Cyprus but passed it by on our left as we continued on toward Syria. Finally we put in at Tyre ... (NAB)

Acts 21:7-7                      Continuing our voyage from Tyre we put in at Ptolemais, where we greeted the brothers and spent the day with them. The next day we pushed on and came to Caesarea. (NAB)

Acts 21:15                      At the conclusion of our stay (at Caesarea), we got ready and started up toward Jerusalem.



From Paul's writings we know Luke was a physician.

Col 4:14                      Luke, our dear physician, sends you greetings. (NAB)

Antioch was a city which must have had an effect on Luke. Antioch was the eastern capital of the Roman Empire and a crossroads of important caravan routes - a very cosmopolitan city.

Antioch lies 16 1/2 miles from the Mediterranean on the Orontes River; 300 miles north of Jerusalem.

It became one of the first great Christian centers outside Palestine;

Jewish Christian converts fled there after Stephen's martyrdom to avoid persecution;

Barnabas and Paul were appointed by the apostles to look after the church in Antioch;

Antioch became a missionary center: Barnabas and Paul started their missionary journeys from there (Acts 13:1-3);

The church of Antioch was known as "progressive": converts did not need to become Jews before becoming Christians; Peter and Paul had their famous argument at Antioch (Gal 2:11-21);

At the Council of Jerusalem, the "progressive theologians" were delegates from Antioch (Acts 15:1-5; Gal 2:1-10);

After the Council, a letter was sent to Antioch to encourage the church there (Acts 15:22-35).

In was in this dynamic atmosphere that Luke became a Christian about 45 - 50 AD. He probably had contact with Peter, Paul, Barnabas, and Mark in Antioch.

Luke then moved to Troas, a city on the coast of Mysia, near Troy, on the north west corner of Asia Minor. In was there in 50 AD that Paul and Silas met Luke. Luke there began his missionary life.

Acts 16:8-10                      Crossing through Mysias instead, they (Paul and Silas) came down to Troas. There one night Paul had a vision. A man of Macedonia stood before him and invited him, "Come over to Macedonia and help us." After this vision, we (Paul, Silas and Luke) immediately made efforts to get across to Macedonia ... (NAB)

Luke accompanied Paul and Silas by boat to Macedonia, then inland to Philippi.

Acts 16:11-12                      We put out to sea from Troas and set a course straight for Samothrace, and the next day to Neapolis; from these we went to Philippi, a leading city in the district of Macedonia and a Roman colony. (NAB)

(NAB)

Paul and Luke were warmly welcomed in Jerusalem by James, the bishop of Jerusalem and the whole community.

Acts 21:17-18      On our arrival in Jerusalem, the brothers there gave us a warm welcome. The next day, Paul and the rest of us paid a visit to James in the presence of all the presbyters. (NAB)

Paul then gave a complete report of their missionary journey. Paul stirred up the Jews and was accused of defiling the Temple.

Paul was arrested and imprisoned in Jerusalem;

Paul was arrested and imprisoned for two years in Caesarea;

It appears that Luke stayed with Paul throughout this time, helping him as much as he could.

Paul had to defend himself before King Agrippa;  
the Governor Felix sent Paul to Rome as a prisoner.

Luke went with Paul to Rome in 59 - 60 AD.

Acts 27:1-2      When it was decided that we (Paul and Luke) were to set sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius from the cohort known as Augusta. We boarded a ship from Adramyttium bound for ports in the province of Asia, and set sail. (NAB)

Luke and Paul endured a very dangerous journey, sailing through a storm, and being shipwrecked near Malta.

Acts 28:11-14      Three months later we set sail (from Malta) in a ship which had passed the winter at the island. ... We put in at Syracuse and spent three days there. Then we sailed around the toe and arrived at Rhegium. A day later a south wind began to blow which enabled us to reach Puteoli in two days. ... This is how we finally came to Rome. (NAB)

Paul arrived at Rome with Luke and was able to continue preaching in spite of being a "private prisoner."

Acts 28:16,30      Upon our entry into Rome, Paul was allowed to take a lodging of his own, although a soldier was assigned to keep guard over him. ... For two full years Paul stayed on in his rented lodgings, welcoming all who came to him. (NAB)



Luke helped Paul during Paul's imprisonment.

Phlm 23-24                      Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. (NAB)

Col 4:14                      Luke, our dear physician, sends you greetings. So does Demas. (NAB)

Paul was released from prison in 62 AD. Not much is known what happened after his release.

It is thought that Luke may have written his gospel during the period, around 63 AD while visiting churches in Greece. He may then have written the Acts of the Apostles as a continuation of his gospel at this time.

Paul was imprisoned a second time from 66 - 67 AD. Luke was again at his side. He appears to have been Paul's only companion.

2 Tim 4:9-11                  Do your best to join me soon, for Demas, enamored of the present world, has left me and gone to Thessalonica. Crescens has gone to Galatia and Titus to Dalmatia. I have no one with me but Luke. (NAB)

Some scholars think that Luke wrote his gospel and Acts of the Apostles during this period, or even after Paul's death during the persecution of the Emperor Nero in 67 - 68 AD. That would place the time of composition of the Gospel and Acts between 70 - 80 AD.



## THE GOSPEL ACCORDING TO LUKE

### THE AUDIENCE

Luke makes many changes in the gospel tradition. Luke seldom quotes the Hebrew Scriptures. He omits Semitic words found in the other Synoptics or makes substitutes. For Luke, Jesus is not presented as fulfilling the Hebrew Scriptures, but is Himself the Prophet.

Luke, the Gentile convert, stresses that salvation is for everyone.

Lk 3:23-38      When Jesus began his work he was about thirty years of age, being - so it was supposed - the son of Joseph, son of Heli, son of Matthat, son of Levi, ... , son of Seth, son of Adam, son of God. (NAB)

Lk 2:1      In those days Caesar Augustus published a decree ordering a census of the whole world. (NAB)

Lk 2:14      Glory to God in high heaven, peace on earth to those on whom his favor rests. (NAB)

Lk 2:29-32      Now, Master, you can dismiss your servant in peace; you have fulfilled your word. For my eyes have witnessed your saving deed displayed for all peoples to see; a revealing light to the Gentiles, the glory of your people Israel. (NAB)

Lk 3:1      In the fifteenth year of the rule of Tiberius Caesar ... (NAB)

Lk 3:6      ... and all mankind shall see the salvation of God. (NAB)

Lk 24:27      In his name, penance for the remission of sins is to be preached to all nations, beginning at Jerusalem. (NAB)

Luke includes encounters of Jesus with Samaritans.

Lk 9:52-56      These (disciples) entered a Samaritan town to prepare for his (Christ's) passing through, but the Samaritans would not welcome him because he was on his way to Jerusalem. When his disciples, James and John saw this, they said, "Lord, would you not have us call down fire from heaven to destroy them?" He turned toward them only to reprimand them. (NAB)

Lk 17:11-19

As he was entering a village, ten lepers met him. ... One of them realizing that he had been cured, came back praising God in a loud voice. He threw himself on his face at the feet of Jesus and spoke his praises. This man was a Samaritan. (NAB)

Lk 10:25-37

There was a man going down from Jerusalem to Jericho who fell prey to robbers. ... But a Samaritan who was journeying along came on him and was moved to pity at the sight. ... (NAB)

Luke also takes particular interest in noting the words and deeds of Jesus concerning women.

Mary occupies a prominent place in Luke's Gospel.

Lk 1:26-56

... Upon arriving the Angel (Gabriel) said to her: "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women". ... Elizabeth was filled with the Holy Spirit and cried out in a loud voice: "Blest are you among women and blest is the fruit of your womb". ... Then Mary said: "My being proclaims the greatness of the Lord, my spirit finds joy in God my savior," ... Mary remained with Elizabeth about three months and then returned home. (NAB)

Lk 2:5-7

... to register with Mary, his (Joseph's) espoused wife, who was with child. While they were there the days of her confinement were completed. She gave birth to her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the place where travellers lodged. (NAB)

Lk 2:21-22

When the eighth day arrived for his circumcision, the name Jesus was given the child, the name the angel had given him before he was conceived. When the day came to purify them according to the law of Moses, the couple brought him to Jerusalem so that he could be presented to the Lord ... (NAB)

Lk 2:34-35

Simeon blessed them and said to Mary his mother: "This child is destined to be the downfall and the rise of many in Israel, a sign that will be opposed - and you yourself shall be pierced with a sword - so that the thoughts of many hearts may be laid bare." (NAB)



Lk 2:48-52      When his parents saw him they were astonished, and his mother said to him: "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." ... Jesus, for his part, progressed steadily in wisdom and age and grace before God and men. (NAB)

Lk 11:27-28      While he was saying this a woman from the crowd called out, "Blest is the womb that bore you and the breasts that nursed you!" "Rather," he replied, "blest are they who hear the word of God and keep it." (NAB)

Elizabeth, the cousin of Mary and mother of John the Baptist is mentioned with high esteem.

Lk 1:5-6      ... there was a high priest named Zechariah ...; his wife was a descendant of Aaron named Elizabeth. Both were just in the eyes of God, blamelessly following all the commandments and ordinances of the Lord. (NAB)

Lk 1:13      Your wife Elizabeth shall bear a son whom you shall name John. (NAB)

Lk 1:24-25      Afterward, he wife Elizabeth conceived. She went into seclusion for five months, saying: "In these days the Lord is acting on my behalf; he has seen fit to remove my reproach among men." (NAB)

Lk 1:39-45      ... Mary set out ... she entered Zechariah's house and greeted Elizabeth. When Elizabeth heard Mary's greeting, the baby leapt in her womb ... and she cried out ... "who am I that the mother of my Lord should come to me ... (NAB)

Lk 1:57ff      When Elizabeth's time for delivery arrived, she gave birth to a son. ... The child grew up and matured in spirit. He lived in the desert until the day when he made his public appearance in Israel. (NAB)

It is Luke who mentions the prophetess Anna.

Lk 2:36-38      There was also a certain prophetess, Anna by name, daughter of Phanuel of the tribe of Asher. ... She was constantly in the Temple, worshipping day and night in fasting and prayer ... (NAB)



Luke records the pity Jesus felt toward the widow from Naim.

Lk 7:11-17      ... a dead man was being carried out (of a town called Naim), the only son of a widowed mother. ... The Lord was moved with pity upon seeing her and said to her, "Do not cry." ... Jesus gave him (the son) back to his mother. (NAB)

Luke also records Jesus' conversion and consolation of Mary Magdalene.

Lk 7:36-50      A woman known in the town to be a sinner learned that he was dining in the Pharisee's home. She brought in a vase of perfumed oil ... He said to her then, Your sins are forgiven"; ... "Your faith has been your salvation. Now go in peace." (NAB)

Luke pays homage to the women who accompanied Jesus.

Lk 8:103      The Twelve accompanied him, and also some women who had been cured of evil spirits and maladies: Mary called the Magdalene, from whom seven devils had gone out, Joanna, the wife of Herod's steward Chuza, Susanna, and many others who were assisting them out of their means. (NAB)

Luke remembers Mary and Martha:

Lk 10:38-42      On their journey Jesus entered a village where a woman named Martha welcomed him to her home. She had a sister named Mary ... (NAB)

Luke records the healing of the crippled woman:

Lk 13:10-13      There was a woman there who for eighteen years had been possessed by a spirit which had drained her strength. ... Jesus saw her ... and said, "Woman, you are free of your infirmity." (NAB)

Luke recalls the women of Jerusalem weeping for Jesus.

Lk 23:27-31      A great crowd of people followed him, including women who beat their breasts and lamented over him. Jesus turned to them and said: "Daughters of Jerusalem, do not weep for me. Weep for yourselves and for your children ... " (NAB)

Luke also mentions the women we know from Matthew and Mark (4:38-39; 8:43-48; 21:1-4; 23:49).

It is Paul who tells us that Luke was a physician (Col 4:14). Luke writes with an observant eye to mannerisms, psychological reactions, hidden motivations.

Lk 4:38                    Leaving the synagogue, he entered the house of Simon. Simon's mother-in-law was in the grip of a severe fever ... (NAB)

Lk 5:12                   On one occasion in a certain town, a man full of leprosy came to him. (NAB)

Lk 8:43                   A woman with a hemorrhage of twelve years' duration, incurable at any doctor's hands (Mk - and exhausted her savings in the process, yet she got no relief), came up behind him and touched the tassel on his cloak. (NAB)

Luke alone of the Synoptics gives psychological settings:

Lk 3:15                   The people were full of anticipation, wondering in their hearts whether John might be the Messiah. (NAB)

Lk 9:43                   And all who saw it marveled at the greatness of God. (NAB)

It is Luke the physician who notices the bloody sweat of Jesus.

Lk 22:44                   In his anguish he prayed with all the greater intensity, and his sweat became like drops of blood falling to the ground. (NAB)

Luke writes primarily for Gentiles. He never uses the Semitic words that occur in the other Gospels:

abba (Father) in Mk 14:36

Boanerges (sons of thunder) in Mk 3:17

ephphatha (be opened) in Mk 7:34

hosanna (save, we pray) in Mk 11:9, Jo 12:13, Mt 21:9;

Instead of the Hebrew title rabbi, Luke prefers didaskale (teacher), and especially epistata (master).

Luke will give the meaning of the word instead of its Aramaic form; he uses kranion (Gk for skull) instead of golgotha.

Luke seldom quotes the Old Testament. He has another way of inferring the fulfillment of Old Testament hopes and desires. For Luke, Jesus himself is the prophet.

Lk 4:24                   "But in fact," he (Jesus) went on, "no prophet gains acceptance in his own place."  
(NAB)



Lk 7:16 "A great prophet has risen among us," they (the people of Naim) said: and, "God has visited his people." (NAB)

Lk 7:39 When the host, the Pharisee, saw this, he said to himself, "If this man were a prophet, he would know who and what sort of woman this is that touches him - that she is a sinner." (NAB)

Luke address his intended audience for his Gospel in a unique way. Luke includes a "foreword".

Lk 1:1-4 Many have undertaken to compile a narrative of the events which have been fulfilled in our midst, precisely as those events were transmitted to us by the original eyewitnesses and ministers of the word. I too have carefully traced the whole sequence of events from the beginning, and have decided to set it in writing for you, Theophilus, so that Your Excellency may see how reliable the instruction was that you have received. (NAB)

Luke conveys more meaning than the words of the introduction themselves convey:

- "Theophilus" literally means "lover of God";

- "Your Excellency" must refer to some distinguished official;

- Others who have "undertaken to compile a narrative" are Matthew, Mark, and other (private) Gospel editors; Matthew and Mark present the preaching of the apostles who themselves were eyewitnesses;

- Luke admits that he is not an eyewitness - but investigated it very thoroughly;

- Luke seems to intend that his Gospel expand and give further information about the apostles' teaching;

- Luke's Gospel presupposes the existence of catechetical teaching. Its purpose is to provide further reading.

- Luke's Gospel appears to be written to explain the teaching of the apostles to Greek converts. By addressing his Gospel to Theophilus, a Greek, he is writing in a way that Gentiles would better understand - he himself a Gentile convert.



GOSPEL ACCORDING TO LUKE

The Diptych of the Annunciation

(a) The annunciation of John the Baptist (1:5-25)  
Presentation of the parents  
Apparition of the angel  
Anxiety of Zechariah  
"Do not fear"  
Announcement of the birth  
Question: "How shall I know this?"  
Answer: The angel's reprimand  
Sign: "Behold, you shall be dumb"  
  
Silence of Zechariah  
Departure of the angel

(b) The annunciation of Jesus (1:26-38)  
Presentation of the parents  
Entrance of the angel  
Anxiety of Mary  
"Do not fear"  
Announcement of the birth  
Question: "How shall this happen?"  
Answer: The angel's revelation  
Sign: "Behold, your kinswoman has conceived"  
Response of Mary  
Departure of the angel

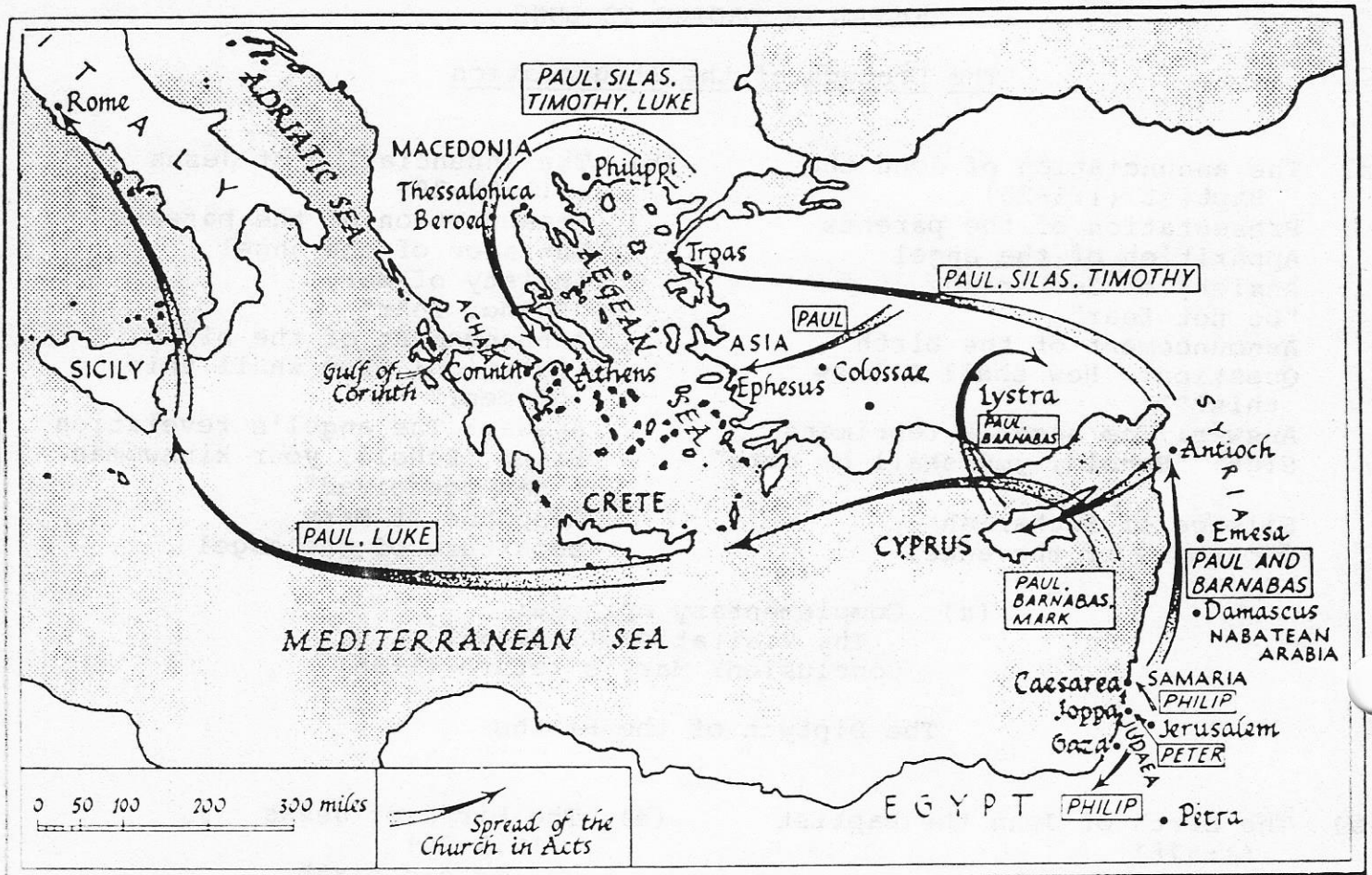
(c) Complementary episode:  
The Visitation (1:39-56)  
Conclusion: Mary's return (1:56)

The Diptych of the Births

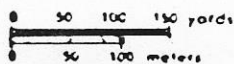
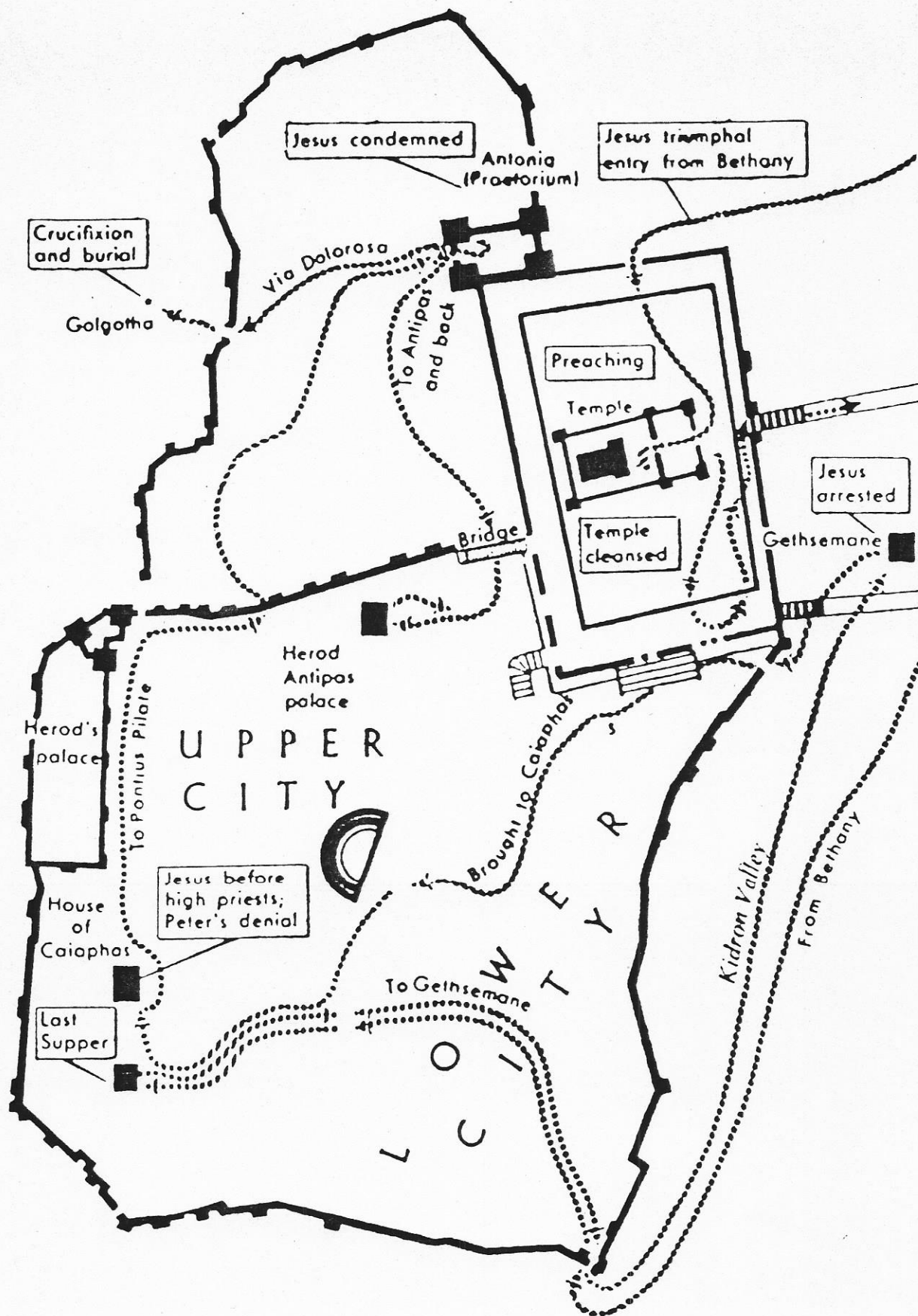
(a) The birth of John the Baptist (1:57f)  
Joy at his birth  
Indication of a canticle  
Circumcision and manifestation of John (1:59-80)  
First manifestation of a prophet  
  
Canticle: Benedictus  
  
Conclusion: Growth refrain (1:80)

(b) The birth of Jesus (2:1-20)  
Joy at his birth  
Canticle of the angels  
Circumcision and manifestation of Jesus (2:21-35)  
First manifestation of the Savior at Jerusalem  
Canticle: Nunc Dimittis  
Supplementary episode of Anna (2:36-38)  
Conclusion: Growth refrain (2:40)

(c) Complementary episode (2:41-52)  
The finding of the boy Jesus  
Conclusion: Growth refrain



The Mediterranean world in Acts







## THE GOSPEL ACCORDING TO MATTHEW

### OUTLINE

- (I) Prologue: Genealogy and Infancy Narratives (1:1 - 2:23)
  - (A) The Genealogy of Jesus (1:1-17)
  - (B) The Birth of Jesus (1:18-25)
  - (C) The Worship of the Magi (2:1-12)
  - (D) The Flight into Egypt and the Slaughter of the Innocents (2:13-23)
- (II) Book One: The Proclamation of the Reign (3:1 - 7:29)
  - (A) Narrative Section: The Beginning of the Ministry (3:1-4:25)
  - (B) Discourse: The Sermon on the Mount (5:1 - 7:29)
- (III) Book Two: Ministry in Galilee (8:1 - 11:1)
  - (A) Narrative Section: Cycle of Ten miracles (8:1 - 9:34)
  - (B) Discourse: The Missionary Sermon (9:35 - 11:1)
- (IV) Book Three: Controversy and Parables (11:2 - 13:52)
  - (A) Narrative Section: Incredulity and Hostility of the Jews (11:2 - 12:50)
  - (B) Discourse: The Parables of the Reign (13:1-52)
- (V) Book Four: The Formation of the Disciples (13:53 - 18:35)
  - (A) Narrative Section: Various Episodes Preceding the Journey to Jerusalem (13:53 - 17:27)
  - (B) Discourse: The Sermon on the Church (18:1-35)
- (VI) Book Five: Judea and Jerusalem (19:1 - 25:46)
  - (A) Narrative Section: Journey to Jerusalem and Events There (19:1 - 23:39)
  - (B) Discourse: The Eschatological Sermon (24:1 - 25:46)
- (VII) The Passion Narrative (26:1 - 27:66)
- (VIII) The Resurrection Narrative (28:1-20)

THE GOVERNMENT OF CANADA

OFFICE

1. The following is a list of the names of the members of the House of Commons who were elected in the general election of 1957:

2. The following is a list of the names of the members of the Senate who were appointed in the year 1957:

3. The following is a list of the names of the members of the Privy Council who were appointed in the year 1957:

4. The following is a list of the names of the members of the Cabinet who were appointed in the year 1957:

5. The following is a list of the names of the members of the Executive Council who were appointed in the year 1957:

6. The following is a list of the names of the members of the Board of Governors of the Bank of Canada who were appointed in the year 1957:

7. The following is a list of the names of the members of the Board of Directors of the Canadian National Railway who were appointed in the year 1957:



## THE GOSPEL ACCORDING TO MATTHEW

### Organization

#### Narrative

Ch 1-2

Jesus' infancy

Ch 3-4

The beginning of Jesus' public life

Ch 8-9

Ten miracles show Jesus' power and love

Ch 11-12

The Pharisees oppose Jesus' preaching

Ch 14-17

Jesus trains Peter and the other apostles

#### Sermons

Ch 5-7

Sermon on the Mount:

Sanctity in God's Kingdom.

"Jesus finished this discourse and left the crowds spellbound at his teaching." (7:28)

Ch 10

The Apostolic Sermon: The apostles' mission to spread the Kingdom.

"When Jesus had finished instructing his twelve disciples, he left that locality to teach and preach in their towns." (11:1)

Ch 13

The Sermon of Parables:

The nature of the Kingdom explained.

"When Jesus had finished these parables, he moved on from that district." (13:53)

Ch 18

Hierarchical Sermon: The role of authority and its function in the Kingdom.

"When Jesus had finished this discourse, he left Galilee and came to the district of Judea across the Jordan." (19:1)

Ch 19-23  
The Jews increasingly  
oppose Jesus

Ch 24-25  
The Sermon on Things to  
Come: The future of the  
Kingdom foretold.  
"Now when Jesus had finished  
all these discourses, he  
declared to his disciples,  
"You know that on two days'  
time it will be Passover,  
and that the Son of Man is  
to be handed over to be  
crucified." (26:1)

Ch 26-27  
Jesus sacrifices his life  
to initiate the Kingdom  
of the New Covenant

Ch 28  
Jesus rises from the dead  
and promulgates the  
Kingdom

## THE GOSPEL ACCORDING TO MATTHEW

### THE AUTHOR

Papias, Bishop of Hierapolis (about 130 AD) wrote about the various Gospel traditions. He tells us that the apostle Matthew put together the discourses of Jesus in Aramaic.

Eusebius (260-340 AD) Bishop of Caesarea wrote The History of the Church and quoted Papias.

Matthew compiled the Sayings in the Aramaic language, and everyone translated them as well as he could.

Irenaeus, Bishop of Lyon, (180 AD), also quoted by Eusebius, reported the same tradition.

Matthew published a written gospel for the Hebrews in their own tongue, while Peter and Paul were preaching the gospel in Rome and founding the church there.

Similar testimony is found in many other outstanding writers of the early church: Clement (Alexandria, Egypt, 150-215 AD), Origen (Alexandria, Egypt, 185-254 AD), Tertullian (Rome, Italy, 160-220 AD), etc.

From the text of Matthew's Gospel, if the text is read carefully, traits of the evangelist can be recognized. Matthew must have been a close disciple of Jesus;  
must have known Palestine well;  
must have had a personal knowledge of Jewish customs and practices;  
must have made a thorough study of the Old Testament;  
was a skilled teacher.

Matthew himself records his own conversion to Christ.

Mt 9:9-10

As he moved on, Jesus saw a man named Matthew at his post where taxes were collected. He said to him, "Follow me." Matthew got up and followed him. Now it happened that, while Jesus was at table in Matthew's home, many tax collectors and those known as sinners came to join Jesus and his disciples at dinner. (NAB)

Tax collectors were looked down upon in the days of Jesus since they were usually dishonest and not at all religious. In recognition of the mercy that Jesus showed toward him, it is Matthew himself who uses the title "tax collector" of himself.

Mt 10:2-3

The names of the twelve apostles are these:



first Simon, now known as Peter, and his brother Andrew; James, Zebedee's son, and his brother John; Philip and Bartholomew, Thomas and Matthew the tax collector ... (NAB)

Perhaps to avoid mentioning the fact that Matthew was the tax collector, both Luke (5:27-29) and Mark (2:13-15) use the name Levi for the tax collector. And as Jesus changed Simon's name to Peter, he likewise changed Levi's name to Matthew.

There are only two clues to the date of composition of Matthew's Gospel:

Irenaeus (above) makes the authorship contemporaneous with the preaching of Peter and Paul in Rome, i.e., before 68 AD.

Internal evidence suggests a date later than the fall of Jerusalem, i.e., 70 AD.

Matthew's familiarity with Palestinian Jewish customs on the other hand, does not allow us to remove the Gospel - in either space or time - too far from Palestinian Judaism before the Jewish Rebellion.

Matthew's acquaintance with Jewish customs and practices is not matched by his acquaintance with Palestinian geography: his geography lies mostly in Galilee, and Matthew, as a Palestinian Jew, need not have known Galilee.

If Matthew wrote his Gospel later than 70 AD, there are excellent reasons for thinking that it was written outside Palestine. Many scholars suggest Antioch in Syria. In the cosmopolitan climate of Antioch, the questions of the relations of the Law and Gospel were probably very sharp.

In Syria, Matthew could have best drawn on Palestinian traditions found in the Gospel material peculiar to him.

Very little else is known about Matthew's life.

Tradition has it that he first preached to the Jews in Palestine and then to other nations outside the Holy Land.

Some ancient writers say he went to Ethiopia. Others mention Persia, Syria, Greece and even Ireland.

Circumstances of his death are also uncertain. The presumption is made that he died a martyr's death.

## THE GOSPEL ACCORDING TO MATTHEW

### The Audience

Matthew emphasized that Jesus Christ is the Messiah, promised in the Old Testament.

Matthew states that Jesus came from the family of David, fulfilling the prophecy that the Messiah would be a descendant of David.

2 Sam 7:8, 12-14      Now then, speak thus to my servant David, "The Lord of hosts has this to day: ... "When your time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. I will be a father to him, and he shall be a son to me."

Mt 1:1      A family record of Jesus Christ, son of David, son of Abraham.

Mt 1:6      Jesse the father of King David.

Mt 1:17      Thus the total number of generations is: from Abraham to David ... from David to the Babylonian captivity ... to the Messiah ...

Mt 1:20      Joseph, son of David, have no fear about taking Mary as your wife.

Jesus is often called "Son of David" in Matthew's Gospel.

Mt 9:27      As Jesus moved on from there, two blind men came after him crying out, "Son of David, have pity on us!"

Mt 12:23      All in the crowd were astonished. "Might this not be David's son?"

Mt 15:22      It happened that a Canaanite woman living in that locality presented herself, crying out to him, "Lord, Son of David, have pity on me!"

Mt 20:30-32      ... two blind men ... began to shout, "Lord, Son of David, have pity on us!"

Mt 21:9      The groups preceding him as well as those following kept crying out: "Hosanna to the Son of David! ..."



Mt 21:15

... the children were shouting out in the temple precincts, "Hosanna to the Son of David!"

Matthew stress that Jesus is the new Moses, sent in fulfillment of the prophecy by which God had promised that he would raise the Messiah as a new Moses.

Dt 18:15-19

A prophet like me (Moses) will the Lord your God, raise up for you among your own kinsmen; to him you shall listen. This is exactly what you requested of the Lord, your God, at Horeb on the day of the assembly, when you said, "Let us not again hear the voice of the Lord, our God, nor see this great fire any more, lest we die." And the Lord said to me, "This was well said. I will raise up for them a prophet like you from among their kinsmen, and will put my words into his mouth; he shall tell you all that I command him."

As Moses had promulgated the old Law on Sinai, Jesus promulgates his law on a mountain.

Mt 5:1

When he saw the crowds he went on the mountainside. After he had sat down his disciples gathered around him, and he began to teach them: ...

Instead of the Ten Commandments, Jesus gave the eight beatitudes.

Mt 5:3-10

How blest are the poor in spirit: the reign of God is theirs. ... Blest are those persecuted for holiness' sake; the reign of God is theirs.

Matthew records Jesus, referring explicitly to the old Law, perfecting the ancient precepts.

Mt 5:17-48

Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them but to fulfill them. ...

In Matthew' Gospel, Moses appears as Jesus' forerunner on the Mount of Transfiguration.

Mt 17:3-4

Suddenly Moses and Elijah appeared to them conversing with him. Then Peter said to Jesus, "Lord, how good that we are here! With your permission I will erect three booths here, one for you, one for Moses, and one for Elijah."



Matthew records Jesus abrogating the permission to divorce granted by Moses.

Mt 19:3-9                   ... "Because of your stubbornness Moses let you divorce your wives, " he (Jesus) replied; "but at the beginning it was not that way. I now say to you, whoever divorces his wife (lewd conduct is a separate case) and marries another commits adultery, and the man who marries a divorced woman commits adultery."

Matthew continues to point out Messianic promises that are fulfilled in Jesus' words and actions. Matthew stresses this frequently by saying that a certain event happened "in order to make what the Lord had said through the prophet come true." Matthew quotes the Old Testament forty-one times.

Mt 1:22,23	Jesus' birth of a virgin	Is 7:14
Mt 2:15	the flight to Egypt	Hos 11:1
Mt 2:18	the murder of the innocents	Jer 31:15
Mt 4:15-16	Jesus' ministry in Galilee	Is 9:1-2
Mt 8:17	Jesus' miraculous cures	Is 53:4
Mt 12:17-21	Jesus' unassuming leadership	Is 42:1-4
Mt 13:14-15	the blindness of the people	Is 6:9-10
Mt 13:35	Jesus' preaching in parables	Ps 78:2
Mt 21:4-5	Jesus riding on a donkey	Is 62:11; Zech 9:9
Mt 27:9-10	Judas' treachery	Zech 11:12

Matthew addresses his audience in interesting ways.

Mt 2:5	Here is what the prophet has written: ...
Mt 4:4,5,6,7,10	Scripture has it ...
Mt 11:10	It is about this man that Scripture says ...
Mt 26:31	... for Scripture has it ...
Mt 21:13	Scripture has it ...
Mt 19:4	Have you not read that ...
Mt 21:16	Did you ever read this ... ?
Mt 21:42	Did you never read in the Scriptures ... ?
Mt 22:31	... have you not read what God said to you ... ?
Mt 15:4	For instance, God has said ...

Matthew stresses that Jesus is not a political Messiah. He is instead a Messiah with divine power. Matthew brings this out by showing Jesus' divinity and equality with God the Father.

Mt 12:6 I assure you that there is something greater than the Temple here.

Mt 12:42 She (Sheba, queen of the South) came from the farthest corner of the earth to listen to the wisdom of Solomon; but you have a greater than Solomon here.

Mt 22:41-46 In turn Jesus put a question to the Pharisees, "What is your opinion about the Messiah? Whose son is he?" "David's," they answered. He said to them, "Then how is it that David under the Spirit's influence calls him 'lord,' as he does: 'The Lord said to my lord, Sit at my right hand, until I humble your enemies beneath your feet'? If David calls him 'lord,' how can he be his son?" No one could give him an answer; therefore no one dared, from that day on, to ask him any questions.

Matthew records miracles of Jesus which only God can do.

Mt 8:23-27 ... then he (Jesus) stood up and took the winds and the sea to task. Complete calm ensued; the men were dumfounded. What sort of man is this," they said, "that even the winds and the sea obey him?"

Mt 9:23-25 ... When the crowd had been put out (of the dead girl's room) he (Jesus) entered and took her by the hand, and the little girl got up.

God the Father testifies about Jesus.

Mt 3:17 With that, a voice from the heavens said, "This is my beloved Son. My favor rests on him."

Mt 17:5 Out of the cloud came a voice which said, "This is my beloved Son in whom my favor rests. Listen to him."

Jesus knows all that the Father knows.

Mt 11:27 Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son - and anyone to whom the Son wishes to reveal him.



Matthew writes that Jesus will judge mankind as only God can judge.

Mt 16:27      The Son of Man will come with his Father's glory accompanied by his angels. When he does, he will repay each man according to his conduct.

Mt 19:28      I give you my solemn word in the new age when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me shall likewise take your places on twelve thrones to judge the twelve tribes of Israel.

See also,  
Mt 24:27, 30-31; Mt 25:31-46.

In Matthew's words, Jesus is, with the Father and the Holy Spirit, Almighty God in whose name all men should be baptized.

Mt 28:19      Go, therefore, and make disciples of all the nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit.

The audience who would be so familiar with the Old Testament - the Hebrew Scriptures - would be the fellow Jews of Matthew in Palestine. To them Matthew wanted to impress with the important truth that Jesus Christ is the promised Messiah.



GENEALOGY OF JESUS  
according to  
MATTHEW

A family record of Jesus Christ, son of David, son of Abraham. Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers.

Judah was the father of Perez and Zerah, whose mother was Tamar.

Perez was the father of Hezron, Hezron was the father of Ram.

Ram was the father of Amminadab, Amminadab the father of Nashon, Nashon the father of Salmon.

Salmon was the father of Boaz, whose mother was Rahab,

Boaz was the father of Obed, whose mother was Ruth.

Obed was the father of Jesse, Jesse the father of King David. David was the father of Solomon, whose mother had been the wife of Uriah.

Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

Asa was the father of Jehosaphat, Jehosaphat the father of Joram, Joram the father of Uzziah.

Uzziah was the father of Jotham, Jotham was the father of Ahaz, Ahaz the father of Hezekiah.

Hezekiah was the father of Manasseh, Menasseh the father of Amos, Amos the father of Josiah, Josiah became the father of Jeconiah and his brothers at the time of the Babylonian exile.

After the Babylonian exile Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel was the father of

GENEALOGY OF JESUS  
according to  
LUKE

When Jesus began his work about thirty years of age, being - so it was supposed - the son of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Elsi, son of Naggai, son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Sala, son of Nashon, son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.

Abiud, Abiud was the father of Eliakim, Eliakim the father of Azor.

Azor was the father of Zadok, Zadok the father of Achim, Achim the father of Eliud.

Eliud was the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob.

Jacob was the father of Joseph the husband of Mary.

It was of her that Jesus who is called the Messiah was born.

Thus the total number of generations is:

from Abraham to David, fourteen generations;

from David to the Babylonian captivity, fourteen generations;

from the Babylonian captivity to the Messiah, fourteen generations.

#### NOTES

+ Three sets of fourteen names; fourteen is a multiple of seven.

+ Divided at two critical points of Israel's history:  
(1) foundation of Davidic monarchy;  
(2) collapse of Judah into Babylon (587 BC).

+ Artificiality of numbers maintained by omission of Ahaziah, Jehoash and Amaziah between Jehoram and Uzziah.

+ Matthew makes use of the Levirate marriage.

+ Matthew follows the line of the Kings of Judah.

#### NOTES

+ Makes use of the number seven; eleven series of seven names.

+ Between Abraham and David both Matthew and Luke agree (Luke adds Arni).

+ Between David and Jesus Matthew and Luke completely disagree (except for the names Zerubbabel and Shealtiel).

+ Luke adheres to blood descent and follows a cognate lineage.



INFANCY NARRATIVES  
in Matthew and Luke

The HARMONY between Matthew and Luke over the Infancy Narratives.

The parents of Jesus are Mary and Joseph who are legally engaged or married, but have not yet come to live together or have sexual relations.

Mt 1:18                      Now this is how the birth of Jesus Christ came about. When his mother Mary was engaged to Joseph, but before they lived together, she was found with child through the power of the Holy Spirit.

Lk 1:27, 34                In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin betrothed to a man named Joseph ...

Joseph is of the descent and lineage of King David.

Mt 1:16, 20                ... David was the father of ... Jacob was the father of Joseph the husband of Mary. ... the angel ... in a dream ... said to him: "Joseph, son of David, have no fear ...

Lk 1:27, 32                ... a man named Joseph, of the house of David. ... The Lord God will give him (Jesus) the throne of David his father. He will rule over the throne of the house of David forever ...

Lk 2:4                      Joseph .. was of the house and lineage of David ...

An angelic announcement of the forthcoming birth of the child.

Mt 1:20-23                ... the angel of the Lord appeared in a dream and said to him (Joseph): "Joseph, son of David, have no fear about taking Mary as your wife. It is by the Holy Spirit that she has conceived this child. She is to have a son and you are to name him Jesus because he will save his people from their sins." All this happened to fulfill what the Lord had said through the prophet: "The virgin shall be with child and give birth to a son, and they shall call him Emmanuel," a name which means "God with us."



Lk 1:30-34

... the angel Gabriel ... went on to say to her (Mary): "Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name Jesus. Great will be his dignity and he will be called Son of the Most High. The Lord God will give him the throne of David his father. He will rule over the house of Jacob forever and his reign will be without end."

The conception of the child by Mary is not through intercourse with her husband.

Mt 1:20, 23, 25

... before they (Mary and Joseph) lived together, she was found with child ... Joseph, an upright man unwilling to expose her to the law decided to divorce her quietly. Such was his intention ... "The virgin shall be with child ..." He (Joseph) had no relations with her at any time before she bore a son ...

Lk 1:34

Mary said to the angel, "How can this be since I do not know man?"

The conception is through the power of the Holy Spirit.

Mt 1:18, 20

Now this is how the birth of Jesus Christ came about. When his mother ... was found with child through the power of the Holy Spirit. ... It is by the Holy Spirit that she has conceived this child.

Lk 1:35

The angel answered her: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the offspring to be born will be called Son of God."

There is a directive from the angel that the child is to be named Jesus.

Mt 1:21

She is to have a child and you are to name him Jesus because he will save his people from their sins.

Lk 1:31

You shall conceive and bear a son and give him the name Jesus.

An angel states that Jesus is to be Savior.

Mt 1:21 She is to have a child and you are to name him Jesus because he will save his people from their sins.

Lk 2:11 This day in David's city a savior has been born to you, the Messiah and Lord.

The birth of the child takes place after the parents have come to live together.

Mt 1:24-25 When Joseph awoke he did as the angel of the Lord had directed him and received her into his home as his wife. He had no relations with her at any time before she bore a son, whom he named Jesus.

Lk 2:5-6 Joseph ... went to David's town of Bethlehem ... to register with Mary, his espoused wife, who was with child. While they were there the days of her confinement were completed.

The birth takes place at Bethlehem.

Mt 2:1 After Jesus' birth in Bethlehem of Judea during the reign of King Herod ...

Lk 2:4-6 And so Joseph went from the town of Nazareth in Galilee to Judea, to David's town of Bethlehem - because he was of the house and lineage of David - to register with Mary, his espoused wife, who was with child. While they were there the days of her confinement were completed.

The birth is chronologically related to the reign of Herod the Great (37 - 4 BC).

Mt 2:1 ... Jesus' birth ... during the reign of King Herod ...

Lk 1:5 In the days of Herod, king of Judea ...

The child is reared at Nazareth.

Mt 2:23 ... Joseph went to the region of Galilee. There he settled in a town called Nazareth. In this way what was said through the prophets was fulfilled: "He shall be called a Nazorean."



Lk 2:39

When the pair (Mary and Joseph) had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee and their own town of Nazareth.

DIFFERENCES between the Infancy Narrative of Matthew and Luke.

The angel appears to Joseph.

Mt 1:20

The angel appears to Mary.

Lk 1:26-27

The story of Elizabeth, Zechariah and the birth of John the Baptist;  
the census, shepherds at the birth of Jesus;  
the presentation of Jesus in the temple;  
and the finding of Jesus in the Temple at the age of 12.

Lk 1:5 - 2:52

The Bethlehem star, the Magi;  
Herod's plot to kill Jesus in the massacre of the male children;  
the flight of the Holy Family into Egypt.

Mt 2:1-23

CONTRADICTIONS within the Infancy Narratives of Matthew and Luke.

Mary lives in Nazareth and goes to Bethlehem because of a census.

Lk 1:26-27; 2:4-5

Mary and Joseph live in Bethlehem.

Mt 2:1,5-6

The Holy Family returns peaceably to Nazareth after the birth of Jesus in Bethlehem.

Lk 2:39

The Holy Family flees from Bethlehem to Egypt.

Mt 2:13-15



LUKE and Old Testament fulfillment.

Lk 1:12	fear seized Zechariah	Dn 10:7,12
Lk 1:16f	the calling of John	Mal 3:23f
Lk 1:19	the angel Gabriel	Dn 9:20-23
Lk 1:28-32	God will dwell with his people	Zech 2:14-17
Lk 1:35	power and glory of the Most High	Ex 40:35
Lk 1:40-46,55	Mary, arc of the covenant	2 Sam 6
Lk 1:42	blessed among women	Jgs 5:24
Lk 1:64f	loosening the tongue	Dn 10:16f
Lk 1:76	John fulfills prophecy	Mal 3:1

MATTHEW and Old Testament fulfillment.

Mt 1:22,23	Jesus' birth of a virgin	Is 7:14
Mt 2:1-12	the worship of the Magi	Is 60:1-6; Ps 72:10
Mt 2:5	in Bethlehem of Judea	Mi 5:1-3
Mt 2:2	the star of Bethlehem	Nm 24:17
Mt 2:15	the flight to Egypt	Hos 11:1
Mt 2:18	the massacre of the Innocents	Jer 31:14
Mt 2:18	the murder of the innocents	Jer 31:15

## MATTHEW CHAPTER 16, VERSE 18

Perhaps the most pivotal passage of the Bible which divides Roman Catholic Christians from Protestant and Pentecostal Christians is the scripture where Christ singles out Peter from the rest of the Apostles for special consideration and authority. That Bible passage is in the Gospel according to Matthew, chapter 16, verse 18.

The definition of the literal sense:

The sense which the human author directly intended and which his words convey. (JBC, 71:10)

The question to be asked in seeking to grasp the literal meaning of Matthew in conveying what Christ had in his mind in these words to Peter is what was understood by Peter and the other apostles and what was handed on (paradosis) by the Apostolic Church and the constant faith and practice of the Church regarding the meaning of these words of Christ.

Some basic facts about the author, Matthew, are in order to aid the proper search for the meaning of his gospel.

Matthew is the tax collector called by Christ in 9:9-13;  
Matthew is one of the twelve Apostles, an eye witness;  
Matthew's gospel is directed to a Jewish audience;  
Matthew's gospel is a Gospel of the Church, the only evangelist to use the word "church," and use it twice, 16:18 and 18:17.

The context for interpreting the meaning of the passage is set in the confession of Peter.

Mt 16:13-17

When Jesus came to the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say that the Son of Man is?" They replied, "Some say John the Baptizer, others Elijah, still others Jeremiah or one of the prophets." "And you," he said to them, "who do you say that I am?" "You are the Messiah," Simon Peter answered "the Son of the living God!" Jesus replied, "Blest are you, Simon son of Jonah! No mere man has revealed this to you, but my heavenly Father." (NAB)

Christ then gives Simon bar-Jonah a new name and a commission.

Mt 16:18

"I for my part declare to you, you are 'Rock,' and on this rock I will build my church, and the jaws of death shall not prevail against it." (NAB)

Since the New Testament was written in the Greek language, it is right to begin the consideration of this critical passage in the language in which it was written:

kago	de	soi	lego	oti	su	ei	petros	kai
I also	And	to you	say	-	You	are	Peter	and
epi	taute	te	petra	oikodomeso	mou	ten	ekklesian;	
on	this	-	rock	I will build	of me	the	church;	

As Greek declined in the Mediterranean world and Latin became the common tongue, the first translations of the Bible were in the Latin language. Hence, it is natural for us to consider also the way in which this critical passage was translated into Latin by Jerome (Rome, 383/384 AD).

et	ego	dico	tibi	quia	tu	es	Petrus	et
and	I	say	to you	because	you	are	Peter	and
super	hanc	petram	aedificabo	ecclesiam	mean;			
upon	this	rock	I will build	church	my;			

As a step in searching out the meaning of the words of Christ it is right to consider how Christ would have said what is recorded in Greek in the language he used during his public life, Aramaic:

'aph	'ena'	'amar-na'	lak	da'(n)t-(h)uw	ke'pha'
and	I	say - I	to thee	that-thou-art	Cephas
we`'al	hade'	ke'pha'	'ebneyh	le`i(d)tiy;	
and upon	this	rock	I will build her	namely my church;	

The core of the meaning appears to rest in the two words for a "rock." If Matthew recorded that Christ used the same word both for (1) the proper name of Peter and (2) the foundation on which Christ says he will build the church, then a literal interpretation follows that the foundation of the church is Peter.



Christ continues with the conferral of the "keys" which appears to be a clear statement of a position of leadership and authority.

Mt 16:19-20            "I will entrust to you (singular) the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven." (NAB)

This biblical commission echoes one other conferral of keys in the Bible. Shebna receives the keys of the royal palace.

Is 22:22            I will place the key of the House of David on his shoulder; when he opens, no one shall shut, when he shuts, no one shall open. (NAB)

Apart from this passage, there is no background in biblical language for binding and loosening.

In Rabbinical Judaism, the words signify rabbinical decisions; to bind is to give a decision that imposes an obligation, and to loose is to give a decision that removes an obligation. (JBC, 43:115)

Mt 18:15-18            "If your brother should commit some wrong against you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won your brother over. If he does not listen, summon another, so that every case may stand on the word of two or three witnesses. If he ignores them, refer to the church (ekklesia). If he ignores even the church, then treat him as a Gentile or a tax collector. I assure you, whatever you declare bound on earth shall be bound in heaven, and whatever you declare loosed on earth shall be held loosed in heaven." (NAB)

The whole assembly of the Church has the power that is given to Peter in 16:19; it should be noticed that the acts of the Church in the Acts of the Apostles are always acts of the whole Church, not of its officers. The apostolic Church was a true assembly.

If Peter held a position of primacy, the other Apostles would have to know that and would have reflected that role thrust on Peter by Christ in their relationships to him. In other words, does the Bible reveal a primary place or role for Peter consciously acknowledged by the New Testament writers?

A biblical portrait of Peter attests to the preeminent role of Peter among the writers of the New Testament.

Among the Apostolic Fathers, the same recognition can be shown.

Tertullian (Rome, 160 - 220 AD)

Peter alone do I find ... to have been married. Monogamist I am led to presume him by consideration of the church, which, built upon him, was destined to appoint every grade of her Order from monogamists. (On Monogamy, Ch. 8)

Clement (Alexandria, 150 - 215 AD)

Therefore, on hearing those words, the blessed Peter, the chosen, the pre-eminent, the first of the disciples, for whom alone and Himself the Savior paid tribute, quickly seized and comprehended the saying. And what does he say? "Lo, we have left all and followed Thee." (Who Is the Rich Man That Shall Be Saved, Ch. 21)

Cyprian (Carthage, 200 - 258 AD)

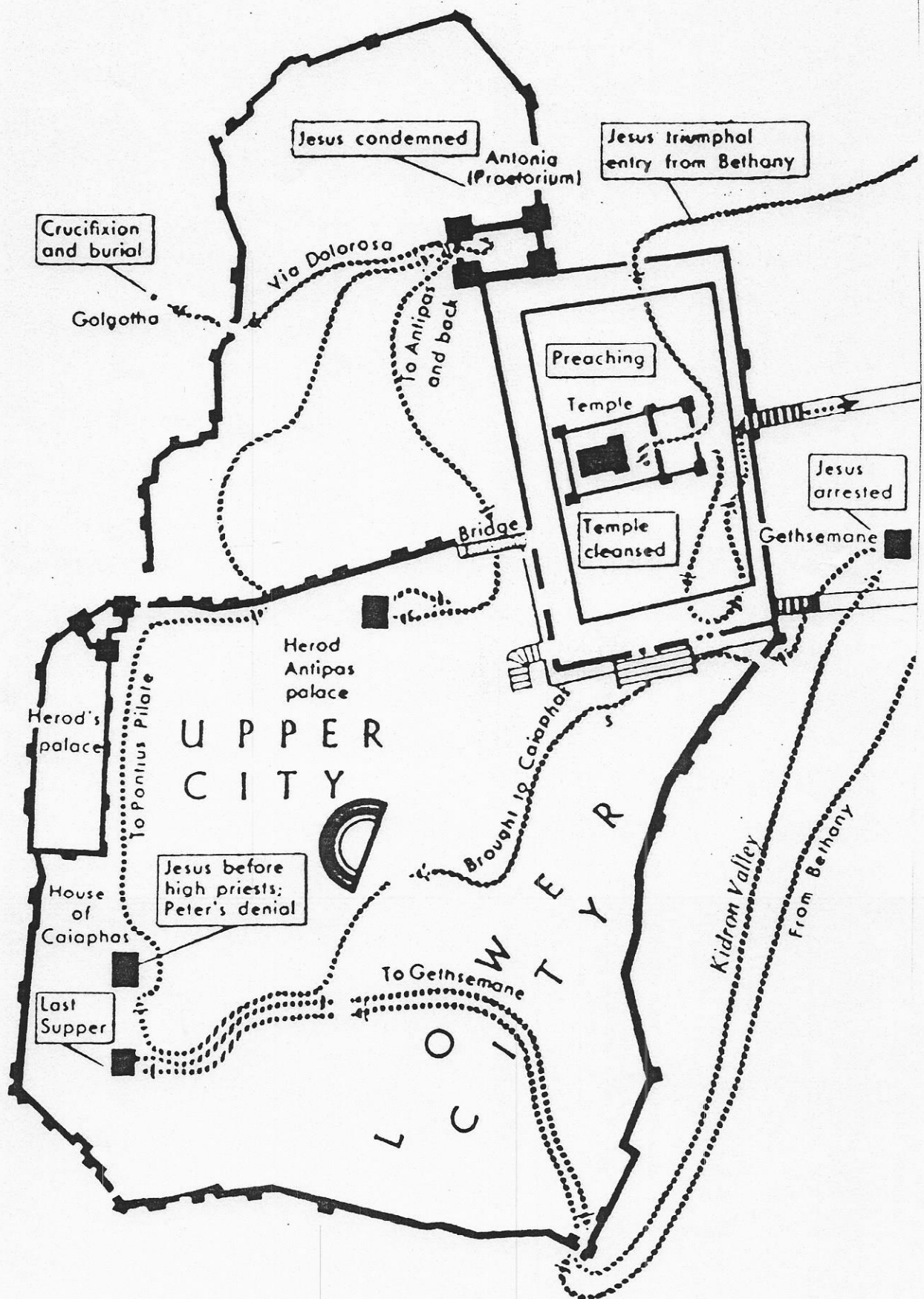
Upon him (Peter), being one, He (Christ) built His Church and although after His resurrection He bestows equal power upon all the Apostles, and says: "As the Father has sent me, I also send you. Receive the Holy Spirit: if you forgive the sins of anyone, they will be forgiven him; if you retain the sins of anyone, they will be retained" (Jn 20:21), that He might display unity, He established by His authority the origin of the same unity as beginning from one. (On the Unity of the Catholic Church, Ch. 4)

Cyril (Jerusalem, 315 - 387 AD)

Peter, the chiefest and foremost of the Apostles, denied the Lord thrice before a little maid: but he repented himself, and wept bitterly. (Catecheses, No. 2:19)

Augustine (Numidia, now Algeria, 354 - 430 AD)

For, if the order of succession of Bishops is to be considered, how much more surely, truly and safely do we number them from Peter, to whom, as representing the whole Church, the Lord said: "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Mt 16:18). For, to Peter succeeded Linus, to Linus Clement, to Clement Anacletus, to Anacletus, Evaristus ... (Letters, No 53)



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## THE ACTS OF THE APOSTLES

### Outline

#### I. The Mission in Palestine (1:1 - 9:43)

- (A) Foundations of the Missionary Era (1:1 - 2:13)
  - (a) Preface (1:1-8)
  - (b) Ascension (1:9-12)
  - (c) The Filling of the College of the Twelve (1:13-26)
  - (d) The Pentecost Event (2:1-13)
- (B) The Mission in Jerusalem (2:14 - 8:3)
  - (a) The Pentecost Discourse (2:14-41)
  - (b) First Major Summary (2:42-47)
  - (c) The First Jewish Persecution (3:1 - 4:31)
    - (i) Peter's healing miracle (3:1-11)
    - (ii) Peter's Temple discourse (3:12-26)
    - (iii) The apostles before the Sanhedrin (4:1-22)
    - (iv) The prayer of the apostles (4:23-31)
  - (d) The Community Ideal of the Apostolic Church (4:32-5:16)
    - (i) Second major summary (4:32-35)
    - (ii) Examples (4:36 - 5:10)
    - (iii) Third major summary (5:11-16)
  - (e) The Second Persecution (5:17-42)
  - (f) Stephen and the Hellenists (6:1 - 8:1a)
    - (i) The Hellenists (6:1-6)
    - (ii) Summary (6:7)
    - (iii) The account of Stephen (6:8-15; 7:54 - 8:1a)
    - (iv) The discourse of Stephen (7:1-53)
  - (g) The Third Persecution and the Dispersion (8:1b-3)
- (C) The Mission in Judea and Samaria (8:4 - 9:43)
  - (a) The Story of Philip (8:4-40)
    - (i) The Samaritan mission (8:4-40)
    - (ii) The Ethiopian eunuch (8:26-40)
  - (b) The Vocation of Saul (9:1-19a)
  - (c) Saul at Damascus (9:19b-22)
  - (d) Saul's First Jerusalem Journey (9:23-30)
  - (e) Peter's Mission in Palestine (9:32-43)

#### II. The Mission to the End of the Earth (10:1 - 28:31)

- (A) Inauguration of the Gentile Mission (10:1 - 15:35)
  - (a) The Cornelius Event and Its Effects (10:1 - 11:18)
    - (i) Peter's vision and its consequences (10:1-33)
    - (ii) Peter's discourse (10:34-43)
    - (iii) Deliberations on the event (10:44 - 11:18)
  - (b) The Mission at Antioch (11:19-30)
  - (c) Herod's Persecution and Death (12:1-23)
  - (d) Summary and Lucan Suture (12:24-25)

- (e) The First Missionary Journey of Paul (13:1 - 14:28)
  - (i) The sending of Barnabas and Saul (13:1-3)
  - (ii) Cyprus (13:4-12)
  - (iii) Pisidian Antioch (13:13-52)
  - (iv) Iconium (14:1-5)
  - (v) Lystra (14:6-20a)
  - (vi) Derbe and return (14:20b-28)
- (f) The Apostolic "Council" (15:1-35)
  - (i) Preliminaries (15:1-5)
  - (ii) The convocation and Peter's address (15:6-12)
  - (iii) James' discourse (15:13-21)
  - (iv) Apostolic letter (15:22-29)
  - (v) Proclamation of the decree (15:30-35)

- (B) The Universal Mission of Paul (15:36 - 28:31)
  - (a) The Great Missionary Journeys (15:36 - 21:14)
    - (i) Paul and Barnabas differ and separate (15:36-39)
    - (ii) Beginning of Mission II: Departure for Syria and Cilicia (15:40-41)
    - (iii) Visit to Derbe and Lystra: Timothy becomes Paul's companion (16:1-4)
    - (iv) Summary (16:5)
    - (v) Paul crosses Asia Minor (16:6-10)
    - (vi) The evangelization of Philippi (16:11-40)
    - (vii) Success and failure at Thessalonica (17:1-9)
    - (viii) Paul in Beroea (17:10-15)
    - (ix) Paul in Athens (17:16-21)
    - (x) Paul's discourse at the Areopagus (17:22-34)
    - (xi) Paul in Corinth (18:1-17)
    - (xii) Paul's return to Syria Antioch (18:18-22)
    - (xiii) Beginning of Mission III (18:23)
    - (xiv) Apollos in Ephesus and Achaia (18:24-28)
    - (xv) Paul in Ephesus: Disciples who had not received the Holy Spirit (19:1-7)
    - (xvi) Ephesian ministry and encounters (19:8-19)
    - (xvii) Summary (19:20)
    - (xviii) The riot of the silversmiths (19:21-40)
    - (xix) Paul leaves for Greece and returns from there (20:1-6)
    - (xx) Paul restores Eutychus to life at Troas (20:7-12)
    - (xxi) Paul's journey to Miletus (20:13-16)
    - (xxii) Discourse to the Ephesian elders at Miletus (20:17-38)
    - (xxiii) Paul arrives at Tyre (21:1-6)
    - (xxiv) Paul arrives at Ptolemais and Caesarea (21:7-14)
  - (b) Paul in Jerusalem (21:15 - 23:11)
    - (i) Paul's arrival, greeting, and purification (21:15-26)
    - (ii) Paul's arrest (21:27-40)



- (iii) Paul's discourse to the Jerusalem crowd (22:1-21)
- (iv) Paul imprisoned in the Fortress Antonia (22:22-29)
- (v) Paul before the Sanhedrin (22:30 - 23:11)
- (c) Paul in Caesarea (23:12 - 26:32)
  - (i) Transfer to Caesarea (23:12-35)
  - (ii) Paul's trial before the governor Felix (24:1-21)
  - (iii) Paul's captivity at Caesarea (24:22-27)
  - (iv) Paul appeals to Caesar (25:1-12)
  - (v) Festus invites Agrippa to listen to Paul (25:13-27)
  - (vi) Paul's discourse before King Agrippa (26:1-23)
  - (vii) Reactions to Paul's discourse (26:24-32)
- (d) Paul's Journey to Rome (27:1 - 28:16)
  - (i) Departure for Rome (27:1-5)
  - (ii) Storm and shipwreck (27:6-44)
  - (iii) Winter in Malta (28:1-10)
  - (iv) Paul's arrival in Rome (28:11-16)
- (e) House Arrest and Unhindered Proclamation of the Message at Rome (28:17-31)
  - (i) Paul's testimony to the Jews (28:17-28)
  - (ii) Summary (28:30-31)

## ACTS OF THE APOSTLE

### THE AUTHOR

The major clue to the authorship of the Acts of the Apostles is found by comparing the prologue of the Gospel According to Luke with the Prologue to the Acts.

Lk 1:1-4      Many have undertaken to compile a narrative of the events which have been fulfilled in our midst, precisely as those events were transmitted to us by the original eyewitnesses and ministers of the word. I too have carefully traced the whole sequence of events from the beginning, and have decided to set it in writing for you, Theophilus, so that Your Excellency may see how reliable the instruction was that you received. (NAB)

Acts 1:1-2      In my first account, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up to heaven, having first instructed the apostles he had chosen through the Holy Spirit. (NAB)

Scripture scholars affirm that it is stylistically impossible to separate the writing of the Acts from the writing of Luke.

The author of Acts does not identify himself by name.

But the author's presence with the apostle Paul is indicated at certain points, the so-called "We-sections".

Acts 16:10-17      Crossing through Mysia instead, they (Paul, Silas and Timothy) came down to Troas. There one night Paul had a vision. A man of Macedonia stood before him and invited him, "Come over to Macedonia and help us."  
After this vision, we (Paul, Timothy, Silas and Luke) immediately made efforts to get across to Macedonia, concluding that God had summoned us to proclaim the good news there.  
... (NAB)

As he (Paul) was on the point of embarking for Syria, a plot was hatched against him by certain Jews; so he decided to return by way of Macedonia. Accompanying him were Sopater, son of Pyrrhus, from Beroea; Aristarchus and Secundus from Thessalonica; Tychicus and Trophimus from Asia.

Acts 20:5 -  
Acts 21:18

These companions went on ahead and waited for us (Paul and Luke) in Troas. We ourselves set sail from Phillipi as soon as the festival of Unleavened Bread was over. Five days later we joined them in Troas, where we spent a week. ... (NAB)

Acts 17:1 -  
Acts 28:16

When it was decided that we (Paul and Luke) were to sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius from the cohort known as Augusta. ... (NAB)

These passages reveal a "companion of Paul" who travelled with Paul on some eastern campaigns; someone who presumably spent time with Paul at Rome.

The letters of Paul written from Rome (Ephesians, Colossians, Philemon and Philippians) mention associates of Paul.

Eph 6:21

Tychicus, my dear brother and faithful minister in the Lord, will keep you informed as to how I am and what I am doing. (NAB)

Phlm 23-24

Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. (NAB)

Col 4:14

Luke, our dear physician, sends you greetings. So does Demas. (NAB)

Phil 2:19, 25

I hope, in the Lord Jesus, to send Timothy to you very soon, ... I have decided, too, that I must send you Epaphroditus, my brother, co-worker, and comrade in arms ... (NAB)

All these individuals, other than Luke, can be set aside as the "we" in Acts because they are mentioned in the third person in Acts, or because they did not make the journey with Paul to Rome.



## ACTS OF THE APOSTLES

### Composition

There appears to be a clear-cut apologetic emphasis in Luke's intent in writing the Acts. This is obvious in the record of confrontation with Roman officials.

In Cyprus:

Acts 13:7-12

They travelled over the whole island as far as Paphos, where they came across a Jewish magician named Bar-Jesus who posed as a prophet. He was attached to the court of the proconsular governor Sergius Paulus ... (NAB)

In Philippi:

Acts 16:19-39

When her (the clairvoyant girl) masters saw that their source of profit was gone, they seized Paul and Silas and dragged them into the main square before the local authorities. They turned them over to the magistrates ... (NAB)

In Thessalonica:

Acts 17:6-9

They (the Jews) marched on the house of Jason in an attempt to bring Paul and Silas before the people's assembly. When they could not find them there, they dragged Jason himself and some of the brothers to the town magistrates ... (NAB)

In Athens:

Acts 17:18-34

Epicurean and Stoic philosophers disputed with him ... then they led him off to the Areopagus ... (NAB)

In Corinth:

Acts 18:12-17

During Gallio's proconsulship in Achaia, the Jews rose in a body against Paul and brought him before the bench ... (NAB)

In Ephesus:

Acts 19:31-41

People rushed together to the theater and dragged in Gaius and Aristarchus, Paul's travelling companions from Macedonia. Paul wanted to go before this gathering but his disciples would not let him ... (NAB)

In Caesarea: before Felix

Acts 24:23-27

A few days later Felix came with his Jewish wife Drusilla, and sent for Paul ... (NAB)

In Caesarea: before Festus

Acts 25:1-12

After spending eight or ten days in Jerusalem, Festus went down to Caesarea. On the following day he took his seat on the bench and ordered Paul to be brought in ... (NAB)

In Caesarea: before Agrippa

Acts 25:13 -

26:32

A few days later King Agrippa and Bernice arrived in Caesarea and paid Festus a courtesy call. Since they were to spend several days there, Festus referred Paul's case to the king. ... (NAB)

Luke makes use of three sorts (major, minor and numerical) summaries used to describe the growth and character of the early Church. These serve to signal the reader and remind him of the progress of the growth.

The major summaries:

Acts 2:42-47

They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers. A reverent fear overtook them all, for many wonders and signs were performed by the apostles. Those who believed shared all things in common; they would sell their property and goods, dividing everything on the basis of each one's need. They went to the temple area together every day, while in their homes they broke bread. With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people. Day by day the Lord added to their number those who were being saved. (NAB)

Acts 4:32-35

The community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather, everything was held in common. With power the apostles bore witness to the resurrection of the Lord Jesus, and great respect was paid to them all; nor was there anyone needy among them, for all who owned property or houses sold them and donated the proceeds. They used to lay them at the feet of the apostles to be distributed to everyone according to his need. (NAB)

Acts 5:12-16

Through the hands of the apostles, many signs and wonders occurred among the people. By mutual agreement they used to meet in Solomon's Portico. No one else dared to join them, despite the fact that the people held them in great esteem. Nevertheless more and more believers, men and women in great numbers, were continually added to the Lord. The people carried the sick into the streets and laid them on cots and mattresses, so that when Peter passed by at least his shadow might fall on one or another of them. Crowds from the towns around Jerusalem would gather, too, bringing their sick and those who were troubled by unclean spirits, all of whom were cured. (NAB)

The minor summaries:

Acts 1:14

Together they devoted themselves to constant prayer. There were some women in their company, and Mary the mother of Jesus, and his brothers. (NAB)

Acts 6:7

The word of God continued to spread, while at the same time the number of the disciples in Jerusalem enormously increased. There were many priests among those who embraced the faith. (NAB)

Acts 9:31

Meanwhile throughout all Judea, Galilee, and Samaria the church was at peace. It was being built up and making steady progress in the fear of the Lord; at the same time it enjoyed the increased consolation of the Holy Spirit (NAB)

Acts 12:24

Meanwhile the word of the Lord continued to spread and increase. (NAB)

Acts 16:5

Through all this, the congregations grew stronger in faith and daily increased in numbers. (NAB)

Acts 19:20

Thus did the word of the Lord continue to spread with influence and power. (NAB)

Acts 28:30-31

For two full years Paul stayed on in his rented lodgings, welcoming all who came to him. With full assurance, and without any hindrance whatever, he preached the reign of God and taught about Jesus Christ. (NAB)



The numerical summaries:

Acts 2:41            Those who accepted his message were baptized; some three thousand were added that day. (NAB)

Acts 4:4            Despite this (the arrest of Peter and John), many of those who had heard the speech believed; the number of the men came to about five thousand. (NAB)

Acts 5:14           Nevertheless more and more believers, men and women in great numbers were continually added to the Lord. (NAB)

Acts 6:1.7           In those days, as the number of disciples grew, ... the word of God continued to spread, while at the same time the number of the disciples in jerusalem enormously increased. (NAB)

Acts 9:31           Meanwhile throughout all Judea, Galilee, and Samaria the church was at peace. It was being built up and making steady progress in the fear of the Lord; at the same time it enjoyed the increased consolation of the Holy Spirit (NAB)

Acts 11:21,24       The hand of the Lord was with them and a great number of them believed and were converted to the Lord. ... Thereby large numbers were added to the Lord. (NAB)

Acts 12:24           Meanwhile the word of the Lord continues to spread and increase. (NAB)

Acts 14:1           In Iconium likewise, they (Paul and Barnabas) entered the Jewish synagogue and spoke in such a way as to convince a good number of Jews and Greeks. (NAB)

Acts 19:20           Thus did the word of the Lord continue to spread with influence and power. (NAB)

One-third of all of the Acts of the Apostles is devoted to speeches (13 in number). The speech becomes for Luke an important literary device. These speeches are placed on the lips of principal characters to reveal the meaning of the events with which the characters are associated.

Some speeches reflect the missionary preaching (kerygma) of the apostolic generation.

The discourses of Peter:

Acts 2:14-39 Peter stood up with the Eleven, raised his voice, and addressed them: "You who are Jews ... It was to you and your children that the promise was made, and to all those still far off whom the Lord our God calls." (NAB)

Acts 3:11-26 When Peter saw this (the cure of the cripple), he addressed the people as follows: Fellow Israelites ... When God raised up his servant, he sent him to you first to bless you by turning you from your evil ways." (NAB)

Acts 4:8-12 Then Peter, filled with the Holy Spirit, spoke up: "Leaders of the People! ... There is no salvation in anyone else, for there is no other name in the whole world given to men by which we are to be saved." (NAB)

Acts 5:29-32 To this (orders not to teach), Peter and the apostles replied: "Better for us to obey God ... So too does the Holy Spirit, whom God has given to those that obey him." (NAB)

Acts 10:34-43 Peter proceeded to address them in these words: "I begin to see how true it is that God shows no partiality. ... To him all the prophets testify, saying that everyone who believes in him has forgiveness of sins through his name." (NAB)

The discourses of Paul:

Acts 13:16-41 So Paul arose, motioned to them for silence, and began: "Fellow Israelites ... 'For I am doing a deed in your days which you never would have believed even if you had been told.'" (NAB)

Some speeches are freely composed without regard to historical details. The speech are too short for word-for-word reproduction.

The discourses of Paul: at the Areopagus

Acts 17:22-31 Then Paul stood up in the Areopagus and delivered this address: "Men of Athens ... He has set the day on which he is going to 'judge the world with justice' through a man he has appointed - one whom he has endorsed in the sight of all by raising him from the dead." (NAB)

at Miletus  
Acts 20:18-35

Paul sent word from Miletus to Ephesus, summoning the presbyters of that church. When they came to him he delivered this address: "You know how I lived among you from the first day I set foot in the province of Asia ... 'There is more happiness in giving than receiving.'" (NAB)

in Jerusalem  
Acts 22:3-21

With his (the commander) permission Paul then stood on the steps and motioned the people to silence. A great hush fell on them as he began to speak to them in Hebrew. "My brothers and fathers, ... I mean to send you far from here, among the Gentiles." (NAB)

before Felix  
Acts 24:10-21

The governor then gestured to Paul, who replied as follows: "I know that you have been a judge over this nation for many years ... 'I am on trial before you today because of the resurrection of the dead.'" (NAB)

before King Agrippa  
Acts 26:1-23

So Paul stretched out his hand and began his defense. "Many charges have been leveled against me by the Jews, King Agrippa. ... namely that the Messiah must suffer, and that, as the first to rise from the dead, he will proclaim light to our people and to the Gentiles." (NAB)

to the Jews of Rome  
Acts 28:17-29

Three days later Paul invited the prominent men of the Jewish community to visit him. When they had gathered he said: "My brothers, ... Now you must realize that this salvation of God has been transmitted to the Gentiles-who will heed it!" (NAB)

The discourse of Stephen  
Acts 7:2-53

The high priest asked whether the charges were true. To this Stephen replied: "My brothers! Fathers! Listen to me. ... You who received the law through the ministry of angels have not observed it." (NAB)

Since Luke was not an eyewitness to all the events he records in the Acts of the Apostles, it is important to consider the sources from which he drew.



The We-Sections are extracts from a "travel diary" written by the companion of Paul:

Acts 16:10-17	Troas to Philippi: Missionary Journey II
Acts 20:5-15	Philippi to Jerusalem: Missionary Journey III
Acts 21:1-18	
Acts 27:1 - 28:16	Voyage to Rome

There is evidence of a Palestinian (Jerusalemite) source:

Acts 1:6 - 2:40; 3:1 - 4:31; 4:36 - 5:11; 5:17-42; 8:5-40;  
9:32 - 11:18; 12:1-23.

There is evidence of a Antiochene source:

Acts 6:1-6; 6:8 - 8:4; 11:19-30; 15:3-33.

Finally, there is evidence of a Pauline source:

9:1-30; 13:3 - 14:28; 15:35 - 18:31.

The Greek text of the Acts of the Apostles is unique among the books of the New Testament: there are two forms of the Greek text preserved.

Egyptian (Alexandrian) Text  
+ most commonly used  
+ little older than Western Text

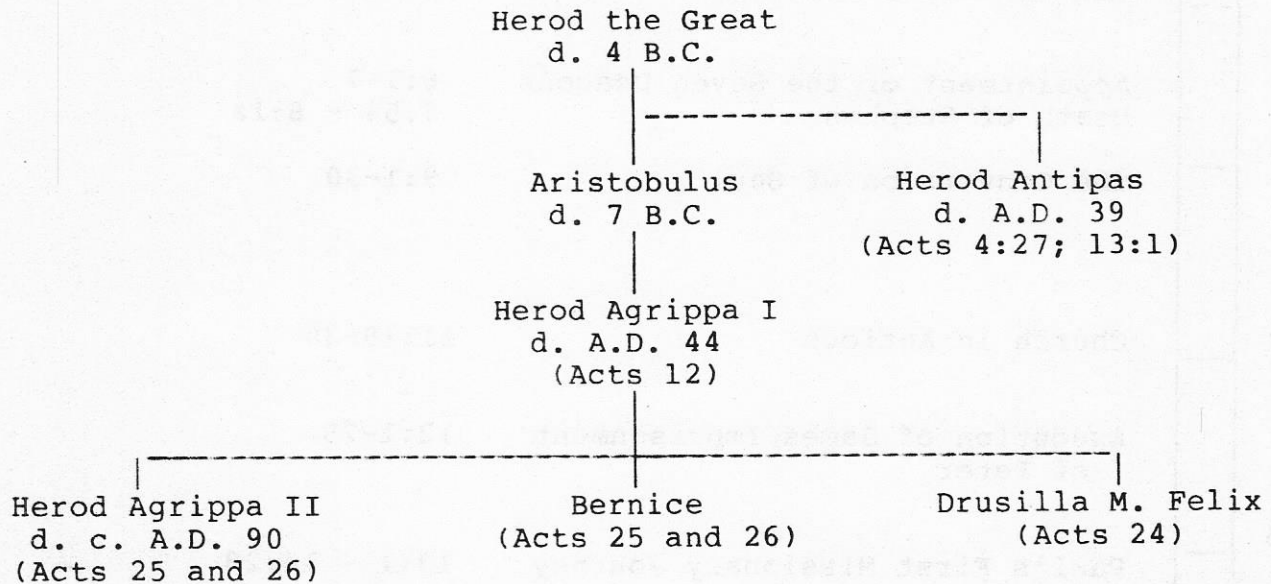
Western Text  
+ used in Patristic citations (Irenaeus, Cyprian, Augustine, Ephraem, etc.)  
+ one-tenth longer than Egyptian Text  
+ almost as old as the Egyptian Text  
+ contains many additional phrases, clauses, even whole verses  
+ a conscious revision?!  
+ differs significantly 13:37; 15:29; 18:27; 19:1: 28:31.

# THE CHRONOLOGY OF ACTS

A.D.	EVENT	ACTS
30	The Ascension of Jesus	1:6-11
	Appointment of the Seven Deacons	6:1-7
	Death of Stephen	7:54 - 8:1a
35	The Conversion of Saul	9:1-30
40	Church in Antioch	11:19-30
	Execution of James/Imprisonment of Peter	12:1-25
45		
	Paul's First Missionary Journey	13:1 - 14:28
	? GALATIANS	
	Council at Jerusalem	15:1-35
50	Paul's Second Missionary Journey	15:36 - 18:22
	1 THESSALONIANS, 2 THESSALONIANS	
	Paul's Third Missionary Journey	18:23 - 21:17
55	?GALATIANS, 1 CORINTHIANS, ROMANS, 2 CORINTHIANS AND ?PHILIPPIANS	
	Paul's Arrest in Jerusalem	21:27-36
60	Paul's Journey to Rome	27:1 - 28:15
	Two Full Years in Rome	28:30-31
	COLOSSIANS, PHILEMON, ?EPHESIANS AND ?PHILIPPIANS	
	MARK	
	?Paul's Journey to Spain, Ephesus, Macedonia and Greece	
65	?1 TIMOTHY, TITUS, 2 TIMOTHY or much later Death of Peter and Paul	
70		
	LUKE-ACTS	

## HISTORICAL CONFIRMATION OF ACTS

### The Family of Herod the Great



### Roman Emperors

A.D.	14	Tiberias (Luke 3:1-2)
	37	Gaius, known as Caligula (Acts 9:24)
	41	Claudius (Acts 18:2)
	54	Nero (Acts 25:11-12)

### Governors of Judea

A.D.	26	Pontius Pilate (Luke 23:1-25)
	36	Marcellus
	37	Marullus
	41	Herod Agrippa I (Acts 12:1-23)
	44	Cuspius Fadus
	46	Tiberius Alexander
	48	Ventidius Cumanus
	52	Antonius Felix (Acts 23:24 - 24:27)
c.	59	Porcius Festus (Acts 25 and 26)
c.	61	Albinus
	64	Gessius Florus



PAUL, THE APOSTLE  
HIS LIFE AND HIS WRITINGS

Much is known about Saul of Tarsus, because he included much about himself in his letters and his companion Luke included much about him in his Acts of the Apostles.

This author of thirteen letters included in the New Testament is first known as Saul.

Acts 13:9               Saul (also known as Paul) was filled with the Holy Spirit. (NAB)

Peter made reference to Paul in one of his letters.

2 Pet 3:15             Paul, our beloved brother, wrote you this in the spirit of wisdom that is his, dealing with these matters as he does in all his letters. (NAB)

Paul was born Saul at Tarsus in Cilicia, Asia Minor, around the year 10 AD.

Acts 21:39             Paul replied, "I am a Jew, a citizen of Tarsus in Cilicia - no mean city ... " (NAB)

Paul came from an Aramaic-speaking Jewish family.

2 Cor 11:22            Are they Hebrews? So am I! Are they the seed of Abraham? So am I! (NAB)

Paul was of the tribe of Benjamin.

Rom 11.1               I myself am an Israelite, descended from Abraham, of the tribe of Benjamin. (NAB)

Phil 3:5               I ... being of the stock of Israel and the tribe of Benjamin, a Hebrew of Hebrew origins ... (NAB)

Paul claimed to himself Roman citizenship.

Acts 22:27             The commander rushed in and asked Paul, "Is it true? Are you a Roman citizen?" "I am," Paul answered. (NAB)

He was circumcised on the eighth day after birth.

Phil 3:6               I was circumcised on the eighth day ... (NAB)

Paul's native city, Tarsus, was the Athens of Asia Minor, and so Paul grew up in the midst of the Greek language and culture.

Acts 17:28            Then Paul stood up in the Areopagus and delivered this address: Men of Athens, ... 'In him (God) we live and move and have our being,' as some of your own poets have put it, 'for we too are his offspring.' (NAB)

1 Cor 15:33           Do not be lead astray any longer. "Bad company corrupts good morals." (NAB)

Tit 1:12             A man of Crete, one of their own prophets, has testified, "Cretans have ever been liars, beasts, and lazy gluttons." (NAB)

Despite his education, Paul was a most zealous follower of Jewish traditions. When he was about eighteen years old he came to Jerusalem where he sat as a disciple at Gamaliel's feet to learn the doctrine of the Pharisees.

History records Gamaliel as Rabbi Gamaliel I who flourished in Jerusalem about 20 - 50 AD. He was a Pharisee and a member of the Sanhedrin which judged Peter and John. It was he who intervened for the apostles (Acts 5:34-39). For Paul to "study at the feet of Gamaliel implies that he was preparing to be a rabbi himself.

Acts 22:3            I was brought up in this city (Jerusalem). Here I sat at the feet of Gamaliel and was educated strictly in the law of our fathers. (NAB)

Acts 23:6            Brothers, I am a Pharisee and was born a Pharisee. (NAB)

Phil 3:6             In legal observance I was a Pharisee ... (NAB)

In writing about marriage in 1 Corinthians, Paul expressed his marriage reference, leaving us to believe that he may have been married and widowed. Marriage would have been required of him for rabbinical ordination.

1 Cor 7:7-8           Given my preference, I should like you to be as I am. Still, each one has his own gift from God, one this and another that. (NAB)

Paul became a passionate defender of Jewish traditions and surpassed all his fellows in his attachment to the Jewish Patrimony and in protecting them against Christian deviations.

Gal 1:14             I made progress in Jewish observance far beyond most of my contemporaries, in my excess of zeal to live out all the traditions of my ancestors. (NAB)

Paul also learned the trade of a tentmaker which provided his livelihood.

Acts 18:3 ... Paul went to visit the pair (Claudius and Priscilla) whose trade he had in common with them. He took up lodgings with them and they worked as tentmakers. (NAB)

Paul was present to Stephen's stoning.

Acts 7:57-58 They ... dragged him (Stephen) out of the city, and began to stone him. The witnesses meanwhile were piling their cloaks at the feet of a young man named Saul. (NAB)

Paul began to take an active part in the persecution of the church in Palestine,

Acts 8:1-3 Saul, for his part, concurred in the act of killing. That day saw a beginning of a great persecution of the church in Jerusalem. ... Saul began to harass the church. He entered house after house, dragged men and women out, and threw them into jail. (NAB)

... and in Damascus.

Acts 9:1-2 Saul, still breathing murderous threats against the Lord's disciples, went to the high priest and asked him for letters to the synagogues in Damascus which would empower him to arrest and bring to Jerusalem anyone he might find, man or woman, living according to the new way. (NAB)

Paul's conversion to the Lord took place on the road to Damascus. Of this event there are three versions in Acts. One is Luke's own account.

Acts 9:1-9 As he (Paul) traveled along and was approaching Damascus, a light from the sky suddenly flashed about him. He fell to the ground and at the same time heard a voice saying, "Saul, Saul, why do you persecute me?" "Who are you, sir?" he asked. The voice answered, "I am Jesus, the one you are persecuting. Get up and go into the city, where you will be told what to do." The men who were traveling with him heard the voice but could see no one. Saul got up from the ground unable to see, even though his eyes were open. They had to take him into Damascus. For three days he continued blind,



during which time he neither ate nor slept.  
(NAB)

The two other versions of Paul's conversion in Acts are his own account.

Acts 22:5-16

As I was traveling along, approaching Damascus around noon, a great light from the sky flashed all about me. I fell to the ground and heard a voice say to me, "Saul, Saul, why do you persecute me?" I answered, "Who are you, sir?" He said to me, "I am Jesus the Nazorean whom you are persecuting." My companions saw the light but did not hear the voice speaking to me. "What is it I must do, sir?" I asked, and the Lord replied, "Get up and go into Damascus. There you will be told about everything you are destined to do. But since I could not see because of the brilliance of the light, I had to be taken by the hand and led into Damascus by my companions. (NAB)

Acts 26:12-18

On one such occasion I was travelling toward Damascus armed with the authority and commission of the chief priests. On this journey, Your Majesty, I saw a light more brilliant than the sun shining in the sky at midday. It surrounded me and those who were travelling with me. All of us fell to the ground and I heard a voice saying to me in Hebrew, "Saul, Saul, why do you persecute me? It is hard for you to kick against the goad." I said, at that, "Who are you sir?" and the Lord answered, "I am that Jesus whom you are persecuting. Get up now and stand on your feet. I have appeared to you to designate you as my servant and as a witness to what you have seen of me and what you will see of me. I have delivered you from this people and from the nations, to open the eyes of those to whom I am sending you, to turn from darkness to light and from the dominion of Satan to God; that through their faith in me they may obtain the forgiveness of their sins and a portion among God's people." (NAB)

After his conversion, Paul preached for some days at Damascus.

Acts 9:19-22

Paul stayed for some time with the disciples in Damascus, and soon began to proclaim in the synagogues that Jesus was the Son of God. Any who heard of it were greatly taken aback. They kept saying: "Isn't this the man who

worked such havoc in Jerusalem among those who invoke his name? Did he not come here purposely to apprehend such people and bring them before the chief priests?" Saul for his part grew steadily more powerful, and reduced the Jewish community of Damascus to silence with his proofs that this Jesus was the Messiah. (NAB)

Paul then retired to Arabia, that is, to the region near Damascus which was part of the Nabataean kingdom.

Gal 1:16-18      Immediately, without seeking human advisors or even going to Jerusalem to see those who were apostles before me, I went off to Arabia; (NAB)

He returned once more to Damascus.

Gal 1:18      ... later I returned to Damascus. (NAB)

Paul was forced to flee because he was brought before King Aretas of Damascus.

Acts 9:23-25      After quite some time had passed, certain Jews conspired to kill Saul, but their plot came to his attention. They went so far as to keep close watch on the city gates day and night in an attempt to do away with him. Some of the disciples, therefore took him along the wall one night and lowered him to the ground using ropes and a hamper. (NAB)

Paul then went to Jerusalem where he stayed fifteen days with Peter and James.

Gal 1:18-19      Three years after that I went up to Jerusalem to get to know Cephas, with whom I stayed fifteen days. I did not meet any other apostles except James, the brother of the Lord. (NAB)

Acts 9:26-28      When he arrived back in Jerusalem he tried to join the disciples there; but it turned out that they were afraid of him. They even refused to believe that he was a disciple. Then Barnabas took him in charge and introduced him to the apostles. He explained to them how on his journey Saul had seen the Lord, who had conversed with him, and how Saul had been speaking out fearlessly in the name of Jesus at Damascus. Saul stayed on with them, moving freely about Jerusalem and expressing himself quite openly in the name



of the Lord. (NAB)

There, however, some Jewish Christians remembered his period as persecutor of the Church, so he returned to Tarsus.

Acts 9:29-30      He even addressed the Greek-speaking Jews and debated with them. They for their part responded by trying to kill him. When the brothers learned of this, some of them took him down to Carsarea and sent him off to Tarsus. (NAB)

Gal 1:23      They (communities of Christ in Judea) had no idea what I looked like; they had only heard that "he who was formerly persecuting us is now preaching the faith he tried to destroy," and they gave glory to God on my account. (NAB)

After some time Barnabas come to him there and brought him to Antioch to work in the church.

Acts 11:25-26      Then Barnabas went off to Tarsus to look for Saul; once he had found him, he brought him back to Antioch. For a whole year they met with the church and instructed great numbers. It was at Antioch that the disciples were called Christians for the first time. (NAB)

With Barnabas, Paul brought to Jerusalem the alms that had been collected to alleviate the famine that struck the region during the reign of Claudius.

Acts 11:29-30      This (the prophecy of the famine) made the disciples determine to set something aside, each according to his means, and send it to the relief of the brothers in Jerusalem. They did this, dispatching it to the presbyters in the care of Barnabas and Saul. (NAB)

From this point on Paul, Antioch was to become for Paul the center of the mission to the Gentiles. Although Paul is the "Apostle of the Gentiles" he always respected the privilege of the Jews.

Rom 1:16      I am not ashamed of the gospel. It is the power of God leading everyone who believed in it to salvation, the Jew first, then the Greek. (NAB)

Rom 2:9-10      Yes, affliction and anguish will come on every man who has done evil, the Jew first, then the Greek. But there will be glory, honor, and peace for everyone who has done



good, likewise the Jew first, then the Greek.  
(NAB)

Paul chose the great cities of the Hellenistic world to serve as centers of evangelizing the Christian message. First of all he went to the Jews and proselytes in the synagogues.

Acts 13:5      On their (Paul and Barnabas) arrival in Salamis they proclaimed the words of God in the Jewish synagogues. (NAB)

Acts 14:1      In Iconium likewise, they entered the Jewish synagogue and spoke in such a way as to convince a good number of Jews and Greeks.  
(NAB)

Not infrequently, Paul's preaching aroused the opposition of the larger part of the Jewish community, obliging him to abandon the city.

Acts 14:2-6, 18      But the Jews (of Iconium) who remained unconvinced stirred up the Gentiles and poisoned their minds against the brothers. ... they (Paul and Barnabas) could scarcely stop the crowds from offering sacrifice to them. (NAB)

Acts 17:5      This (making converts) aroused the resentment of the Jews, however who engaged loafers from the public square in (Thessalonica) to form a mob and start a riot in the town. (NAB)

Acts 17:13-15      But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Beroea also, they hurried there to cause a commotion and stir up the crowds. The brothers sent Paul off directly on his way to the sea ... (NAB)

Acts 18:12      During Gallio's proconsulship in Achaia, the Jews rose in a body against Paul and brought him before the bench. (NAB)

Paul often had to break with the Jewish community and turn to the pagans.

Acts 18:6-7      When Silas and Timothy came down (to Corinth) from Macedonia, Paul was absorbed in preaching and giving evidence to the Jews that Jesus was the Messiah. When they opposed him and insulted him, he would shake out his garments in protest and say to them: "Your blood be on your own heads. I am not to blame! From now on, I will turn to the

Gentiles." (NAB)

Acts 19:8-9 Paul entered the synagogue (in Ephesus), and over a period of three months debated fearlessly, with persuasive arguments, about the kingdom of God. When some in their obstinacy would not believe, but chose to speak ill of the new way in the presence of the assembly, Paul simply left them. (NAB)

It was Paul's custom to visit again the churches he had founded in a preceding journey to confirm them in the faith.

Acts 14:21-22 After they (Paul and Barnabas) had proclaimed the good news in that town (Derbe) and made numerous disciples, they retraced their steps to Lystra and Iconium first, then to Antioch. They gave their disciples reassurances, and encouraged them to persevere in the faith ... (NAB)

Acts 15:36,41 After a certain time Paul said to Barnabas, "Let us go back now and see how the brothers are getting on in each of the towns where we proclaimed the word of the Lord." Paul ... travelled throughout Syria and Cilicia, giving the churches there renewed assurance. (NAB)

Paul's return visit also permitted him to install elders (presbyteroi).

Acts 14:23 In each church they installed presbyters and, with prayer and fasting, commended them to the Lord in whom they had put their faith. (NAB)

Paul's apostolic work was accomplished in three great missionary journeys that brought the faith to Cyprus, Asia Minor, Macedonia and Achaia.

Paul's FIRST JOURNEY (46 - 49 AD) was undertaken with Barnabas and Mark to Cyprus, where in Salamis and Paphos the word of God was proclaimed. At Paphos Paul met the proconsul Sergius Paulus. From there they went on to Asia Minor. At Perga Mark abandoned them, while they went on to Antioch of Pisidia, Iconium, Lystra and Derbe.

On their way back they visited the same cities in Asia Minor, and boarded a ship at Attalia for Antioch (Acts 13 - 14). On their arrival they discovered that Jewish-Christian converts were exaggerating the obligation of the observance of the law and circumcision by the Hellenist Christians, and so a decision was reached to bring the question to the apostles at Jerusalem (Acts 15; Gal 2).



Paul's SECOND JOURNEY (50 - 53 AD) began with a disagreement with Barnabas and Mark, and so he took Silas-Silvanus with him instead. He returned to the churches of Asia Minor, and at Lystra took Timothy into the band (Acts 16:1-3; 2 Tim 1:5). Later he stayed at Phrygia and Galatia, and then reached Troas where he met Luke. From Troas he passed on to Macedonia, making stops at Philippi, Thessalonica and Beroea. Paul set out alone for Athens where he made a speech on the Areopagus, and then, with Timothy reached Corinth. Here he met Aquilla and Priscilla. He remained there for eighteen months. He was brought by the Jews before Gallio the proconsul on an accusation of breaking the law, but Gallio eased himself out of the case, claiming it was outside his competence. From Corinth Paul returned to Antioch. It was from Corinth that 1 and 2 Thessalonians were written (Acts 15:36 - 18:22).

Paul's THIRD JOURNEY (54 - 59 AD) was through Galatia and Phrygia to Ephesus. where for three months he preached in the synagogue and for two years in the school of a man called Tyrannus. He was expelled because of a commotion caused by the silversmiths of the city. He went from there to Macedonia and stopped at Corinth. After three months he returned by the same way to Troas and then to Miletus where he had summoned the elders of Ephesus. He went by sea to Caesarea where a prophet Agabus foretold the tribulations that awaited him in Jerusalem (Acts 18:25-21:19). During this journey he wrote Galatians (from Ephesus), Romans (from Corinth), Philippians (from Ephesus), and 1 and 2 Corinthians (from Ephesus and Macedonia).

There is a detailed description of what happened in JERUSALEM and the JOURNEY TO ROME. (Acts 21:17 ff).

Notwithstanding Paul's efforts to win over the Jews, he was arrested by them, and got away with his life only through the strategy of the Roman tribune. Twice he was taken before the Sanhedrin (Acts 22:30 - 23:10) and, when the conspiracy against him was discovered he was sent by night to Caesarea, to the Roman procurator Felix (Acts 24:1-21). There Paul spent two years in jail (Acts 24:22-27).

When the new procurator Festus came along, Paul appealed to Caesar (Acts 25:1-12) and later appeared before Agrippa and Bernice (Acts 25:13 - 26:32).

Then Paul was put on board ship for Rome, where he arrived after an exciting journey during which he was shipwrecked on Malta and forced to stay there for a brief period (Acts 27:1-28:16).

Paul stayed in Rome for two years, his FIRST ROMAN IMPRISONMENT, preaching the gospel, before being taken to trial (Acts 27:17-31). During his Roman captivity, Paul composed the letters to Philemon, to the Colossians and to the Ephesians.



The information about Paul after his first captivity is taken from the pastoral letters. In Romans 15:24-28, Paul expresses his plans for going to Spain, but it is not known if he completed this journey.

According to the pastoral letters he visited Crete (Tit 1:5), and Ephesus (1 Tim 1:3) and the adjacent cities (2 Tim 4:20), Macedonia and Epirus (from Nicopolis he wrote Titus and 1 Timothy).

The reasons for his SECOND IMPRISONMENT are unknown, nor do we know where he was imprisoned. According to 2 Tim 1:8, 16-17; 2:9 Paul wrote 2 Timothy as a prisoner in Rome and is awaiting death. Tradition places his martyrdom in Rome on the Ostian Way, during the persecution of Nero (67 or 68 AD).

## A PAULINE CHRONOLOGY

Stephen martyred ... at the feet of Saul (Acts 6:8 - 7:60)	
Paul's conversion (Acts 9:1-7)	April 35 summer 35
Paul in Damascus and Arabia (Acts 9:8-25; Gal 1:16-17)	summer 35 - early summer 37
Paul in Jerusalem, first visit (Acts 9:26-29; Gal 1:18-20)	summer 37
Paul to Tarsus and Syria-Cilicia area (Acts 9:30; Gal 1:21)	autumn 37
Paul to Antioch (Acts 11:25-26)	spring 43
Agabus's prediction of Famine (Acts 11:27-28)	spring 44
Agrippa's persecution, James martyred (Acts 12)	spring 44
Relief visit, Paul's second visit to Jerusalem (Acts 11:30; Gal 2:1-10)	autumn 47
Paul in Antioch (Acts 12:25 - 13:1)	autumn 47 - spring 48
Paul's first missionary journey (Acts 13 - 14)	April 48 - Sept 49
Departure from Antioch	April 48
Cyprus	April - June 48
Pamphylia	first of July - middle of July 48
Pisidum Antioch	middle of July - middle of Sept 48
Iconium	Oct 48 - last of Feb 49
Lystre-Derbe	March - middle of June 49
Return visit to churches	middle of June - Aug 49
Return to Antioch of Syria	Sept 49
Peter in Antioch (Gal 2:11-16)	autumn 49
Galatians written from Antioch	autumn 49
Jerusalem Council, Paul's third visit (Acts 15)	autumn 49
Paul in Antioch (Acts 12:25 - 13:1)	winter 49/50
Paul's second missionary journey (Acts 15:35 - 18:22)	April 50 - Sept 52
Departure from Antioch	April 50
Syria and Cilicia	April 50
Lystra-Derbe	May 50
Iconium	last of May - middle of June 50
Pisidum Antioch	middle of May - first of July 50
Antioch to Troas	July 50
Philippi	Aug - Oct 50
Thessalonica	Nov 50 - Jan 51
Berea	Feb 51
Athens	last of Feb - middle of March 51
Arrival at Corinth	middle of March 51
Silas and Timothy arrive from Berea	April/May 51
1 Thessalonians written	early summer 51
2 Thessalonians written	summer 51
Departure from Corinth	first of Sept 52
Ephesus	middle of Sept 52
Jerusalem, Paul's fourth visit	last of Sept 52
Return to Antioch	first/middle of Nov 52
Paul's stay at Antioch	winter 52/53
Paul's third missionary journey (Acts 18:23 - 21:16)	spring 53 - May 57
Departure from Antioch	spring 53



Visiting Galatian churches	spring - summer 53
Arrival at Ephesus	Sept 53
1 Corinthians written	early spring 56
Departure from Ephesus (riot)	first of May 56
Troas	May 56
Arrival in Macedonia	first of June 56
2 Corinthians written	Sept/Oct 56
Departure from Macedonia	middle of Nov 56
Arrival in Corinth	last of Nov 56
Romans written	winter 56/57
Departure from Corinth	last of Feb 57
Philippi	April 6-14, 57
Troas	April 19-25, 57
Troas to Assos	Monday, April 25, 57
Assos to Mitylene	April 26, 57
Mitylene to Chios	April 27, 57
Chios to Trogyllium	April 28, 57
Trogyllium	April 29, 57
Ephesian elders' visit with Paul	April 30 - May 2
Miletus to Patara	May 2-4, 57
Patara to Tyre	May 5-9, 57
Stay at Tyre	May 10-16, 57
Tyre to Caesarea	May 17-19, 57
Stay at Caesarea	May 19-25, 57
Caesarea to Jerusalem	May 25-27, 57
Jerusalem, Paul's fifth visit, eve of Pentecost	May 27, 57
Meeting with James (Acts 21:13-23)	May 28, 57
Paul's arrest and trial before Felix (Acts 21:26 - 24:22)	May 29 - June 9, 57
First day of purification	Sunday, May 29, 57
Second day of purification	May 30, 57
Third day of purification	May 31, 57
Fourth day of purification	June 1, 57
Fifth day of purification, riot, Paul's speech	June 2, 57
Paul before the Sanhedrin	June 3, 57
Appearance of the Lord (night)	
Conspiracy (day)	June 4, 57
Journey to Antipatris (night)	
Journey to Caesarea (day)	June 5, 57
Waiting in Caesarea for trial	June 5-9, 57
Trial before Felix	Thursday, June 9, 57
Paul before Felix and Drusilla (Acts 24:24-26)	June 57
Caesarean imprisonment (Acts 24:27)	June 57 - Aug 59
Trial before Festus (Acts 25:7-12)	July 59
Trial before Agrippa (Acts 26)	first of Aug 59
Paul's voyage to Rome (Acts 27:1 - 28:29)	Aug 59 - Feb 60
Departure from Caesarea	middle of Aug 59
Myra	first of Sept 59
Fair Havens	Oct 5-10, 59
Shipwreck at Malta	last of Oct 59
Departure from Malta	first of Feb 60
Arrival at Rome	last of Feb 60
First Roman imprisonment (Acts 28:30)	Feb 60 - March 62



Ephesians written	autumn 60
Colossians and Philemon written	autumn 61
Philippians written	early spring 62
James is martyred	spring 62
Paul in Ephesus and Colosse	spring - autumn 62
Peter went to Rome	62
Paul in Macedonia	late summer 62 - winter 62/63
1 Timothy written	autumn 62
Paul in Asia Minor	spring 63 - spring 64
Paul in Spain	spring 64 - spring 66
Christians persecuted, Peter martyred	summer 64
Paul in Crete	early summer 66
Paul in Asia Minor	summer - autumn 66
Titus written	summer 66
Paul in Nicopolis	winter 66/67
Paul in Macedonia and Greece	spring - autumn 67
Paul arrested and brought to Rome	autumn 67
2 Timothy written	autumn 67
Paul's death	spring 68
Destruction of Jerusalem	Sept 2, 70

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## PAUL, THE PHARISEE

Acts 23:6                      Brothers, I am a Pharisee and was born a Pharisee. (NAB)

Phil 3:6                      In legal observance I was a Pharisee ... (NAB)

The Pharisees were people who had separated themselves from the ordinary folk to live more saintly lives. The Aramaic word for a Pharisee, perisha, means "separated one". In a certain sense, Pharisees were like monks, persons who had made up their minds to serve God very strictly according to the Law, and who had taken up some especially severe practices (extra fasts, long prayers, etc.). The Pharisees were very much on the front line during the Hellenistic persecutions. They proved fanatical in their loyalty to the ancient practices and were extremely nationalistic. The Pharisees accepted the resurrection of the body, the existence of angels, and God's direct providence in this world as doctrines of faith.

The Scribes began to flourish after the Babylonian exile. They were a reaction to the persecution by the Syrian kings. For them, the study of the Law became a passion. Every physical letter of the Law (the Torah) was of greatest importance. They faithfully explained and taught the Law to others. They naturally evolved as the leachers of the Law. They received the title "Rabbi" or "Rabboni."

Not every Scribe was automatically a Pharisee, nor was every Pharisee a Scribe. But most Pharisees were Scribes and most Scribes were Pharisees. For this reason the two groups are considered practically identical in the Gospels.

The fiercest opponents of the Pharisees were the Sadducees. The following are highlights of the differences between them.



### SADDUCEES

Belonged mostly to the priestly and upper classes.

They occupied important posts, especially in the Temple. Most of the high priests were Sadducees.

In spite of their power and prestige they were despised by the people.

Only the Torah was accepted as the source of moral obligations.

They rejected later doctrines such as the resurrection of the dead, angels and devils, and God's direct providence.

They were inclined to be sympathetic to Roman rule.

They were in danger of becoming skeptics, with little interest in religious justice.

### PHARISEES

Belonged mostly to the non-priestly classes. Anyone could become a Pharisee.

Most of the Pharisees were teachers of the Law, with a place in the synagogues as well as the Temple precincts.

They had great influence with the ordinary people, who considered them saints and listened to their teachings.

The Pharisees accepted all the instructions and traditions as binding.

They accepted the resurrection of the dead and the final judgment, the existence of angels and devils, God's direct providence, and Messianism.

They were looking forward to the liberation from Roman rule and would go to any length to achieve their end.

They were in danger of falling into extreme fanaticism and legalism.

## NEW TESTAMENT EPISTLES

The literary form of 21 of the 27 books of the New Testament are "epistolai", epistles. Interestingly, there are no books so designated in the Old Testament. There are letters in the Old Testament, but not letters with a religious purpose.

There is a real distinction between an epistle and a letter:

EPISTLE	LETTER
A artistic literary form (like a dialogue, an oration, a drama);	Something non-literary;
Nothing in common with a letter except its form;	A process of communication between separated persons;
The opposite of a "real" letter;	Confidential, personal in nature;
Intended for publicity;	Intended only for the person addressed;
Developed in Greek philos- ophical school of the 4th century B.C.;	Not at all for the public;
Resembles a treatise, a dialogue.	Free style, intimate, familiar.

The New Testament "Epistolai" constitute a particular corpus of biblical literature today. They were not originally intended to be epistles. Paul wrote them as letters: they were composed for an occasion, often composed in haste, and written mostly in complete independence of each other. For example, Philemon is a private letter addressed to an individual; Galatians is a letter addressed to a group of local churches.

The form of an ancient letter or epistle was standard as the form of a letter is today. There were four parts customarily distinguished in the Greco-Roman form for a letter:

- (1) OPENING FORMULA: This was not the "address" but the praescriptio - an elliptic sentence giving the name of the sender and the addressee with a short greeting.

E.g.: Paul, a prisoner of Christ Jesus, and Timothy our brother, to our beloved friend and fellow worker Philemon, to Apphia our sister, and to the church that meets at your house. Grace to you and peace from God our

Father and from the Lord Jesus Christ. (Phil 1-2)

- (2) THANKSGIVING: A widespread custom called for an epistolary introduction expressing a religious or non religious sentiment of thanks.

E.g.: I thank God always, my brother, as I commend you in my prayers, for I keep hearing of your love and faith toward the Lord Jesus and all God's people. (Phil 4-5)

- (3) MESSAGE: The body of the letter.

- (4) FINAL GREETING: This is the "good-by". It took the place of the modern signature. In the case of the dictated letters it was sometimes written by the sender himself.

E.g.: Confident of your compliance, I write you, knowing that you will do more than I say. And get a room ready for me; I hope that through your prayers I shall be restored to you. Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. The grace of our Lord Jesus Christ be with you. (Phil 21-25)

#### THE PAULINE CORPUS

Paul wrote many letters; thirteen are preserved in the New Testament canon. Thirteen is the number of letters attributed to Paul in the Muratorium Canon. The Muratorium Canon is a list of the inspired and canonical books of the New Testament composed in Rome during the second half of the second century (c. 180 AD). This Canon lists all the books of the canon as defined by the Council of Trent except Hebrews, James and 2 Peter.

Paul unquestionably wrote more letters than the thirteen ascribed to him. 2 Cor 2:3-4 indicates a lost other "second" letter to the church at Corinth; Col 4:16 refers to a "Laodicean" letter, etc.

#### HEBREWS

The letter to the Hebrews was once ascribed to Paul, but modern scholars both Catholic and Protestant doubt Paul's authorship. Hebrews better suits the definition of an epistle. It appears in reality to be an ancient hortatory sermon. The letter is rich in instructive theological discussion. Unlike classical letters, it has no opening formula and no real concluding section.

#### CATHOLIC EPISTLES

James, 1 and 2 Peter, 1, 2, and 3 John, Jude

These epistles are distinguished by the name of the writer,



rather than the name of the addressee.  
Eusebius wrote of these epistles as the "seven called catholic"  
because they were addressed to all the churches.

#### PAULINE EPISTLES

The Captivity Letters: Philippians (1:7, 13-14), Philemon (1, 9-10, 23), Colossians (4:3,18), Ephesians (3:1; 4:1; 6:20) were all written while Paul was in prison, and he mentions imprisonment.

The Pastoral Letters: 1 and 2 Timothy and Titus, because of the concern voiced in these letters for the establishment of hierarchical and ecclesiastical discipline.

The Great Letters: Romans, 1 and 2 Corinthians, Galatians, because of the length of these letters and the importance of the teaching in them.

#### WRITING OR DICTATION

There were four modes of letter writing in the ancient world:

- (1) to write the letter oneself;
- (2) to dictate word for word (even syllable by syllable);
- (3) to dictate the sense, leaving the formulation to a secretary-scribe;
- (4) to have a friend or secretary write in one's name, without indicating the content.

(1) and (3) were the most commonly used modes of letter writing.

#### PAUL

- |              |  |
|--------------|--|
| Rom 16:22    | I, Tertius, who have written this letter, send you my greetings in the Lord. (NAB)               |
| 2 Thess 3:17 | This greeting is in my own hand - Paul's. I append this signature to every letter I write. (NAB) |
| 1 Cor 16:21  | It is I, Paul, who send you this greeting in my own hand. (NAB)                                  |
| Col 4:18     | This greeting is from Paul - in my own hand! (NAB)   |
| 1 Pet 5:12   | I am writing briefly through Silvanus, whom I take to be a faithful brother to you. (NAB)        |

# RESURRECTION APPEARANCES

Appearances	Matthew	Mark	Luke	John	Paul (1 Cor)
1. To Mary Magdalene		16:9		20:11-17	
2. To the holy women	28:9				
3. To Peter			24:34		15:5
4. To the disciples on the road to Emmaus		16:12	24:13-33		
5. To the apostles with Thomas absent		16:14	24:36-43	20:24-29	
6. To the apostles with Thomas present				20:24-29	15:5
7. To the disciples at the Sea of Tiberias				21:1-14	
8. To the apostles	28:16-17	16:14			
9. To more than 500					15:6
10. To James					15:7
11. To the apostles (Acts 1:4-9)		16:9	24:44-45		15:7
12. To Paul (Acts 9:17-27; 22:14-19; 26:16)					15:8

The first five appearances occurred between dawn (6:00 AM) and dusk on the Day of Resurrection;

The sixth took place on the following Sunday, a week later;

The eleventh was the Ascension appearance;

The others appearances are not dated.

## LETTERS OF PAUL SUMMARY

### LETTER TO THE ROMANS

Addressee: Christians in Rome

Written: from Corinth

Date of Composition: 57 AD

Intent:

Paul's self introduction to a community he had never visited;

To present Paul's position on some things clearly in case there had been misrepresentation;

To comment on some issues debated in the Roman community.

Background:

Rome had a sizable Christian community;

Founded by converts from Judaism;

Majority members were gentile Christians.

Content:

- 1:16-17 Paul identifies himself and states his theme;
- 1:18 - 3:20 Paul proceeds to demonstrate that no one can gain righteousness without the help of God;
- 3:21 - 5:21 Salvation comes through faith in Jesus Christ;
- 5:1 - 7:25 The Christian life brings a threefold liberation: from sin and death, from self, and from the law;
- 8:1-39 A description of the gift of the Spirit which makes it possible for the created human being to achieve the destiny planned by God;
- 9:1 - 11:36 Paul treats the question of the meaning of God's covenant with the Jews now that a new covenant has been ratified in Jesus;
- 12:1 - 15:13 Paul includes a section on the moral duties of Christians;
- 15:14 - 16:27 The conclusion.

### LETTER TO THE GALATIANS

Addressee: Christians churches in Galatia, Asia Minor

Written: from Ephesus

Date of Composition: between 50 and 55 AD

Intent:

Paul is most exasperated; he is harsh; the vigor of his language is meant to impress upon his readers his serious concern;

To try to snuff out a fire he thought was already well doused.

Background:

Paul founded the churches in Galatia in the early 50s;

The Galatian community had welcomed Jewish-Christian teachers from Jerusalem who were demanding that the Galatian converts observe the Mosaic Law - so called "Judaizers".



**Content:**

- 1:1 Paul introduces himself as the "servant" of Jesus; he identifies himself as "an apostle";
- 1:11-16 Paul expresses amazement at the susceptibility to error of the Galatians; he reminds them of his authority - his firsthand account of his apostolic call;
- 2:1-14 Paul reports the decision of the Council of Jerusalem (Acts 15);
- 3:1-29 Paul presents his basic arguments for justification by faith;
- 4:1-31 Paul stresses the freedom of the Christian which is undermined by a dependence on observances;
- 5:6 Works have their place in the life of faith;
- 5:13-26 Paul explains that he argues not for an undisciplined license but an interior freedom guided by the Holy Spirit;
- 6:2 The best way to fulfill the true law, the law of Christ is to carry one another's burdens;
- 6:14-16 Paul tries to lift a false burden from their shoulders.

**LETTER TO THE EPHESIANS**

Addressee: Christian churches in Ephesus

Written: from Roman

Date of Composition: c. 60 AD

Intent:

- Paul's key teaching is to present the nature of the Church;
- The tone and character of a statement of program or a position in theology;
- The most typical epistle as distinct from a letter.

Background:

- Ephesus, in Asia Minor, was visited by Paul during his second missionary journey;
- Paul stayed at Ephesus for two years during his third missionary journey;
- From Miletus, on his third missionary journey, Paul sent for the elders of the church at Ephesus to talk to them.

**Content:**

- 1:1-23 Paul presents a vision of God's overall plan of unity in Christ;
- 2:1-22 The gratuity of God's gift toward the gentiles in bringing them into a share of the fulfillment of the ancient promises is stressed;
- 3:1-21 Paul explains his mission in the manner of the earlier letters;
- 4:5 Paul stresses the unity of the Church;
- 5:1 - 6:24 Paul calls for a life worthy of the Christian calling. He makes special emphasis to household relationships: husbands and wives, children and parents, slaves and masters.

## LETTER TO THE PHILIPPIANS

Addressee: the Christian community of Philippi

Written: from Rome

Date of Composition: c. 55/56 AD

Intent:

- To show his evident affection for the Church at Philippi;
- To encourage the Philippians to continue in their faithful following of Jesus;
- To express the wish that they will share his own deep joy;
- To warn them against the Judaizers.

Background:

Paul founded the church in Philippi (Acts 16) during the second missionary journey;

Scholars think that this letter is a composite of perhaps three brief letters to Philippi, combined by an editor at some later date.

Content:

- |           |  |
|-----------|--|
| 1:1 - 3:1 | Paul speaks of his imprisonment but without concern for the future; he is joyful and confident in the Lord's power to bring good from his suffering;   |
| 2:5-11    | Paul speaks of the situation at Philippi; he encourages love among the members of the Church; incorporates a beautiful hymn on Jesus' self-emptying love;  |
| 2:19-30   | He talks about his plans for serving them through his assistants, Timothy and Epaphroditus: ends on a note of joy;   |
| 3:2 - 4:3 | Paul responds more directly to the problem of false teachers infiltrating the community; Paul describes his own attitude in following Jesus through suffering to resurrection; he offers himself as a model rather than those who are urging adherence to the Law; |
| 4:10-23   | Paul gives a thank-you note for aid the community of Philippi sent Paul when he was in need in Thessalonica.   |

## LETTER TO THE COLOSSIANS

Addressee: Christian community in Colossae in Asia Minor

Written: from Rome

Date of Composition: 61/63 AD

Intent:

- To express the development of Paul's doctrine of the Church as the body of Christ;
- To confront the teachings of the Judaizers.

Background:

The Christian community of Colossae was founded by Epaphras, a gentile Christian;

Epaphras visited Paul in prison and brought news of some problems in the Colossian Church caused by superstitious teachings;



Erroneous teachings included a Greek idea that human affairs are controlled by angelic beings who must be appeased; also the Judaizers teaching on observances of the Law; other false teachers were advertising a secret knowledge beyond the gospel.

Content:

- 1:3-4 Paul opens with his customary thanksgiving, commending the Colossians;
- 1:15-20 Paul describes the preeminence of Christ with the help of a beautiful liturgical hymn;
- 2:3 Paul reminds the Colossians that perfect knowledge is found in Christ;
- 2:4-23 He then explains his role as minister of the mystery of Christ, and follows with a warning against false teachers;
- 2:5 He repeats the approval of the Colossians' faith, hope and love;
- 3:1-25 Christian life is portrayed as a new existence empowered by the resurrection;
- 4:1-18 Paul ends with a final admonition and information about his situation and plans.

FIRST LETTER TO THE THESSALONIANS

Addressee: The Christian community at Thessalonica

Written: from Corinth during Paul's second missionary journey

Date of Composition: 51 AD

Intent:

To explain the second coming of Christ;

To inquire of the firmness of the foundation of the Church in Thessalonica.

Background:

Perhaps the earliest work of the New Testament;

Paul founded this community about the year 50 AD;

He so aroused severe Jewish hostilities that he and Silas left town at night;

He sent Timothy to inquire of the faithfulness of the Thessalonians.

Content:

- 1:1 - 2:20 Paul writes the longest introduction of all his letters giving thanks and happiness over the good news from Thessalonica;
- 3:2-8 Timothy's mission explained;
- 3:9 - 4:12 Paul gives advice to help continue in their Christian conversion;
- 4:12-17 Paul responds to the Thessalonians' distress over Christ's apparent delay in coming by stating that death will in no way deprive faithful Christians of the victory;
- 5:1-28 Paul concludes by calming the anxieties of these new Christians; he tells them that the best preparation for the coming of Christ is the faithful and loving conduct of daily responsibilities.



- 4:1-16 Paul returns to the issue of false doctrine, this time concerned with misguided asceticism;
- 5:1 - 6:21 The final two chapters give practical advice for guiding widows, presbyters, slaves, and their masters.

## THE SECOND LETTER TO TIMOTHY

Addressee: Timothy

Written: from Rome

Date of Composition: c. 67 AD

Intent:

A personal message from Paul to Timothy;

Paul wants to speak of his own position, confessing a feeling of loneliness and abandonment;

To give personal encouragement to Timothy.

Background:

Paul is now a prisoner in Rome; Paul's situation has changed since 1 Timothy;

Hope of liberation is almost gone for Paul; some companions have abandoned him, Luke alone remains;

Paul's exhortations assume greater gravity and urgency.

Content:

- 1:4-5 A personal tone is set by Paul with the description of the last meeting with Timothy and references to Timothy's family;
- 1:15 Paul confesses to feeling pains of desertions;
- 2:1-26 Paul tells Timothy what he considers essential for a good Christian leader in difficult times;
- 3:10-16 Paul offers himself as a model for the young Timothy;
- 4:1-5 He repeats the commission of a sacred charge;
- 4:7 Paul sounds like an old warrior signing off;
- 4:13 He instructs about his cloak and parchments.

## LETTER TO TITUS

Addressee: Titus, companion and fellow worker with Paul

Written: from Asia Minor

Date of Composition: c. 66 AD

Intent:

Paul is ware of the fluid state of the new Church;

To comment on the offices of bishop and presbyter.

Background:

Titus was a Greek convert of Paul's;

He fulfilled several important missions for the Apostle (2 Cor 7:7-8; 8:16-17);

Paul left Titus on the island of Crete to finish Paul's work there;

Paul intends to send more detailed instruction for Titus' work.

## THE SECOND LETTER TO THE THESSALONIANS

Addressee: The Christian community at Thessalonica

Written: From Corinth

Date of Composition: 51 AD

Intent:

A more impersonal style to give a different treatment to the same issues.

Background:

Paul felt he had to write again to the Thessalonian community;

His admonitions about the second coming were not heeded;

Some Thessalonians had even stopped working because they thought the end was near.

Content:

- 1:3-10 Paul stresses words of comfort to the community in distress from persecution;
- 2:1-12 He reassures his readers, reminding them if his earlier teaching that certain events must precede the coming of Jesus;
- 2:6 Paul refers to the mysterious "lawless one" who will do Satan's work but will be overcome by the Lord;
- 2:13-17 He emphasizes that the important things is to remain firm without fear, holding fast to traditional truth;
- 3:1-18 Paul concludes by invoking his own example of work as a contrast to the Thessalonians who sit idle.

## THE FIRST LETTER TO TIMOTHY

Addressee: Timothy

Written: from Macedonia

Date of Composition: c. 62 AD

Intent:

To reflect a Church order, stressing sound doctrine and rules for choosing leaders;

To give advice for general and particular problems in leading the community.

Background:

Timothy was the son of a Hebrew mother and a Greek father;

He was a companion of Paul on some journeys;

Now he is stationed in Ephesus, the leader of the local Christian community.

Content:

- 1:1-20 Paul begins with an attack on the teachers of false doctrines;
- 2:1-15 Then Paul reviews rules for correct conduct in liturgical assemblies;
- 3:1-16 He also reviews a list of qualifications for various ministries in the community;

Content:

- 1:1-16 Paul gives the qualifications for a Christian leader with the familiar warning about false teachers;
- 2:1-15 Paul includes practical counsel for family relations;
- 3:1-15 Paul expands the practical advice to the broader society.

LETTER TO PHILEMON

Addressee: Philemon of Colossae

Written: from Rome during Paul's imprisonment

Date of Composition: c. 61/63 AD

Intent:

- A personal letter on a personal matter;
- To write Philemon about his runaway slave, Onesimus;
- To express the new relationship believers share in Christ.

Background:

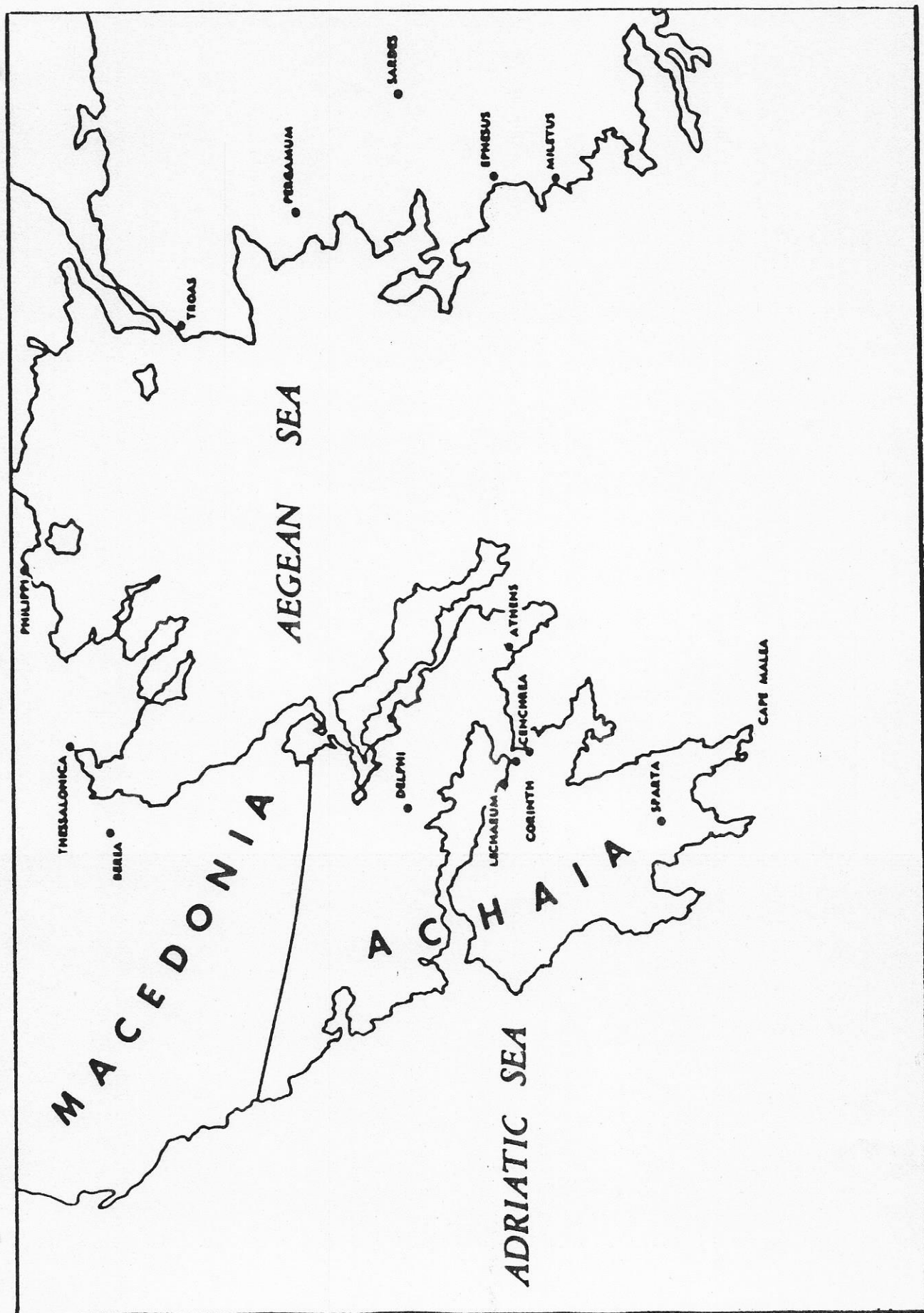
- Philemon was a prominent member of the Christian community at Colossae;
- Philemon was converted by Paul probably at Ephesus;
- A slave of his, Onesimus, fled the home of his master and sought asylum with Paul while he was a prisoner probably at Rome;
- Onesimus converted to Christianity and was sent back to Philemon with this note asking him to receive the fugitive with the kindness of a brother.

Content:

- v. 1-3 Paul greets Philemon and his family;
- v. 4-7 Paul gives thanks to God for the good reports he has heard about Philemon's Christian influence;
- v. 8-20 The body of the letter is a plea to Philemon's conscience: he cannot behave toward Onesimus, also a Christian, as if neither master nor slave knew Christ;
- v. 21-25 Paul concludes with a little pressure to bolster his argument.











## THE CITY OF CORINTH

### CORINTH: THE CITY

Situated on the end of the narrow isthmus that joins the Peloponnesus to the Greece mainland;  
Made access easy to two seas: Aegean on the east, Adriatic on the west;  
Homer and Pindar (Greek authors) wrote of the "wealth of Corinth": primarily industrial - shipbuilding center; celebrated for architecture and cultivated the arts;  
Cicero (Roman author) called Corinth "the light of all Greece";  
Ancient Corinth was a center for Greek resistance to Roman invasion; Rome finally destroyed Corinth in 146 BC;  
In 46 BC Julius Caesar rebuilt Corinth and named it "Laus Julii."

### CORINTH IN THE TIME OF PAUL

Corinth was a bustling city;  
Cosmopolitan population;  
A center of government and commerce;  
Known for a famous sports center: home of Isthmian Games, played every second spring;  
In a pagan world notoriously tolerant of sexual license, Corinth had a reputation of debauchery and licentiousness:  
    korinthiaxein meant "to live like a Corinthian, to fornicate";  
    kore korinthe meant "a Corinthian girl, a prostitute";  
Patron deity was Aphrodite (goddess of love and beauty) whose shrine supported a thousand priestesses, temple prostitutes;  
Recent excavations uncovered a 100' x 80' colonnade, the largest non-religious structure in ancient Greece; also 33 taverns were discovered.

### FOUNDING OF THE CHURCH IN CORINTH BY PAUL

Early 50/51 (Acts 18:1-18);  
Paul stayed 18 months;  
Became friendly with Aquila and his wife Priscilla;  
Paul taught in the synagogue: the Western Text (Acts 18:4) says that Paul "inserted the name of the Lord Jesus at appropriate points in the lessons";  
Synagogue authorities could no longer tolerate Paul when Paul converted a synagogue official Crispus;  
Paul was forced to leave the synagogue; he then concentrated on the non-Jewish population;  
Paul converted a Gentile Titius Justus, a citizen of Corinth and moved into his home - next door to the synagogue;

Jews tried to make trouble for Paul: they dragged him to court before Gallio, the Roman proconsul;  
Gallio took the official line that the incident was a purely religious dispute and had nothing to do with Roman administration;  
Paul left Corinth in the fall (September) of 52 AD.

### THE OCCASION OF FIRST CORINTHIANS

During Paul's Ephesian ministry, 56 AD, he received disquieting news from Corinth about ethical principles and the practices of some Corinthian converts. Some had not broken with the besetting vice of Corinth - fornication.

Paul takes the occasion to send them a letter.

1 Cor 5:9-11

I wrote you in my letter not to associate with immoral persons. I was not speaking of association with immoral people in this world, or the covetous or thieves or idolaters. To avoid them, you would have to leave the world! What I really wrote about was your not associating with anyone who bears the title "brother" if he is immoral, covetous, and idolater, an abusive person, a drunkard, or a thief. (NAB)

Paul then hears from Chloe's people indicating a factionalism in the Corinthian church.

1 Cor 1:11-12

I have been informed, my brothers, by certain members of Chloe's household that you are quarreling among yourselves. This is what I mean: One of you will say, "I belong to Paul," another, "I belong to Apollos," still another, "Cephas has by allegiance," and the fourth, "I belong to Christ." (NAB)

Paul then dictated chapters 1 - 4.

Another communication arrives from Corinth.

1 Cor 16:17-18

I was very happy at the arrival of Stephanus, Fortunatus, and Achaicus, because they made up for your absence. They have refreshed my spirit as they did yours. You should recognize the worth of such men. (NAB)

Paul then completed chapters 5 and 6, 7 to 16.

The letter was taken to Corinth, possibly by Stephanus, Fortunatus and Achaicus.



## PAUL'S FIRST LETTER TO THE CORINTHIANS

- (I) Introduction: Greeting and Thanksgiving (1:1-9)
- (II) Part I: Condemnation of Disorders in the Corinthian Church (1:10 - 6:20)
  - (A) Factions and Christian Wisdom (1:10-17)
    - (a) The Nature of the Dissention (1:10-17)
    - (b) The Message of the Cross (1:18-25)
    - (c) The Membership of the Corinthian Church (1:26-31)
    - (d) Paul's Method of Preaching Illustrates the Axiom of 1:25 (2:1-5)
    - (e) True and False Wisdom (2:6-16)
    - (f) The Spiritual Childishness of the Corinthians (3:1-4)
    - (g) The True Christian Estimate of Preachers of the Gospel (3:5 - 4:21)
  - (B) The Incestuous Man and a Warning Against Sexual Sins (5:6b-8)
    - (a) The Incestuous Man (5:1-6a)
    - (b) Do Not Permit Any Moral Irregularities in the Community (5:6b-8)
    - (c) Immoral Christians Should Be Excommunicated (5:9-13)
  - (C) Litigation Before Pagan Courts (6:1-11)
  - (D) The Evil of Sexual Sins (6:12-20)
- (III) Part II: Answers to the Questions in the Letter of the Community (7:1 - 15:58)
  - (A) Marriage and Celibacy (7:1-40)
    - (a) Marriage and Its Duties (7:1-24)
    - (b) On Virgins (7:25-38)
  - (B) Concerning the Eating of Meat That Was Offered to Idols (8:1 - 11:1)
    - (a) On Knowledge and Charity (8:1-13)
    - (b) Paul and Apostle of Unselfish Charity (9:1-27)
    - (c) A Scriptural Illustration: The History of Israel Warns Christians About Self-Discipline and Renunciation (10:1-13)
    - (d) Practical Solution of the Problem of Eating Idol-Meat (10:14 - 11:1)
  - (C) Good Order in Christian Assemblies (11:2-16)
    - (a) Women Must Be Veiled (11:2-16)
    - (b) The Celebration of the Lord's Supper (11:17-34)
    - (c) On Spiritual Gifts (12:1 - 14:40)
    - (d) On the Resurrection of the Dead (15:1-58)
- (IV) Conclusion (16:1-24)
  - (A) The Collection for the Poor of Palestine (16:1-4)
  - (B) Paul's Itinerary and Some Recommendations (16:5-18)
  - (C) Greetings and Concluding Blessing (16:19-24)

## OCCASION OF SECOND CORINTHIANS

In Paul's first letter to Corinth, he mentioned travelling plans he had to visit them again.

1 Cor 4:18-19      Some have grown full of self-importance, thinking that I will not come to you. But I shall come to you soon, the Lord willing, and find out, not what they say, but what they do. (NAB)

Paul even suggests that he might spend the winter of 55-56 AD with them.

1 Cor 16:5-9      I shall come to you after I have passed through Macedonia. If it is at all possible, I should like to remain with you for some time - even to spend the winter with you - that you may provide me with what I need for the rest of my journey. (NAB)

Paul's plans changed and he decided to visit Corinth twice. The first time on his way to Macedonia, and again, on his way back from Macedonia.

2 Cor 1:15      Confident as I am about this, I wanted to visit you first so that a double grace might be yours. I planned to visit you, both on my way to Macedonia and on my return, that I might receive your help on my journey to Judea. (NAB)

As Paul mentioned, he planned to sail to Palestine hoping to take a gift collection to Jerusalem.

1 Cor 16:1-4      About the collection for the saints, follow the instructions I gave the churches of Galatia. On the first day of each week everyone should put aside whatever he has been able to save, so that the collection will not have to be taken after I arrive. When I come I shall give letters of introduction to those whom you have chosen to take your gift to Jerusalem. If it seems fitting that I should go myself, they will accompany me. (NAB)

A number of things appear to have made it impossible for Paul to carry out these plans.

Some "deadly peril" hit Paul in Asia.

2 Cor 1:8-10

Brothers, we do not wish to leave you in the dark about the trouble we had in Asia; we were crushed beyond our strength, even to the point of despairing of life. We were left to feel like men condemned to death so that we might trust, not in ourselves, but in God who raises from the dead. He rescued us from that danger of death and will continue to do so. (NAB)

News of further trouble in Corinth made it necessary for Paul to make an urgent visit to them.

2 Cor 13:2

I said before when I was there the second time - and I repeat it now in my absence - to those who sinned before and to all the rest, that if I come again I shall not spare you. (NAB)

It appears that the first letter to Corinth was not as effective and that Timothy was not strong enough to enforce Paul's monitions.

Paul opts not to make a visit under the present circumstances.

2 Cor 2:1

I did decide, however, not to visit you again in painful circumstances. (NAB)

Paul grieves over a member of the Corinthian church who even humiliated him.

2 Cor 12:21

I fear that when I come again my God may humiliate me before you, and I may have to mourn over the many who sinned earlier and have not repented of the uncleanness, fornication, and sensuality they practiced. (NAB)

Instead Paul sends the Corinthians a stinging letter carried by Titus.

2 Cor 2:3f

I wrote as I did so that when I come I may not be saddened by those who should rejoice my heart. I know you all well enough to be convinced that my happiness is yours. That is why I wrote you in great sorrow and anguish, with copious tears - not to make you sad but to help you realize the great love I bear you. (NAB)

Paul is then assailed by severe depression and finds himself in extreme external danger.



2 Cor 1:8-10

Brothers, we do not wish to leave you in the dark about the trouble we had in Asia; we were crushed beyond our strength, even to the point of despairing of life. We were left to feel like men condemned to death so that we might trust, not in ourselves, but in God who raises from the dead. He rescued us from that danger of death and will continue to do so. We have put our hope in him who will never cease to deliver us. (NAB)

Paul started towards Troas hoping to meet Titus there.

2 Cor 7:5

When I arrived in Macedonia I was restless and exhausted. I was under all kinds of stress - quarrels with others and fears within myself. (NAB)

Titus finally meets up with Paul with the good news from Corinth.

2 Cor 7:6-7

But God, who gives heart to those who are low in spirit, gave me strength with the arrival of Titus. This he did, not only by his arrival but by the reinforcement Titus had already received from you; for he reported your longing, your grief, and your ardent concern for me, so that my joy is greater still. (NAB)

It is clear that Paul's "tearful letter" was effective.

2 Cor 7:8-10

If I saddened you by my letter I have no regrets. Or if I did feel some regret (because I understand that the letter caused you grief a time), I am happy once again; not because you were saddened, but because your sadness led to repentance. You were filled with a sorrow that came from God; thus you did not suffer any loss from us. Indeed, sorrow for God's sake produces a repentance without regrets, leading to salvation, whereas worldly sorrow brings death. (NAB)

Some in the Corinthian community complained that Paul's change of travel plans were disconcerting. On the whole, the general mood was one of reconciliation.

2 Cor 5:17-21

This means that if anyone is in Christ, he is a new creation. The old order has passed away; now all is new! All this has been done by God, who has reconciled us to himself through Christ and has given us the ministry

of reconciliation. I mean that God, in Christ, was reconciling the world to himself, not counting men's transgressions against them, and that he has entrusted the message of reconciliation to us. This makes us ambassadors of Christ, God as it were appealing through us. We implore you, in Christ's name: be reconciled to God! For our sakes God made him who did not know sin, to be sin, so that in him we might become the very holiness of God. (NAB)

Paul immediately sent a further letter: Second Corinthians.

PAUL'S SECOND LETTER TO THE CORINTHIANS

- (I) Introduction: Greetings and Thanksgiving (1:1-11)
- (II) Part I: Paul's Defense Before the Corinthians (1:12 - 7:16)
  - (A) His Sincerity in Deferring the Visit to Corinth (1:12-2:11)
  - (B) His Ministry (2:12 - 7:16)
    - (a) The Recent Journey to Macedonia (2:12-17)
    - (b) Testimonial (3:1-3)
    - (c) Comparison of the Old and New Covenants (3:4-18)
    - (d) His Suffering and the Motives Thereof (4:1 - 5:21)
    - (e) Paul Shows His Love and Exhorts the Corinthians to Reciprocate (6:1 - 7:1)
    - (f) His Delight at the News Given by Titus (7:2-16)
- (III) Part II: Collection for the Church in Jerusalem (8:1 - 9:15)
  - (A) Give Generously As Do the Macedonians (8:1-15)
  - (B) Recommendations of His Representatives (8:16 - 9:5)
  - (C) The Rewards of Generosity (9:6-15)
- (IV) Part III: Paul Confronts His Adversaries and Those Who Receive Them (10:1 - 13:10)
  - (A) Paul Is Not Weak; He Glories in God (10:1-18)
  - (B) Paul Praises Himself to Defend His Apostolate (11:1 - 12:13)
  - (C) Announcement of His Coming Visit (12:14 - 13:10)
- (V) Conclusion: Appeals, Salutations, Blessings (13:11-13)





# THE CORINTHIAN CORRESPONDENCE

	Correspondence	Reference	Place	Date
(I)	The "Previous Letter" (1 Cor 5:9)	2 Cor 6:14 - 7:1	Ephesus	53-56
	Chloe's people visit	1 Cor 1:11		
	A letter from Corinth to Paul	1 Cor 7:11	Ephesus	53-56
(II)	First Letter to the Corinthians		Ephesus	53-56
(III)	The "Painful Letter" (2 Cor 2:4)	2 Cor 10 - 13	Ephesus	53-56
(IV)	(a) Second Letter to the Corinthians or (b) 2 Cor 1 - 9 or (c) 2 Cor 1 - 2:13; 6:11-13; 7:2 - 9:15		Macedonia (2 Cor 2:13; 7:57; Acts 20:1-2)	57
	2 Cor 10 - 13 (References to Titus: 8:17-18 about to visit Corinth; 12:17-18 already paid a visit)		Macedonia	57-58
	2 Cor 2:14 - 6:10 (Fails to fit into context) (Some scholars think this is the "Previous Letter" of 1 Cor 5:9)		Impossible to date	

## CHRISTIANITY IN CORINTH

The occasion which prompted Paul's First Letter to the Church in Corinth has forever preserved the spiritual condition of a first century Christian community as it assimilated to a Hellenistic environment.

To specific ills of the Corinthian community Paul addressed the Gospel solution.

<u>Problems of the Corinthian Church</u>	<u>Paul's Solution</u>
They openly divided according to a spiritual factionalism;	1 Cor 1:12 1 Cor 4:8f
They saw the Gospel message as a superior wisdom to an initiated few;	1 Cor 12:1-3
They cherished the charisms of the Holy Spirit over the practice of charity;	1 Cor 13
They ate meat offered to idols to the scandal of others;	1 Cor 6:12 1 Cor 10:23
They lacked moral power to take action against an incestuous union;	1 Cor 5:1-13
They showed disedifying conduct in pagan courts;	1 Cor 6:1-11
They revived the old practice of religious prostitution;	1 Cor 6:13-20
They participated in the rites of the temples of the gods;	1 Cor 10:14-22
They questioned Paul's authority as an apostle;	1 Cor 9:15-18
They permitted women at liturgy without their heads covered;	1 Cor 11:2-16
They quarreled over the right to address the assembly;	1 Cor 14:34f
Their ills were reflected in the Eucharistic liturgy: clannishness, drunkenness, denied the poor;	1 Cor 11:17-22
They believed against the general bodily resurrection;	1 Cor 15:1-57
They were ignorant of the use of sex in marriage.	1 Cor 7:1-7



## THE GOSPEL ACCORDING TO JOHN

### Outline

- (I) The Prologue or Overture: Assertion of the Major Johannine Themes (1:1-18)
- (II) The Book of Signs: "The Light Shines in the Darkness"- Faith and Unbelief (1:19 - 12:50)
  - (A) The New Creation (1:19 - 2:11)
    - (a) The Witness of the Baptist (1:19-34)
    - (b) The Disciples of the Baptist Become Disciples of Jesus (1:35-51)
    - (c) The Witness of the Disciples: The First Sign (2:1-11)
  - (B) The New Life in Signs (2:12 - 4:54)
    - (a) The New Temple: The Resurrected Christ (2:13-25)
    - (b) The New Birth: Baptism (3:1-36)
      - (i) Nicodemus (3:1-21)
      - (ii) Baptism of John and baptism of Christ (3:22-36)
    - (c) Water of Life (4:1-42)
    - (d) The Second Sign (4:43-54)
  - (C) The Light and the Darkness (5:1 - 10:42)
    - (a) Jesus and the Sabbath (5:1-47)
      - (i) The third sign of life (5:1-15)
      - (ii) Jesus does the work of the Father (5:1 - 6:47)
    - (b) The Bread of Life (6:1-71)
      - (i) The fourth sign (6:1-15)
      - (ii) The fifth sign (6:16-21)
      - (iii) The Eucharistic discourse (6:22-71)
    - (c) Tabernacles: Life and Light (7:1 - 8:59)
    - (d) Jesus the Light of the World (9:1 - 10:42)
      - (i) The sixth sign (9:1-34)
      - (ii) Sight and blindness (9:35 - 10:21)
      - (iii) The works of Jesus (10:22-39)
      - (iv) Inclusion on the public life (10:40-42)
  - (D) The Last Journey to Jerusalem (11:1 - 12:50)
    - (a) Death and Life: The Seventh Sign (11:1-44)
    - (b) Death Chosen Over Life (11:45-47)
    - (c) The Anointing (12:1-11)
    - (d) The Triumphal Entry (12:12-19)
    - (e) The Gentiles See Jesus: Life in Death (12:20-36)
    - (f) Judgment on the Rejection of Life and Light (12:37-50)

(III) The Book of Exaltation: "Those Who Accept Him Become Sons of God" (13:1 - 20:31)

- (A) Jesus Instructs His Disciples (13:1 - 17:26)
  - (a) The Sign of the Foot Washing (13:1-20)
  - (b) The Betrayal: The Hour of Darkness (13:21-30)
  - (c) Discourse on Departure and Return in the Spirit (13:31 - 14:31)
  - (d) The True Vine and the Branches (15:1-17)
  - (e) The World's Hatred of the Light (15:18-16:4a)
  - (f) Reprise: Departure and Return (16:4b-33)
  - (g) The High-Priestly Prayer (17:1-26)
- (B) The Glorification of Christ (18:1 - 20:31)
  - (a) The Passion (18:1 - 19:16)
    - (i) The scene in the garden (18:1-11)
    - (ii) The scene before Annas (18:12-27)
    - (iii) The scene before Pilate: Christ the King (18:28-40)
    - (iv) The scourging: "Behold the Man" (19:1-5)
    - (v) Again before Pilate : The Son of God (19:6-16)
  - (b) The Crucifixion and Death of Jesus (19:17-37)
    - (i) Jesus reigns from the cross (19:17-37)
    - (ii) Accompanying signs (19:23-37)
  - (c) The Burial of the Lord (19:38-42)
  - (d) The Resurrection and Giving of the Spirit (20:1-31)
    - (i) Appearance to Mary Magdalene (20:1-18)
    - (ii) Appearance to the disciples (20:19-23)
    - (iii) Appearance to the disciples and Thomas (20:24-29)
    - (iv) Conclusion: The meaning of these signs (20:30-31)

(IV) Appendix or Epilogue: Appearance in Galilee (21:10-25)

- (A) Jesus with the Disciples by the Sea (21:1-14)
- (B) Peter's Commission (21:15-19)
- (C) The Beloved Disciple (21:20-23)
- (D) Final Testimony (21:24-25)

THE GOSPEL ACCORDING TO JOHN

The Author

John, in Hebrew, Jochanan, literally means "God is gracious."  
John was one of the sons of Zebedee, mentioned in the synoptic gospels.

John was the younger brother of James.

Mt 4:21                   He (Jesus) walked along farther and caught sight of two other brothers, James, Zebedee's sons, and his brother John. They too were in their boat, getting their nets in order with their father, Zebedee. He called them, and immediately they abandoned boat and father to follow him. (NAB)

Mk 1:19                   Proceeding a little further along, he caught sight of James, Zebedee's son, and his brother John. They too were in their boat putting their nets in order. He summoned them on the spot. They abandoned their father Zebedee, who was in the boat with his hired men, and went off in his company. (NAB)

Lk 5:9-10               For indeed, amazement at the catch they had made seized him (Peter) and all his shipmates, as well as James and John, Zebedee's sons who were partners with Simon. (NAB)

It seems most probable that Salome, who witnessed the crucifixion, was John's mother.

Mt 27:55-56           Many women were present (at Golgotha) looking on from a distance. They had followed Jesus from Galilee to attend to his needs. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons. (NAB)

Mk 15:40               There were also women present looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and Joses, and Salome. (NAB)

John's father, Zebedee, was a prosperous fisherman to be able to employ others, and both James and John followed the same occupation as their father.

Mk 1:20               They abandoned their father Zebedee, who was in the boat with his hired men, and went off



in his company. (NAB)

It is highly probable that John was a disciple of John the Baptist. From the Baptist, John would have learned about the need of preparing for the coming of the Messiah. John begins his gospel with the Baptist's preaching (after the Prologue).

It is in fact John the Baptist who prompts John the evangelist to make contact with Jesus. John and Andrew eventually follow him back to his house.

Jo 1:35-39

The next day John was there again with two of his disciples. As he watched Jesus walk by he said, "Look! There is the Lamb of God!" The two disciples heard what he said, and followed Jesus. When Jesus turned around and noticed them, he asked them, "What are you looking for?" They said to him, "Rabbi (which means Teacher), where do you stay?" "Come and see," he answered. So they went to see where he lodged, and stayed with him that day. (It was about four in the afternoon.) (NAB)

Subsequently, Andrew brings his brother Simon Peter to Jesus, and we may suppose that it is John who brings his brother.

Jo 1:40-42

One of the two who had followed him after hearing John was Simon Peter's brother Andrew. The first thing he did was seek out his brother Simon and tell him, "We have found the Messiah!" (This term means the Anointed.) He brought him to Jesus, who looked at him and said, "You are Simon, son of John; your name shall be Cephas (which is rendered Peter.)" (NAB)

During Christ's public ministry, John, together with Peter and James, enjoyed a special friendship with Jesus.

John was chosen to witness the raising of Jairus' daughter.

Mk 5:37

He (Jesus) would not permit anyone to follow him except Peter, James, and James' brother John. (NAB)

John witnessed the Transfiguration.

Mk 9:2

Six days later, Jesus took Peter, James, and John off by themselves with him and led them up a high mountain. He was transfigured before their eyes. (NAB)

John had the place of honor at Jesus' side at the Last Supper.

Jo 13:23                    One of them, the disciple whom Jesus loved, reclined close to him as they ate. (NAB)

John was also present in Gethsemane.

Mk 14:32-33                They went then to a place named Gethsemane. "Sit down here while I pray," he said to his disciples; at the same time he took along with him Peter, James, and John. (NAB)

John and his brother James were nicknamed by Jesus "men of thunder."

Mk 3:16-17                He appointed the Twelve as follows: Simon to whom he gave the name Peter; James, son of Zebedee; and John, the brother of James (he gave these two the name Boanerges, or "sons of thunder"); (NAB)

There were a number of incidents to justify the nickname: one was their wanting to call down fire on an inhospitable village.

Lk 9:54-55                When his disciples James and John saw this (lack of welcome from the Samaritans), they said, "Lord, would you not have us call down fire from heaven to destroy them?" He turned toward them only to reprimand them. (NAB)

James and John squabbled over places of honor in Jesus' kingdom.

Mt 20:20-24                The mother of Zebedee's sons came up to him (Jesus) accompanied by her sons, to do him homage and ask of him a favor. "What is it you want?" he said. She answered, "Promise me that these sons of mine will sit, one at your right hand and the other at your left, in your kingdom." In reply Jesus said, "You do not know what you are asking. Can you drink of the cup I am to drink of?" "We can," they said. He told them, "From the cup I drink of, you shall drink. But sitting at my right hand or my left is not mine to give. That is for those to whom it has been reserved by my Father. The other ten, on hearing this, became indignant at the two brothers. (NAB)

John objected to someone driving out demons in Jesus' name.

Mk 9:38-40                      John said to him (Jesus), "Teacher, we saw a man using your name to expel demons and we tried to stop him because he is not of our company." Jesus said in reply: "Do not try to stop him. No man who performs a miracle using my name can at the same time speak ill of me. Anyone who is not against us is for us. (NAB)

John himself was very aware of the special friendship with Jesus and he expresses this friendship in his Gospel.

John was a key witness to Jesus' passion and Resurrection.

1 Jo 1:1                      This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched - we speak of the word of life. (NAB)

John was present at the death of Jesus.

Jo 19:26                      Seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." From that hour onward, the disciple took her into his care. (NAB)

John was the first apostle to reach the empty tomb on the day of Resurrection.

Jo 20:3-4                      At that (Mary Magdalene's news of the empty tomb), Peter and the other disciple started out on their way toward the tomb. They were running side by side, but then the other disciple outran Peter and reached the tomb first. (NAB)

John was the first apostle to recognize Jesus on the shore of Lake Tiberias after the Resurrection.

Jo 21:7                      Then the disciple Jesus loved cried out to Peter, "It is the Lord!" (NAB)

After the Ascension, John was considered one of the prominent leaders of the community that Jesus left behind. It was John and Peter who cured the lame man in the Temple.

Acts 3:1-10                      Once, when Peter and John were going up to the temple for prayer at the three o'clock



hour, a man crippled from birth was being carried in. ... When he saw Peter and John on their way in, he begged them for an alms. ... Then Peter said: "I have neither silver nor gold, but what I have I give you! In the name of Jesus Christ the Nazorean, walk!" ... (NAB)

It was John who bore witness to Christ before the Sanhedrin and all the people.

Acts 4:1-31      While Peter and John were still addressing the crowd, the priests, the captain of the temple guard, and the Sadducees came up to them, angry because they were teaching the people and proclaiming the resurrection of the dead in the person of Jesus. ... (NAB)

After Stephen's martyrdom, it was John who accompanied Peter to the new converts in Samaria.

Acts 8:14      When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. (NAB)

When Paul submitted his preaching to the church after his conversion, John was among those to whom Paul sought approval.

Gal 2:2,9      I went prompted by a revelation, and I laid it out for their scrutiny the gospel as I present it to the Gentiles - all this in private conference with the leaders, to make sure the course I was pursuing, or had pursued, was not useless. ... those who were the acknowledged pillars, James, Cephas, and John, gave Barnabas and me the handclasp of fellowship, signifying that we should go to the Gentiles as they to the Jews. (NAB)

It is not known when John left Jerusalem, but it is highly likely that he left just before the outbreak of the Jewish-Roman War of 68-70 AD.

According to tradition, John settled in Ephesus. His leadership may be gauged from his seven letters to the churches in Asia.

Rev 1:4 - 3:22      This is the revelation God gave to Jesus Christ, that he might show his servants what must happen very soon. He made it known by sending his angel to his servant John, who is

reporting, all he saw witness to the word of God and the testimony of Jesus Christ. ... To the seven churches of Asia: John wishes you grace and peace ... (NAB)

About 95 AD, John was exiled to Patmos (Eusebius, c. 325 AD). During this period we get the final text of the Book of Revelation.

On Subsequent years John wrote the Gospel and his first letter. most scholars think that his second and third letter are earlier.

John died at Ephesus (Eusebius, c. 325 AD) at the beginning of the Emperor Trajan's reign (c. 100 AD). John was the last of the apostles to die.

In the early church, there were two prominent persons called John - John the elder and John the apostle. Unfortunately, John the apostle is sometimes referred to as John the elder because of his seniority. Through the centuries, this confusion has caused some scholars to question who was the author of the fourth gospel.

The first evidence of John's authorship is the internal evidence of the Gospel itself.

Jo 21:24                      It is the same disciple who is the witness to these things; it is he who wrote them down and his testimony, we know, is true. (NAB)

Early church tradition almost unanimously maintains that John the apostle wrote the Gospel.

The earliest evidence comes from Irenaeus, bishop of Lyons, writing in 180 AD (Against Heresies, 3.1.1).

Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.

The foreword to a Latin translation of the Gospel dating to c. 150-200 AD attests to John's authorship.

Here begins the writing according to John himself when he was still alive. Papias, called the Hierapolitan, who was a devoted disciple of John tells us this in his last five books of commentary on Scripture.

At about this same time, Theophilus (Antioch, 180 AD), Clement

(Alexandria, 150-215), Origin (Alexandria, 186-254 AD). Tertullian (Rome, 160-240 AD), and the Muratorium Canon (Rome, c. 180 AD) all expressly attribute the fourth Gospel to John the apostle.

Eusebius (Caesarea, c. 265-340 AD), Epiphanius (Egypt, 315-403 AD), and Jerome (Stridon, c. 342-419 AD) all affirm this same tradition.

The fourth Gospel was well enough known before 150 AD to have been used by Ignatius (Antioch, c. 115 AD), by Papias (Hierapolis, c. 117-138 AD), by Justin (Rome, 100-165 AD), and probably by Clement (Bishop of Rome, c. 92-101 AD).

Archaeological evidence supports the authorship of John the apostle. Papyrus fragments of John's Gospel found in Egypt, have been dated as belonging to a period before 150 AD. The oldest known bit of New Testament writing is the John Rylands papyrus. The fragment, containing scraps of four verses of John's Gospel, dates possibly as early as 94 AD and no later than 135 AD. This would not have been possible if the Gospel had not been written quite some time before.

It seems likely that John's Gospel was written 95-100 AD.





## THE GOSPEL ACCORDING TO JOHN

### Organization

In Jewish life and ritual, the number seven had a special place and importance:

- + the Sabbath was kept as a "holy day" every seventh day;
- + the period from Passover to Pentecost lasted seven times seven days;
- + the major feasts and rites of purification were made to last seven days;
- + in the Temple, it was customary to sprinkle the blood of sacrifice or the water of purification seven times;
- + seven kinds of gifts were suitable for sacrifice (oxen, sheep, goats, pigeons, wheat, oil, and wine);
- + the candlestick in the sanctuary had seven branches;
- + seven was a symbolic number used to express sacredness and prosperity or good fortune.

John seems to have used the number seven in the composition of his Gospel to help get across the idea that Christ's life and work of salvation are the source of holiness and happiness for all people.

- + underlying John's Gospel is detected a pattern of seven weeks;
- + John chooses seven of Jesus' miracles to record;
- + John record seven of Jesus' statements of self-revelation all beginning with "I am ...".

The Pattern of Weeks

Miraculous Signs

"I am ..." Statements

1:1-18  
Foreword

1:19 - 2:12

The week of the  
first encounters

Changing water  
into wine

2:13 - 4:54

The week of the  
great conversions:

Nicodemus

the Samaritan woman

the Galilean official

Curing the official's  
son

5:1 - 6:71

The week of the  
bread of life

Curing the lame man  
Multiplying the bread  
Walking on the water

"I am the bread of  
life." (6:35ff)

7:1 - 9:41

The week of light

Healing the man born  
blind

"I am the light of  
the world."  
(8:12ff)

10:1 - 11:57

The week of the  
good shepherd

Raising Lazarus from  
the dead

"I am the gate."  
(10:7ff)

"I am the good  
shepherd."  
(10:11ff)

"I am the  
resurrection and  
the life."  
(15:1ff)

12:1 - 19:42

The week of  
Christ's sacrificial  
death

"I am the way, the  
truth, and the  
life." (14:6ff)

"I am the real  
vine." (15:1ff)

20:1-29

The week of Resurrection

20:30-31

John's conclusion

21:1-25

John's disciples' conclusion



## THE JOHANNINE EPISTLES

### Outline

#### FIRST EPISTLE OF JOHN

- (I) Prologue (1:1-4)
- (II) Walking in the Light (1:5 - 2:29)
  - (A) Exhortation (1:5 - 2:17)
    - (a) Walking in the Light (1:5-7)
    - (b) Avoiding Sin (1:8 - 2:2)
    - (c) Keeping the Commandments (2:3-11)
    - (d) Resisting the World (2:12-17)
  - (B) Christological: Christ and the Antichrists (2:18-29)
- (III) Living As Children of God (3:1 - 4:6)
  - (A) Exhortation (3:1-24)
    - (a) Living As Children of God (3:1-3)
    - (b) Avoiding Sin (3:4-10a)
    - (c) The Commandment of Love (3:10b-24)
  - (B) Christological: Christ and the Spirit of Truth (4:1-6)
- (IV) Love and Faith (4:7 - 5:12)
  - (A) Love in Relation to Faith (4:7-21)
  - (B) Faith in Relation to Love (5:1-12)
- (V) Conclusion and Summary (5:13-21)

#### THE SECOND EPISTLE OF JOHN

- (I) Primacy of Love (1-6)
- (II) Warning against False Doctrine (7-13)

#### THE THIRD EPISTLE OF JOHN

- (I) Introduction and Condemnation of Gaius (1-8)
- (II) Diotrophes Condemned and Demetrius Commended (9-15)



## THE BOOK OF REVELATIONS

### Outline

- (I) Introduction (1:1-20)
  - (A) Superscription (1:1-3)
  - (B) Epistolary Salutation (1:4-8)
  - (C) Inaugural Vision (1:9-20)
- (II) The Letters to the Seven Churches (2:1 - 3:22)
  - (A) To Ephesus (2:1-7)
  - (B) To Smyrna (2:8-11)
  - (C) To Pergamum (2:12-17)
  - (D) To Thyatira (2:18-19)
  - (E) To Sardis (3:1-6)
  - (F) To Philadelphia (3:7-13)
  - (G) To Laodicea (3:14-22)
- (III) The Eschatological Future (4:1 - 22:5)
  - (A) The Seven Seals (4:1 - 8:1)
    - (a) The Heavenly Court (4:1-11)
    - (b) The Book with Seven Seals and the Lamb (5:1-14)
    - (c) The Opening of the First Six Seals (6:1-17)
      - (i) The opening of the first four seals (6:1-8)
      - (ii) The fifth and sixth seals (6:9-17)
    - (d) Double Interlude Describing the Church (7:1-17)
      - (i) The Church on earth preserved by God (7:1-8)
      - (ii) The Church in heaven glorifies God (7:9-17)
    - (e) The Opening of the Seventh Seal (8:1)
  - (B) The Seven Trumpets (8:2 - 11:19)
    - (a) The Seven Angels with Seven Trumpets (8:2-6)
    - (b) The First Four Trumpets (8:7-12)
    - (c) An Eagle Warns of the Last Three Trumpets (8:13)
    - (d) The Fifth Trumpet (9:1-12)
    - (e) The Sixth Trumpet (9:13-21)
    - (f) Double Interlude (10:1 - 11:14)
      - (i) The angel with the little open scroll (10:1-11)
      - (ii) The measuring of the Temple and the two witnesses (11:1-14)
    - (g) The Seventh Trumpet (11:15-19)
  - (C) The Dragon and the Lamb (12:1 - 14:20)
    - (a) The Dragon Seeks to Destroy the Celestial Woman and Her Son (12:1-6)
    - (b) Michael's Victory over the Dragon (12:7-12)
    - (c) The Dragon Vainly Pursues the Woman upon the Earth (12:13-18)
    - (d) The Dragon Confers His Power on the Beast Rising from the Sea (13:1-10)
    - (e) The Second Beast: The False Prophet from the Earth (13:11-18)
    - (f) The Vision of the Lamb with His Own (14:1-5)



- (g) The Proclamation of Imminent Judgment (14:6-20)
- (D) The Seven Bowls (15:1 - 16:21)
  - (a) The Conquerors of the Antichrist Sing the Canticle of Moses and the Lamb in Heaven (15:1-4)
  - (b) Seven Angels Receive the Bowls of God's Wrath (15:5-8)
  - (c) The Seven Bowls Are Poured Out (16:1-21)
- (E) The Judgment and the Fall of Babylon (17:1 - 19:10)
  - (a) The Vision of the Harlot Seated upon the Beast (17:1-6)
  - (b) The Interpretation of the Vision (17:7-18)
  - (c) The Doom of Babylon (18:1-24)
    - (i) Angel proclaims the fall of Babylon (18:1-3)
    - (ii) The faithful are warned to leave condemned city (18:4-8)
    - (iii) Lamentation over the ruins of Babylon (18:9-19)
    - (iv) A symbolic action signals the disappearance of Babylon (18:21-24)
  - (d) Canticles of Joy in Heaven (19:1-10)
- (F) The Coming of Christ and the Consummation of History (19:11 - 22:5)
  - (a) Victory of Christ over the Beast and the False Prophets (19:11-21)
  - (b) The Thousand-Year Reign (20:1-6)
  - (c) Victory over Satan, Freed from His Prison (20:7-10)
  - (d) The Universal Judgment (20:11-15)
  - (e) The New World and the New Jerusalem (21:1-8)
  - (f) The Spouse of the Lamb and the Heavenly Jerusalem (21:9 - 22:5)

- (IV) Epilogue (22:6-21)
  - (A) Witness of the Angel (22:6-9)
  - (B) The Time of Retribution Is at Hand (22:10-15)
  - (C) Witness of Jesus (22:16-20)
  - (D) Salutation (22:21)

## THE BOOK OF REVELATION

### Author

The Book of Revelation gives a few details about its author.

The author's name is John.

Rev 1:1                      This is the revelation God gave to Jesus Christ, that he might show his servants what must happen very soon. He made it known by sending his angel to his servant John, ... (NAB)

Rev 1:4                      To the seven churches in the province of Asia: John wishes you grace and peace ... (NAB)

Rev 1:9                      I, John, your brother, who share with you the distress and the kingly reign and the endurance we have in Jesus ... (NAB)

Rev 22:8                     It is I, John, who heard and saw all these things ... (NAB)

John ranks himself among the prophets.

Rev 22:9                     But he (the angel) said to me: "No, get up! I am merely a fellow servant with you and your brothers the prophets ... (NAB)

John attributes to himself such titles as "servant" of God.

Rev 1:1                      God .. made it known by sending his angel to his servant John, ... (NAB)

John calls himself a brother and companion in tribulation of those whom he is addressing.

Rev 1:9                      I, John, your brother, who share with you the distress and the kingly reign and the endurance we have in Jesus ... (NAB)

John speaks of his stay on the island of Patmos very probably followed a banishment imposed by Roman authorities.

Rev 1:10                     I, ... , found myself on the island called Patmos because I proclaimed God's word and bore witness to Jesus. (NAB)

The letters John sends to the seven churches show that he was well known to the Christians in Asia and that he enjoyed an uncontested authority.

Rev 2:1-7	To the presiding spirit of the church in Ephesus ...
Rev 2:8-11	To the presiding spirit of the church in Smyrna ...
Rev 2:12-17	To the presiding spirit of the church in Pergamum ...
Rev 2:18-29	To the presiding spirit of the church in Thyatira ...
Rev 3:1-6	To the presiding spirit of the church in Sardis ...
Rev 3:7-13	To the presiding spirit of the church in Philadelphia ...
Rev 3:14-21	To the presiding spirit of the church in Laodicea ... (NAB)

From the second century on, two questions have been asked about the author of the Book of Revelation: (1) What was the relationship between this "John" and the apostle John? (2) Was the author-seer of the Book of Revelation also the author of the Gospel According to John and 1, 2, and 3 John?

From 150 AD: the author of the Book of Revelation is attributed to the Apostle John:

Papias (Bishop of Hierapolis in Phrygia, c. 120 AD);  
Justin Martyr (Rome, 100-165 AD);

From 150-250 AD: similar evidence:

In the East -

Melito (Bishop of Sardis, c. 170 AD);  
Clement of Alexandria (Athens, 150-215 AD);  
Origin (Alexandria, 185-254 AD);

In the West -

Irenaeus (Asia Minor, 140-202 AD);  
Hippolytus (Rome, 170-235 AD);  
Tertullian (Rome, 160-220 AD).

From 300 AD on: dissenting voices:

In the West -

Gaius (Rome);  
the Alogi.

In the East -

Dionysius (Alexandria, d. 264/5 AD):  
Gospel and 1 John written by apostle John;  
Revelation written by John the Presbyter.

Bishops of Syria and Asia Minor:  
Reject the Book of Revelation;

The School of Antioch:

Refuses to accept Revelation as apostolic;



**The Syrian Church:**

Continues to reject this book.

Several canonical lists of Eastern Churches:

Omit the Book of Revelation;

Many Greek manuscripts before 9th century:

Do not contain Revelation.

From 300 AD on: affirming voices:

In the West -

No real difficulty arises;

Revelation as well as Gospel and 1, 2, 3 John are  
accepted as the work of the apostle John.

In the East -

Athanasius (Alexandria, 293-373 AD):

Established a certain unanimity regards Johannine  
authorship.

No objection is raised against this common agreement until  
16th century.

From 1500 AD on:

Erasmus (1466-1536):

Questioned the identity of authorship of Revelation,  
Gospel and epistles.

Luther (1483-1546):

Book of Revelation neither apostolic nor prophetic.

From 1800 AD on:

Biblical scholars increasingly tend to deny the apostolic  
origin of the Book of Revelation and its relationship  
to the Gospel of John.

Today:

Most Catholic and some Protestant exegetes hold the two  
traditional views: "John" is the apostle John, and,  
"John" is the author of the Gospel and the Epistles.

A small group of non-Catholic scholars reject the apostolic  
origin of Revelation but maintain that this book was  
edited by the author of the Gospel.

Some non-Catholic scholars think that the apostle John wrote  
Revelation but not the Gospel;

Many critics deny that there is any relationship between the  
son of Zebedee and either the Book of Revelation or the  
Gospel and attribute the two books to different authors  
of whom very little is known.

Evidence for the similarity of author between the Book of  
Revelation and the Gospel of John is plentiful and at least  
points to the fact of some common origin..

There are some details found nowhere else in the New Testament  
except in these two books.

Christ is presented as "the Lamb": 28 times in Revelations, but  
with different Greek words.

Jo 1:29                   The next day, when John caught sight of Jesus coming toward him, he exclaimed: "Look! There is the Lamb of God ... " (NAB)

Jo 1:36                   As he watched Jesus walk by he said, "Look! There is the Lamb of God!" (NAB)

Rev 3:6                   Then, between the throne with the for living creatures and the elders, I saw a Lamb standing, a Lamb that had been slain. (NAB)

Christ's name is the "Word of God".

Jo 1:1                   In the beginning was the Word; the Word was in God's presence, and the Word was God. (NAB)

Jo 1:14                   The Word became flesh and made his dwelling among us. (NAB)

Rev 19:13               He wore a cloak that had been dipped in blood, and his name was the Word of God. (NAB)

The image of "the spouse" recalls the People of God.

Jo 3:29                   It is the groom who has the bride. (NAB)

Rev 21:2               I also saw a New Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. (NAB)

Rev 21:9               Come, I will show you the woman who is the bride of the Lamb. (NAB)

Life is symbolized by water.

Jo 4:10                   Jesus replied: "If only you recognized God's gift, and who it is that is asking you for a drink, you would have asked him instead and he would have given you living water." (NAB)

Jo 7:38                   Jesus cried out ... "If anyone thirsts, let him come to me; let him drink who believes in me. Scripture has it: 'From within him rivers of living waters shall flow.'" (NAB)

Rev 7:17               ... the Lamb on the throne will shepherd them. He will lead them to springs of life-giving water ... (NAB)

Rev 21:6                   He (the One who sat on the throne) said to me: "... To anyone who thirsts I will give to drink without cost from the spring of life-giving water." (NAB)

The prophet Zecharia 12:10 is cited in both texts in a form that differs from the Septuagint (LXX).

Jo 19:37                   There is still another Scripture passage which says: "They shall look on him whom they have pierced."

Rev 1:7                    See, he comes amid the clouds! Every eye shall see him, even of those who pierced him. (NAB)

The absence of a temple in the New Jerusalem is similar to both texts.

Jo 4:21                   Jesus said to her: "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem." (NAB)

Rev 21:22                  I saw no temple in the city. The Lord, God the Almighty, is its temple - he and the Lamb. (NAB)

There is also evidence for separate authors for the two works.

There are great differences in language between the Book of Revelation and the Gospel.

The Greek of the Gospel: simply, ordinarily correct;

The Greek of Revelation: so sprinkled with solecisms and barbarisms that one must suppose that the author was a Judeo-Christian who thought in Aramaic and translated his thoughts into Greek of which he had only a rudimentary knowledge.

There are differences in eschatology between the Book of Revelation and the Gospel.

The eschatology of Revelation: dominated by the viewpoint and the symbols of the apocalyptic tradition, which hopes for a future that will bring with it salvation that God is going to give to his people.

The eschatology of the Gospel: proves itself to be very independent of apocalyptic and considers salvation almost as already possessed by the believer.

Several notions that are central to the Gospel seldom appear in Revelation:



The verb "to believe" (98 times in Jo; never in Rev);  
The noun "faith" (4 times in Rev; never in Jo).

The evidence of tradition that affirms the apostolic and single origin of all the Johannine writings is so old and copious that is impossible to discard it completely. It seems very difficult to explain how all the witnesses of the 2nd century could have been mistaken.

However, the many differences show rather clearly that Revelation and the Gospel cannot have been written by the same author.

#### SOLUTION

According to tradition, the apostle John - the great authority in Asia until about the end of the 1st century. He would have inspired all the Johannine writings, perhaps through a catechetical school at Ephesus, but the redaction would have been carried out by different disciples, more or less familiar with his thought.

#### Date of Writing

Contemporary exegetes differ greatly in the dates assigned for the composition of the Book of Revelation.

Some say it was written as early as 41 - 54, during the reign of Claudius;

Others place composition as late as 96 - 98, during the reign of Nerva; or as late as 98 - 117, the reign of Trajan;

More often exegetes have situated Revelation at the time of the persecution of Nero, 54 - 68; or during the reign of Vespasian, 69 - 78;

The great majority of scholars have continuously opted for the persecution that raged toward the end of the reign of Domitian, 81 - 96.

Early witnesses assign Revelation to this late period 90-96:

Irenaeus (Asia Minor, 140-202 AD);

Clement (Alexandria, 150-215 AD);

Origin (Alexandria, 185-254);

Eusebius (Caesarea, b. 260 AD);

Jerome (Stridon, 345-419).

## APOCALYPTIC LITERATURE

Apocalyptic literature is a literary genre that was common from the second century BC to the second century AD.

"Apocalypsis" means "revelation. Apocalyptic literature is a revelation; its intention is to transmit to the reader revelations ordinarily had by great personages of the history of Israel such as Moses, Ezra, Baruch, and Enoch.

### THE BOOK OF REVELATION

Revelation or Apocalypse is the most obscure book of the New Testament. It contains expressions and categories of thought which seem strange, even disconcerting to Western readers.

Revelations contains three literary forms: (1) apocalyptic, (2) prophetic, and (3) epistolary.

### APOCALYPTIC

The Prologue of the book itself establishes an explicit link between Revelations and the apocalyptic tradition of the Old Testament.

Rev 1:1-3

This is the revelation God gave to Jesus Christ, that he might show his servants what must happen very soon. He made it known by sending his angel to his servant John, who in reporting, all he saw bears witness to the word of God and the testimony of Jesus Christ. Happy is the man who reads this prophetic message, and happy are those who hear it and heed what is written in it, for the appointed time is near! (NAB)

In apocalyptic literature, symbols are cherished by the apocalyptic writer.

In some instances, the meaning is explained.

Rev 1:20

This is the secret meaning of the seven stars you saw in my right hand ... (NAB)

Rev 13:18

A certain wisdom is needed here: with a little ingenuity anyone can calculate the number of the beast, for it is a number that stands for a certain man. The man's number is six hundred sixty-six. (NAB)

A predilection for symbolism connects Revelation to Semitic tradition.

1 Kgs 11:30-32

Ahijah took off his new cloak, tore it into twelve pieces and said to Jeroboam: "Take ten pieces for yourself; the Lord the God of Israel, says: 'I will tear away the kingdom from Solomon's grasp and will give you ten of the tribes.'" (NAB)

Is 20:2-4

The Lord gave a warning through Isaiah, the son of Amoz: Go and take off the sackcloth from your waist, and remove the sandals from your feet. This he did, walking naked and barefoot. Then the Lord said: Just as my servant Isaiah has gone naked and barefoot for three years as a sign and portent against Egypt and Ethiopia, so shall the king of Assyria lead away captives from Egypt, and exiles from Ethiopia, young old, naked and barefoot, with buttocks uncovered [the shame of Egypt]. (NAB)

Jer 13:1-11

The Lord said to me: Go buy yourself a linen loincloth; wear it on your loins, but do not put it in water. ... For so close as the loincloth clings to a man's loins, so had I made the house of Israel and the whole house of Judah cling to me, says the Lord. ... (NAB)

Symbols abound in the Book of Revelation.

A WOMAN represents a people:

Rev 12:1f

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ... (NAB)

a woman also represents a city.

Rev 17: 1f

Then one of the seven angels who were holding the seven bowls came to me and said: "Come, I will show you the judgment in store for the great harlot who sits by the waters of the deep. ... (NAB)

A HORN speaks of power;

Rev 5:6

... I saw a Lamb that had been slain. He had seven horns and seven eyes; ... (NAB)

Rev 12:3

Then another sign appeared in the sky; it was a huge dragon, flaming red, with seven heads and ten horns; ... (NAB)



in particular, a horn represents dynastic power.

Rev 13:1           The I saw a wild beast come out of the sea with ten horns and seven heads; on its horns were ten diadems and on its heads blasphemous names. (NAB)

EYES represent knowledge.

Rev 1:14           The hair of his head was as white as snow-white wool and his eyes blazed like fire. (NAB)

Rev 2:18           To the presiding spirit of the church in Thyatira, write this: "The Son of God, whose eyes blaze like fire ... (NAB)

WINGS represent mobility.

Rev 4:8           Each of the four living creatures had six wings and eyes all over, inside and out. (NAB)

Rev 12:14          But the woman was given the wings of a gigantic eagle so that she could fly off to her place in the desert ... (NAB)

In TRUMPETS is heard a superhuman, divine voice.

Rev 1:10           On the Lord's day I was caught up in ecstasy, and I heard behind me a piercing voice like the sound of a trumpet. (NAB)

Rev 8:2f           Then, as I watched, the seven angels who minister in God's presence were given seven trumpets. (NAB)

A SHARP SWORD indicates the word of God which judges and punishes.

Rev. 1:16          In his right hand he held seven stars. A sharp, two-edged sword came out of his mouth, and his face shone like the sun at its brightest. (NAB)

Rev. 2:12,16       To the presiding spirit of the church of Pergamum, write this: "The One with the sharp, two-edged sword has this to say: I know you live in the very place where Satan's throne is erected; ... Therefore, repent! If you do not, I will come to you soon and fight against them with the sword of my mouth." (NAB)

WHITE ROBES signify the world of glory.

Rev 6:11            Each of the martyrs was given a long white robe ... (NAB)

Rev 7:9            After this I saw before me a huge crowd which no one could count from every nation and race, people and tongue. They stood before the throne and the Lamb, dressed in long white robes ... (NAB)

PALMS are a sign of triumph.

Rev 7:9            (The huge crowd) stood before the throne and the Lamb, dressed in long white robes and holding palm branches in their hands. (NAB)

CROWNS represent dominion and kingship.

Rev 2:10            Remain faithful until death and I will give you the crown of life. (NAB)

Rev 3:11            I am coming soon. Hold fast to what you have lest someone rob you of your crown. (NAB)

The SEA is an evil element, source of insecurity and death.

Rev 13:1            Then I saw a wild beast come out of the sea with ten horns and seven heads; (NAB)

Rev 21:1            Then I saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer. (NAB)

WHITE indicates the joy of victory.

Rev 2:17            To the victor I will give the hidden manna; I will also give him a white stone upon which is inscribed a new name ... (NAB)

Rev 4:4            Surrounding this throne were twenty-four other thrones upon which were seated twenty-four elders; they were clothed in white garments ... (NAB)

PURPLE signifies luxury and kingship.

Rev 17:4            The woman was dressed in purple and scarlet and adorned with gold and pearls and other jewels. (NAB)

Rev 18:12            - their cargoes of gold and silver, precious stones and pearls; fine linen and purple garments, silk and scarlet cloth; (NAB)

BLACK indicates death.

Rev 6:5,12                      This time I saw a black horse, the rider of which held a pair of scales in his hand.  
(NAB)

Of considerable importance among symbols used in apocryphal literature is NUMBERS.

The number SEVEN is used 54 times in the Book of Revelation, and signifies fullness and perfection;

The number TWELVE is used 23 times and signifies the twelve tribes of Israel; indicates that the people of God has reached its eschatological perfection;

The number FOUR appears 16 times and indicates the universality of the visible world;

The number THREE is used 11 times, TEN is used 10 times, and a THOUSAND is used 6 times in Chapter 20 alone and often in multiples.

There are three intriguing cases of the use of symbolic numbers in Revelation.

(I) The duration of the persecution is given either as 1260 days;

Rev 11:3                      I will commission my two witnesses to prophesy for those twelve hundred and sixty days, dressed in sackcloth. (NAB)

Rev 12:6                      The woman herself fled into the desert where a special place had been prepared for her by God; there she was taken care of for twelve hundred and sixty days. (NAB)

... or 42 months;

Rev 11:2                      Exclude the outer court of the temple, however; do not measure it, for it has been handed over to the Gentiles, who will crush the holy city for forty-two months. (NAB)

Rev 13:5                      The beast was given a mouth for uttering proud boasts and blasphemies, but the authority it received was to last only forty-two months. (NAB)

... or three years and a half.

Rev 12:14                      But the woman was given the wings of a gigantic eagle so that she could fly off to her place in the desert, where, far from the serpent, she could be taken care of for a year and for two and a half years more. (NAB)



(II) 144,000 are said to follow the Lamb wherever he goes.

Rev 7:4-8            I heard the number of those who were so marked - one hundred and forty-four thousand from every tribe of Israel; twelve thousand from the tribe of Judah, twelve thousand from the tribe of Reuben, ... tribe of Benjamin. (NAB)

Rev 14:1-5           Then the Lamb appeared in my vision. He was standing on Mount Zion, and with him were the hundred and forty-four thousand who had his name written on their foreheads. ... (NAB)

(III) The Beast is referred to by the number 666. (Some texts have 616 as the number of the Beast.)

Rev 13:18            The man's number is six hundred sixty-six. (NAB)

The most generally accepted theory to understanding the significance of the number is called GEMATRIA - the number of a man.

The "number of a man" was the number equivalent to the sum of the letters in a man's name.

Neron Caesar was NRWN QSR in Hebrew: N = 50, R = 200, W = 6, Q = 100, S = 60. Hence

$$\begin{array}{ccccccccc} N & R & W & N & & Q & S & R & \\ 50 & + & 200 & + & 6 & + & 50 & + & 100 & + & 60 & + & 200 & = & 666 \end{array}$$

Neron Caesar was NRW QSR in Latin:

$$\begin{array}{ccccccccc} N & R & W & & Q & S & R & \\ 50 & + & 200 & + & 6 & + & 100 & + & 60 & + & 200 & = & 616 \end{array}$$

Nero fits the description in the context of the Book of Revelation:

- + he was the first Emperor to persecute Christians;
- + he embodied the worst characteristics of the Beast;
- + he was said to "come to life again" in the Emperor Domitian.

Revelation contains numerous illusions to the Old Testament: of 404 verses in the Book of Revelation, 278 contain at least one Old Testament excerpt.

The Old Testament books that have influences Revelation most are the Prophets (mainly, Daniel, Ezekiel, Isaiah, Zecharia,) and Psalms, and Exodus.

#### PROPHETIC

The Book of Revelation is prophetic because John conceives his mission as similar to that of the ancient prophets.

Rev 10:11                    Then someone said to me, "You must prophesy again for many peoples and nations, languages and kings." (NAB)

Like the Prophets of old, John is called, and given a mandate.

Rev 1:9-20                    ... I was caught up in ecstasy, and I heard behind me a piercing voice like the sound of a trumpet, which said, "Write on a scroll what you see and send it to the seven churches: ... Write down, therefore whatever you see in visions - what you see now and will see in the time to come. ... " (NAB)

John hears the word of God and is ordered to transmit it to his brethren (11 times).

Rev 1:2                      ... John, who is reporting, all he saw bears witness to the word of God and the testimony of Jesus Christ. (NAB)

John frequently describes his book as a "prophecy."

Rev 1:3                      Happy the man who reads this prophetic message. (NAB)

Rev 19:10                    The prophetic spirit proves itself by witnessing to Jesus. (NAB)

Rev 22:7                    Happy the man who heeds the prophetic message of this book! (NAB)

Rev 22:10                    Then someone said to me: "Do not seal up the prophetic words of this book, for the appointed time is near!" (NAB)

Rev 22:18                    I myself give witness to all who hear the prophetic words of this book. ... If anyone takes from the words of this prophetic book ... (NAB)

Whereas, the title of the book, Apocalypse or Revelation is used only once.

Rev 1:1                      This is the revelation (apokalupsis) God gave to Jesus Christ ... (NAB)

#### EPISTOLARY

A third literary form has made a superficial imprint on Revelation.

The book is framed in the customary Christian epistolary formulas.

Rev 1:4-6

To the seven churches in the province of Asia: John wishes you grace and peace ... To him who loves us and freed us from our sins by his royal blood, who made us a royal nation of priests in the service of hid God and Father - to him be glory and power forever and ever! Amen (NAB)

Rev 22:21

The grace of the Lord Jesus be with you all. Amen! (NAB)

The messages conveyed to each of the seven churches takes the form of a letter.

Rev 2:1 - 3:22

To the presiding spirit of the church in Ephesus, write this: ... etc. (NAB)