



1. The Gospels

A.

B.

1)

Gospel				
Author				
Length				
Unique %				
Audience				
Jesus				

2)

C.

D.

E.

2. Types of New Testament “Criticism”

A.

B.

1)

2)

3)

C.

1)

2)

3)

3. Source Theories

A.

1)

2)

3)

4)

B.

1)

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4)

5)

6)

7)

C.

1)

2)

3)

4)

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D.

1)

2)

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4)

Compass Night

New Testament SURVEY



1. The Gospels

A. “Gospel”

- The “gospel” = Good News
 - That Christ has Provided Salvation
 - From the Penalty of Our Sins
- The “Gospels” = First 4 Books of the NT
 - Matthew / Mark / Luke / John
- Four Gospels
 - 4 Important Harmonizing Portraits

1. The Gospels

B. Comparing The Four Gospels

1) Chart



Gospel	Matthew	Mark	Luke	John
Author	Apostle	Disc of Peter	Disc of Paul	Apostle
Length	28 chps 18k words	16 chps 11k words	24 chps 19k words	21 chps 16k words
Unique %	20%	3%	35%	92%
Audience	Jews	Romans	Greeks	Church
Jesus	Messianic King	Suffering Servant	Priestly Savior	The God-Man

1. The Gospels

B. Comparing The Four Gospels

1) Chart

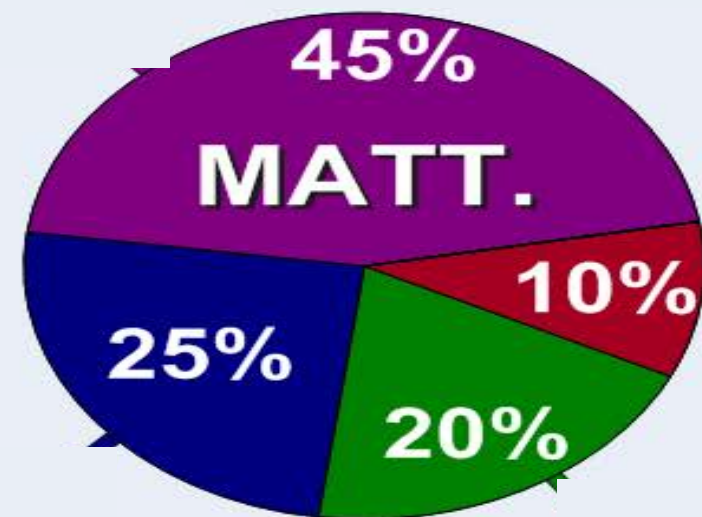
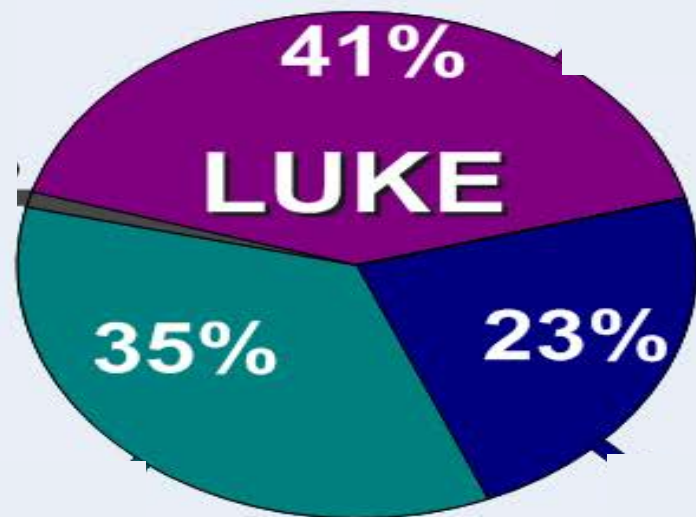
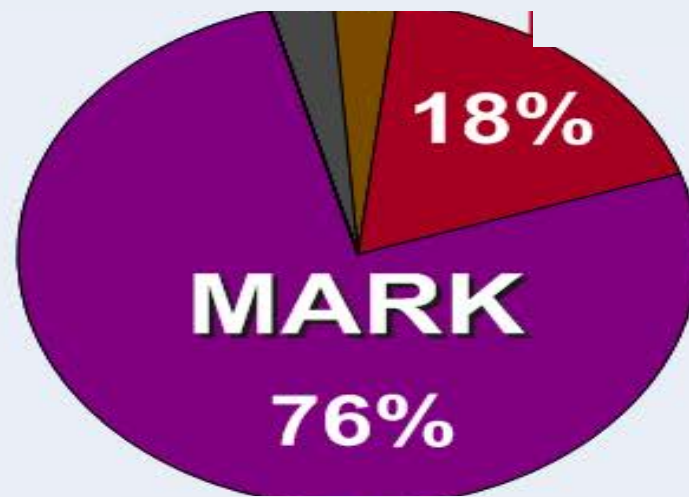
2) Synoptic Gospels

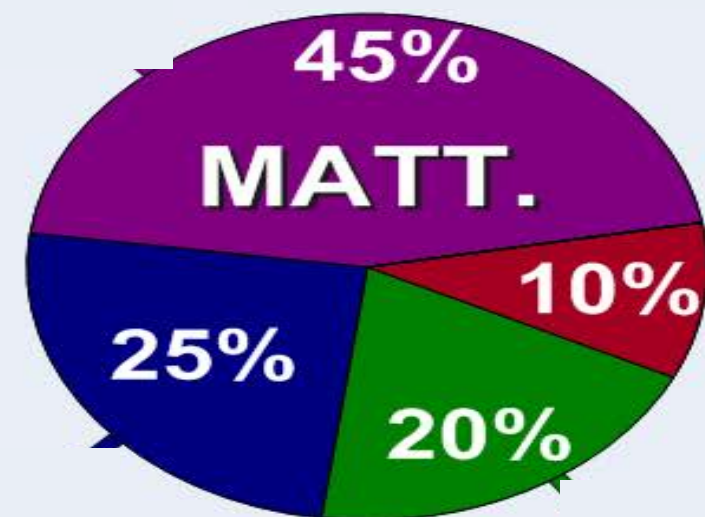
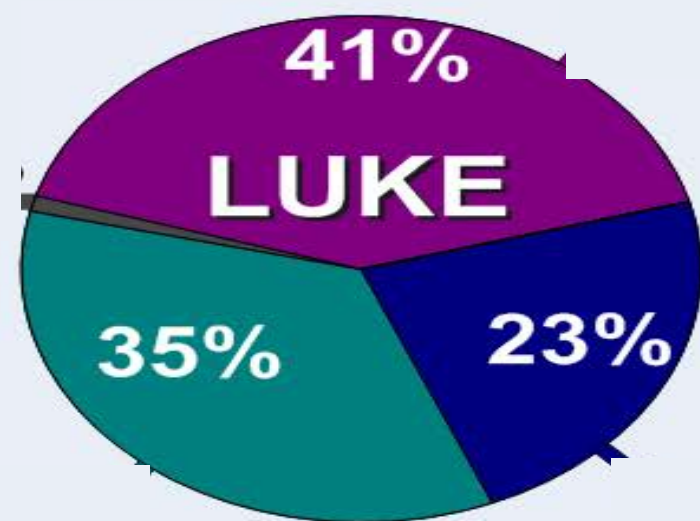
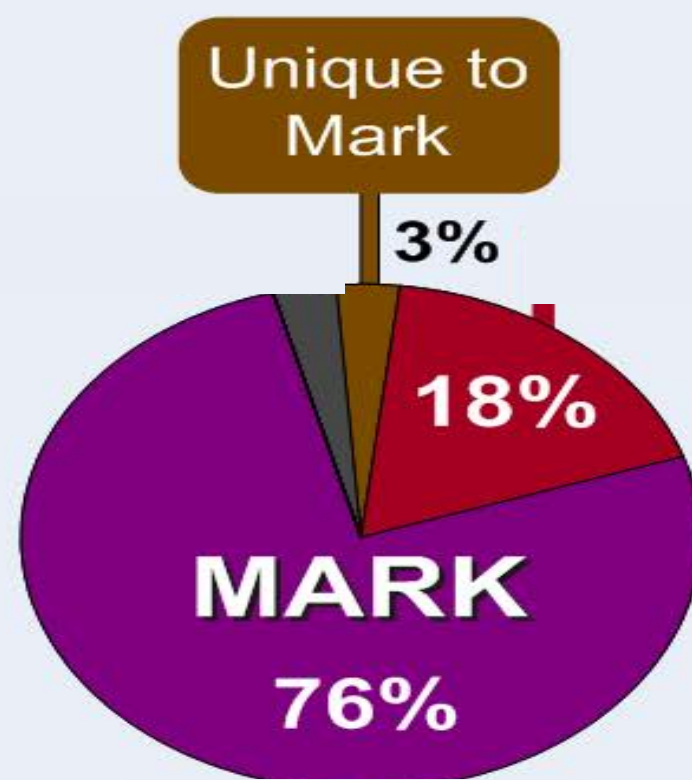
- “Syn” = Together
 - “Optic” = to See
 - Having a Common View
- Matthew / Mark / Luke

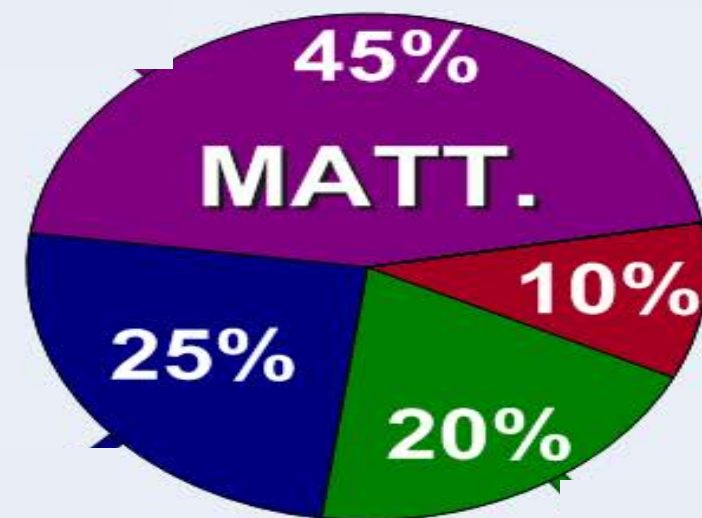
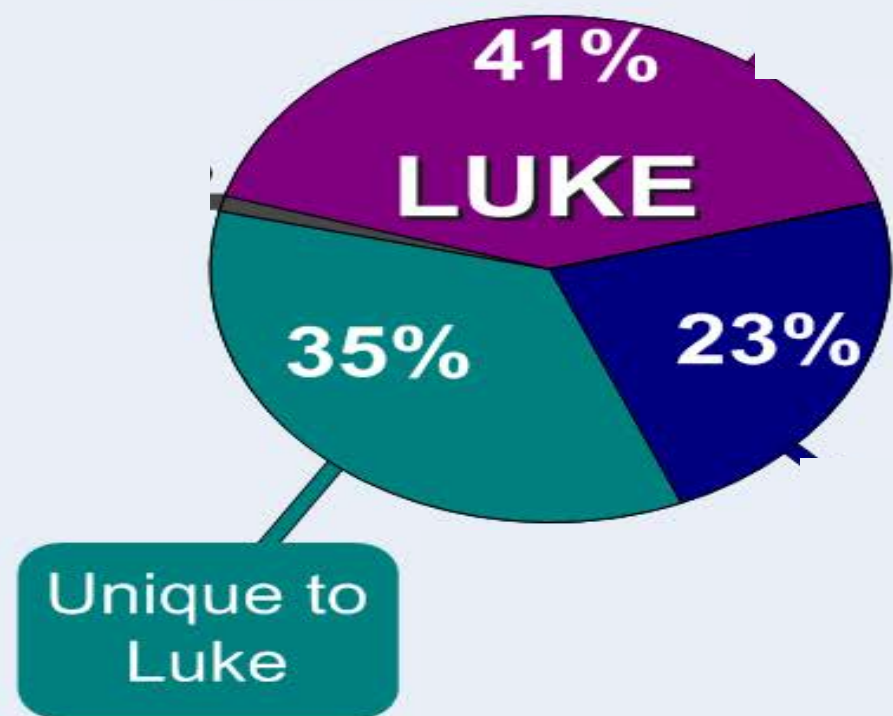
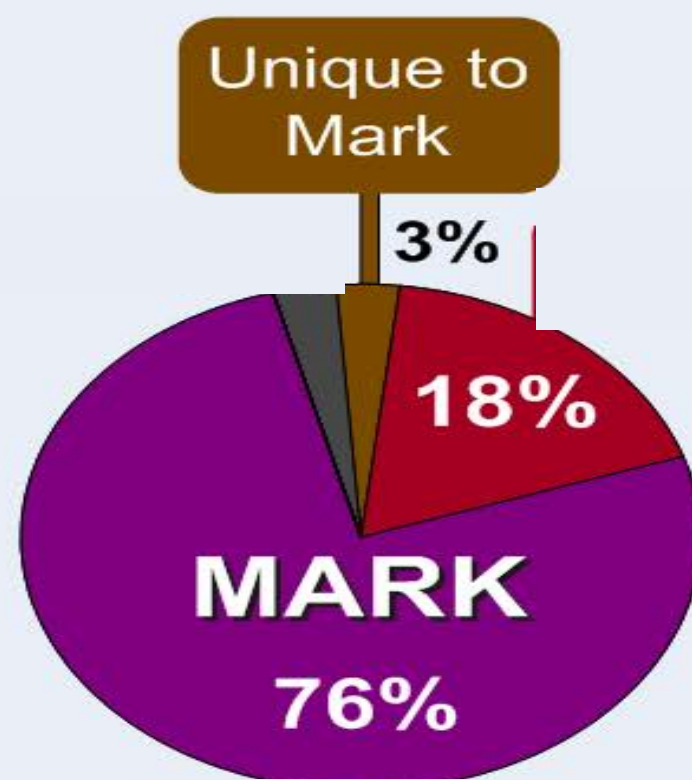
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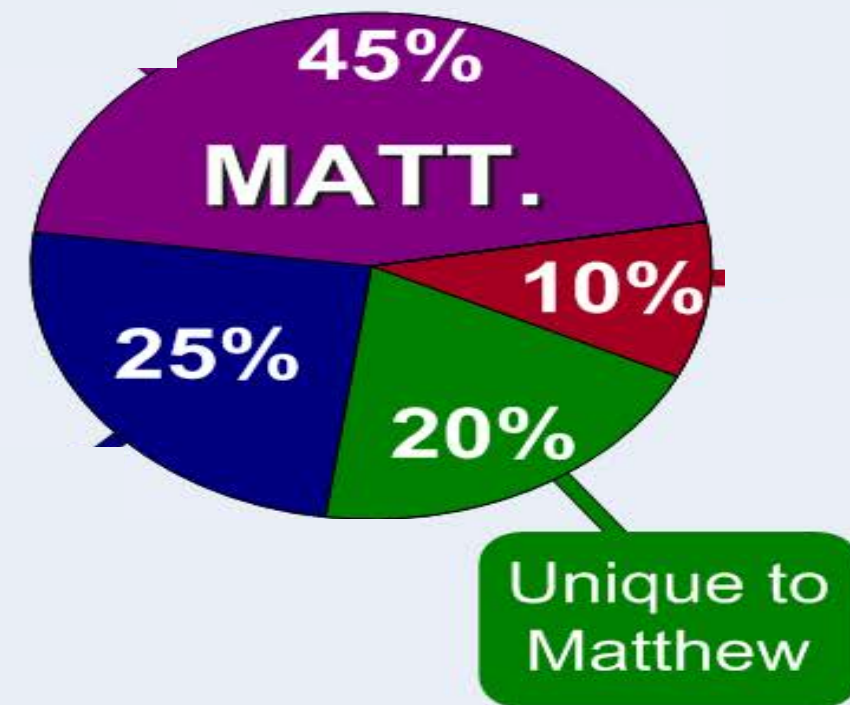
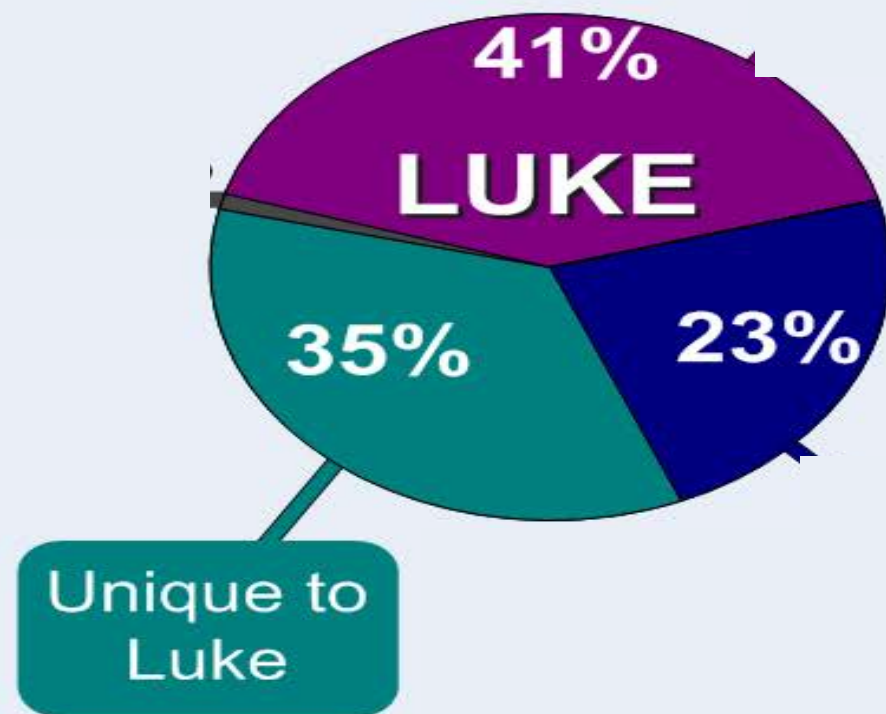
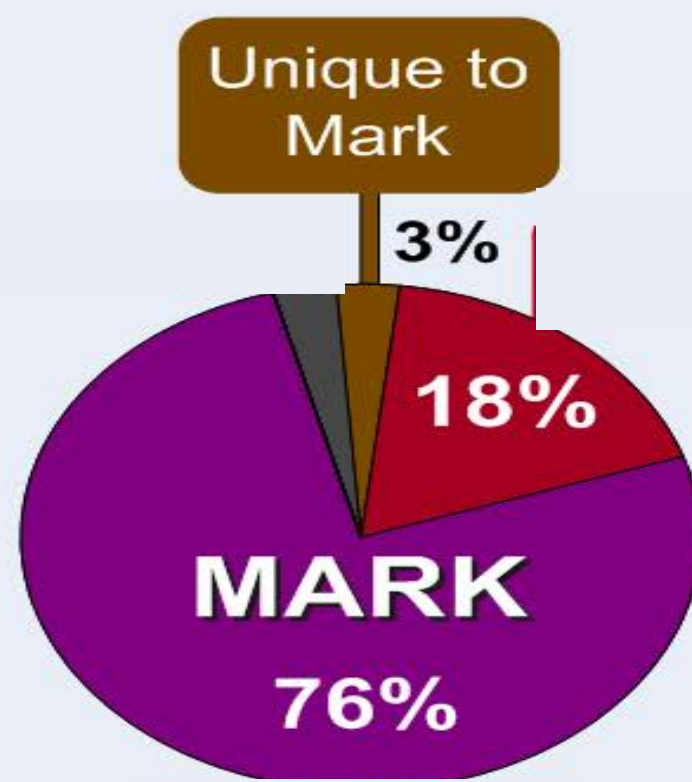
C. The “Synoptic Problem”

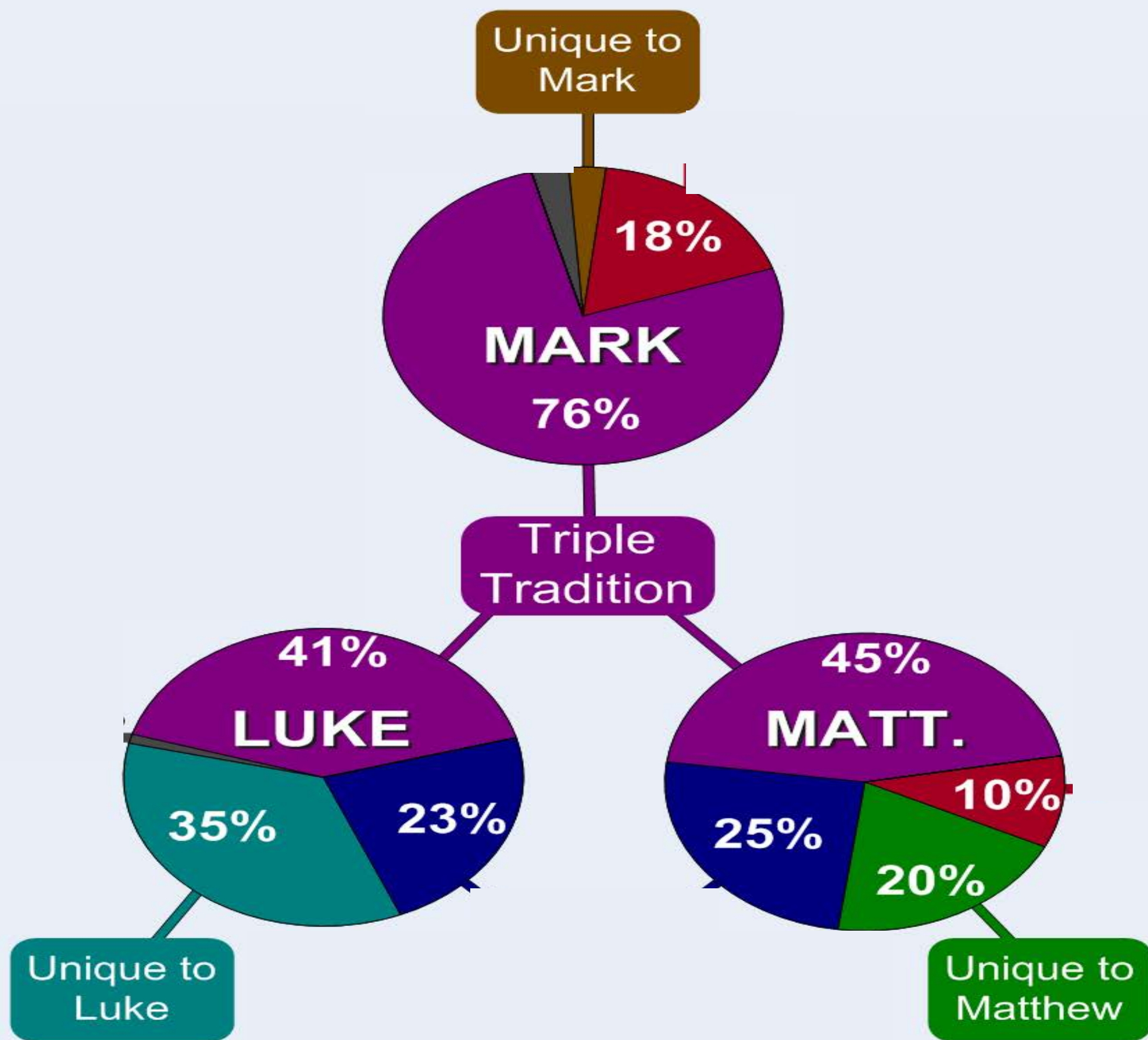
- How do you account for similarities?
 - Narratives
 - Sayings
 - Wording
- How do you account for the differences?
 - Do they contradict?
 - Can they be Harmonized?

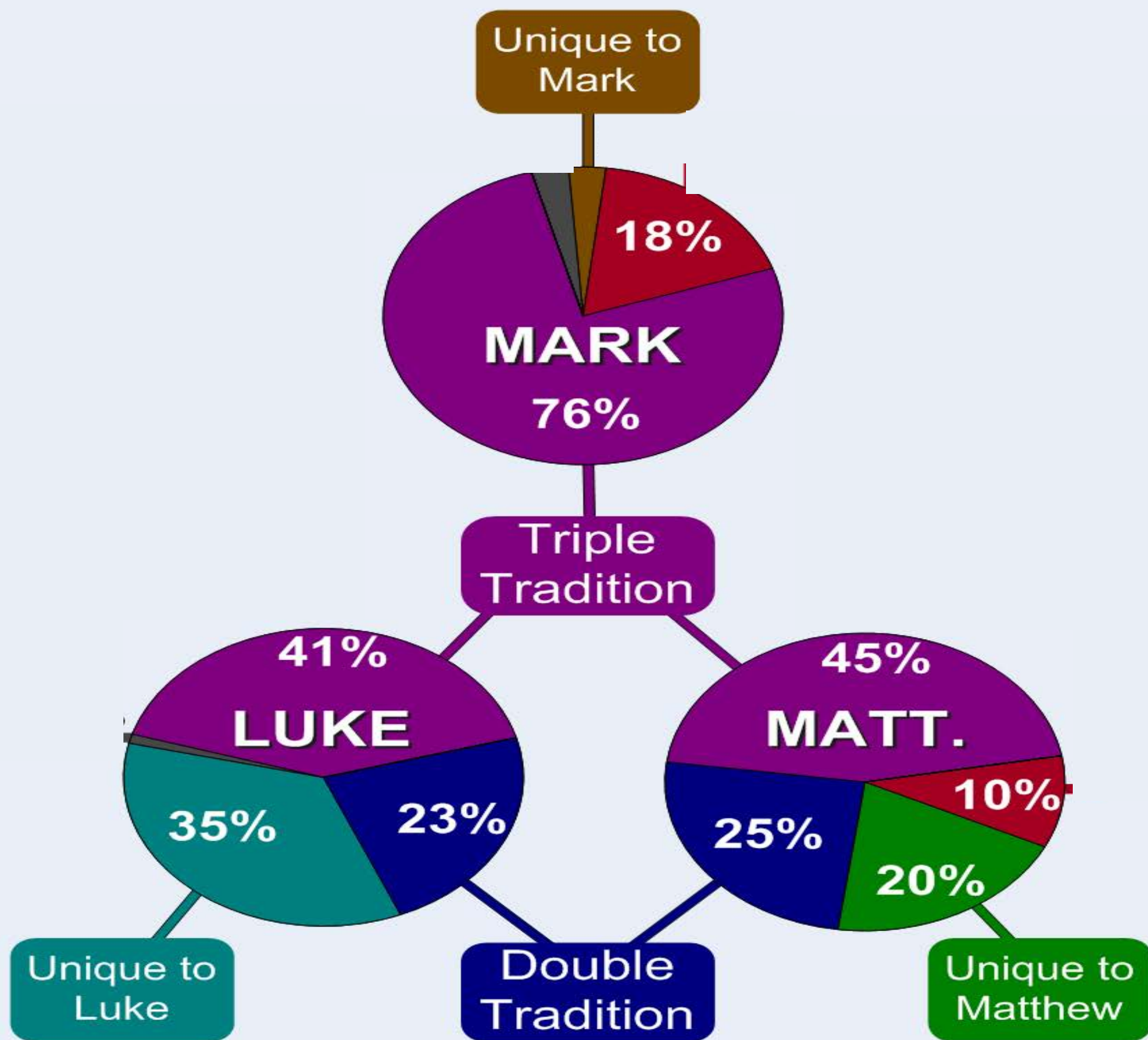


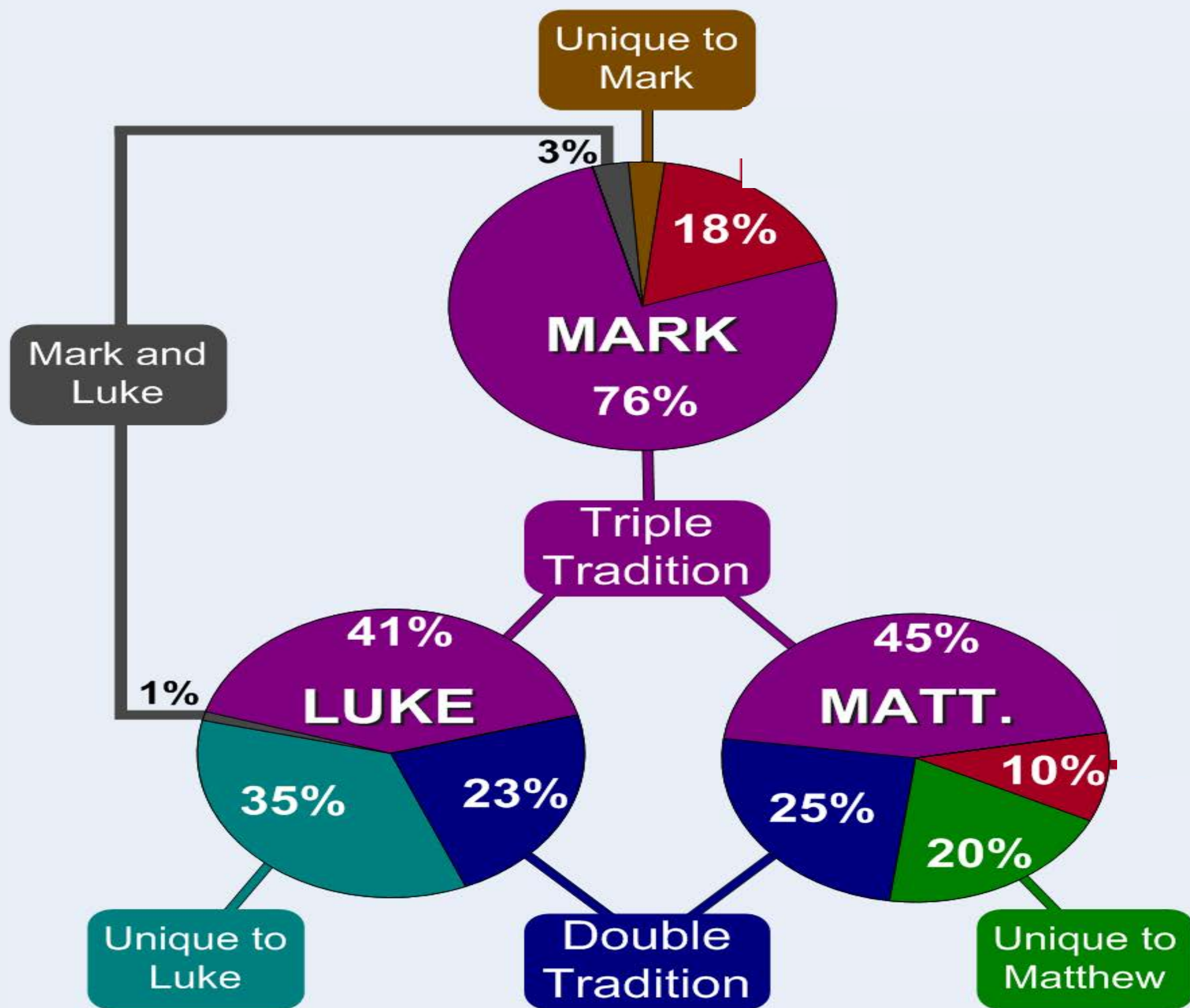


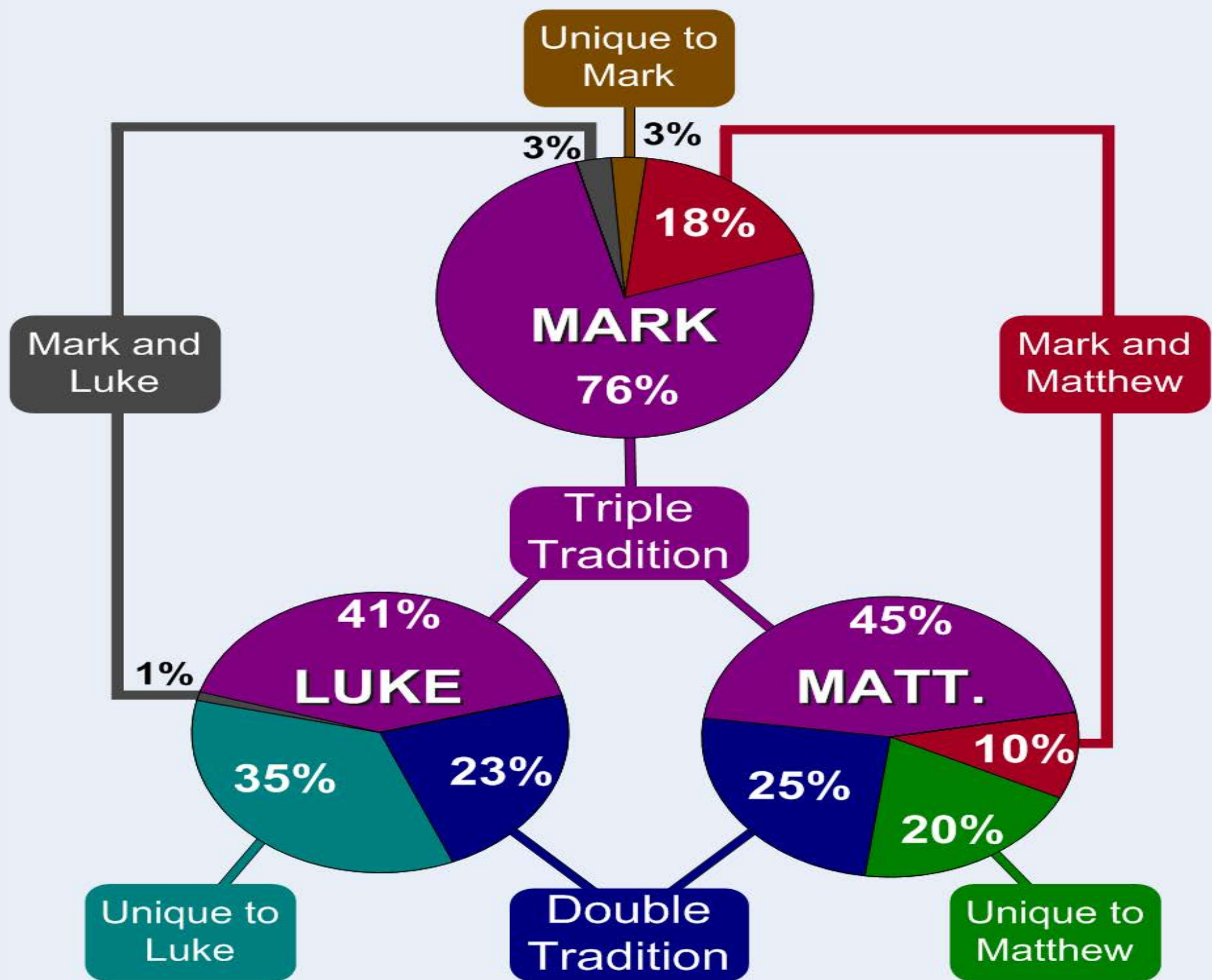












1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

Matthew 24:35 *Heaven and earth will pass away, but my words will not pass away.*

John 16:13 *When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.*

1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

Mark 8:38

For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”

1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

Luke 24:44

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

John 12:47–48

If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.

1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

1 John 2:5–6

but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.

1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

1 Cor 2:10–16 *these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. ... we impart this in words not taught by human wisdom but taught by the Spirit, ... “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.*

1. The Gospels

D. Dangers in Modern Theories

- NT Truth Claims

2 Corinthians 12:12

The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works.

J. Gresham Machen

...if religion be made independent of history
there is no such thing as a gospel.
For “gospel” means “good news,”
tidings, information about
something that has happened.



1. The Gospels

E. Biblical Assertions

- Christ's Life & Words are Accurately Recorded
- Christ's Recorded Message is Authoritative
- The Four Gospels Do Not Distort Christ
- The Words of All Four Gospels are God-Breathed
- Harmonization of the Four Gospel is Possible

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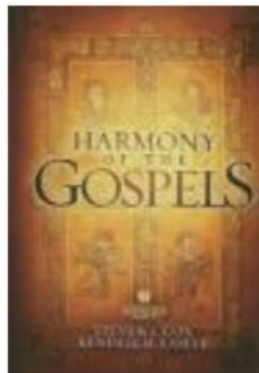
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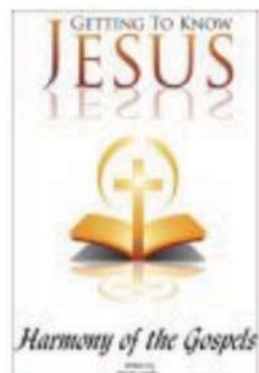
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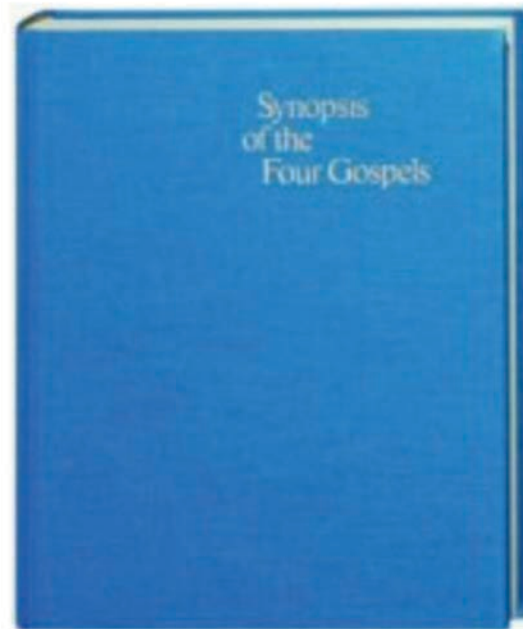
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Matthew 26:30, 36–46

³⁰And when they had sung a hymn, they went out to the Mount of Olives.

³⁶Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “**Sit here, while I go over there and pray.**”

³⁷And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled.

³⁸Then he said to them, “**My soul is very sorrowful, even to death; remain here, and watch with me.**”

³⁹And going a little farther he fell on his face and prayed, saying, “**My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.**”

⁴⁰And he came to the disciples and found them sleeping. And he said to Peter, “**So, could you not watch with me one hour?**”

⁴¹Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

Mark 14:26, 32–42

²⁶And when they had sung a hymn, they went out to the Mount of Olives.

³²And they went to a place called Gethsemane. And he said to his disciples, “**Sit here while I pray.**”

³³And he took with him Peter and James and John, and began to be greatly distressed and troubled.

³⁴And he said to them, “**My soul is very sorrowful, even to death. Remain here and watch.**”

³⁵And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.

³⁶And he said, “**Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.**”

³⁷And he came and found them sleeping, and he said to Peter, “**Simon, are you asleep? Could you not watch one hour?**”

³⁸Watch and pray that you may not enter into temptation. The spirit indeed is willing, but

Luke 22:39–46

³⁹And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him.

⁴⁰And when he came to the place, he said to them, “**Pray that you may not enter into temptation.**”

⁴¹And he withdrew from them about a stone’s throw, and knelt down and prayed, ⁴²saying, “**Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.**”

⁴³And there appeared to him an angel from heaven, strengthening him.

⁴⁴And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

⁴⁵And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

⁴⁶and he said to them, “**Why are you sleeping? Rise and pray that you may not enter into temptation.**”

■ John 18:1

¹When Jesus had spoken these words, he

went out with his disciples across the brook Kidron, where there

was a garden, which he and his disciples entered.

Harmony of the Gospels

John 18:1

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» A Harmony of the Gospels > Part XII: In the Shadow

Matthew 26:30, 36–46

30 And when they had sung a hymn, they went out to the Mount of Olives.

36 Then Jesus went with them to a place called Gethsemane, and he said to his disciples, **“Sit here, while I go over there and pray.”** **37** And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. **38** Then he said to them, **“My soul is very sorrowful even to death; remain here**

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ALL BIBLES

Westcott	1881 Westcott-Hort Greek New Testa...
DARBY	1890 Darby Bible
ASV 1901	American Standard Version
AMP	Amplified Bible
ANT	The Amplified New Testament
AGNT	Analytical Greek New Testament
AOT	Apocrypha of the Old Testament
A:LE:T	The Apocrypha: The Lutheran Editio...
ABSVD	Arabic Bible (Smith & Van Dyke)
AV	Authorized Version

Matthew 26:30, 36–46

³⁰Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

³⁶Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθὼν ἐκεῖ προσεύξωμαι. ³⁷καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ³⁸τότε λέγει αὐτοῖς,

Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. ³⁹καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. ⁴⁰καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ⁴¹γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής. ⁴²πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά σου. ⁴³καὶ

Mark 14:26, 32–42

²⁶Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

³²Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. ³³καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ' αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν ³⁴καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. ³⁵καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, ³⁶καὶ ἔλεγεν, Αββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. ³⁷καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; ³⁸γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής. ³⁹καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. ⁴⁰καὶ πάλιν ἐλθὼν εὐρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. ⁴¹καὶ ἔρχεται τὸ τρίτον

Luke 22:39–46

³⁹Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. ⁴⁰γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. ⁴¹καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσηύχετο ⁴²λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. [⁴³ᾠφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ⁴⁴καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. ⁴⁵καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὐρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, ⁴⁶καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

John 18:1

¹Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταί αὐτοῦ.

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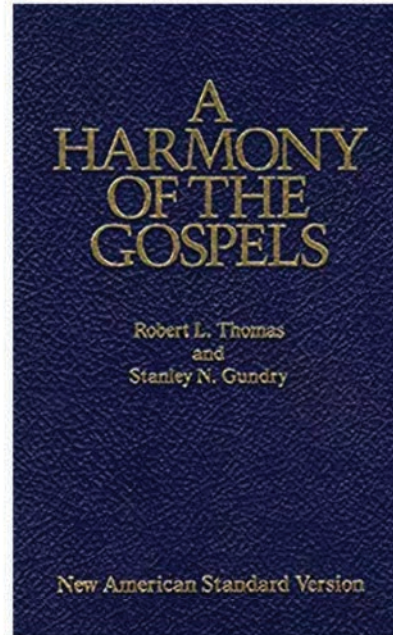
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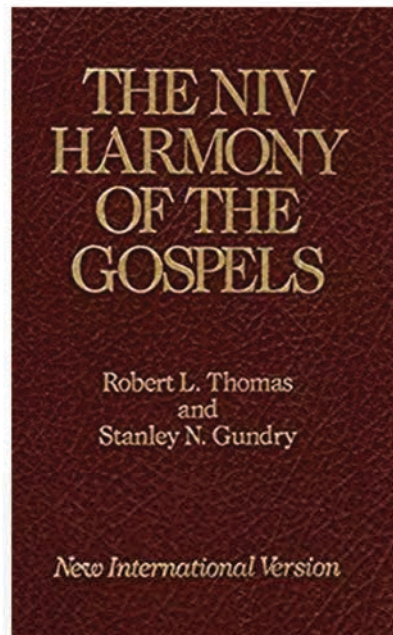
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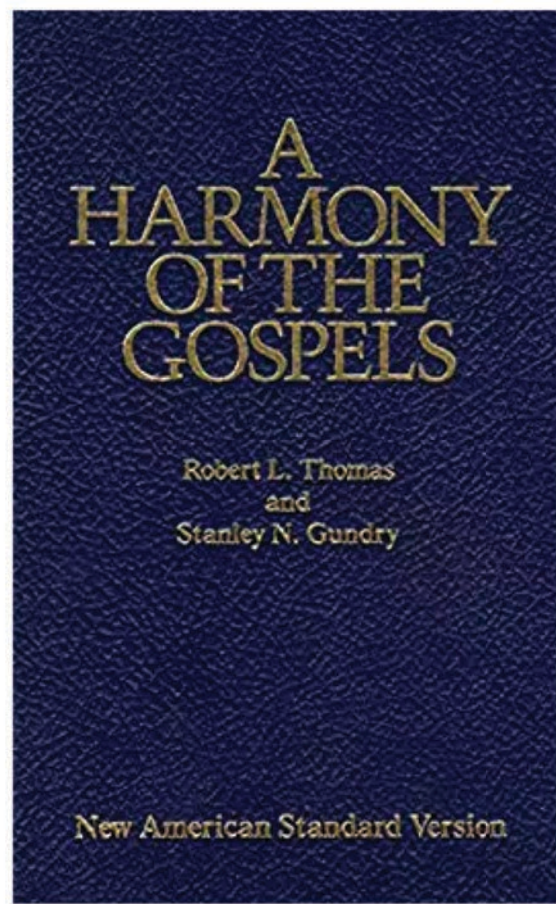
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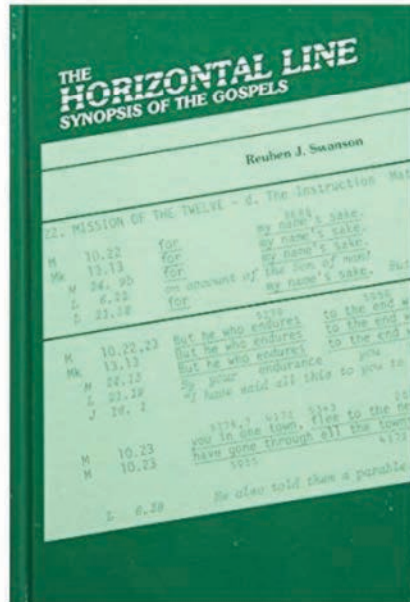
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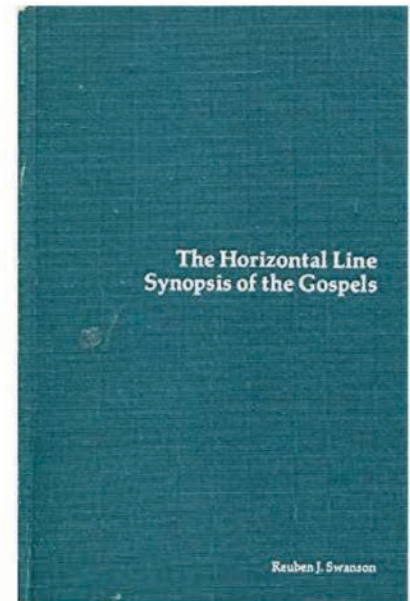
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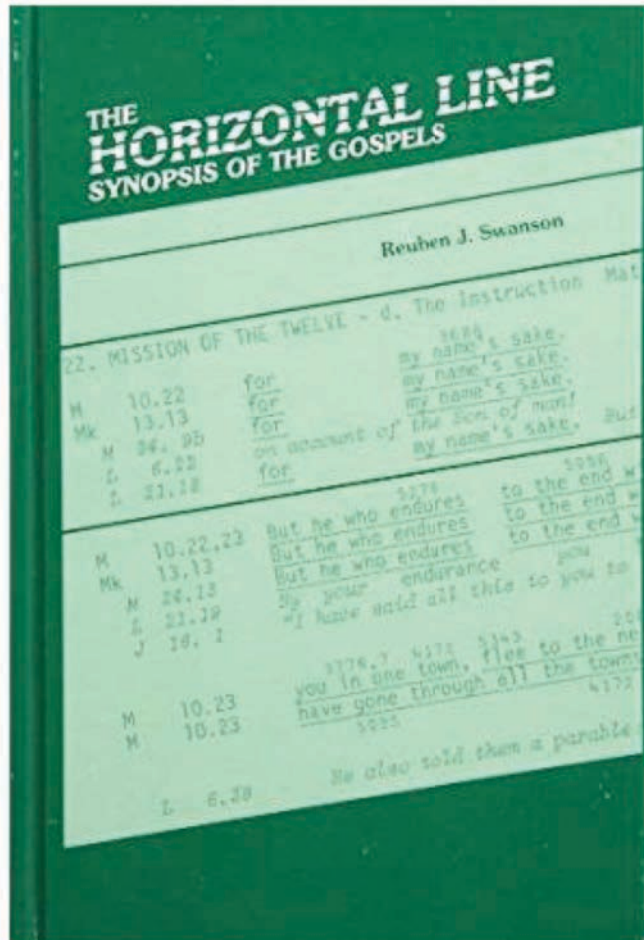
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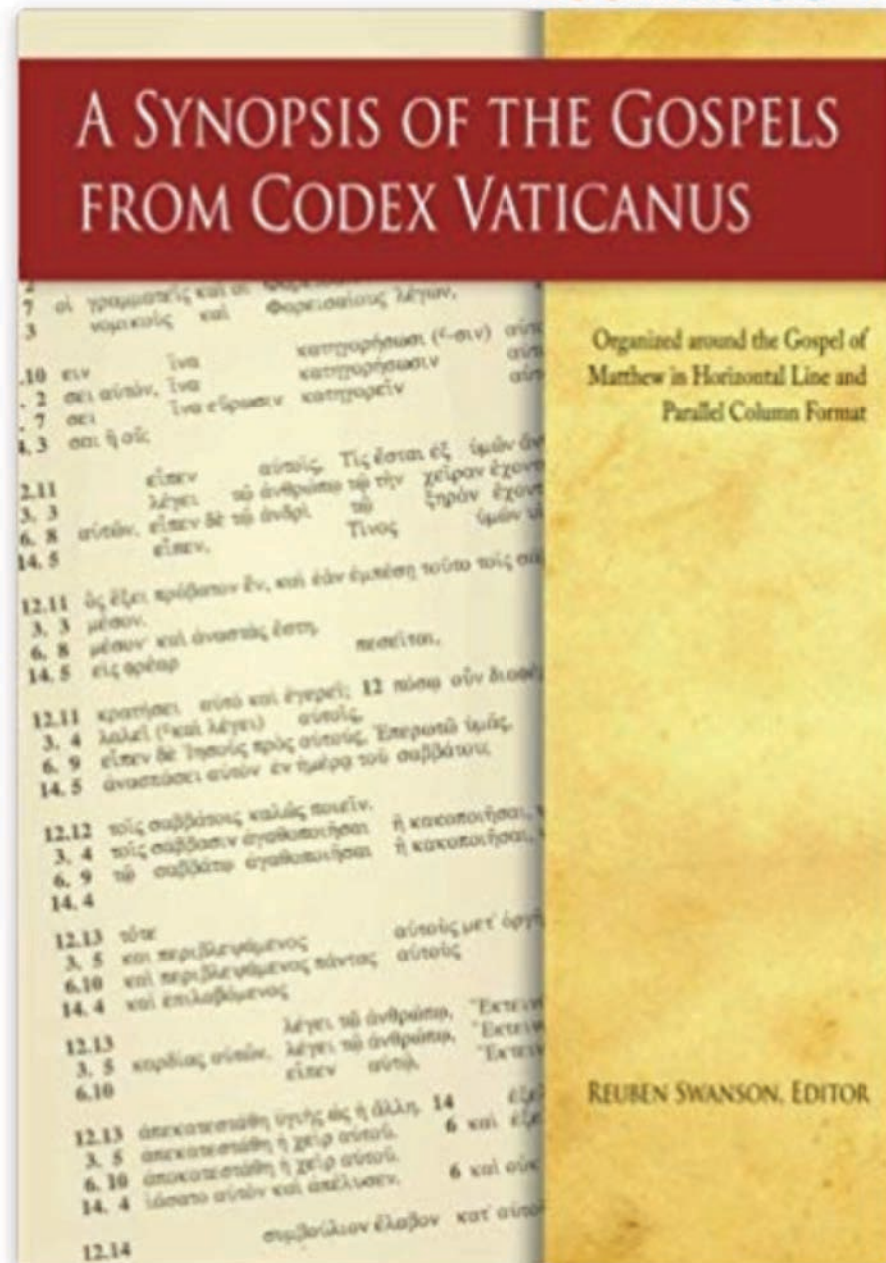
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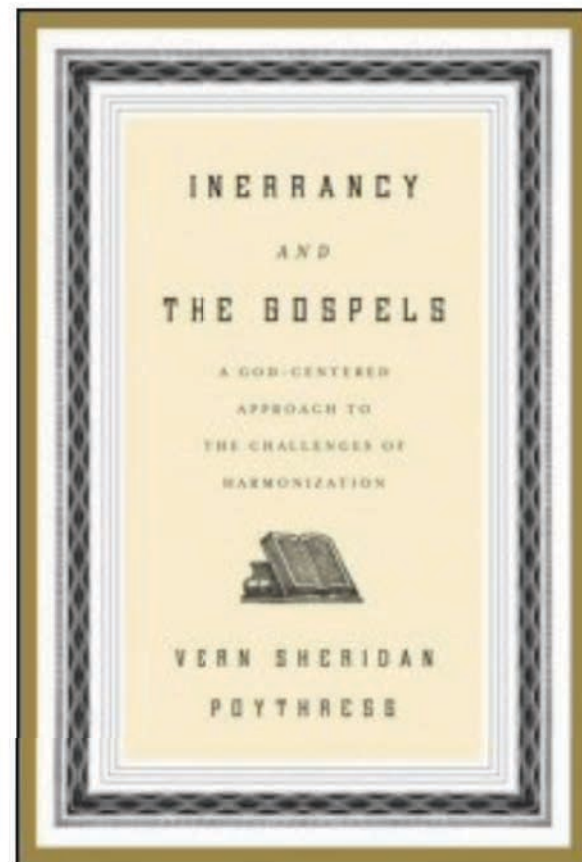
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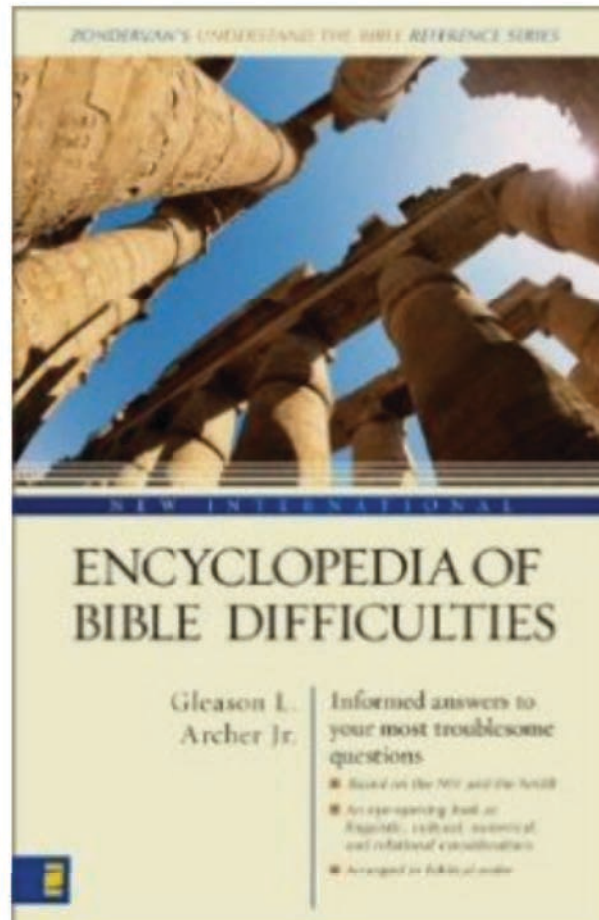
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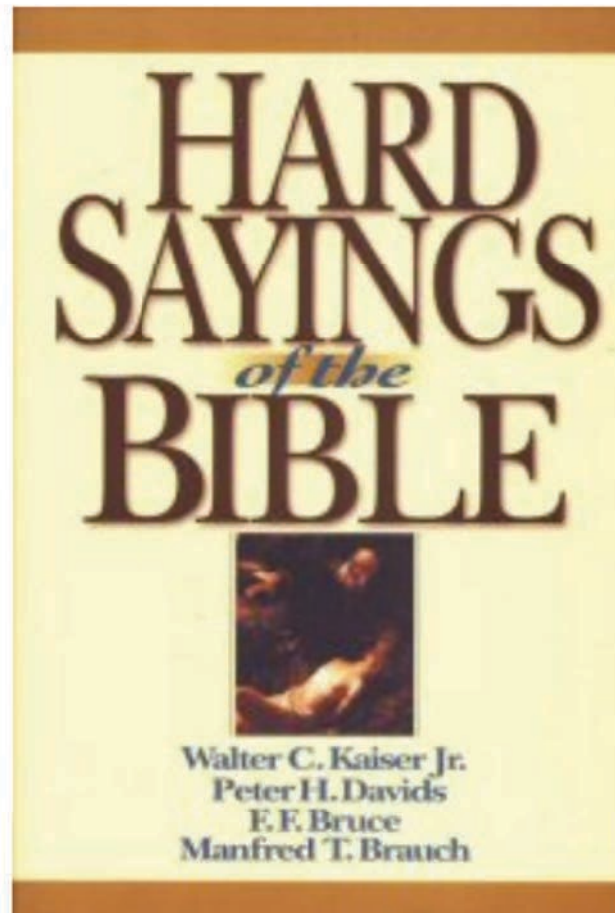
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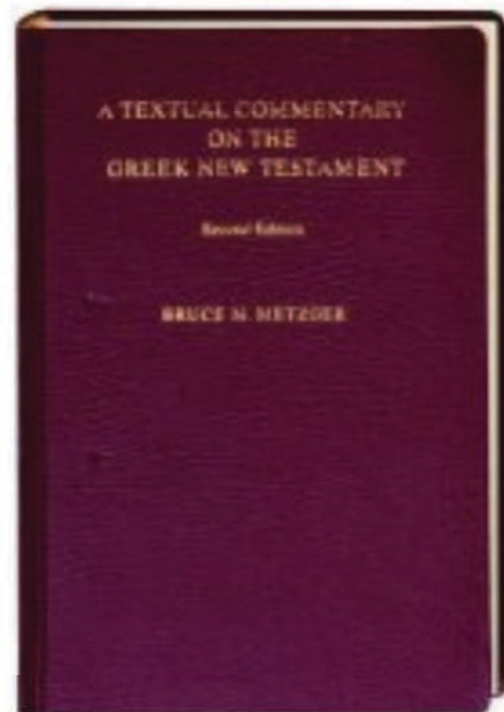
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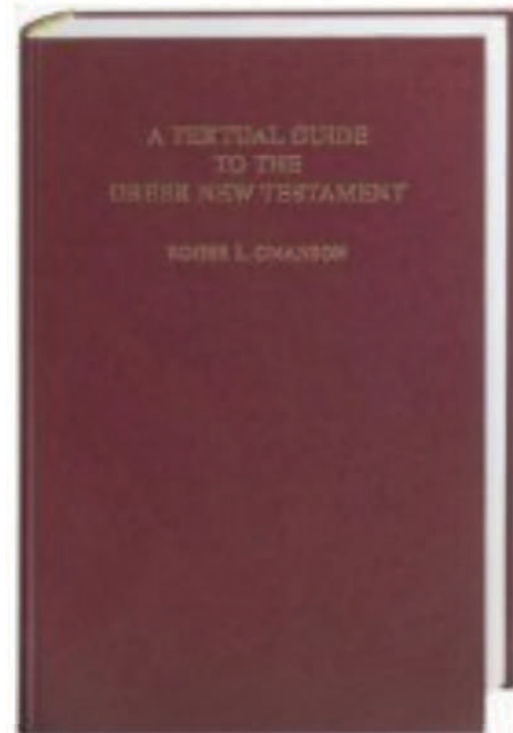
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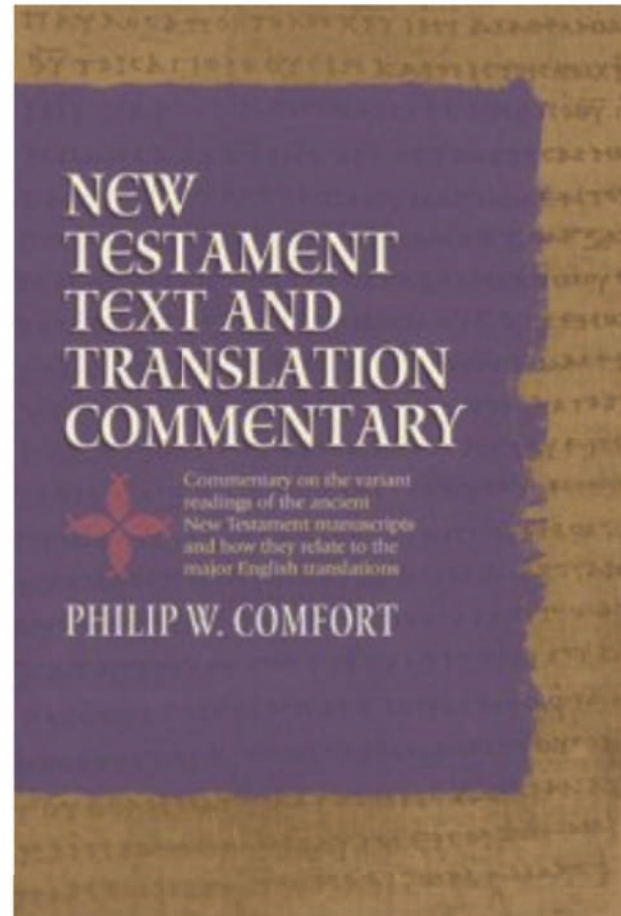
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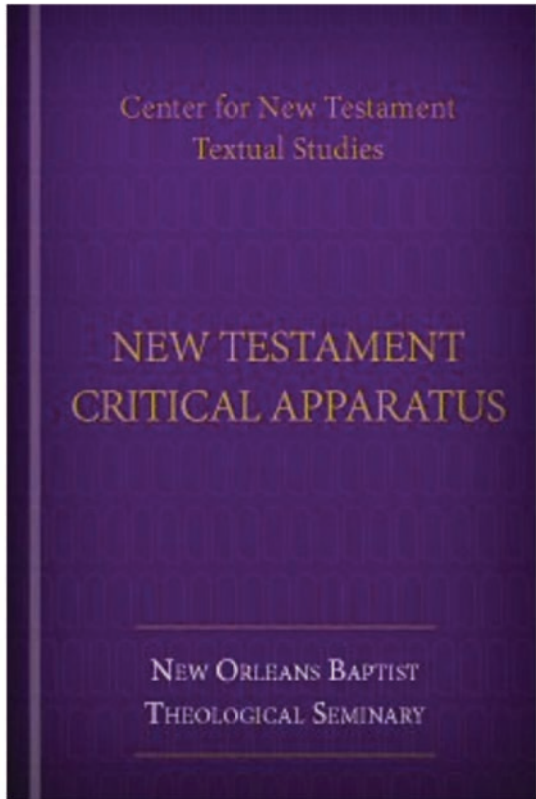
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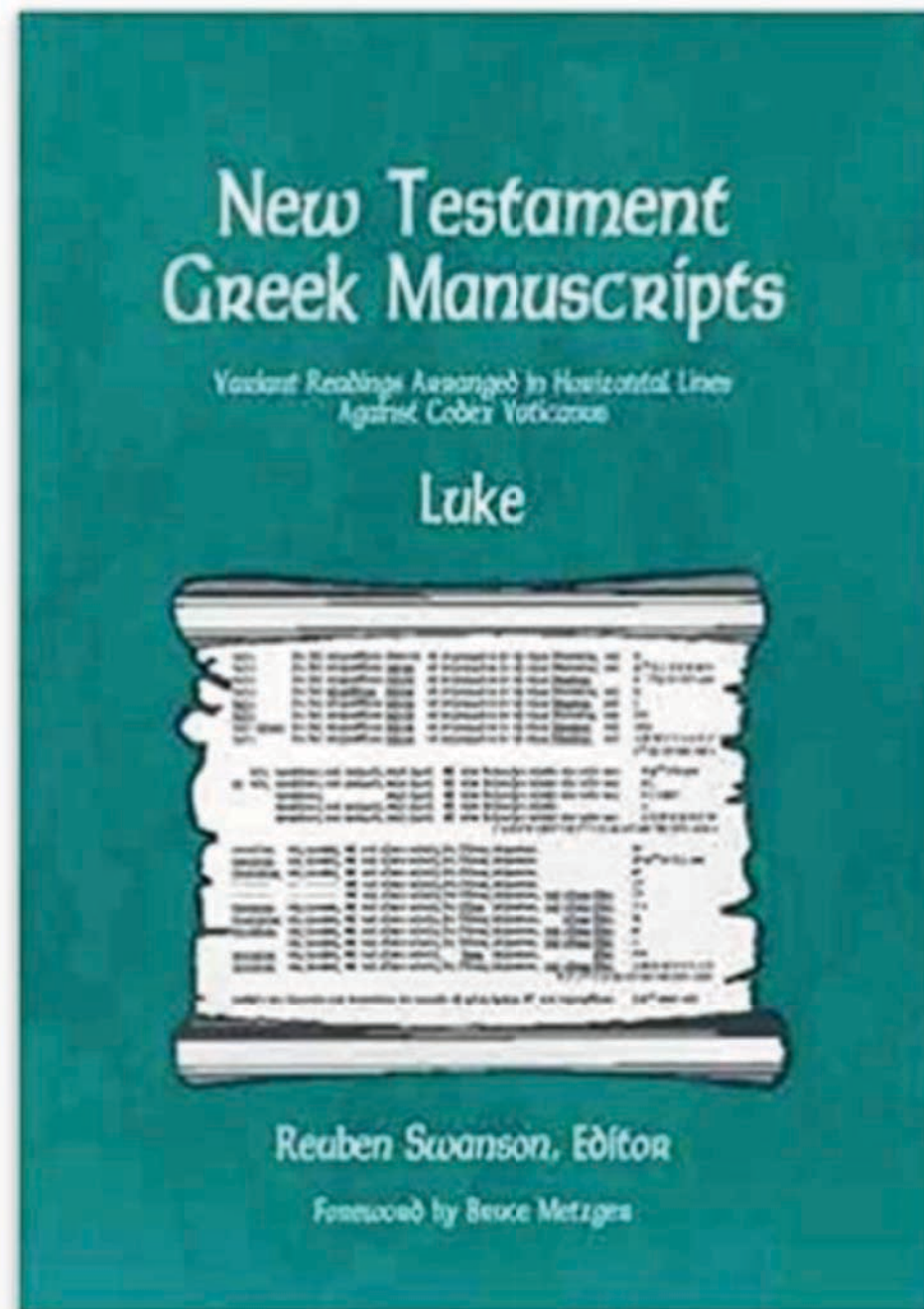
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Jesus' Prayer On The Mount Of Olives

(Matthew 26.30-46; Mark 14.26-41; John 18.1; 12.27; 6.38)

ρλζ 39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
 39 Καὶ ἐξελθὼν ἐπορεύετο κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
 39 Καὶ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
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2. Types of NT “Criticism”

B. Higher Criticism

- AKA: “Historical Criticism”

- “Questioning the validity of the story, book, or concept in the NT

1) Form Criticism

- Classifying the “Form” or “Type” of Info

- Some Types are “Real” & Others Not

- Separating Facts from Author’s Elaborations

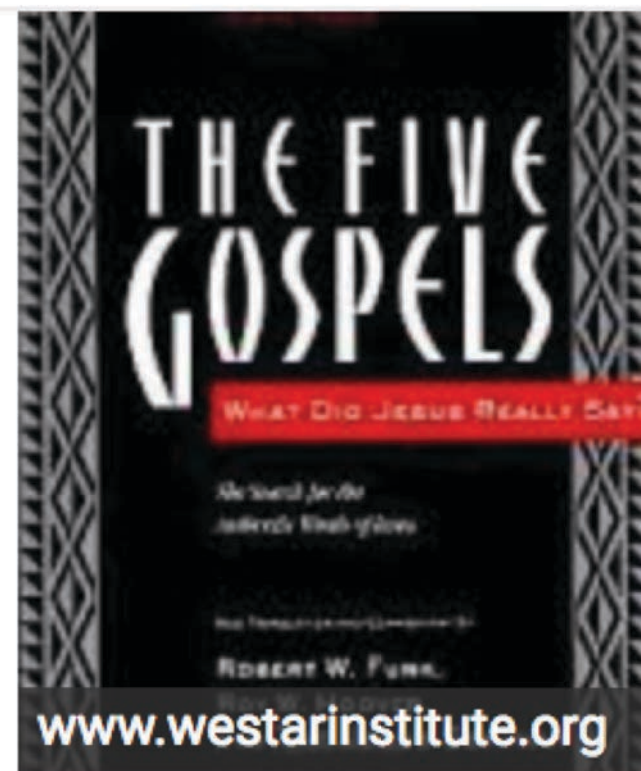
“The critics' assumption [is] that those who had the strongest reason for being interested in the historical facts of Jesus' life had little or no interest in ascertaining and transmitting those facts. Form Criticism also maintains that eyewitnesses of Jesus' life stood by in silence while falsehood about Jesus was promoted as the truth. This is inconceivable.”

-- Thomas & Gundry

The **Jesus Seminar** was a group of about 50 critical Biblical scholars and 100 laymen founded in 1985 by Robert Funk that originated under the auspices of the Westar Institute. The **seminar** was very active through the 1980s and 1990s, and into the early 21st century.

Jesus Seminar - Wikipedia

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Jesus Seminar

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The **Jesus Seminar** was a group of about 50 [critical Biblical scholars](#) and 100 [laymen](#) founded in 1985 by [Robert Funk](#) that originated under the auspices of the [Westar Institute](#).^{[1][2]} The seminar was very active through the 1980s and 1990s, and into the early 21st century.

Members of the Seminar used votes with colored beads to decide their collective view of the [historicity](#) of the deeds and sayings of [Jesus of Nazareth](#).^[3] They produced new translations of the [New Testament](#) and [apocrypha](#) to use as textual sources. They published their results in three reports: *The Five Gospels* (1993),^[4] *The Acts of Jesus* (1998),^[5] and *The Gospel of Jesus* (1999).^[6] They also ran a series of lectures and workshops in various U.S. cities.

Although never formally disbanded, the seminar effectively ceased functioning as "The Jesus Seminar" in 2006, shortly after the 2005 death of its founder Funk. Former Seminarians have carried on the tradition of the Seminar, and continue to publish works researched and developed using the methodologies of the original Jesus Seminar. The [Jesus Project](#) was active from 2008 to 2009.

Contents [\[hide\]](#)

- [Search for the "Historical Jesus"](#)
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 - ["Seven pillars of scholarly wisdom"](#)
 - [Noneschatological Jesus](#)
- [The scholars translation](#)
- [Methodology](#)
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Jesus Seminar



John Dominic Crossan, noted member of the Jesus Seminar

Formation	1985
Founder	Robert Funk
Purpose	To decide their collective view of the historicity of the deeds and sayings of Jesus of Nazareth
Methods	Votes with colored beads
Membership	150
Parent organization	Westar Institute

2. Types of NT “Criticism”

B. Higher Criticism

2) Redaction Criticism

- Author is “Redacting” the History
- Separating Facts from Author’s Purposes
- Which Info is Changed to Fit Author’s Intent

“The critics' assumption [is] that those who had the strongest reason for being interested in the historical facts of Jesus' life had little or no interest in ascertaining and transmitting those facts. Form Criticism also maintains that eyewitnesses of Jesus' life stood by in silence while falsehood about Jesus was promoted as the truth. This is inconceivable.”

-- Thomas & Gundry

2. Types of NT “Criticism”

B. Higher Criticism

3) Source Criticism

- Where Did They Get their Material?
- Is there a Literary Dependency?
- Which Came First?

2. Types of NT “Criticism”

C. Governing Biblical Principles

1) Christ’s Promises

John 14:25–26

“These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”

2. Types of NT “Criticism”

C. Governing Biblical Principles

2) Eyewitness Claims

2 Peter 1:16

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

2. Types of NT “Criticism”

C. Governing Biblical Principles

3) Sources Claimed

Luke 1:1–2

Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us

3. Source Theories

A. Independent Compositions

1) There Was NO Common Literary Dependence

2) Oldest & Longest Standing View

3) Sources:

- Memory
- Firsthand Accounts
- Oral Transmission

4) Order/Dates Not Significant

3. Source Theories

B. Two-Source Theory

1) Two Sources for Matthew & Luke

a) Both Copied from Mark

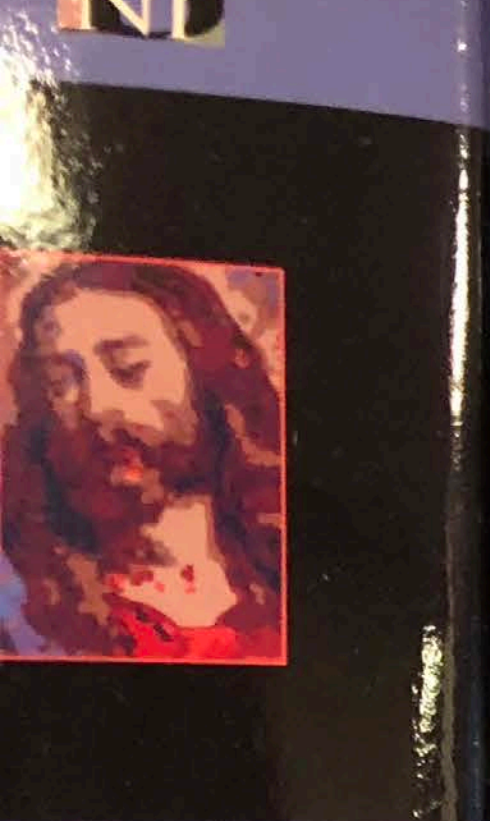
b) Both Copied from Another Common Source

2) Other Source: "Q"

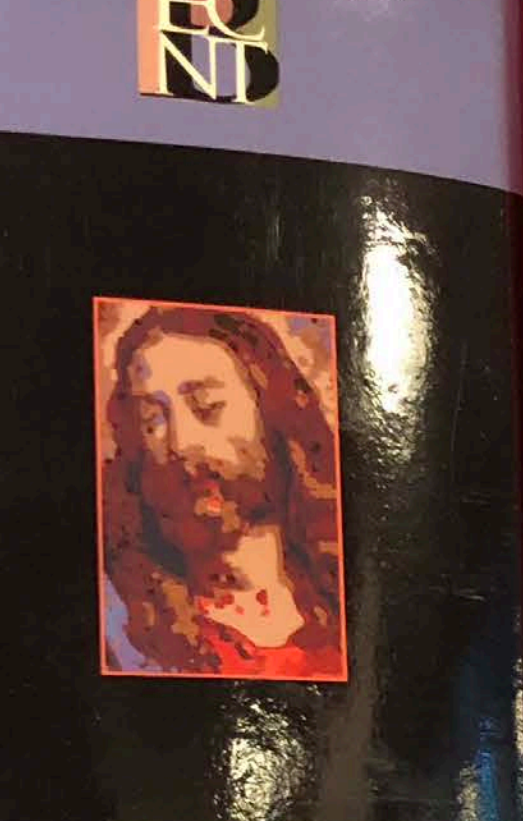
- "Q" = "Quelle" (German) = Source

- "Q" = Hypothetical Source Document

- Theorized to Contain "Sayings of Christ"



LUKE
1:1-9:50



LUKE
9:51-24:53

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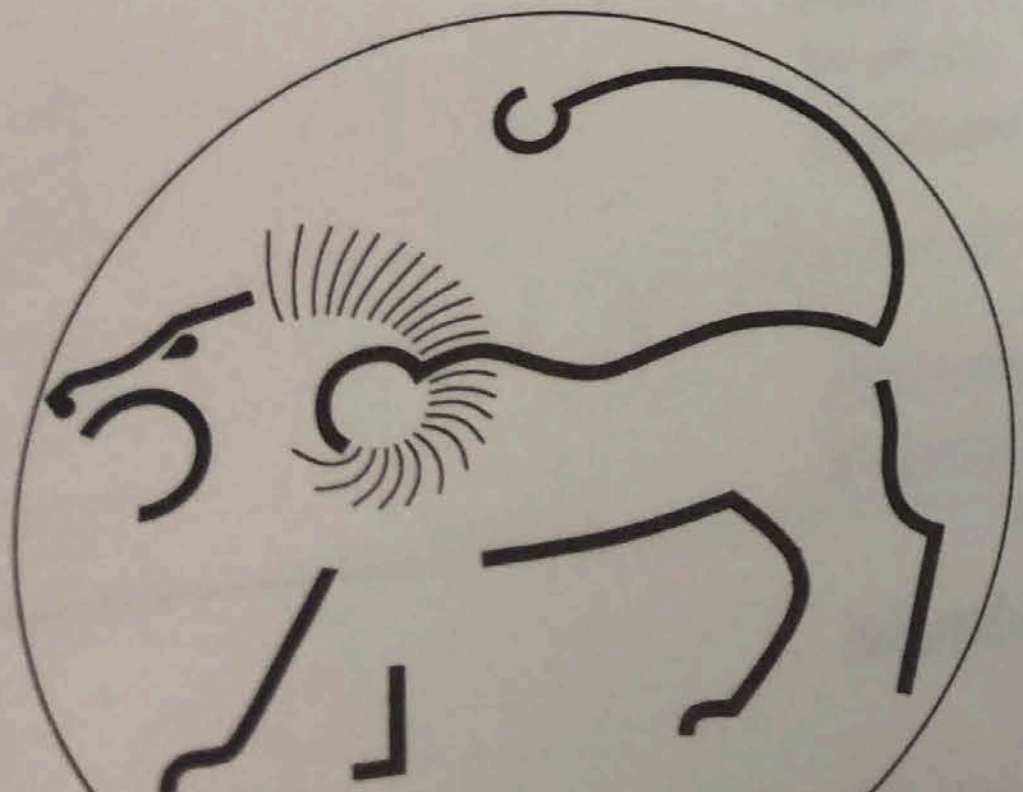
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English, German, and French Translations of
Q and Thomas

Edited by
James M. Robinson
Paul Hoffmann
John S. Kloppenborg



Managing Editor

Q 4:12

Matt 4:7

Q 4:12

Matthean Doublet

[]¹
 []²
 (ἔφη)³ αὐτῷ ὁ Ἰησοῦς·
 []⁴
 (πάλιν)⁵
 (γέγραπ)⁶ται·
 οὐκ ἐκπειράσεις
 κύριον τὸν θεόν σου.
 ὡς Matt 4:5-6a¹

[καὶ]¹
 [[ἀποκριθεὶς]²]
 [εἶπεν]³ αὐτῷ ὁ Ἰησοῦς·
 [[]⁴]
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 ὡς Q 4:9¹

JMR: []⁴ ()⁵.

Matthew's ἔφη.

Luke 4:12

Lukan

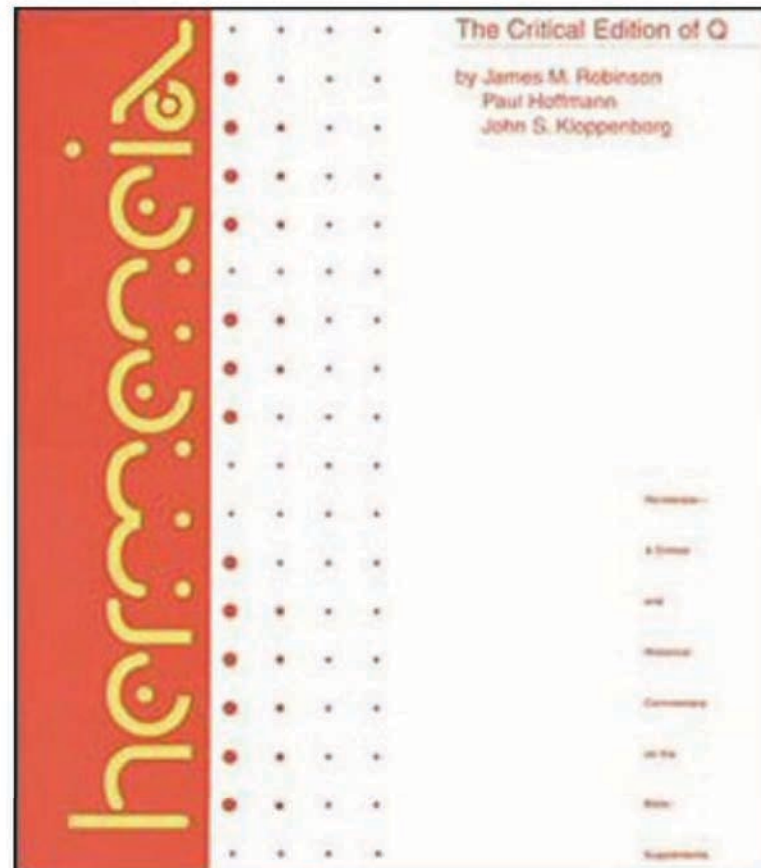
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 οὐκ ἐκπειράσεις
 κύριον τὸν θεόν σου.
 ὡς Luke 4:9¹

⁵ Matthew's πάλιν.

⁶ Luke's εἶρηται or Ma

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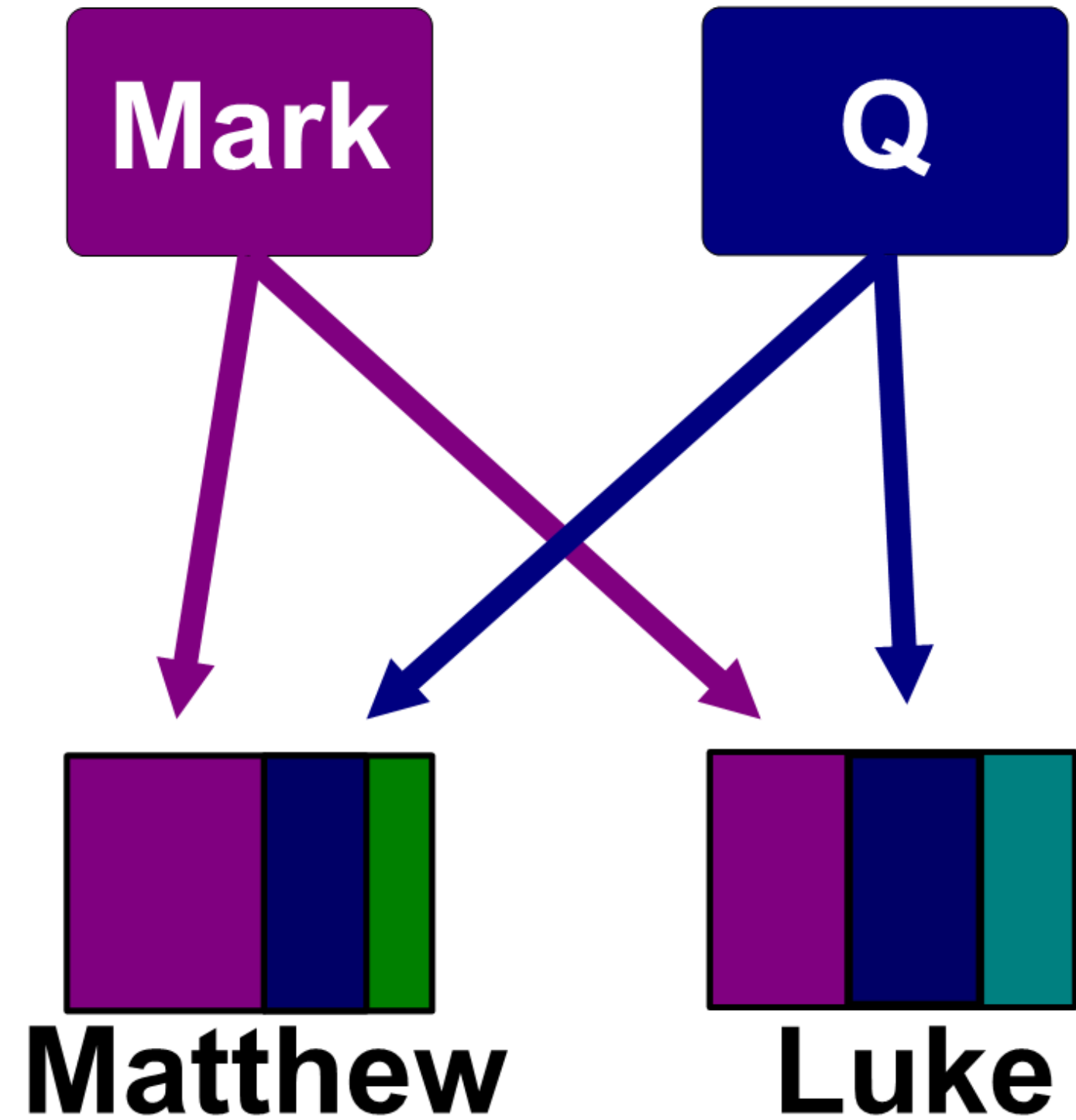
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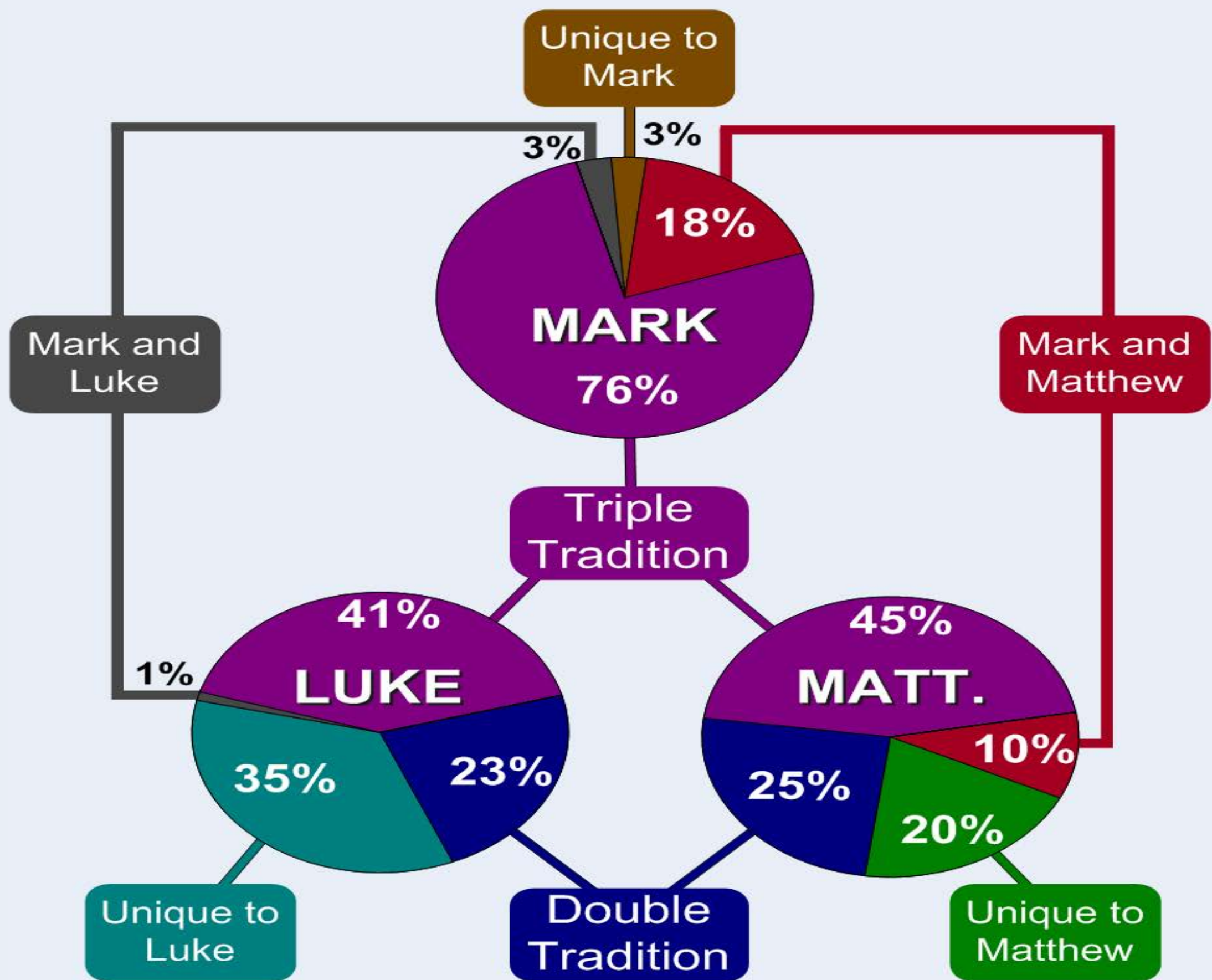
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Two-source Hypothesis





3. Source Theories

B. Two-Source Theory

3) Order is Important

- “Marcan Priority”
- Generally date to AD 55

3. Source Theories

B. Two-Source Theory

4) Matt & Luke Expanded Mark

- They Don't Believe Mark Condensed Either
(which is not the usually literary pattern)

5) Matt & Luke's Divergence from Mark Not Same

- Exceptions are Hard to Explain

6) Mark Claimed to be "More Primitive"

- e.g., Less references to Christ as Lord
- e.g., Simpler Grammar

3. Source Theories

B. Two-Source Theory

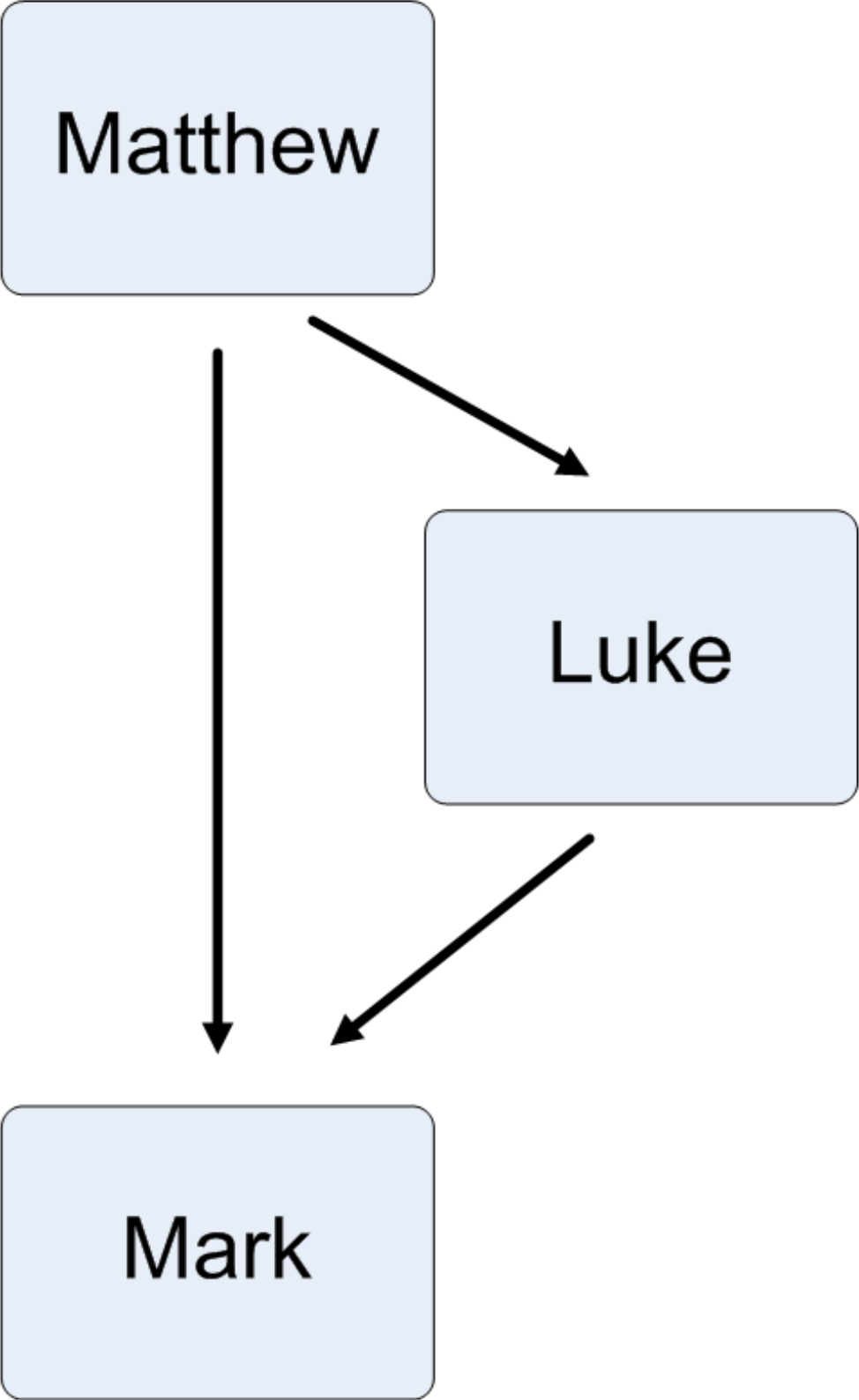
7) Difficulty of Matthew Relying on Mark

- Matthew was a Firsthand Eye-Witness
- Peter is Mark's Source
- Matt relies on Mark for His Conversion Story
(Mk.2 / Mt.9)

3. Source Theories

C. Two-Gospel Theory

- 1) Griesbach Hypothesis
- 2) Matthew Is Earliest
- 3) Luke is Next (draws from Matt)
- 4) Mark is Last of the Three
(draws from Matt & Luke)
- 5) Order has Some Ancient Support
 - Clement of Alexandria (2nd Century)



3. Source Theories

D. Mark Without Q Theory

1) AKA “Farrer Hypothesis”

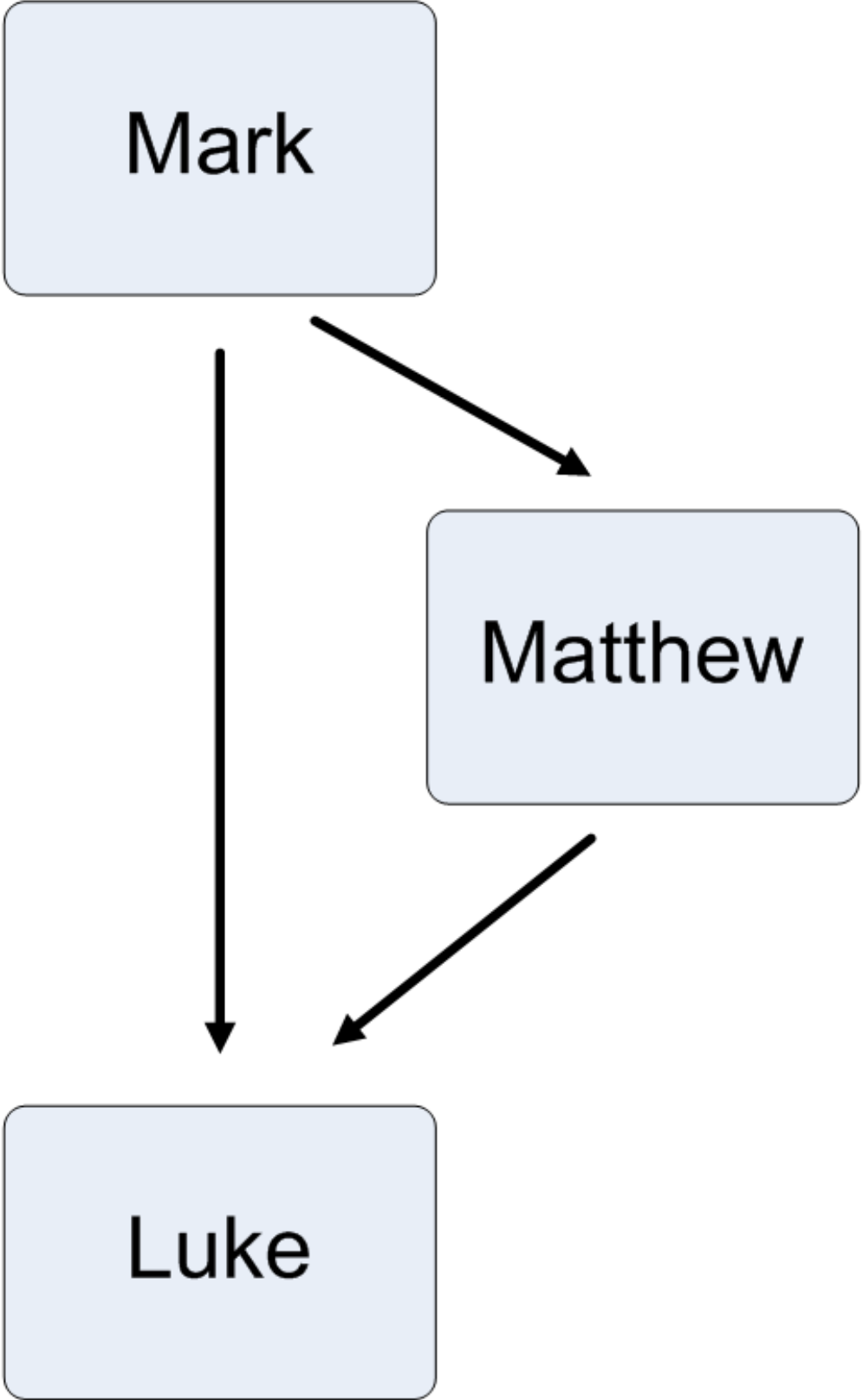
-- Austin Farrer (1955 Article: Dispensing with Q)

-- Today: Mark Goodacre (Duke University)

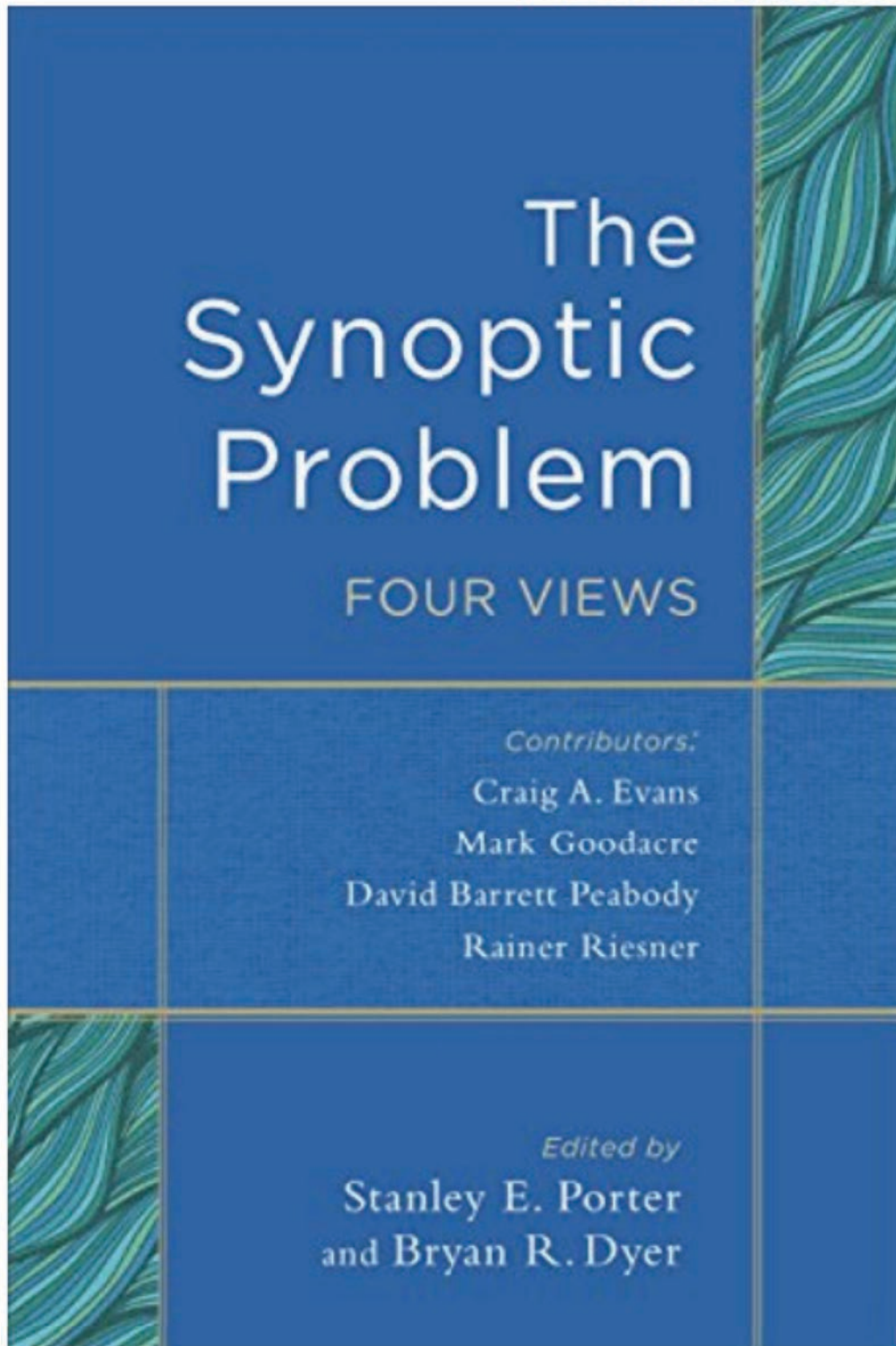
2) Mark is First

3) Matthew is Next (drawing on Mark)

4) Luke is Last (drawing on both Mark & Matt)



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Craig A. Evans

Mark Goodacre

David Barrett Peabody

Rainer Riesner

Edited by

Stanley E. Porter
and Bryan R. Dyer

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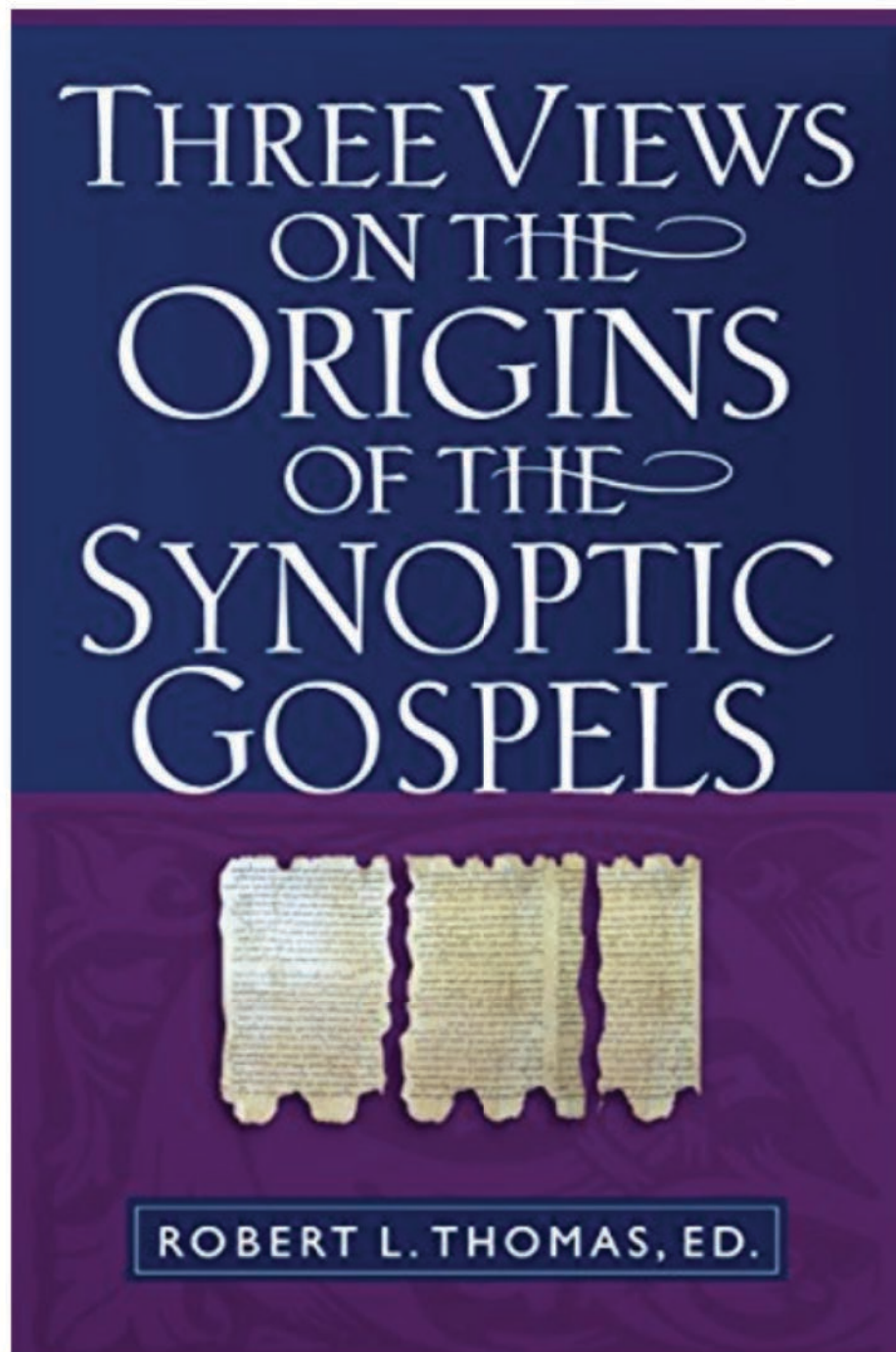
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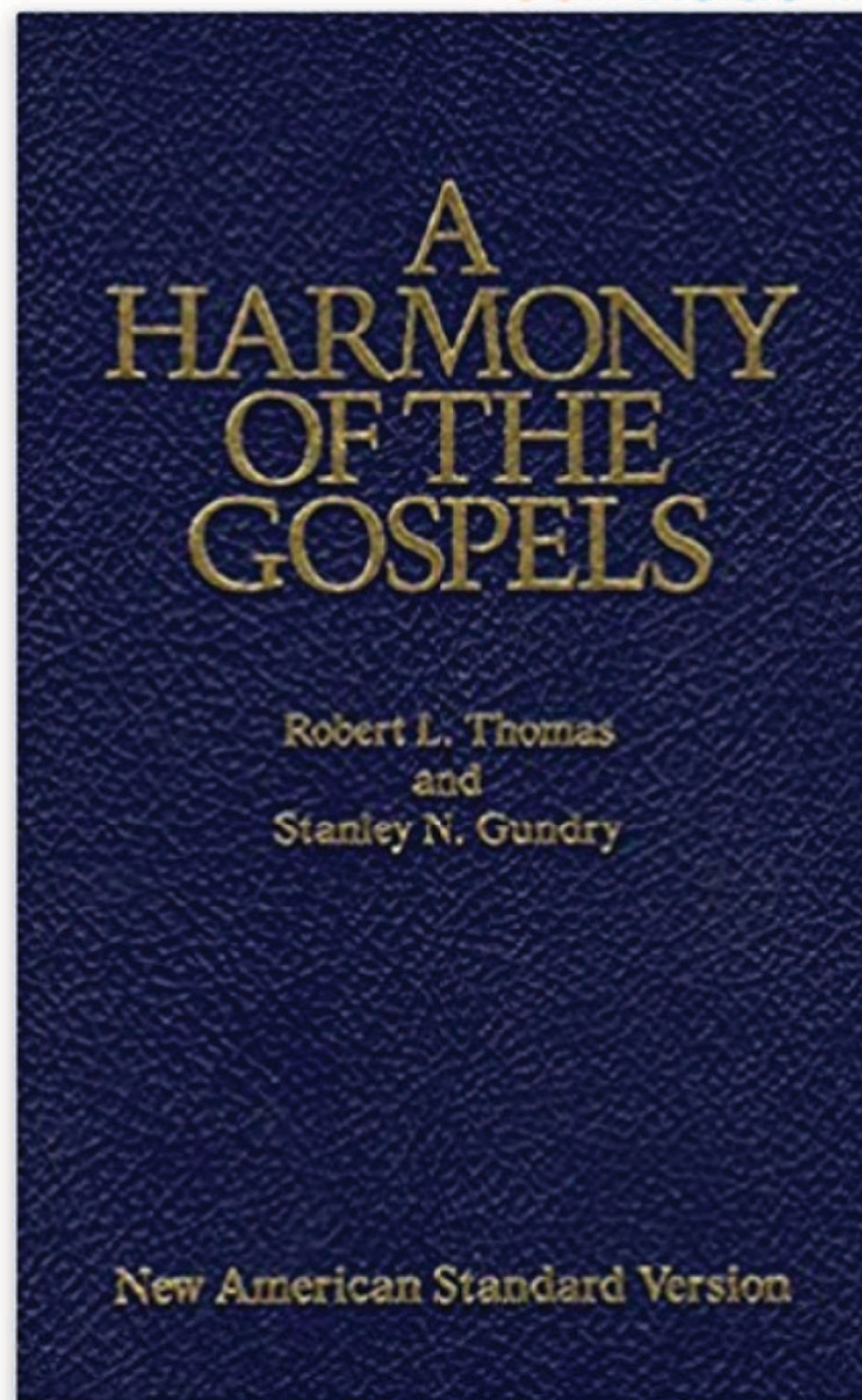
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flowers fall,
but the Word of our God
endures forever.
Isaiah 40:8

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