

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 1 : Chapter 1: Introduction to the New Testament

The Heresy of Orthodoxy (Part 4) This is the fourth installment in our series on The Heresy of theinnatdunvilla.com this video, Dr. Kruger and I discuss the formation of the New Testament canon.

It is the basis for nearly every Bible translation in the past years. Each word carries with it searchable morphological data along with lexical forms and English glosses. NA28 with Critical Apparatus Editors: As a consequence of these alterations the Nestle-Aland has, for the first time, a different presentation for different parts of the text. The Catholic Letters were revised according to a fundamentally new concept which in the long run will be adopted for the entire edition. The revision of the remaining texts was confined to a thorough inspection and rearrangement of the apparatus, while the basic structure was left untouched. The Gospel of Thomas: Original Text with Commentary Author: Uwe-Karsten Plisch Publication Date: This edition presents the texts in the classical languages and provides an English translation and a readily readable commentary. An introduction to the Gospel of Thomas, the complete Coptic text, the text of the Greek fragments and a Greek retranslation of all logia with parallel texts from the canonic gospels, an English translation, an extensive commentary, and a bibliography. The introduction and commentary do not assume knowledge of the classical languages, making the Gospel of Thomas accessible to a broad audience. This also includes the German translation of The Gospel of Thomas: Original Text with Commentary. The Gospel According to Thomas Author: Hans-Gebhard Bethge Publication Date: For the first time this appendix published the Coptic version of the gospel together with new translations in English, German, and Greek translationâ€”which are included in this collection. This digital edition makes the Gospel According to Thomas available in electronic format for the first time. He is also the author of The Fifth Gospel. Omanson and Bruce M. It was especially designed for translators who have not received formal training in textual criticism. It enables themâ€”and other people interested in the initial text of the Greek New Testamentâ€”to discover more easily the reasons that certain variant readings in the New Testament are more likely to be original than others. Therefore the notes of Metzger have been simplified and expanded. Included are discussions of significant differences in divisions and punctuation where those involve differences in meaning. Technical matters are explained in non-technical language. An easy-to-read introduction provides a brief overview of textual criticism, including explanations of key terms, a history of the text, and methods that are used by scholars to arrive at their conclusions. Both texts have been included along with this edition of the Vulgate for the purpose of comparison. In the electronic edition these texts have been created as an independent resource in order to use the comparison tools of Logos Bible Software. Also included is the apparatus to go along with this resource. United Bible Societies Publication Date: It is distinctive, for rather than listing the various meanings of words on the basis of traditional etymological methods which follow logico-historical principles, the different meanings are arranged according to their usage in the New Testament, so that the more central and frequent meanings are given first and the secondary or peripheral meanings follow. Moreover, the meanings are given in present day English, rather than in accord with traditional ecclesiastical terminology.

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 2 : An Introduction to the New Testament

Introduction. The New Testament is a collection of writings in which different people set forth their convictions concerning the meaning and significance of the earthly life of Jesus of Nazareth.

What is the difference, and why does it matter? A brief summary is provided here of the conclusions from a deeper study that is based upon Bible verses. Some religious organizations wish to use one meaning of the word that makes it the testimony of a witness. Adopting this meaning conveniently opens the door for them to usher in an even newer testament, another revelation from God. However, the Bible teaches that it is already final, complete, and nothing will ever be added to it. So how does the Bible use the word? The Bible uses the another meaning of the word "testament". It is used in the sense of "last will and testament", or as what we just commonly call a "will". The testaments are a type of will, an issue of instructions to be carried out once the one giving the will has died. However, the word "testament" is one of multiple descriptive words used by the Bible. But the word more often used in the Scriptures is the word "covenant". This word describes another facet of these testaments. They are not just a last will and testament, but rather a divine agreement extended by God. Why have an Old and New Covenant? The Old Testament prophets hundreds of years before, foretold the coming of a second covenant. Moreover, the New Testament also teaches that Old Testament was imperfect because it could not offer forgiveness of sins. The entire book of Hebrews is devoted to showing that the Old Covenant is inferior to the New, and that New Testament Christians should not abide by this inferior covenant when they have something so superior. In fact, the writer of Hebrews actually quotes the a passage from Jeremiah to make this point Hebrews 8: Another significant difference is who God gave the covenant to. The Old Testament was a covenant given strictly for the Jews, or Israelites. Non-Jews, or Gentiles, could adopt the Jewish covenant and become "prostelytes", but there was no special law and relationship offered that was for the Gentiles as the Old Testament was for the Jews. However, the New Testament made no distinction. Consequently, the writings of the Old Testament generally track the story of the Israelites with a few exceptions, and the New Testament writings contain the gospel of Jesus and of the spread of the gospel all over the world, as well as directions for the new Christians. The Application and Conclusions So what is the application for us today? There are two things we should learn and put in practice. However, the Old Testament is not been made worthless, but it serves as a great source of examples that are necessary for our spiritual growth and health I Corinthians Therefore, let us always bear this distinction in mind. We must be diligent to use the New Testament as authority , and to use the Old Testament examples in their proper place. If we do this, we will solve many of the disagreements that separate those who would worship God. With this fundamental pillar in place, we are now ready to examine the actual process of establishing Biblical authority, " doing all in the name of the Lord ". To read an exchange and more discussion on this topic, please visit this thread and this thread on our forums.

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 3 : Introduction | Free Online Bible Classes

Introduction to the New Testament Church Ephesians And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all.

Introduction to the Course Good evening! Glad you are here. Father, we do understand that we cannot be like you unless we understand what you are like. We understand that you have made yourself known and your will known. I thank you for these people who are here, who want to learn your will and to learn more about you. Father, we pray that as we go through the New Testament, this will not be knowledge that accumulates, but knowledge through the power of your Spirit that transforms. We pray that our lives and our hearts and our minds will all be different as a result of looking at your word. What is the Purpose of the Biblical Training Institute? The Biblical Training Institute exists for one basic purpose: The second most common guess was that it was the location of the bathroom: Almost no one recognized it as a biblical verse. This is where the Biblical Training Institute came from: Kent Hughes has written an interesting book related to this. His book, *Set Apart*, is a series of his sermons, wherein he presented statistics about the state of the church. The statistics show that there is no verifiable difference in America between the church and secular society. Actually, the highest divorce rate in America is among Christians in the South. The lowest divorce rate is in New England, where very few people are Christians. The church is at a significant crossroads in terms of answering the questions: Who is the Biblical Training Institute for? The Biblical Training Institute is for any Christian who wants a firm foundation. You know where you are in this whole journey. It is really for anyone. A lot of people have a lot of knowledge in one area, but are weak in another. One of the things that the Biblical Training Institute seeks to do is fill those gaps in your knowledge of Scripture. This is especially for anyone moving into leadership in the church. Titus says that elders must be able to teach truth and refute error. The question is, where do you go to get trained to be able to teach truth and refute error? These were some of the things in the back of my mind as we put this class together. I should also say the Biblical Training Institute is part of a larger effort called Biblical Training. I post everything related to this course on Biblical Training. The talks I am giving are all being recorded. They are going to be posted there in the case that you need to access one. If you need handouts, those will also be posted on the site. Three Stages Head Let me address what were going to talk about from a slightly different angle. I call it the three different stages of head, heart, and hands. Often, we know a verse here or paragraph there, but I want to make sure that you have a full appreciation for the New Testament as a whole. It is not enough to simply learn information. I want you to begin to process that information, and the best way to process it is to think theologically about the effect of this information—what this information is for. The Biblical Training Institute has a two-page statement of faith—this is my theological guide. I may want to discuss one story in Mark, but not another. I use the statement of faith as a guide, because at the end of this course, the goal is that you will understand every single element on that statement of faith. You will know the context of the statements, the biblical passages supporting them, and even some of the controversy surrounding them. I will use theology to create connections between and help you process content. For example, Paul talks about that we are justified by faith, but James says we are justified by works. We will discuss how these arguments cohere theologically. In other words, theology is one of the means of processing information. The Biblical Training Institute exists to provide all of us with training. We will learn information, process it theologically, and do something with it—our lives will be changed; we will be transformed. We will also try something different this year: These meetings are not mandatory, but they provide a way to reflect and discuss things, since to do so is difficult in a class this size. A Sunday school class is the best way I know how to provide you the opportunity to work through the issues I raise in class. If you cannot attend, perhaps you can get together with friends at another time and do the same thing. There are study guide questions and application questions in your notes. That is the basic layout of Sundays. We will further discuss that class later. Significance of the Logo There are a few final introductory items. Our logo is

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

extremely important to us, since it depicts something meaningful. You have to have roots to become a tree. The roots of our logo represent study, learning, grappling with theology, and building the foundation of our Christian walk through understanding. But we also want to produce leaves. We want to grow. That is the ultimate purpose of a tree, right? These are the reasons that our logo is important to us. I want us to go deep. I want us to learn. I want us to wrestle with theology. General Class Information Each class is an hour and a half. We will have a break about halfway through each class. Are there any comments or questions at this point? That is not what I want for any of us. Many of the ladies here who live together have a built-in way of processing the content of this course. They talk to each other and mull ideas over. For everyone, mulling ideas over takes time. And, then, so what? Does it really affect my life?

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 4 : Introduction to Paul | Free Online Biblical Library

Accordingly our study, New Testament Synthesis is a study of all The New Testament Books and the parts thereof to get a comprehensive bird's eye view of The Whole New Testament to be able to better understand individual parts (words, verses, passages, chapters, and books) and how they fit together to form the.

Introduction to Paul The readings of the textbook for this course are important and should be attended as directed by the lecturer. The lecture merely reinforces and repeats and illustrates what is in the textbook. There are also PowerPoint visuals that accompany this course, hopefully adding further clarification to this study.

Opening Remarks We begin by turning to the Epistles of Paul, the author who is responsible for thirteen of the letters contained in the New Testament Canon. After Jesus Christ, himself, probably no other single individual was more influential in the foundation and formation of Christianity in its early years or perhaps in any period of its history. Some wings of the church today focus a large portion of their study of Scripture on the writings of Paul. They believe his teachings about God and human kind, humanities plight, the need for salvation and the provision God has made through Christ for that salvation are better attested and elucidated in the letters of Paul than in any other major section of the Christian Scriptures. Key thinkers throughout Christian history have under gone personal and then led cooperate Christian revolutions because of their understanding of the writings of the Apostle Paul. One thinks of Saint Augustin in the early 4th century with his dramatic conversion and strong emphasis on the sovereignty of God in leading the lives of People and also in the entire universe and cosmos. Then there was Martin Luther, the first major Protestant reformer in the early 15th century who readings of Galatians and Romans in particularly led him to the conviction that significant teachings of the Roman Catholic Church in which he was raised and ministering were fundamentally misguided. One thinks of the next major reformer chronologically, John Calvin and his highly influential commentaries on the New Testament but particularly on the Epistles of Paul. Or again in the 20th century of the towering theologian from German, Carl Bart who led a theological revolution away from the rampant liberalism of prevailing German thought of the first half of that century into what subsequently became known as neo-orthodoxy. And the list could be extended considerably. What is it, about Paul, this man and his mission, his work and his writing that has proved so highly influential even more so at times than other inspired Scripture? We may begin by referring to some biography for students who wish to do considerably more study than this short course permits. Wrights treatment of what Saint Paul really said. At an intermediate level, the long used textbook by F. The study of these books can reap great dividends. A full biography of these resources can be found at the end of the chapter on Paul in the textbook. The Canon of the New Testament We turn now to the question of the Canon of the New Testament and the letters of Paul and more particularly, why do they appear where they do in the Christian Bible. Of course, it made sense for the four Gospels to be placed first because Matthew, Mark, Luke and John, each in its own way presented the life of Christ who as Christians believe the God Man from an earthy perspective founded the religion now known as Christianity. It made equally good sense to place the Book of Acts next because it was the only history book of the first generation of Christianity after the death and resurrection of Jesus. Except for the Book of Revelation, the remaining New Testament documents are all letters or Epistles. Then comes the Epistle to the Hebrews which in the earliest manuscripts for many centuries had no description of authorship attached to it at all. From the earliest years of Church history, Christians debated who the author of Hebrews was. Because of the feeling that in some circles, there was some connection with Paul, Hebrews was placed after the letters that were attributed to Paul. But it was not initially identified as coming from him. Then come letters from four early Christian leaders, James, Peter, John and Jude and best we can tell that they were put in that order because of the prominence of those four men in the earliest decades of the Christian movement. Of course it will come as a surprise to some people that James was initially a more central and foundational Christian leader than Peter but this appears to be what Acts in its first fifteen chapters discourses as James is described

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

as the chief elder of the church in Jerusalem, even as Peter quickly becomes involved in a more itinerant ministry due to the persecution of Christians in more heavily Jewish portions of the Roman Empire and Peter remains a very significant Christian leader. His right hand man was the Apostle John and Jude is clearly the least significant of the four. More will be discussed about these individuals when we introduce the letter which they wrote. Revelation, being an entirely different genre, was an apocalyptic work, but also about the end of history as we know it and probably was the last written of all the canonical Christian documents. So it was placed at the end of the New Testament. But when the canon was standardized largely by the 4th century, this sequence more and more came to prevail. Why do the letters of Paul appear in the order they do? In this survey we will not begin with the Book of Romans and proceed in canonical sequence but rather reconstruct the most probable chronological sequence of the writings of these letters in order to trace the events, historically that took place before and after the composition of each of them. We will draw some connections between the different letters according to those historical developments. But if the canon was not ultimately arranged in such a sequence then what kind of arrangement dictated this order. The answer is a fairly mundane one, it appears that the letters were almost put exclusively in an order of decreasing length; an approach that was not unknown in other collections of documents written by a single individual in the ancient Greco-Roman world. This happens also with the letters to the Thessalonians but with 1st and 2nd Timothy, the pattern is broken. Keeping letters to the same audience appears to have superseded the order of decreasing length. Within those two large groupings the pattern of decreasing length and letters to the same audiences were grouped together. Paul will speak in his letters of his desire to minister to the western most extent of the Roman Empire, the area of Spain and while Scripture itself does not state whether he ever made it there or not, early Christian tradition believe that he did. In Romans 15, Paul does say that he has successfully ministered all the way around from Jerusalem to Illyricum; Illyricum being a Roman province stretching from the Black Sea all the way to Gaul. This was the largely Greek speaking or eastern half of the empire, however Paul expressed his desire to move to the predominately Latin speaking part of the empire. How old of a man for example was Paul, originally known as Saul of Tarsus? Though other documents, it seems to be limited to people closer to the age of 50 or beyond. Saul, on the other hand, is described as a young man when he stood by and watched the stoning of Stephen in the book of Acts. The term here as used for a young man at times, was quite explicit in describing someone from the ages of 18 to 22 or perhaps just a little bit more. But we must admit that we simply cannot be entirely sure. The typical 1st century Jewish boy and unfortunately it was largely limited to boys, particularly in the larger cities with significant Jewish communities with well-organized synagogues; it typical would have something similar to an elementary school education from ages 5 to 12 or perhaps With Tarsus being a leading city in the Greco-Roman world with a significant Jewish synagogue, we believe that Paul would have experienced such a seven or eight year period of grade school education. However, this was not 21st western education, there was only one subject that the Rabbis taught the young school boys and that was the subject of the Hebrew Bible, what Christians today call the Old Testament. There was only one primary method of instruction and that was rote memory. A later rabbinic tradition would say that a person was not deemed competent to discuss a text of Scripture until he had memorized it. This was done undoubtedly to avoid a misuse of the text because of an inaccurate reading of it. As a result, Jewish boys were able to memorize such large amounts of material and often committed large portions of the Hebrew Bible to memory. And those who went on to more formal advanced studies to become a Rabbi at times committed the entire Hebrew Bible and portions of what in the 1st century was the oral law or Halaka, teachings which amplified Scripture and were later written down and later qualified in the document known as the Mishnah was put together in a written form first in approximately AD. Massive feats of memory by ancient standards and yet traditional orthodox and even Hasidic Jews into the 20th and 21st centuries though in ever lowering numbers have accomplished similar feats when they have begun to study and memorize Scripture often chanting it to a musical tune and rhythm to facilitate that memory. What would Saul of Tarsus do upon completing this otherwise mandatory Jewish elementary school education? Almost all Jewish boys were

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

taught a trade by which they could support themselves. In the Book of Acts, we are told on several occasions that Saul was one of a handful of elite Jews who had then progressed to what we would call today, seminary education. Only again, we must not imagine it along the lines of contemporary models. Saul went to Jerusalem to study with an individual rabbi just as elite Greek school boys often advanced to study with an individual philosopher. Gamaliel was a member Jewish Sanhedrin or Supreme Court and would have had a small group of young male students surrounding him studying with him itinerantly or peripatetically, learning in a holistic way what it meant to live a life as a Jewish Rabbi. Taking upon himself the yoke of the Torah and being called a son of the commandment, a translation of the word, bar mitzvah. Already at the age of 12 or 13 but by 18 he was considered an adult who had completed their rabbinic training and ready to start with his occupation. We are never told whether Paul completed this rabbinic training or if he did complete it and went on to be an ordained rabbi and went on to minister in a local synagogue. If he was indeed only around the age of 18 or 22 and his own conversion took place shortly after the stoning of Stephen. Again, we will see when we turn to the chronology explicit to him. It may be that he had not begun to fully function as a rabbi but again we are simply not sure. The issue does have some considerable interest to interpreters of the New Testament because almost without exception, rabbis were required to be married. As a requirement for being a rabbi, it was extremely common for adult Jewish men to be married, so it is probable that he would have been married sometime in his life. Saul could have set on the Sanhedrin even for a short period of time. This would account to why he was present, watching the garments of those who were stoning Stephen. It would account for the language later in the Book of Acts when he told his own personal testimony, Paul talks about how he cast his vote against those early Christians, a language suggestive of a formal court room scene. Paul finally is converted somewhere between the years of AD 32 to 35 when he was at the age of twenty something. Only then to have him re-emerge in Acts 9 and 11 as engaging in ministry particularly around Syrian Antioch. A period that overlaps with a testimony Paul gives autobiographically in Galatians 1 as well. What did those hidden years involve? Given that Acts 9 and 11 find Saul ministering and preaching his faith immediately upon his conversion and then engaged in and around his home town of Tarsus when he reappears years later. Of course, it is also probable that Paul did not distinguish himself or become as well known while his ministry was a local one, but again, we cannot be sure of this. Paul in a number of places will describe in his letters information about Jesus, deeds and his teachings that he learned from Christian tradition. But he will also describe in Galatians 1 how the core of his Gospel, the fundamental changes in understanding that formed his conversion, his call and his commission which were not revealed by flesh and blood but directly from God. Obviously, his Christology would have changed his understanding of who the Christ or the Messiah was. Jews who had not yet come to believe in Jesus as the Messiah by definition rejected the Messianic claims of Jesus of Nazareth and of his first followers. They would still be waiting for a Messiah at some point in the future. Jesus by virtue of his crucifixion could not have been the Messiah, unless of course something as spectacular as a resurrection vindicated the fact that he was crucified unjustly as an innocent man. For Jews who had not come to believe Jesus as Messiah, salvation was the gift of God to be appropriated first of all by grace out of gratitude for all that God had done for Israel as illustrated by Exodus and the rescue of Israel from Egypt centuries earlier. But salvation for Israel did not stop there, just as the giving of the commandments at Mt Sinai came after the rescue from Egypt and the miraculous crossing of the Red Sea, so also he who took upon himself the yolk of the Torah as a bar mitzvah as the Son of the Commandment had to work out his religious life and demonstrate that he was remaining faithful to the covenant God made with Abraham and thus with Israel through a life of Torah obedience. Oh, it was true that to be a disciple of Jesus meant a lifelong faithfulness to his teaching, much of which was in deeply seated continuity with the Old Testament. So long as the Messiah had not come then the Messianic age of Jeremiah and Ezekiel prophesied new covenant could never have been said to be present in all its fullness or even to have been initiated in part. But if Jesus was the Messiah, the Messianic age had at the very least had begun. The end times were now present even if there were some details of Old Testament prophecy yet to unfold. But Saul and early Christianity in general clearly

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

believed that the time was short until such general resurrection would occur. Some of the letters we cover in detail will have to come to grips with the apparent delay of that end. And we see how Christians deal with that theological issue. Why did Saul set out to go where he did? And why did he go to the places that Luke describes in the order that he did?

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 5 : Introduction to Mark | Bible Commentary | Theology of Work

The New Testament is a record of historical events, the 'good news' events of the saving life of the Lord Jesus Christ—His life, death, resurrection, ascension, and the continuation of His work in the world—which is explained and applied by the apostles whom He chose and sent into the world.

Even so, each is unique and has much detail that is not shared by the others. There are no surviving autographs of New Testament books—original manuscripts written by the author. The earliest full manuscripts of individual New Testament books date to around A. The Apostasy began to occur in the early Christian Church while the Apostles were still alive see Acts After apostolic authority was taken from the earth through the deaths of the Apostles, which resulted in the loss of priesthood keys, the Apostasy accelerated, and diverse and competing groups of Christians claimed scriptural support for their beliefs. As debates over the authenticity and value of various texts intensified, Christians felt a need to gather together an accepted collection of authentic Christian writings. It was generally understood that some writings were authentic and others were questionable, with some being of greater value than others. In time, Christian leaders of the third and fourth centuries determined which texts would be included in the accepted canon of scripture—based on whether texts had known apostolic authority, continuous and widespread support among Christian communities, and an absence of false teachings. Using these criteria, in A. This collection was confirmed by the third council of Carthage in A. This may have been a factor in the development of the collection of books now known as the Bible. The earliest complete text of the New Testament is the Codex Sinaiticus, written in the fourth century A. Following is an overview of a few of the major translations of the Bible throughout history. However, because these translations were not closely controlled, church leaders soon became concerned about the many corruptions and variances in the separate texts. To address this problem, Pope Damasus in A. In the preface to his Vulgate translation of the New Testament, Jerome wrote a letter to Pope Damasus, describing the problem with creating a new translation: If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further, all that has been inserted or changed by copyists more asleep than awake? The Vulgate was given official sanction at the Council of Trent — To escape religious persecution by a Gothic chief, a Catholic priest named Wulfila sometimes known as Ulfilas fled with his followers from Germany to what is now northern Bulgaria. There, Wulfila translated the Bible from Greek into the Gothic dialect. This version established much of the Germanic Christian vocabulary that is still in use today. In the late 15th and early 16th centuries, a number of German translations of the Bible were produced, but the German translation that had the greatest influence was the one produced by Martin Luther. Luther was a German priest and theologian, whose break from the Catholic church helped to fuel the Protestant Reformation. He disagreed with many church practices that he felt did not accord with the teachings of scripture, and he came to regard the Bible rather than the church as the reliable source of authority for Christians. After publicly announcing his disagreements with the church in , Martin Luther began to work on translating the Bible into German. He completed work on the New Testament in and published his translation of the entire Bible in This translation into the vernacular of German-speaking peoples was one of the most important acts of the Reformation. It not only gave the German people access to the Bible, but it influenced German culture, standardized German religious and literary language, and helped create national unity. Its influence on the German language is comparable to the influence the King James Bible had on the English language. A revision of the Luther Bible is widely used today. A century and a half before Martin Luther, the work of translating the Bible into English was pioneered by John Wycliffe. One of the most prominent scholars of his day, Wycliffe loved the scriptures and was troubled by the ignorance of scripture that he observed among many clergymen and lay persons alike. His followers, the Lollards, were persecuted long after his death. Todd Christofferson of the Quorum of the Twelve Apostles described the contributions made

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

by Tyndale: He was fluent in eight languages, including Greek, Hebrew, and Latin. Tyndale was a devoted student of the Bible, and the pervasive ignorance of the scriptures that he observed in both priests and lay people troubled him deeply. In he traveled to Germany, under an assumed name, where he lived much of the time in hiding, under constant threat of arrest. With the help of committed friends, Tyndale was able to publish English translations of the New Testament and later the Old Testament. The Bibles were smuggled into England, where they were in great demand and much prized by those who could get them. They were shared widely but in secret. The authorities burned all the copies they could find. The dungeon was dark, cold, and solitary. On October 6, , he was taken outside the castle wall and fastened to a post. Immediately, his body was burned at the stake. The resulting translation had a tremendous influence on the English language, similar to the impact of the Luther Bible on German. Monsonâ€™released a statement on the King James Version of the Bible. Part of the statement reads: As early as , a translation was made of the four Gospels from the Latin Vulgate into Spanish. In Francisco de Enzinas, a Protestant, translated a complete New Testament and was imprisoned for what were considered perverse readings. In Casiodoro de Reina produced and published a translation of the entire Bible in Spanish. Reina had been a monk, but he left the Catholic church after hearing the message of the reformers. This version has become the classic translation of the Bible in Spanish. It has been as central to the understanding of the scriptures in Spanish as the King James Version has been in English. Over the centuries, numerous revisions have been made to the Reina-Valera version.

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 6 : How and when was the canon of the Bible put together?

Now the question remains about how the Christian church ultimately put the parts of the Bible together. This really relates to the New Testament, as the Old Testament.

He left no written records concerning himself, and any information about him must be gleaned from what other people have written. By the end of the first century of the Christian era or thereabouts, several biographies of Jesus had been written, four of which are now part of the New Testament. Before any of these biographies were written, Christian communities – what was later known as churches – had been established, and letters instructing the members about the Christian way of life and telling them how to deal with local problems were sent to them. Some of these letters were written by a man named Paul, who, although raised in the strict traditions of the Jewish religion, had converted to Christianity, and who spent the remainder of his life as a missionary, founding new churches and nurturing members in their newly acquired faith. As the number of Christians increased and their influence was felt in various parts of the then-known world, opposition to the movement arose from different quarters. Jews deeply resented the fact that many of their own people were forsaking Judaism and becoming Christians, but the most severe opposition came from the Roman government, which tried in various ways to suppress, if not to annihilate, the whole Christian movement on the grounds that it constituted a danger and a threat to the security of the empire. When persecution of the Christians became extreme, messages were sent to them by church leaders. These messages, usually in the form of letters or public addresses, encouraged the sufferers and advised them concerning the ways in which they should respond to the demands that were being made upon them. Some of these messages are now part of the New Testament. Other letters, several of which have been preserved, were written to counteract false doctrines that arose within the churches. However, these writings were not intended by their respective authors to be regarded as sacred literature comparable to that of the prophets of the Old Testament. Eventually, Christians did come to think of these writings in this way, but the transition from a collection of writings originally designed to meet certain local problems to the status of sacred Scriptures either replacing or else being added to the Old Testament required a comparatively long period of time. The twenty-seven writings in the New Testament of today were selected from a larger list of writings, and not until the fourth century of our era was any general agreement reached among the Christian churches as to the exact number and selection of writings that should be included. In view of these facts, an adequate understanding of the books in the New Testament cannot be had without some knowledge of the historical background from which they were written, but just how this knowledge can be obtained presents something of a problem. Our chief source of information is the New Testament itself, but there are some references to Jesus and the Christian movement in Roman history and in Jewish literature pertaining to the period in which he lived. However, these non-Christian sources are very meager, and we have good reasons for believing that they are somewhat biased. Christian sources are no doubt biased too, but in the case of both Christian and non-Christian sources, we know the direction in which each of them is biased, and we can make proper allowances. Because only in the Christian sources do we have any detailed account of the life and teachings of Jesus and the general character of the early Christian movement, we need to center our attention on them. The New Testament biographies of Jesus, usually referred to as the Gospels, contain the most extensive records of what Jesus did and of what he taught. But it is also in connection with these same biographies that readers of the New Testament encounter difficult problems. How are these records to be evaluated? To what extent do they reveal what actually happened, and to what extent do they merely indicate what the author believed to have happened? Answering these questions by asserting that these are all inspired writings and are therefore infallible in every respect will not do. Divine inspiration is always and necessarily a two-fold process involving both a giving and a receiving. The giving may well be regarded as the divine part, but the receiving or the understanding of whatever it is that has been revealed is the human part, and that which is human is

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

never infallible. Anyone who is at all sympathetic with the meaning and message of the New Testament will not be hesitant about regarding it as a divinely inspired book, but the intellectually honest person will also recognize that a human element is involved in the receiving and the interpreting of that revelation. And the human element must be understood first, for it is the medium through which the divine element is communicated. The human element present in the Gospels is necessarily conditioned by the circumstances under which the Gospels were written. Because these texts were not written until after the death of Jesus, they must be viewed from the perspective of the conditions that prevailed at the time of their writing. In this connection, it is important to remember that the Christian community was in existence for a considerable period of time and that it came into existence because a group of people believed that the man Jesus who had been crucified was the long-awaited Messiah. The Christian community was convinced that his life had met with divine approval and that his death was not the result of any wrongdoing on his part. He died for a righteous cause and in so doing achieved victory over the forces of evil, for he did not yield to any temptations in order to save himself. Reconstructing the original stories as they existed prior to later interpretations of them has been one of the main tasks of what is known as "form criticism. The letters written by the apostle Paul constitute nearly one third of the New Testament. They were written long before any of the Gospels that we now have were in existence. Paul evidently knew something about the life of Jesus, although he never saw him in the flesh. Paul reports very little concerning the teachings of Jesus, but his interpretation of the life, death, and resurrection of Jesus has had a profound influence on Christian history. The remaining portions of the New Testament, although concerned primarily with specific problems and situations, nevertheless reflect the generally accepted beliefs concerning Jesus that were current among Christians at that time. Written accounts of what Jesus did during the course of his life were not considered necessary by the earliest Christians, who believed that Jesus would return to earth in the very near future and establish the messianic kingdom. Until that time, the memories of his disciples and friends would be sufficient to preserve his deeds and his teachings. Not until after many of those who associated with him had died was the need for written records recognized. And not until some time after the New Testament texts were written were the manuscripts assembled in their present form and used along with the Old Testament Scriptures in the worship services of Christian churches. Their status as inspired writings that were authoritative for the establishment of doctrines came about in response to a whole series of situations that developed within the Christian movement. The study of the New Testament may be pursued several different ways, and although benefits may be derived from any one of these ways, no one method is better than the others. For example, reading the books of the New Testament in the order in which they are now assembled means starting with the Gospel of Matthew. However, the Gospel of Matthew was not the first gospel to be written; because Matthew was regarded as the most important of the Gospels, it was placed first in the New Testament. Understanding the contents of this gospel is difficult if not impossible until one relates it to the other Gospels and to the historical situation from which it was produced. It is also essential to know the purpose that the author had in mind and the way in which his materials were used for the accomplishment of that purpose. Elements in the Gospels that appear to be in conflict with one another can scarcely be understood until one becomes familiar with the background from which each of them was derived. These difficulties, along with many others, are necessarily involved in the use of this method. Another way of studying the New Testament consists of putting together all of the material found on a given subject in any of the writings. If this method could be done successfully, one might speak about the New Testament teachings on such subjects as money, divorce, Sabbath observance, spiritual gifts, and many other topics. Aside from the fact that an inquiry of this kind would be practically endless because of the number of topics that are mentioned, a more serious difficulty is fitting together the statements made by different persons under different circumstances and from different points of view. Nor can it be assumed without supporting evidence that different writers thought alike about any given subject. Studying the books in the chronological order in which they were written does have some advantages in that it enables us to trace more directly the development of Christian thought through the period during which the New Testament

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

was being written. The chief objection to this method lies in the fact that Christianity was an ongoing concern before any portion of the New Testament was written. The literature that the New Testament contains was the product of the Christian movement, not the cause of it. For this reason, an understanding of what was written presupposes a certain familiarity with what had taken place before the writing began. For example, when Paul wrote his letters to the Christian churches of his day, he was writing to people who already knew something about the life of Jesus and the significance of what Jesus had done, which the people must have obtained from oral traditions because the sources from which we derive our information about Jesus had not yet been written. Hence, we must consult the later literature of the New Testament in order to understand what was known earlier. In the case of the Gospels and other portions of the literature, it is quite impossible to comprehend what the respective authors were saying apart from the beliefs that they were trying to establish. In view of these considerations, it seems wise to begin the study of the New Testament with a survey of the historical background that is implicit in the literature itself. This survey will necessarily include some of the more important elements in the religious life of the Jewish people prior to the beginning of the Christian era, as well as an account of the religious hopes and ideals that were current among the Gentile or non-Jewish parts of the population. Some familiarity with both of these backgrounds is a prerequisite for the study of the New Testament, for while Christianity had its earliest beginnings among the Jews, it was not long until Christianity began to spread among the Gentiles. Knowing something about the religious beliefs and practices of these two groups, together with the more pertinent facts in connection with the life of Jesus as it was understood by the early Christians, prepares one for a more intelligent reading of the literature included in the New Testament.

Historical Background The Christian churches of the first century drew their membership from both Jews and Gentiles. The first Christians were Jews, and their first missionary activities were directed toward winning members from this group. However, not long thereafter, their activities were extended to include Gentiles, and many of those who had been non-Jews were welcomed into the newly formed Christian communities. The common element shared by both those who had been Jews and those who were Gentiles was loyalty to the person known as Jesus of Nazareth. Both groups recognized Jesus as a man of God and looked forward to a time when the message that he proclaimed would be spread throughout the world, bringing salvation to all those who would receive it. Although both groups were loyal to Jesus, they did not, as a rule, interpret his life and ministry in the same way, nor could it reasonably be expected that they would. Each group interpreted his teachings in terms of the religious concepts with which they had long been familiar. For those who had been reared in the Jewish faith, he was the Messiah, the anointed one, the chosen of God, about whom the Old Testament prophets had written. He was the one under whose guidance and leadership the kingdom of God would be established, thus bringing about the full realization of the divine purpose in history. But while the Messiahship of Jesus meant a great deal to those whose training had been in Judaism, it meant very little to the non-Jews, or Gentiles, who were accustomed to thinking of religion in terms of the ideas and concepts associated with the mystery religions. To them, Jesus was comparable to the heroic redeemer of the mystery cults, which were numerous in the Greco-Roman world of New Testament times. Members of these cults were concerned primarily with the idea of salvation from physical death, to be followed by participation in the life of another world free of all the trials and hardships so characteristic of earthly life. The chief function of the heroic redeemer was to bring about this salvation. He would be a heavenly being who would descend to earth; after a life of service and self sacrifice, he would rise from the dead. By achieving a mystical union with him, his followers would gain the power to triumph over death. For many of the Christians who had been Gentiles, it seemed perfectly natural to think of Jesus as one who fulfilled the role of the heroic redeemer; on this basis, they accepted him. The different conceptions of Jesus that are found in the various writings of the New Testament can be understood only in relation to the different backgrounds from which they were developed. As far back as the eighth century B. During the centuries that followed, this belief was modified in various ways but was never completely abandoned. Three different stages can be noted in the development of the messianic idea: All three concern the earthly establishment of the kingdom of God, the ultimate goal of history

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

or the final realization of the divine purpose in regard to the destiny of the human race. The three types of messianism differ from one another in respect to the time and manner of their accomplishments. Prophetic messianism taught that the earthly kingdom of God would be reached with the coming of the Messiah, or anointed one. He would be an actual king who would reign over the Israelite nation and direct its affairs in such a way that the evils in society would be overcome and peace and happiness would be the lot of all. When Saul was chosen as the first king of Israel, supposedly he was anointed with oil by the prophet Samuel in the presence of a multitude of people. This important ceremony symbolized the hope that this anointed one would be the Messiah under whose leadership the divine purpose would be realized. Later generations looked back upon it as a kind of golden age in the history of the Israelite people. The hope for the coming of the Messiah was emphasized more and more in the teachings of the prophets. This king, they said, would be like King David. Later, they maintained that he would be a descendant from the line of David, an idea expressed in the writings of the prophet Isaiah. Instead, one disaster after another overtook the nation. After the death of King Solomon, Israel was divided into a northern and a southern kingdom, and each kingdom went through a series of tragic experiences. A century and a half later, the southern kingdom suffered a similar fate at the hands of the Babylonians. Eventually, a Hebrew state was restored for a time, but conditions were far from ideal.

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 7 : Catholic Questions: When Was The Bible Written?

Developing an understanding of the New Testament's structure, in particular, is crucial for all Christians, since it is the New Testament that is the basis for doctrine in the Christian Church. While the Old Testament is based on the Hebrew Bible, the New Testament is devoted to the life and teachings of Jesus Christ.

The Heresy of Orthodoxy: In this video, Dr. Kruger and I discuss the formation of the New Testament canon. You can also follow the previous installments to our series: Part 1 , Part 2 , and Part 3. Bauer gave the impression that it was this literary free-for-all. But it seems to be sort of innate to early Christianity and grows up within it. And one of the ways I show that is by the link between canon and covenant. And if so, then that just shows you that this idea of a sacred collection of writings is not a late idea. And I think some people watching this may be interested: This is a common narrative for those who follow the Bauer thesisâ€”this idea that some people read Matthew, Mark, Luke, and John, but then the Gospel of Thomas, the Gospel of Peter, the Gospel of Mary were equally popular and just as valid and, like you said, not until much later were the decisions made. First of all, as far back as we can see when we look at citations from Gospels, the citations from the canonical Gospels are so much more frequent, so much more common, and outweigh in dramatic fashion citations from any other Gospels. So, you can go to the Church Fathers, an important body of writings. And on top of that, you could ask the question: Which books, which Gospels, did the Church Fathers cite as Scripture? And once again, it seems to be Matthew, Mark, Luke, and John. I also talk about the manuscripts left behind. When we want to know which books Christians were reading, we can determine that by the amount of copies we can find. Again, the canonical Gospels outmatch the apocryphal ones in great numbers. You can ask the question in a different way. You could ask the question this way: If early Christians were committed to the Old Testamentâ€”and they wereâ€”we would expect them to pick Gospels and read Gospels that were viewed as finishing the Old Testament narrative. They are presenting themselves as the end of an older story. You know that the Jesus Seminar published a book, *The Five Gospels*, and supposedly, listening to many of themâ€”the fellows of the Jesus Seminarâ€”the Gospel of Thomas is the most primitive, the earliest of all of them. On what grounds are we rejecting the Gospel of Thomas? The Gospel of Thomas, as you indicated, is the darling of many in the Jesus Seminar and in higher critical scholarship. I think also of some recent books that have just come outâ€”one by Simon Gathercole and one by Mark Goodacre that have both argued for Thomas as a second-century Gospel. One more issue occasionally comes up, which is that of early canonical lists such as the so-called Muratorian Canon. And as you know, some controversy has swirled around the traditional date for that list, which is around AD, which would be very early. Tell us a little bit about that controversy and how liberal scholars have tried to marginalize that important piece of historical evidence. For critical scholars that want to have the idea that there were no set Gospels in early Christianity, the Muratorian Fragment gets in the way. Because that early list, as you indicated traditionally dated in the second century, seems to indicate that everyone was fairly unified around at least the four Gospels. So, some scholarsâ€”really led by Albert Sundberg and his initial work and then followed by Geoffrey Hahneman and othersâ€”have tried to push the Muratorian list into the fourth century. Time and time again, scholars have recognized that the Muratorian Fragment is really a second-century text. And so, intriguingly, it turns out that conservativesâ€”who are sometimes accused of maybe tweaking the evidence to make it fit their preconceived notions of doctrineâ€”turn out to actually have the evidenceâ€”historical evidenceâ€”compellingly on their side. This is why I think the study of the canon is such a fruitful enterprise for evangelicals. But collectively as a whole, there was a core New Testament from a very early time.

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 8 : Stuttgart Scholarly Editions: New Testament (17 vols.) - Logos Bible Software

The Muratorian Canon included all of the New Testament books except Hebrews, James, and 3 John. In AD , the Council of Laodicea stated that only the Old Testament (along with one book of the Apocrypha) and 26 books of the New Testament (everything but Revelation) were canonical and to be read in the churches.

What Is a New Testament Church? Introduction to the New Testament Church 1 Timothy 3: They would say so because they view themselves as teaching and practicing what the New Testament teaches. Most would believe that they are a New Testament church because they are organized and operating in a way that the New Testament allows. Few, however, actually attempt to reproduce the practice and principles of a New Testament church. When we say we are a New Testament church then, it is necessary to go into considerable detail as to how we are a New Testament church in any other way, or to any greater degree, than the church down the street. Incidentally, I think I must also add that there is no grounds for pride, for if we are correct in our understanding of the church, it is because the Spirit of God has revealed this to us. Our greater understanding of the truths of the Scriptures, then, makes us more accountable before God to apply what we know to be true. Furthermore, we should realize that we can have the proper form without the power of God. We may have the form of godliness, but deny its power cf. Israel was seldom if ever rebuked for some technical error in the forms of her worship, but she was often rebuked for going through the rituals without a heart for God cf. To recognize and understand New Testament principles for the church, then, is not enough. We must carry them out with a heart which is right before God. We have endeavored not to talk about our distinctives and flaunt them continually, perhaps sometimes to a fault. To continually speak of our distinctive views would lead to a disproportionate emphasis on certain truths and encourage a sense of spiritual pride, a criticism not unheard of, I might add. Nevertheless, it has been a number of years since there has been any systematic teaching from the platform on Sundays on this subject. Because there are many new faces since this subject was last taught, it is important for you to know what we stand for in the area of ecclesiology, or what is more commonly called the doctrine of the church. I must also add, that my understanding of the New Testament doctrine of the church might not be a perfect reflection of the collective understanding of the elders, but at least I am not aware of any great differences so far as the principles are concerned. The names of churches sometimes give very few clues to their ecclesiology. What would your answer be? There is yet another reason why it is important for us to study this doctrine of the New Testament church, for as most of you know by now, there have been a number of men, including myself, who have met for prayer and study under the supervision and guidance of the elders concerning the starting of a new church in the Dallas area. Because of this, it is important for those who might wish to be involved in this work to understand what it is that we wish to be and to do as a new church. These next few weeks will be of vital importance to those who may wish to join us, and perhaps will help you in making a decision about the new work. Just as importantly, we want no one to misunderstand our intentions and our goals in starting a new work. Because of this we feel it is vital for all of you to understand the principles of the New Testament pertaining to the church, and to recognize that the principles upon which the new work will be established are almost exactly the same as those of this ministry. Of course, there will be a certain amount of variation in the application of these principles and it is important for you to know that our elders understand this, and in fact, have encouraged me to make these differences clear to you, for it may be the differences which will make the difference to you as to whether you will stay or go. I must take just a moment to say that I am absolutely delighted at the gracious and generous spirit of the elders toward the new work. None of us could have asked for any greater openness or generosity on their part. We are out to establish a New Testament church, and the pattern for this church must not come from this church or from any other church, for every church is only an attempt to implement what the New Testament teaches. Our pattern must always be the Word of God itself, and not the work of men, no matter how great it is. The new work will endeavor to practice the principles of the New Testament in a way that is

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

appropriate to our needs and our particular personalities. There is one question which must be answered at the very outset of this series, and it is this: Why all this fuss about the church? Is the doctrine of the New Testament church so crucial that it is worthy of several weeks of study? Much of the evangelism which has occurred in recent years is not directly attributable to the local church. Even worse, a significant portion of the follow-up and fellowship which these new Christians have received has been a result of organizations other than the local church. But these failures do not justify an abandonment of the local church; they necessitate a fresh look at the Scriptures in order to instruct us as to how the church must change in order to conform to the Scriptures, and to once again carry out its task in the world. Just as marriage is not to be abandoned because of many abuses and failures, so too, the church cannot be forsaken for some lesser alternative. Our Approach For the remainder of this lesson, then, I would like to underscore the importance of a study of the New Testament church by focusing upon three facets of the church: This same sense is infrequently found in the New Testament, where in Acts It is in the New Testament that we see this term come to have its technical sense of a people who have gathered for the purpose of instruction and worship. It is used in its broadest sense of the universal church, that body of all believers in Christ from Pentecost to the rapture. Again, it is used of those who are believers in a certain city, such as in Revelation, chapters , where the seven churches are addressed. We might speak today of the Church in Dallas. Finally, it is used of those believers who met together in one location, such as the church that met at the house of Priscilla Prisca and Aquila Rom. A Description of the Church We are also informed concerning the importance of the doctrine of the church when we look at the various descriptions of the church in the New Testament. These descriptions are almost always in the form of analogy. If Minear is correct, there may be as many images or analogies as Perhaps the most popular description of the church is that of the body of Christ, of which our Lord is the Head Rom. With this analogy Paul emphasizes both the unity of the body and the individuality of each particular member. That Jesus Christ is the Head of the body suggests that it is our Lord who directs and guides the body, and that its unity comes from the Head of the body, Who coordinates and directs each individual part. Again, the church is referred to in Scripture as the temple of God. Each individual Christian is a stone, all of which make up the temple, still under construction, and our Lord Jesus Christ is the Chief or Cornerstone 1 Cor. The temple is the place where God dwells, so that the church is the dwelling place of God. God not only dwells in each Christian individually, but in all Christians corporately. As the Cornerstone, our Lord is the One who binds the temple together, that temple whose two walls are those of Jews and Gentiles, forever united in Jesus Christ Eph. Not only was the temple the place in which God dwelt, it was also the place of worship, from which praise was to ascend to God. Another description of the church is that of the bride of Christ 2 Cor. Here we have emphasis upon the love of Christ for His church, and His full and adequate provision for His bride. In addition, we see the responsibility of the bride to keep herself pure and unspotted for her Bridegroom, the Lord Jesus Christ. The church is also described as the flock of God John Our Lord Jesus Christ is the Shepherd of the flock. Here we are reminded of His loving and tender care for His church, in feeding, leading, and protecting it from harm. We are likewise reminded of our dependency upon Him, and our helplessness apart from His care. The last analogy which we will consider in this message is that of the Vine and the branches John Here our Lord Jesus is described as the source of life and power and fruit for the Christian. The Christian must abide in Christ as the Vine for fruitfulness. All of these images or analogies indicate the most intimate relationship between our Lord Jesus Christ and His body, the church. Not only are we instructed by these analogies of our absolute need of Him, but of His great interest and concern and care for us. In short, the church is vitally important to us because it is of vital importance to God. Technically it would be more accurate to say purposes, for these are several as we shall see. This is certainly implied by Luke in the introduction to his second work: The former work which Luke refers to is the gospel of Luke. In it are described some of the things which Jesus did and taught. But here, in his introduction to the book of Acts, Luke says that Jesus began to do and to teach. If He began something, then it must not be finished. Who is going to finish what our Lord began? Is this not an amazing thing? What our Lord started to do and teach in His physical body, He now

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

continues in His spiritual body, the church. What a task we have! How essential it is for us to attend to His instructions as to how His body, the church, is to function. Of this, the Apostle Paul writes in his first epistle to Timothy: The mental picture which Paul seems to draw for us in this passage is that of a beautiful Greek structure. It rests upon solid pillars which themselves are firmly grounded and linked to a solid foundation. The picture suggests to us that it is upon this structure that the truth of God is laid, there to be held in open view to all who pass by. How sad it is when the beauty of the truth of God is marred by a cracked foundation and shaky pillars. This is what the world seems to think of the church. When the church fails to be what she is called to be, the message of the gospel is to that extent disgraced. Also there is the great cosmic purpose of demonstration. Of this Paul spoke in his letter to the Ephesians: In 1 Corinthians In Ephesians Paul wrote: The church is to glorify God. We can only do this as we practice the principles of the New Testament church. Conclusion Surely all of this should suffice to indicate that what we are studying is of vital importance to us because it is a matter of the intimate concern of God. The assumption of the New Testament is that the local church is a replica or a miniature of the universal church. This fact has been noted by numerous scholars in passages such as that in 1 Corinthians 1: What the church universal is to be and to do, so also is the local church. Do you see how important this area of truth is?

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Chapter 9 : Introduction to Jesus of the New Testament - Awakening Together

Introduction and Timeline. The New Testament consists of 27 separate books, written mainly, though not exclusively, by Apostles of the Lord Jesus theinnatdunvilla.com books teach and testify of the ministry and Atonement of Jesus Christ and the rise of the early Christian Church.

Packer of the Quorum of the Twelve said: They have something of a feeling. They retain much more when they know how all of the pieces fit together, and the light of learning shines more brightly. Take the time to develop and teach an introduction and overview of the New Testament. This will help your students understand the importance of the New Testament and look forward to the materials they will read and learn during the school year. What Is the New Testament? The New Testament is a record of the life, teachings, and mission of Jesus Christ and the ministry of His disciples in promoting the spread of the early Christian Church. The word that was translated as testament could also be translated as covenant; thus the New Testament is the new covenant. In a gospel sense, a covenant is a sacred vow or agreement between a person or group and the Lord. When we enter into a covenant we promise to do certain things, and the Lord in turn promises blessings. The Lord sets the terms for both the efforts we must make obedience to laws and ordinances and the blessings we receive. If we keep our covenants and endure to the end in faith, the Lord blesses us during mortality and promises us salvation and exaltation when this life is over. The New Testament contains covenants and doctrines the Lord and His Apostles gave to His children during His mortal ministry to teach them how to return and live in His presence. Both ancient and modern prophets have stressed the value of the scriptures in helping us come to know God. The Apostle Paul taught Timothy about the value of holy writings: The prophet Mormon wrote: You learn about ordinances, about baptism by immersion for the remission of sins. You learn of the fatherhood of God. You learn of the Holy Ghost , the Comforter, and personal revelation. You learn of love and law and why a Redeemer. The following doctrines, all taught in the New Testament, show why a careful study of the New Testament is not only meaningful but crucial: God is literally our Father in Heaven. Heavenly Father has given all judgment to the Son. God can and does intervene directly in the lives of men. Heaven is divided into different kingdoms of glory. We receive blessings from God by making and keeping sacred covenants. Idolatry in any form is spiritually destructive. Being far removed in time and culture from the New Testament period brings special challenges to those who study the Bible. In addition, the record we now have is not complete. Further, some portions of the Bible are cloaked or hidden in symbolic language. How Is the New Testament Organized? The Bible is not one book but a collection of books; that is what the word bible means. These books do not necessarily appear in the Bible in the order in which they were written. The New Testament contains twenty-seven books that can be grouped into four main categories based on the nature of their content. Historical Booksâ€”This group consists of the four Gospels and the book of Acts. The Gospels can also be divided into two groups. According to one Latter-day Saint educator: Matthews, Behold the Messiah [], Epistles of Paulâ€”This group consists of the books of Romans through Hebrews. Hebrews and Philemon are exceptions to this rule. It is a record of a vision received by the Apostle John while imprisoned on the Isle of Patmos. John saw the history of the earth, including the events of the last days and the eventual victory of Jesus Christ over the kingdom of Satan. Prayerfully consider these introductory materials and the following principles before preparing your lessons. The New Testament was preserved for our day and for our benefit. Suggestions for Teaching Use the following video presentations or some of your own ideas to teach an overview of the New Testament. The two teaching ideas provided below cover some of the same material as the videos and may be especially useful to those without access to the videos. See New Testament Video Guide for teaching suggestions. The New Testament helps us come unto Christ. Invite several students to each press a finger into the sand and then pull it out. Ask them to count the particles of sand that stick to their fingers. Have them guess how many particles are in the box. Invite the class to imagine trying to count the particles of sand along the western coast of

DOWNLOAD PDF INTRODUCTION : HOW THE NEW TESTAMENT IS PUT TOGETHER

Alaska to the tip of South America. Have students read Moses 7: What do these verses say concerning Jesus Christ and His power? Tell the students that Jesus was a God the Word before He was born on earth, and that He created the heavens and the earth under the direction of our Heavenly Father. Why do you think Jesus Christ, who created all things, would choose to come to this earth and take on mortality? What is His relationship to our Heavenly Father? What invitation does Jesus Christ extend to us? What are some reasons that we should come unto Jesus Christ? List responses on the board. Remind students that the Savior is willing to use all His power to help those who come unto Him. Invite them to think of times the Savior has helped them or their families. Invite any who would like to share appropriate experiences with the class to do so. Testify that this year is a wonderful opportunity to learn of Jesus Christ through their study of the New Testament. Explain that during their study they will witness many people who came to the Savior and obtained His rest, as well as many who rejected His invitation. Tell the students that they will have that same opportunity. How do you accept His invitation and come unto Him? Have students name some of their favorite stories or teachings from the New Testament and tell why they like them. Have you ever been asked to accomplish something that seemed impossible? Have you ever been confronted by bullies? Have you ever felt alone? Have the students read Hebrews 2: How can the Savior know how to succor comfort us in our trials? He suffered similar trials and more. Tell students that the New Testament Saints also faced problems much like our own. Remind them that although the New Testament is a scripture from the past, its doctrines, histories, and stories are of great value today. The New Testament was organized and preserved for our day and for our benefit. Tell students that we can come to understand the New Testament only if we open and study it. Encourage students to approach their study of the New Testament with sincere effort and a prayerful attitude.