

# **Additional Notes, Charts, and Outlines for NT INTRO**

## **Inspiration**

Believers of divine inspiration of the Scriptures have often been accused of accepting blindly the traditions of the past. This criticism is unfair. I will grant that most believers in the word have not examined the questions that belong with NT Intro and the collection, evaluation, and the final acceptance of most books, or how we got the Canon today. But it is highly unfair to claim that there has never been a time when man was altogether uncritical about the books that lay before them.

The Jews were very critical in their selection of the OT books, to the point that Song of Solomon, Ecclesiastes and Esther were still being debated about till 200 AD. And the dispute concerning the book of Ezekiel was not finished until 66 AD.

With the NT books the Fathers compared the manuscripts of the NT books, noting their differences and judging the books themselves. Thus the principle of selection was laid. Each book would individually be identified and held to a rigorous test. That is why the works of the heretic Marcion, who only accepted 10 books after he "purified" them, were cast out. That is why 1 & 2 Clement, Barnabas and the Apostolic Decrees are excluded from the Canon. That is why they were able to detect letters of fraud, ascribed to Peter and Paul by people pushing their own agendas. And most of this criticism continued until the sixth century.

"The Church History of Eusebius," 324 AD, is a wealth of information for us today. Within his "Intro of the NT," (not an intro book as we know, but the best they had) which served as one of the best sources of info for almost a 1,000 years, he noted that the Church as a whole accepted all the NT books we have today except for the Antilegomena, these are James, Jude, 2 Peter, 2 and 3 John, Hebrews and Revelation. But further investigation from 324 finally led to the acceptance of these books along with the others to form our 27 book NT. These books were all generally accepted as verbally

inspired by God, until the early 1700's when men slowly began to think too high of himself.

That war that started in the early 1,700's by Richard Simon a priest in Paris, and he may have never intended to be the father of such a war or division, because he accepted the traditional view of the scriptures. But from things he said and did, within 100 years there were three divisions concerning the Word of God.

### Origin of the Books of the NT

24 years after the ascension of Christ none of the NT books were written. James is perhaps the first, 49 AD, and Revelation the last at 95-95. (Rev. was not quoted till after the 100's; if it was written and sent to those 7 congregations, why if written in the 60's did it take the Church fathers 40 years to quote from the book?) During the time in which the NT wasn't available the preachers preached Christ from the OT, Peter – Acts 2; Stephen 7, Philip 8, etc.

Even the Gentiles when they accepted the Gospel they accepted the OT as inspired books, or their first Bible.

### Formation of the Canon

After an epistle or book was written it would remain an invaluable treasure. And many times copies were made, or the original was passed among the congregations. Until most congregations had most letters or books.

Also during this period there were many other letters written by men, with good intentions, but were not inspired, 1 Clement written in 96 AD, from Rome to the Church in Corinth. This letter was highly respected. 2 Clement falsely ascribed to Clement, was accepted in the east but neither was accepted as the Word of God in the west. Then you have the Epistle of Barnabas, 130, regarded some as canonical in Egypt, but not elsewhere. And many others, Apocalypse of Peter, 150, The Acts of Paul, 170, etc. Were accepted by some as canonical but not by most.

Any rate, there were divisions in the religious world based off of geography.

- 1) Syria, Asia Minor and Thrace

- 2) Egypt and Palestine
- 3) Italy, Gaul and North Africa

There were many different fathers/scholars in each division, and each had its favorite books, and not so favorite. Each had what they considered inspired and not. And sometimes those not, were simply because they didn't have such copies in their area to study from. But we are not going to look at the dozens of different scholars and what each believed. But we will look as a whole, based off each region.

Basically the Pauline Epistles seemed to have been the first to be gathered and published. Ephesus was a great Christian center in the last half of the first century. May be these books were collected here and passed abroad.

Seems the Synoptics were also collected around the same time in Ephesus, and the Gospel of John was added later.

By and by the remaining books of our present NT were collected and classified. But full recognition of some of these books was delayed for some time. But by the close of the 2<sup>nd</sup> century everything had already been collected, and fastly being accepted or dismissed. What happened was the fathers of the close of the 2<sup>nd</sup> century agree in appealing to the testimony of the antiquity as proving the authenticity of the books which they used as Christian Scripture. And the appeal was made at a time when it was easy to prove and try each books worth.

Two things promoted making a united canon.

- 1) Influence of the Canon of Marcion, 140, which was threatening the pureness of the originals. This man mutilated the books he got a hold of causing a huge stink. Thus it was necessary to find the pure books and to keep them pure.
- 2) There was the church in the east accepting First Clement, Didache, Epistle of Barnabas, and Shepherd of Hermas as canonical when it was clear they were not inspired. The edict of Diocletian in 303 helped get rid of these books. He declared that all sacred books should be burned, and no one was willing to die for books that were not inspired. Probably because of Diocletian we have so few manuscripts before the 3<sup>rd</sup> century.

Four things aided to determine which books were legit:

- 1) Apostolicity – was the author an apostle, and if not what was his relationship to the apostles, Mark, Luke, the Book of Hebrews, etc.
- 2) Contents – were the contents of a book based off a spiritual character?
- 3) Universality – was the book accepted everywhere?
- 4) Inspiration – did the book give evidence of being inspired?

During these tests the books we have now fell into two categories:

- 1) homologoumena – books universally accepted  
Four Gospels, 13 epistles of Paul, 1 Peter, 1 John, Acts and halfway Revelation
- 2) antilegomena – books that were more or less opposed.  
Hebrews, 2 Peter, 2 John, James, Jude, Barnabas, the Shepherd, the Didache, Gospel of the Hebrews, Acts of Paul and somewhat Revelation.

These collectors had to be on guard, Paul warned them of such, 2 Thess. 2:1-2; 1 John 4:1.

Divisions: (books that appear in our NT, but most scholars in each division rejected, doesn't mean every scholar agreed in each division, but they seemed to be united against a few)

- 1) Syria, Asia Minor and Thrace – had problems with 2, 3 John, 2 Peter, Jude and Revelation.
- 2) Egypt and Palestine – James, 2 Peter, Jude, Pastoral Epistles, Revelation
- 3) Italy, Gaul, and North Africa – 2<sup>nd</sup> and 3<sup>rd</sup> John, James and Jude

At the close of the 2<sup>nd</sup> Century the NT contained essentially the same books we have today. From the action of the Third Council of Carthage, 397, this stabilized the decision and from then on there was little debate in the West, but in the East the debate continued on for some time. But by the end of the 5<sup>th</sup> century the East finally came around.

It is nice to know that these men debated hundreds of years to decide which books belong and which do not, and those that did not pass the test of time are by now.

# Matthew

## Characteristics of Matthew

(1/3 is peculiar to Matthew)

1. Not a chronological but a systematic and topical record
2. A Jeremiah gospel - There are no songs of joy like Luke, and little optimism.
3. A Kingly gospel – The royal descent is given, "Son of David," used 8 times.
4. Official gospel – Official persona are named and the official capacity of Jesus is given.
5. Jewish gospel – Genealogy is traced from Joseph to Abraham. Jewish terms and symbols are used. Quotes 65 times from the OT.
6. Gospel of antagonism – The Jews antagonizes and rejects Jesus. Then Jesus exposes their errors and condemns their formalism and hypocrisy.
7. Instructive and teaching – sermons and parables.

## The Book of Matthew Through The Eyes of A Jew

1. Many times Matthew would translate some of the harder Hebrew words into Greek for the Grecians (Greek speaking Jews) Mat. 1:23; 27:33, 46.
2. He does not explain Jewish customs as the other authors (Mark 7:3-4).
3. He devotes more attention than all the other writers to the fulfillment of prophecy.
4. He is the only one that gives the line of Jesus from the throne of David.
5. He wrote as an eyewitness and from the standpoint of an intelligent but plain man.
6. His language is easily understood.
7. He presents Jesus as the off spring of David.
8. He presents Jesus as the fulfillment of the prophecies.
9. He presents Jesus as the fulfillment of the old covenant, of its laws, priesthood, and sacrifices.
10. Presents Jesus in genealogy, history, prophecy and character as the Son of God.

11. Presents the gospel of Jesus as the promised and accomplished atonement.
12. Presents Jesus as the predicted and achieved triumph.
13. Presents Jesus as the one who died according to the scriptures of old and became the atoning sacrifice for the world.
14. Presents Jesus as the one that reconciled man to God.

\* All three of these charts are borrowed, but the author or "s" are unknown.

### The Church Is Revealed Matthew 16:18-20

The name "Peter" here means "a stone" (John 1:42), and in the Greek it is of masculine gender. Peter had already been given this name before Matthew 16, for Matthew always speaks of him as Simon Peter, and in Mark 3:16 and John 1:42 indicates the same Matthew. This name shows that Peter was to be firm, and immovable in preaching the gospel. History shows us this is what he was and did. His energy and boldness helped establish the Church and helped its growth in its infancy. It was Peter in the first persecution against the Church that let the rage of the Jews fall on him (Acts 4:8-10; 12:3-5). It was his courage that helped him defend the flock in the absence of their Chief Shepherd.

"Upon this rock"- "Rock" here is feminine and refers to the foundation upon which Jesus built his church. "Petros" which means "a stone," is one thing. But "Petra," which means a ledge of rock is quite another thing. Jesus did not say that upon a little stone He was going to build the Church. The Church was to be unmovable, and not even the gates of Hades would prevail against in. So the Church was to be strong build upon "Petra", which cannot be moved.

What was this "petra"? There are many different beliefs,

- 1) Some say it is Peter.
- 2) Some say it is the confession.
- 3) Some says it is the faith that Peter confessed.
- 4) Some say the truth embodied in the divinity of Jesus.
- 5) Some say it was Jesus.

What we do know is that Jesus is the foundation of the Church (1 Cor. 3:11). It seems since Jesus was asking who he was the whole time. Then the body of this subject would be proving the words of

the introduction, which is, "Who do you say I am?" Peter then confessed the deity of Christ, the fundamental truth that pertains to man's redemption.

Then Christ said he would build his Church. This is in future tense meaning it has not been built. Abraham, nor John the Baptist nor any other man has built the Church till this point. Jesus shows here the Church is not in existence and will be at a later time. This is the first time that we read of the word "Church" in the New Testament. The Greek word for Church is "Ekklesia", which is actually the joining of two words, "ek", meaning out and "kaleo" meaning to call or to summons. When you put these two words together you get those who are called out of the world by the Gospel of Christ into a better covenant.

This Church that Jesus was to build would be so strong that not even the gates of Hades will prevail against it. In the Old times a city was as strong as its gates, and normally the gates were never as strong as the wall. So the term gate soon symbolized power. So in a sense the power of Hades will never break the Church nor stop its purpose. Now Hades is originally the name of the god who presided over the realm of the dead: so we get the phrase, "house of Hades." It designates the place to where all the dead will go after this life. In the New Testament, Hades is the realm of the dead, and here it is represented as a mighty city with gates of great strength. But not even its strength would be able to hinder the establishment and existence of the Church.

Then Jesus mentioned that he would give the keys of the kingdom to Peter. Meaning he will have the terms of admitting people into the Church. "The keys" is a figure of speech from which its meaning may easily be determined, Isa. 22:22; Rev. 3:7; Lk. 11:52; Rev. 1:18; 9:1; 20:1. And in all these references the one who bears the keys is the one with the power over the subjects assigned to him. Also, there is no significance to the number of keys, just the fact that the one who has the keys holds the power to admit others. Peter exercised that power to the Jews in Acts 2, and to the Gentiles in Acts 10-11.

Just because Peter had the keys and what ever they said would be bound or loosed. We need to remember they had no right to say or add or take away whatever they wanted, because they were to be

led by the Spirit who would put them in remembrance in all things, John 14:26.

Then Jesus charged his apostles to not tell anyone of the new news they had received. For two reasons:

- 1) It would endanger his life and it was not time for him to be offered.
- 2) The apostles were still unfit to teach this doctrine. For they had not understand everything as of yet.

### **Matthew 16:18**

Matthew 16:18 is *the* critical passage of Scripture for the establishment of the authority claims of the Roman Catholic Church. It is upon the interpretation of the rock and keys that the entire structure of the Church of Rome rests. And Vatican I plainly states that its interpretation of Matthew 16 is that which has been held by the Church from the very beginning and is therefore not a doctrinal development. The Council asserted that its interpretation was grounded upon the unanimous consent of the fathers. In saying this Vatican I is claiming a two thousand year consensus for its interpretation and teaching. It specifically states that the Roman Catholic Church alone has authority to interpret scripture and that it is unlawful to interpret it in any way contrary to what it calls the 'unanimous consent of the fathers.' This principle does not mean that every single father agrees on a particular interpretation of scripture, but it does mean that there is a general consensus of interpretation, and Vatican I claims to be consistent with that consensus. This is very important to establish because it has direct bearing on the Roman Church's claim, that of being the one true Church established by Christ, unchanged from the very beginning.

Roman Catholic apologists, in an effort to substantiate the claims of Vatican I, make appeals to certain statements of Church fathers which they claim give unequivocal and unambiguous evidence of a belief in papal primacy in the early Church. Briefly, the arguments can be summarized as follows:

- The fathers often speak in lofty language when referring to the apostle Peter implying a personal primacy.



- Numerous fathers interpret the rock of Matthew 16 as the person of Peter.
- While some of the fathers interpret the rock to be Peter's confession of faith, they do not separate Peter's confession from his person.
- The fathers refer to the bishops of Rome as successors of Peter.

Roman apologists historically have often resorted to the use of selected statements of major Church fathers, interpreting them as supportive of papal primacy.

<http://www.christiantruth.com/mt16.html>  
by William Webster

**Question:** Does Matthew 16:18 say that the Jesus Christ would build His church on Peter?

**Answer:** No, Jesus said in Matthew 16:18, said, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Jesus used the demonstrative "this" (taute), which grammatically points to Peter's confession, "Thou are the Christ, the Son of the living God" as the rock. Jesus said, "Thou are Peter (petros), ("masculine" meaning a "stone") on this rock (petra, (femine) meaning a huge rock foundation. Jesus said that Peter's confession that Jesus is the Christ is the foundation upon which He would build His assembly). Grammatically the statement does not promise that Jesus would build His church ("assembly" - ekkleisa) upon Peter but upon Peter's confession. Grammatically both the noun "Peter" and the noun "rock" would have to be the same gender in order for this sentence to support the idea of the Peter being the "rock." The word "rock" is feminine not masculine and therefore the rock cannot be referring to Peter. Therefore, grammatically the word "rock" is identified with Peter's statement, not Peter himself.

Jesus would not have trusted such a precious possession as His "ekklesia" to the leadership of even one fallible man much less a whole succession of them. Jesus Christ

Himself built the institution of the local assembly (church) and He is its Head directing it by His Word (John 1:1).

The pope of Rome is called by the Roman Catholic Church "the Vicar of the Son of God" (Vicarius Filii Dei) meaning Jesus Christ's representative on earth. However, the Bible teaches that the Holy Spirit, not a pope, was sent to take the place of Jesus on earth. God the Holy Spirit indwells individual believers when they receive Jesus Christ as their Savior. The Holy Spirit was given to guide us into all truth (John 16:7-15) and the Scriptures were given for teaching, for reproving, for correction, and for instruction (II Timothy 3:16). Christ did not leave His assembled followers to human leadership. Jesus Himself is still the Head of His Church. He speaks to us through His infallible Word, the Holy Scriptures, by His ever present and infallible indwelling Holy Spirit. Men or churches have no authority to add to or to change in any way the clear instructions of the New Testament as to what is an "ekklesia" (local assembly of believers).

This passage does not support the papacy and in fact rebukes the false teachings of the Roman Catholic church and it is dishonest for the Roman church to use it to justify its unbiblical papacy.

#### Matthew 19:1-9

#### There Are Basically Four Main False Doctrines In The Church

- 1) Pauline Privilege – 1 Cor. 7:15; 2 Cor. 2:5
  - a. Point is you are not obligated to be a slave to that person.
  - b. Verse 11 – depart – "aphiemi".
    - i. Point is if one leaves let them remain celibate.
  - c. "Apoluo," is the NT term for divorce, literally means "to loose away," found in Mat. 5:31-32; 19:3, 7-9; Mk. 10:2-4; Lk. 16:18
  - d. "Togetherness," verse 5. Marriage is a coming together.
  - e. Verse 15
    - i. Depart – "chorizo," – means to "place room between."
    - ii. Bondage – "Douloo," meaning "to enslave, make a servant."

1. Same word used in Tit. 2:3.
- 2) Bales Doctrine – 1 Cor. 7:20
  - a. One can marry divorce X 77777 times yet when he is baptized that becomes his true spouse.
  - b. When was marriage established? Garden
  - c. Just because a person doesn't know the truth does not void the truth, Thess. 1:7-10.
  - d. Heathen are under God's laws concerning marriage even if they don't know them:
    - i. Ahimelech – Gen. 20:6, he was not a Hebrew, but he was under the law.
    - ii. Herod, Matt. 13:3-4, was not a Christian, but he was under the law.
- 3) Billingsly Doctrine – He sees the holes in Bales doctrine, thus he builds on Bales doctrine to try and make it sounder.
  - a. Gospels are not part of the New Covenant.
  - b. Claims Jesus was just teaching what God intended the Jews to follow, not what he desires for us, Matt. 19.
  - c. But:
    - i. Mk. 1:1 – Beginning of the gospel of Jesus Christ
    - ii. Matt. 5:16-17, Heb. 4:15; 2 Cor. 5:21
      1. The OT said "Not kill."
      2. Jesus was not correcting that law but making a new one.
    - iii. Why correct what is about to be taken away?
- 4) Jesus liberalized the law of marriage, Matt. 19, Heb. 13:4; Mal. 2.
  - a. Jesus did not liberalize the laws of marriage.
    - i. Look at the disciples answer in verse 10. Does that sound like Jesus taught a liberal view of marriage and divorce?
    - ii. Jesus proved that in verse 12.
- 5) People need to know:
  - a. It is sin to minimize God's words, or to change them in order to pacify people.
    - i. Jesus said, if it sounds too hard, then be an eunuch!
    - ii. Decide what is important!
  - b. They need to understand that marriage is a covenant, and baptism washes away sin, not covenants.
    - i. Baptism does not erase contracts.
  - c. Understand what repentance is:
    - i. Tim McGraw's song:

1. Stole my house, my car, my dog in my backyard, wife and kids.
2. If the man would repent, which should he restore?

### **Mark**

1. Seems Mark was converted by Peter's teachings, 1 Pet. 5:13.
2. While Mary's place was a gathering place for early Christians. This gave Mark the opportunity to become acquainted with the apostles and leaders in Jerusalem. It appears he won their approval and was permitted to accompany Saul and Barnabas to Antioch, Acts 12:25.
3. He also went with Saul and Barnabas on their first missionary journey, Acts 13:5.
4. He turned back at Pamphylia (Pam fill lee a). This turning back was not warranted, Acts 15:38, and it caused a rift between Barnabas and Paul.
5. When Paul and Barnabas started to depart again, Paul would not take him.
6. Paul and Barnabas split, Barnabas and Mark went to Cyprus (Acts 15:39). Where according to tradition, Mark stayed there till Barnabas died.
7. A decade later Mark was at Rome with Paul, Col. 4:10-11.
8. According to legend, Mark went to Egypt from Cyprus and founded the church in Alexandria. He supposedly died there in the 8<sup>th</sup> year of Nero, 62-63. That however is impossible in view of Col. 4:10; 2 Tim. 4:11.

### **Characteristics of Mark**

#### **(1/12 of the book is peculiar to Mark)**

1. A gospel of activity and energy: Presents Jesus as a worker.
2. A gospel of rapid movement: "straightway," used 42 times.

3. A gospel of wonder and power: "miracles are more numerous than parables.
4. A detailed gospel: many graphic details provided.
5. An interpretation of Peter: Peter's influence revealed in the text's emphasis.

## **Luke**

### **History:**

1. Went with Paul, Silas and Timothy from Troas to Philippi, Acts 16:10-12. He remained there while the others went to Thessalonica, 16:40.
2. 5-6 years later he was still there (52-57) when Paul was on his third tour bound for Jerusalem, Acts 20:3-5. Luke then joined Paul, and ultimately to Rome, Acts 27-28.
3. Seems he was not with Paul when Philippians was written (Phill. 2:20), but was when Colossians and Philemon was written.
4. There is no record of his activities between Paul's two imprisonments in Rome. But he was there when Paul was killed, 2 Tim. 4:11.
5. The manner, time and place of his death are unknown. Legend has it he died in Achaia or Bithynia.

## **Characteristics of Luke**

1. A gospel of prayer.
2. A gospel for the Gentiles: Genealogy back to Adam through Mary, Christ for all mankind.
3. A physician's gospel: used many medical terms
4. A gospel of healing:
5. A gospel of the poor:
6. A gospel of womanhood:  
4:23, 38-41; 5:12, 18-25, 31; 6:6-10, 17-19; 7:2-15; 8:2, 27-36, 41-55;  
9:11, 38-42; 10:34; 11:14; 13:11-13; 14:2-4; 16:20-21; 17:12-14; 18:25,  
35-43
7. A gospel for the Greeks: song and praise, artistic in the elevated vernacular mixed with literary flavor.
8. A gospel of perfection: Jesus the perfect man.

## **John**

### **The Writer Was A Jew**

1. Seen in the attitude toward the OT, Quotes from the Hebrew three times, 12:40; 13:18; 19:37
  2. His opening words are similar with Gen. 1:1; and his 3:13 is similar to Deut. 30:12.
  3. His regard to the OT, 10:35
  4. He is familiar with OT prophecies and knows how to apply them: 13:18; 17:12; 19:24, 28, 36-37.
  5. There are three Passovers mentioned and possibly a fourth, 2:13, 23; 6:4; 13:4; 18:28 and possibly 5:1.
  6. He is familiar with the feast of Tabernacles, 7:37, and the feast of Dedication, 10:22.
  7. Familiar with Jewish wedding feasts and how they arranged their water pots, 2:1-10.
  8. He understands the questions of purifying, 3:25; 11:55.
  9. He understands the burial procedures of the Jews, 11:38-44.
  10. He understood the value of a Jewish woman, 4:27.
  11. The disparagement of the dispersion, 7:35.
  12. The law of leaving bodies on the cross over the Sabbath, 19:31.
  13. The feelings between the Jews and Samaritans, 4:9.
- Chart is ripped off from Thiessen, Introduction to the NT

### **The Writer Was a Palestinian Jew**

1. Knows Jacob's well is deep, 4:11.
  2. That there was a descent from Cana to the Sea of Galilee, 2:12.
  3. He knew to distinguish Bethany from Bethany, 1:28; 11:18.
  4. Knows about the cities of Ephraim (11:54; Aenon (3:23); Mt. Gerizim (4:20).
  5. Knows about the Kidron (18:1), Bethesda and Siloam (5:2; 9:7).
  6. Has knowledge concerning the details of the temple and temple life, 2:14-16, 10:22; 2:20; 8:20.
  7. Knew the place of the skull, Golgotha, 19:17.
- This chart was ripped off from Thiessen, Introduction to the NT, pg 168.

### **The Writer Was A Contemporary**

1. He speaks of the chief priests and Pharisees, knowing that the Sadducees held the office of the chief priest in that day, 11:47-53.
  2. He knows the opposition of the Pharisees, 7:45-52; 11:46.
  3. He went into the High Priests palace with Jesus, 18:15.
  4. He affirms it was Peter who chopped off the ear of Malchus the High Priest's servant, 18:10.
- This chart was ripped off from Thiessen, Introduction to the NT, pg 168.

### **Five John's In The NT**

1. John the Baptist, the only John mentioned by name in this gospel.
2. John the father of Peter, John 1:42; 21:15-17, who is called Jonah (Matt. 16:17).
3. John Mark, Acts 12:12, 25.
4. John in the Sanhedrin, Acts 4:5-6.
5. John the apostle, the son of Zebedee and Solome, brother of James, perhaps cousin of Jesus.

This chart was ripped off from Thiessen, Introduction to the NT, pg 169.

### **Four Main Views As to Why John Wrote This Gospel**

1. He endeavored to supplement and to correct the synoptics.
2. He sought to oppose early Gnosticism.
3. To support the developing sacramentarianism of the early 2<sup>nd</sup> century.
4. To make the Gospel more Gentile friendly.

This chart was ripped off from Thiessen, Introduction to the NT, pg 173

### **Views to Oppose These Four Views**

1. John never corrects the gospels, he may have added some points but never corrects.
2. The book has nothing to do with Gnosticism. He may have used some of the same words that Gnostics use, but John used

- them purely in a Christian sense. It is not that John wasn't concern with false teaching and Gnosticism, 1 John 4:1. He was, but this gospel was purely historical in reference written so men may believe that Jesus is the Son of God, John 20:30-31
3. The book was not written to support the false teachings of the Greek Orthodox or Catholics. John did not push the Greek/Catholic idea of 7 sacraments that all men must follow and obey.
  4. John did not write this book to tone down the message for the Gentiles. He was concerned for all, but he wrote as he saw it.

## **Acts**

### **Development of Christianity Through The Spirit**

1. The vacancy in the apostolate was filled by the Spirit, 1:21-26.
2. The Holy Spirit came upon the Apostles, 2:1-4
3. The Holy Spirit brought about the beginning of the Church, 2.
4. The Holy Spirit punished those that lied to Him, 5:1-11
5. The Holy Spirit helped with the needs of the growth of the Church, 6:1-7.
6. How the Holy Spirit helped men preach boldly, Acts 7.
7. The Holy Spirit first fell on the Samaritans, 8:14-17. (Samaria)
8. The Holy Spirit led Philip to the Eunuch, 8:29. (Africa)
9. The Holy Spirit led Peter to the Cornelius, 10. (Gentiles)
10. The Holy Spirit called or sent out Barnabas and Saul, 13:1-4.
11. The Holy Spirit guided the men through the Jerusalem Council, 15:28.
12. The Holy Spirit guided Paul's work, 16:6-7.
13. The Holy Spirit fell on those in Asia Minor, 19:1-6.
14. The Holy Spirit prophesied to Paul, 20:22-23; 21:11.
15. The Holy Spirit made men to be Elders, 20:28.

### **24 Sermons or Addresses of Acts**

1. Nine by Peter: 1:16-22; 2:14b-36; 3:15b-26; 4:8b-12; 5:29b-32; 8:20-25; 10:34b-43; 11:5-17; 15:7-11.
2. Nine by Paul: 13:16b-41; 14:15-17; 17:22b-31; 20:18b-35; 22:1-21; 24:10b-21; 26:2-23; 27:21-26; 28:17-20.
3. One by Gamaliel, 5:35b-39
4. One by Stephen, 7:2-52.
5. One by James, 15:15b-21.



6. One by Demetrius, 19:25b-27.
7. One by the town clerk, 19:35b-40.
8. One by Festus, 25:24-27.

Collected from Eerdmans Intro to the NT.

### **Five Recorded Visits of Paul To Jerusalem**

1. Barnabas befriends Paul, 9:26-30.
2. Church at Antioch sent relief to Jerusalem, 27-30.
3. The council at Jerusalem, 15:1-29
4. Visit during a Jewish Festival, 18:21-22.
5. He was captured and tried, 21:15-23:30

### **Colossians**

The Preeminence of Christ\*

1. To God, 1:15.
2. To Created things, 1:16-17.
3. The Church, 1:18
4. To the Work of Redemption, 1:19-23

*Borrowed from "New Testament Survey" Evangelical Training Association*

### **The Main Characteristics of Colossian Error\***

- 1) Rationalistic philosophy which denied revelation, 2:8-9.
- 2) Legalistic religion which endangered Christian liberty, 2:16-17
- 3) Voluntary humility and worship of Angels, based off a superior knowledge, 2:18.

*Borrowed from "New Testament Survey" Evangelical Training Association*

### **Special Emphasis Is Given To Domestic Relationships**

1. Wives are to be in subjection to their husbands, 3:18
  2. Husbands are to love their wives, 3:19
  3. Children are to obey, 3:20

4. Fathers are not to provoke their children, 3:21
5. Servants are to obey their masters, remembering they are really serving the Lord, 3:22-25
6. Masters are to treat their servants fair, 4:1.

*Borrowed from "New Testament Survey" Evangelical Training Association*

Gnosticism – salvation by knowledge  
 Docetism – spirit is good and flesh is bad

## **I Timothy**

### **Biography of Timothy**

1. Native of Derbe, Acts 16:1.
2. Son of a Gentile father and a Jewish mother, Acts. 16:1-3.
3. Mother and Grandmother are mentioned by name in 2 Tim. 1:5, Eunice and Lois.
4. Paul was probably 30-35 years older than Timothy.
5. Timothy is a Greek name meaning "honoring God," or "honored by God".
6. Timothy's name appears 24 times in the NT.
7. Converted when Paul visited Derbe, Acts 14:6-7, 20-21.
8. Timothy was Paul's aid on journies.
9. Paul's representative to young congregations.
10. Paul's companion in prison.
11. The Bible does not reveal his death, according to tradition he was killed under the reign of Domitian or Nerva.

### **Characteristics of Timothy**

1. Tender, affectionate, 1 Cor. 4:17; Phil. 2:20-21
2. Timid, tactful, 1 Cor. 16:10-11; 1 Tim. 4:12; 2 Tim. 1:6-7
3. Faithful, loyal, 1 Cor. 4:17
4. Conscientious, Phil. 2:19-23
5. Devoted to God, 1 Tim. 6:11
6. With a physical infirmity, 1 Tim. 5:23.

\*Borrowed from Irving Jensen, 1 & 2 Timothy and Titus

### **Timothy Time Line**

1. Timothy was converted on Paul's first missionary journey, Acts 14:6-23; 1 Tim. 1:2, 18.
2. He became an assistant to Paul on Paul's second journey, Acts 16:1-3; 1 Tim. 4:14; 2 Tim. 1:6.
3. He was with Paul at Troas, Philippi, Berea, and Athens.
4. From there Timothy made a trip to Thessalonica and later returned to Paul in Corinth, Acts 18:5.
5. From here we lose sight of Timothy for five years.
6. He reappears at Ephesus, on Paul's third missionary journey, and is sent by Paul with Erastus to Macedonia, Acts 19:22.
7. We then see that Timothy would get to Corinth in southern Macedonia but it is not certain if Timothy made it there, 1 Cor. 4:17; 16:10.
8. We do see Timothy is with Paul again when Paul writes 2 Corinthians, 2 Cor. 1:1, 19.
9. And Timothy went with Paul to Corinth, because Timothy is with Paul when Romans was written, Rom. 16:21.
10. He then returned with Paul to Macedonia, Asia and went to Troas, Acts 20:3-6.
11. Then he disappears for two years while Paul is imprisoned in Caesarea.
12. We next find him at Rome, sending greetings to Colossae, Philemon and Philippi.
13. From Rome he went to Philippi, Phil. 2:19-23, then he disappears again.
14. After Paul was released and went to Spain, Timothy stayed in Ephesus, and this is where he was when he received this first letter.

5:4 – "Nephews," should be read "grandchildren."

5:22 – "Lay hands suddenly on no man," This appears to be a reference to the ordination of elders. Don't be in a hurry.

## 2 Timothy

<b>First Imprisonment</b>	<b>Second Imprisonment</b>
Accused by Jews of heresy and sedition	Persecuted by Rome and arrested as a malefactor
Good living conditions in a	Poor conditions, in a cold, dark

rented house, Acts 28:30-31.	dungeon
Many friends visited him	Virtually alone
Had many opportunities for Christian witness	Opportunities restricted
Expected Freedom, Phil. 1:24-26	Anticipated execution, 2 Tim. 4:6

Chart by Irving Jensen

### An Approximate Chronology of the Life of Paul Showing His Contacts With Timothy and Titus

Event	Scripture	Date
1. Birth		Around the time of Christ's birth
2. Conversion	Acts 9:1-19	33 AD
3. First Missionary journey  <b>Timothy Converted At Derbe</b> Probably in His late teens  Galatians written possibly at the end of the mission, from Antioch	Acts 13:-14:28	47-48
4. At the Jerusalem council  <b>Titus Accompanies Paul</b>	Acts 15:1-35; Gal. 2:1	49
5. Second Missionary Journey  <b>Timothy Joins Paul</b>  Included the first mission to Thessalonica. 1 & 2 Thess. were written from Corinth.	15:36-18:22	49-52
6. Third Missionary Journey  <b>About Three Years In Ephesus, With Timothy</b>  Included at least two visits to Macedonia, acts 20:1-3; 2 Cor.	18:23-21:17	52-56



	4:16-18	
15. Second imprisonment at Rome  <b>Writes Second Letter To Timothy</b>		67
16. Death – Executed by Nero		67

Chart by Irving Jensen

### **Leading Exhortations of 2 Timothy**

1. Stir up the gift of God, which is in thee, 1:6
2. Be not thou therefore ashamed...but be thou partaker of the afflictions, 1:8
3. Hold fast the form of sound words, 1:8
4. That good thing which was committed unto thee keep by the Holy Spirit, 1:14
5. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, 2:2
6. Of these things put them in remembrance, 2:14
7. Study to shew thyself approved unto God, 2:15
8. Flee also youthful lusts, 2:22
9. Continue thou in the things which thou hast learned, 3:14
10. Preach the word, 4:2
11. Watch thou in all things...make full proof of thy ministry, 4:5.

\*Chart by Walter Dunnnett

### **Chapter 2 - Different Facets of the Christian's Life**

1. As a child, he is to be strong and active, 1, 2
2. As a soldier, he is to suffer hardship and also please his superior, 3-4
3. As an athlete, he is to obey the rules of the game, 5
4. As a husbandman (farmer), he is to labor and thus have full participation in the results, 6
5. As a workman, he is to be diligent, rightly handling the Word of God, 15
6. As a vessel, he is to be honorable, ready for the Master's use, 21
7. As a servant, he is to be gentle and helpful, 24-25

- By Walter Dunnett

## **Titus**

### **Purpose and Plan of Titus**

- 1) Urged Titus to complete the organization of the work in Crete, 1:5
- 2) Instructs him as to the qualifications of elders, 1:6-9
- 3) Insists that a strong stand be taken with false teachers, 1:10-16
- 4) Informs Titus how to deal with the various classes in domestic relations, 2:1-10
- 5) Explains how such a life is made possible, 2:11-15
- 6) Encourages the teaching of good citizenship, 3:1, 2
- 7) Indicates why believes should live like that, 3:3-8
- 8) Warns Titus against false teachings and teachers, 3:9-11
- 9) Speaks of his plans for the future, 3:12-14
- 10) Sends greetings, 3:15

- Outline by Henry Thiessen

### **The Men Timothy and Titus Compared**

#### **Likenesses**

1. Both were young and gifted
2. Both were co-workers of Paul
3. Both served in difficult church situations

#### **Differences**

<b>Timothy</b>	<b>Titus</b>
Half-Jew	Wholly Gentile
Circumcised by Paul	Uncircumcised
Served at Corinth and Ephesus	Served at Corinth and Crete
Nervous and retiring personality	Strong and stern personality
Prominent in Acts	Not mentioned in Acts

By Irving Jensen

## **Church Historians/Fathers/Councils**

### **Syria, Asia Minor and Thrace**

1. Ignatius – (Theophorus) Born at Syria. Was an elder at Antioch, Syria. He was killed for his faith in 116 BC (98-117?). He knew the epistles of Paul but Matthew and John seemed to be his favorites. He was a great author and several of his works are still found today: Letters to the Ephesians, Magnesians, Trallians, Romans, Philedephians, Smyrnaeans, and to Polycarp. These seven letters had great influence on the early church. These letters are often cited to show what the early church believed and practiced.
2. Polycarp – (69-155 through 167) Elder from Smyrna. Disciple of John, but what John is the question. He died when he was 87. They stabbed him, tied his body to a stake and burned him at Smyrna. His only existing work is a letter to the Philippians, where he quotes many of the books of the NT, but he never quoted the Gospel of John.
3. The Didache, or Teaching of the Twelve Apostles – (60-100) Is a short book that describes some of the teachings that Christ supposedly gave to His apostles. The writings are not inspired and were lost, but found again in 1883. This book is the oldest surviving non-inspired piece of "NT" literature. Basically it was just a handbook for new converts. The book claims to be have written by the apostles, but there are statements in this book that contradict the NT.

**"Chapter 7. Concerning Baptism.** And concerning [baptism](#), baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither,



pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before."

<http://www.newadvent.org/fathers/0714.htm>

4. Theophilus – (115-185?) Was born a pagan in Mesopotamia. He came to Christ by studying Christian literature. He never claimed to be an elder but historians after him claimed he was.(?) Several of his writings still exist today. Many of which were against false teachers like Marcion and Hermogenes. He also had an apologetic work, where he tried to convince a pagan friend Jesus was the Son of God. He accepted most of the NT books we have today. Except for his writings we know very little concerning him.
5. Old Syriac Version – "The Old Syriac is an ancient Aramaic version of the four Gospels, which was widely used until it was eclipsed by the Peshitta version of the Gospels in the late fifth or early sixth century. So complete was this eclipse that the version was totally lost until its recovery in the nineteenth century. Even now this version is only represented by two manuscripts, one from the fourth century, and one from the fifth century."

<http://www.nazarene.net/hantri/FreeBook/chapter3.pdf#search='Old%20Syriac%20Version'>

This version was only preserved and used by the eastern churches. Peshitta means the simple version, and was a revision of the Old Syriac with the Greek text as a base.

6. Eusebius – This is a common name and several historians had this name. But this Eusebius had a great effect upon the church in the 4th and 5th century. He was born in Palestine around 310 and died in Cyprus in 402 or 403. He was a strong defender of what he considered to be right, and was known for tracking down those he thought were false teachers and bringing them down. Though Origen was not brought down until after Eusebius died, he had a big hand in it. Their argument was over the form of the body when raised. Origen thought that God was a spirit without a physical body,

and that we would rise with the same. Jerome and I guess Ephiphanius believed we would be raised in the same bodies we have now, "flesh and blood, complete with genitals."

### **Egypt and Palestine**

1. Justin the Martyr – Was born of Greek parents around 100 BC in what was Shechem, died around 165. He was raised in the best schools the world had to offer, and knew from early on that religion was his calling. However he mingled with different religions and line of thoughts till he met an old Christian man, walking on the seashores of Ephesus. This man taught Justin and the flame started burning and burned till he died.
  - a. Three of his works have been preserved: First Apology, Second Apology and Dialogue with Trypho the Jew.
  - b. The First Apology was written to the Roman Emperor and adopted sons, around 155, teaching that Christianity was the only way, along with baptism.
  - c. The Second Apology was written to the Roman senate, where he blasted them for running down Christians and upheld that Christianity actually produces the best kind of people. I think we might want to reprint this and send it to our Senate!
  - d. The Dialogue is an actual conversation between Justin and Trypho a rabbi from Jerusalem. They met in Ephesus. They discussed Christianity, and one point sticks out to me. Trypho asked Justin what he must do relating to the Law if he obeyed the gospel. Justin admitted that Christianity was still divided over the issue. This conversation took place in 135 soon after Jerusalem was destroyed again, again, again.
2. Hegesippus – (110-180?) - A Jewish Christian who traveled from Palestine to Rome. On his trip he noticed how unified the Church was in doctrine and practice, yet he became aware of the false teachings of the Gnostics and Marcion. He wrote five books, which were an apology of the Christian faith and directed against the false Gnostic and Marcion doctrines of his days. Only fragments of these books are passed down today. His writings are also famous for a lengthy account of the death of James.

3. The Epistle of Barnabas – The author is unknown and it is falsely ascribed to Paul's friend. The book quotes Matthew and alludes to Romans, 1 Corinthians and Ephesians. The book was written after 70 AD because the temple had already been destroyed and written before 132, because he wrote in the book that the Romans would come and rebuild the temple but the Bar Kochba revolt in 132 AD put an end to that dream. The Romans did agree to rebuild the temple but not to honor God, instead they wanted to honor Jupiter. Some historians believe in a late date of authorship around 130. Others believe in an early date like 96-100. He also quotes Dan. 7:7, and places the fulfillment of this prophecy during the Flavian Dynasty.

"Richardson and Shukster have also argued for a first-century date. Among several arguments they point to the detail of "a little king, who shall subdue three of the kings under one" and "a little crescent horn, and that it subdued under one three of the great horns" in *Barnabas* 4:4-5. They propose a composition "date during or immediately after the reign of Nerva (96-8 C.E.) . . . viewed as bringing to an end the glorious Flavian dynasty of Vespasian, Titus, and Domitian . . . when a powerful, distinguished, and successful dynasty was brought low, humiliated by an assassin's knife" (33, 40)." <http://www.earlychristianwritings.com/barnabas.html>

4. Clement of Alexandria – (155-215?) Born in Athens to affluent pagan parents, he was highly educated and well traveled. However he became a Christian and became a great leader in the Church in Egypt, at Alexandria. He was a great author. His Greek skills were impeccable and his education evident in his writings. He soon became the head of the Bible school in Alexandria. We have three of his books that remain today: The Pedagogus (Instructor), The Exhortation to the Greeks and The Stromata (Miscellanies). His books dealt with morality and conduct. Clement accepted all the books we have in our NT as canonical. He even held that Paul wrote Hebrews. He is known as a scholar that was able to look beyond tradition and unite opposing views in what he thought was the truth.
5. Origen – (185-254?) – He was born in Alexandria and his father was martyred when he was very young. He studied under Clement and at the age of 18 he became the head of the Bible School, where he labored for 28 years. He was a man set on

being pure. His desire for pureness caused him to eventually castrate himself. He was a talented and famous teacher and known throughout Europe and the Bible lands. He was also famous for preaching and teaching for free. He was later disposed of head of the Bible school and moved to Caesarea and established a school which became more popular than the school at Alexandria. According to Jerome he had over 800 different writings. Over time he tried to unite the principles of Greek thought with Christianity. Some things he taught like the "free will" of man we cannot disagree with today. But his concept of there being a second god, or lesser god, along with this blending of pagan philosophy lead to him being condemned.

6. Eusebius – (275?–May 30, 339) – His date and place of birth, and events concerning his youth are unknown. He pops into history in 296 when he gets to see Constantine in Palestine. He soon befriends Pamphilus and they agree to study the Bible, other commentaries in order to make a correct version. Pamphilus was later imprisoned and died but Eusebius continued the work. After completing that work he went to Tyre then to Egypt where he started suffering persecution. HE was close or had some type of relationship with Constantine and that allowed him to be a foremost speaker during the Council of Nicaea in 325. His confession at the council became the foundation of the Nicene Creed. Throughout the remainder of his life he was constantly battling others concerning issues of faith. Eusebius died shortly after the death of Constantine. He was a great author who wrote many books, and it is his book the "Church History," which still survives and is quite famous today.

### **Italy, Gaul, and North Africa**

1. Clement of Rome – (30?-Nov. 23, 101 {According to Eusebius}) – Wrote a famous letter, 65 chapters, that he sent from the "Church in Rome," to the Corinthians, which was held in very high esteem by the early Church, everywhere except for in Palestine/Syria. The letter is a rebuke against the Corinthian men who joined together to disband a leader for no apparent reason other than the problems that typically followed the Corinthian members. Plus the author makes no apology for

sticking his nose in their business. Actually he apologized for not writing sooner! In this book he shows he was familiar with the books of Matthew, Romans, 1 Corinthians and Hebrews for certain. Then there are several other passages in other books he may have alluded to.

2. Marcion of Pontus and Rome (110-165?) – Marcion seemed to have been an elder at Rome whom was dissatisfied with what the Church stood for during his life. He was also the first person known to put together a NT Canon. He accepted Luke and 10 of Paul's epistles after he mutilated them, he rejected the "Pastoral" Epistles. He also rejected the entire OT, based off of the different teachings it had with the NT. For example teachings with marriage, divorce, polygamy, etc. And he viewed the OT as being contradictory, for example the Jews were not to work on the Sabbath but God told Joshua to carry the Ark around Jericho seven times. He was known as a heretic. But his message became popular throughout Europe and Asia Minor, and lasted in some parts till the 10<sup>th</sup> century, and some of his teachings exist today.

Here is a brief list of five things described on the Web as being created by Marcion:

1. The "faith only" movement (solafideism),
2. The theory of [dispensationalism](#),
3. The concept of "New Testament Christianity,"
4. The New Testament itself, as a distinct body of inspired writings,
5. Sola Scriptura, the idea that all Christian teachings should be based solely on the Scriptures (The New Testament).

There are at least eight notable reactions to Marcion that indirectly may be attributed to his early work and mission. After he evangelized the Roman Empire in the Second Century, there began to surface several energetic responses to Marcion's work:

1. The Orthodox began to expand his New Testament,
2. Such ideas as Church Tradition, the Rule of Faith and Apostolic Succession were introduced in order to undermine Marcion's insistence on sola scriptura. These formulations helped crystallize the concept of Orthodoxy (or Catholicism).
3. After Marcion commenced his evangelistic crusade, a significant portion of Christian literature became devoted to apologetics (or polemical defenses) of Orthodoxy (correct doctrines).
4. Forgeries of Christian semi-scriptures mushroomed. Some of these pseudepigrapha (false writings) were composed to counteract some aspect of Marcion's theology.
5. The *Apostles' Creed* is generally recognized as a forgery. Some scholars, such as Arthur C. McGiffert, recognize it as composed specially to temper Marcion's theism.
6. Even the extra-Biblical and incomprehensible word "Trinity" may be seen as a useful device invented to help fend off Marcionite logic.
7. The Inquisition was originally designed as a mechanism to deal with the dualistic Albigensians who had taken up some of Marcion's ideas.
8. The Rosary, according to Catholic Tradition, was also originally designed as an instrument to aid in the battle against Albigensians.

<http://www.sullivan-county.com/id2/marcion.htm>

3. Irenaeus (130-202?) – Scholars believe he is from Smyrna and was a student of Polycarp. He was raised in a Christian family. He was a famous author and used the four Gospels, Acts, 1 Peter, 1 John, all of Paul's books but Philemon and Revelation in his writings. He emphasized unity with God in his writings. And he claimed Adam and Eve were created as children and that their sin was just a teenage rampage. It is claimed that he was martyred but there is no proof.
4. The Muratorian Fragment of the Canon – This is a fragment of what is believed to be the oldest canon in existence. The compilation is dated around 170 because of certain Roman

- rulers who were mentioned. The first two books Matthew and Mark are in the mutilated part of the fragment. But this canon accepts all the 27 books we know except for 1 John, 1 & 2 Peter, James and Hebrews. However it is argued that he accepted 1 John, because it was quoted in another place, and scholars believe that it was attached to the other two epistles.
5. Tertullian – (155-230?) – He was born, lived and died in his home town of Carthage. He was a great Latin militant believer and writer. He was converted to Christ in 193. He wrote 31 different treatises in Latin. He is known as the father of the Latin Church. He was a great militant believer, and fought doctrines he opposed. Yet in his latter years he adopted some of the doctrines he earlier fought to purge. He was the first to use the phrase "Trinity." In his writings he mentions all the NT books except James, 2 Pet, 2 & 3 John, and Jude. Yet 2 and 3 John may have been combined with 1 John. He claimed Barnabas wrote Hebrews. His most famous book is *Apologeticum*, written in 197, he defends Christians against charges from the Pagans.

## 1 John

**"The first epistle indicates that the readers were confronted with the error of Gnosticism, which became a more serious problem in the second century. As a philosophy of religion it held that matter is evil and spirit is good. The solution to the tension between these two was knowledge, or gnosis, through which man rose from the mundane to the spiritual. In the gospel message this led to two false theories concerning the person of Christ- Docetism, regarding the human Jesus as a ghost, and Cerinthianism, making Jesus a dual personality, at times human and at times divine. The key purpose of 1 John: to set boundaries on the content of faith and to give believers assurance of their salvation."**1

**Docetism** taught that Jesus Christ *didn't really come in the flesh*, that He only *appeared* to be like us. Jesus was, as the Docetists taught, *only an image or a ghost* Who came from God. Another false doctrine,

According to this (and Eastern religions such as Buddhism and Hinduism), the body is evil but the spirit is good.

**[http://home.ptd.net/~brron/b\\_survey/john-1.htm](http://home.ptd.net/~brron/b_survey/john-1.htm)  
Gnosticism**

**Gnosticism** is a blanket term for various mystical initiatory [religions](#), [sects](#) and knowledge schools, which were most prominent in the first few centuries [AD](#). It is also applied to modern revivals of these groups and, sometimes, by analogy to all religious movements based on secret knowledge [gnosis](#), thus can lead to confusion.

The [occult](#) nature of gnostic teaching (as seen from a modern viewpoint) and the fact that much of the material relating to the schools comprising Gnosticism has traditionally come from critiques by orthodox [Christians](#) make it difficult to be precise about early Christian gnostic systems. [Irenaeus](#) (*Adversus Haereses*) described several different schools of 2nd century gnosticism in disparaging and often sarcastic detail while contrasting them with Christianity, to their detriment. Nevertheless, most discussion of gnosticism relied heavily on Irenaeus and other heresiologists; in fairness to investigators, this was not by choice, but because of a simple lack of alternative sources.

This state of affairs continued from antiquity through to modern times; in [1945](#), there was a chance discovery of a cache of 4th-century gnostic texts in [Nag Hammadi](#), [Egypt](#). The texts, which had been sealed inside earthen jars, were discovered by a local man called Mohammed Ali. He at first was afraid to open the jars, as he believed they might contain an evil spirit or [djinn](#), and that opening a jar might release it. When he overcame his fear and returned home with the texts his mother, possessed of a similar fear, burned several of the texts. The remaining manuscripts, now known as the [Nag Hammadi library](#), allowed for the study of apparently gnostic texts at first hand for the first time since the 4th century. The translation of the texts into English was completed in 1977; other modern languages followed. This has immensely clarified more recent discussions of gnosticism in [Antiquity](#), though many would agree that the topic still remains a murky one.

At the same time, modern gnosticism has continued to develop, from origins in the [Occultism](#) of the 19th century. Thus "gnosticism"



is also applied to many modern sects where only initiates have access to [arcana](#). However, there has always been a great deal of diversity within gnosticism and modern gnostic doctrines sometimes have little to do with ancient gnosticism; the application of the antiquated term to these distinctly modern movements, far from being a clarification of the nature of gnosticism, further occludes its true nature. In fact, it may be argued that the unfortunate vagueness of the term 'gnosticism' allows modern sects - which actually bear little resemblance to ancient gnosticism beyond the superficial - to easily appropriate the term, thereby implying an inheritance of a supposed 'gnostic tradition' in order to add theological and historical weight to their own views.

## **Docetism**

From Wikipedia, the free encyclopedia.

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In [Christianity](#), **Docetism** is the belief, regarded by most theologians as [heretical](#), that [Jesus](#) did not have a physical body; rather, that his body was an illusion, as was his [crucifixion](#).

This belief is most commonly attributed to the [Gnostics](#), who believed that matter was evil, and hence that [God](#) would not take on a material body. This sort of statement, however, is rooted in the idea that a divine spark is imprisoned within the material body and that the material body is in itself an obstacle, deliberately created by an evil lesser god (the [demiurge](#)) for this purpose, that prevents man from seeing his divine origin. Humanity is, in essence, asleep.

Docetism could be further explained as the view that, because the human body is temporary and the spirit is eternal, the body of Jesus therefore must have been an illusion and his crucifixion as well. It could be compared to how a [Buddhist](#) speaks about illusion: illusion is everything that is temporary, not everything that is not real. Even so, saying that the human body is temporary has a tendency to undercut the importance of the belief in resurrection of the dead and the goodness of created matter, and is in opposition to this orthodox view.

Docetism was rejected by the [ecumenical councils](#) and mainstream Christianity, and largely died out during the [first millennium](#) A.D.

[Catharism](#), and other surviving gnostic movements, incorporated docetism into their beliefs, but the movement was destroyed by the [genocide](#) of the [Albigensian Crusade](#).

[Islam](#) also teaches that Jesus's [crucifixion was an illusion](#) ("... They did not kill him and they did not crucify him, but it was made to seem so to them..." (Qur'an, 4:157)).

## Cerinthianism

### Cerinthus

From Wikipedia, the free encyclopedia.

Jump to: [navigation](#), [search](#)

**Cerinthus** was the leader of a late [first-century](#) or early [2nd century sect](#), an offshot of the [Ebionites](#) yet similar to [Gnosticism](#) in some respects, interesting in that it demonstrates the wide range of conclusions that could be drawn from the life and teachings of [Jesus](#). Cerinthus is noted in the early history of the [Christian church](#) as being a *heresiarch* or leader of a [heretical](#) sect ('arch-heretic' is a common but mistaken translation).

The date of his birth and his death are unknown. In the [Roman province of Asia](#) he founded a school and gathered disciples. None of Cerinthus' actual writings have survived, and it is unlikely that any were ever very widely disseminated. As is the usual case, we can interpret his teachings only through what his more [orthodox](#) enemies reported. By the time we have the most detailed accounting of Cerinthus' teachings, from [Epiphanius](#) in the [4th century](#), the accounts are all second- and third-hand hearsay and not reliable, as the [Catholic Encyclopedia](#) (1910) notes.

The earliest surviving account of Cerinthus is that in [Irenæus'](#) refutation of Gnosticism, *Adversus haereses* (I: xxvi; III: iii and xi), which was written about 170 CE. According to Irenæus, Cerinthus, a man educated in the wisdom of the Egyptians, claimed [angelic](#) inspiration. He taught that the visible world and heavens were not made by the supreme being, but by a lesser power ([Demiurge](#)) distinct from him. Not [Jehovah](#) but the angels have both made the world and given the law. These creator-angels were ignorant of the

existence of the [Supreme God](#). The [Jewish law](#) remained sacred and essential to [salvation](#).

Cerinthus distinguished between the man Jesus and the Christ. He denied the supernatural birth of Jesus, making him the son of Joseph and Mary, and distinguishing him from Christ, who descended upon him at baptism and left him again at his crucifixion. Cerinthus is also said to have taught that Jesus will be raised from the dead at the Last Day, when all men will rise with Him.

He was thus similar to an [Ebionite](#) in his [Christology](#), but [Gnostic](#) in his doctrine of the [creation](#).

One of a sect of heretics, in the first centuries of the church, whose doctrine was a mixture of Judaism and Christianity. They denied the divinity of Christ, regarding him as an inspired messenger, and rejected much of the New Testament.

a member of a group of Jews who during the early history of the Christian Church accepted Jesus as the Messiah; they accepted the Gospel According to Matthew but rejected St. Paul and continued to follow Jewish law and celebrate Jewish holidays; they were later declared heretic by the Church of Rome

<http://www.english-dictionary.us/meaning/Ebionite.asp>

Cerinthus believed in a [happy millennium](#) which would be realized here on earth previous to the [resurrection](#) and the spiritual kingdom of God in [heaven](#).

According to Irenaeus, [Polycarp](#) told the story that [St. John the Divine](#), in particular, is said to have so feared Cerinthus that he once

fled a bathhouse when he found out Cerinthus was inside, yelling "Let us flee, lest the building fall down; for Cerinthus, the enemy of the truth, is inside!"

Among the teachings of Cerinthus that were in opposition to the [apostles](#) and other early [church fathers](#):

- A lesser [deity](#) created the physical world
- Jesus the man and "Christ" the godly spirit were not one in the same
- Justification by works, in particular the ceremonial observances of [Judaism](#).

Cerinthus may be the alleged recipient of the [Apocryphon of James](#) (codex I, text 2 of the [Nag Hammadi library](#)), although the name written is largely illegible.

## Wikipedia

The author never identifies himself in the letter. Traditions that were uncontested from about the third century until the eighteenth century identified the apostle John as the author of 1 John, identified Asia as the site of its publication, and identified Cerinthianism as the heresy that the author was combating.

Cerinthus, according to Irenaeus:

...represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being. (Irenaeus, *Contra Hereses* 3.4)

**<http://www.theology.edu/biblesurvey/1john.htm>**

***Cerinthianism.*** A first century Gnostic doctrine named after an early proponent, Cerinthus, who held that Jesus and Christ were separate beings. According to this view, Jesus was a human born naturally

(not of a virgin), while Christ was a spirit that came upon Jesus at his baptism and left before his crucifixion.

**<http://ourworld.compuserve.com/homepages/pentecostal/One-Glos.htm>**

### **The Ebionite Manifesto**

The Ebionite Community is the living continuation of the Jewish religious movement of Jesus. Christianity is the religion of Paul and others, and not part of the biblical faith and revelation of the God of Israel nor is it of Jesus.

We declare the man Paul of Tarsus, the false teacher against the mark of Covenant and God's Torah, to be outside of the Way taught by Yeshua, the anointed, son of Miryam and Yosef.

Let his name, Paul, be accursed as he called God's Torah a curse. Let the afflictions he incited the gentiles to heap upon God's name and upon His People strike such great shame upon the gentiles that decent people among them will seek God in repentance from the man of Tarsus' Great Sin. Let the frontlets of their eyes and arm be bound with God's Torah and resist the mark of lawlessness.

We call upon the gentiles to repent, to abandon paganism and the perverse testament, and enter into true covenant through Torah, circumcision, and immersion in order to submit and prepare for the Reign of God as brothers exhibiting good works.

Your teachers, popes, ministers, priests, and leaders lead you to the outer darkness. They lie to you, rob you, abuse you, and use you to do likewise to others as they consume the whole world. They are idolaters who feed at Mammon's breast and have built the empire of Edom for two thousand years.

We expose your "apostle" as false; your "testament" as false; your society as false; your church, its rulers, your governments as false. Our allegiance and hope is to the God of Israel alone.

Yahwism, the faith of the Written Torah given by the One God, is a revolutionary system of life with justice that can supercede all other systems of government and ideologies. The Ebyonim are Yahwists

above all else. It allows for One Ruler, the God of Israel alone, with none beside Him. God is not man, and no man is divine. No man can make you right with God except yourself, and only you can atone for your sins through repentance and reparation to Him and your fellow man. You will never find God, Yahweh King of the Universe, world within worlds, worlds without end, in a church or shrine, kneeling before statues, sticks, stones, or men. Tear down your church. Take the wood and stones and build houses for the poor; take the sticks for firewood; sell the treasure and idols to buy food and heal the sick; bring all men in love to bend the knee to the God of Israel.