

The Newer Testament

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Gospel portraits of Jesus

Matthew

Mark

Luke

John

Acts

Paul

Hebrews

James

Jude

John Letters

Peter Letters

Apocalypse

The New Testament has its origins in the religious experience of Jesus' disciples.



‘We declare to you what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life ... We declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete’ (1 John 1:1).

Luke 3:1-2

‘In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was Tetrarch of Galilee, and his brother Philip Tetrarch of the region of Iturea and Trachonitis, and Lysanius Tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John.’ = 28-29AD



Jesus crucified 33AD.



Babylon



Samaritan priest





Jerusalem Temple



Rabbi kissing
the scroll
of the Torah





ГДЬ ВСЕДЕЕ

ЖИТЕЛЬ

И ПАВЪЛЪ И ПЕТРЪ
И ИОАННЪ И ПАВЪЛЪ
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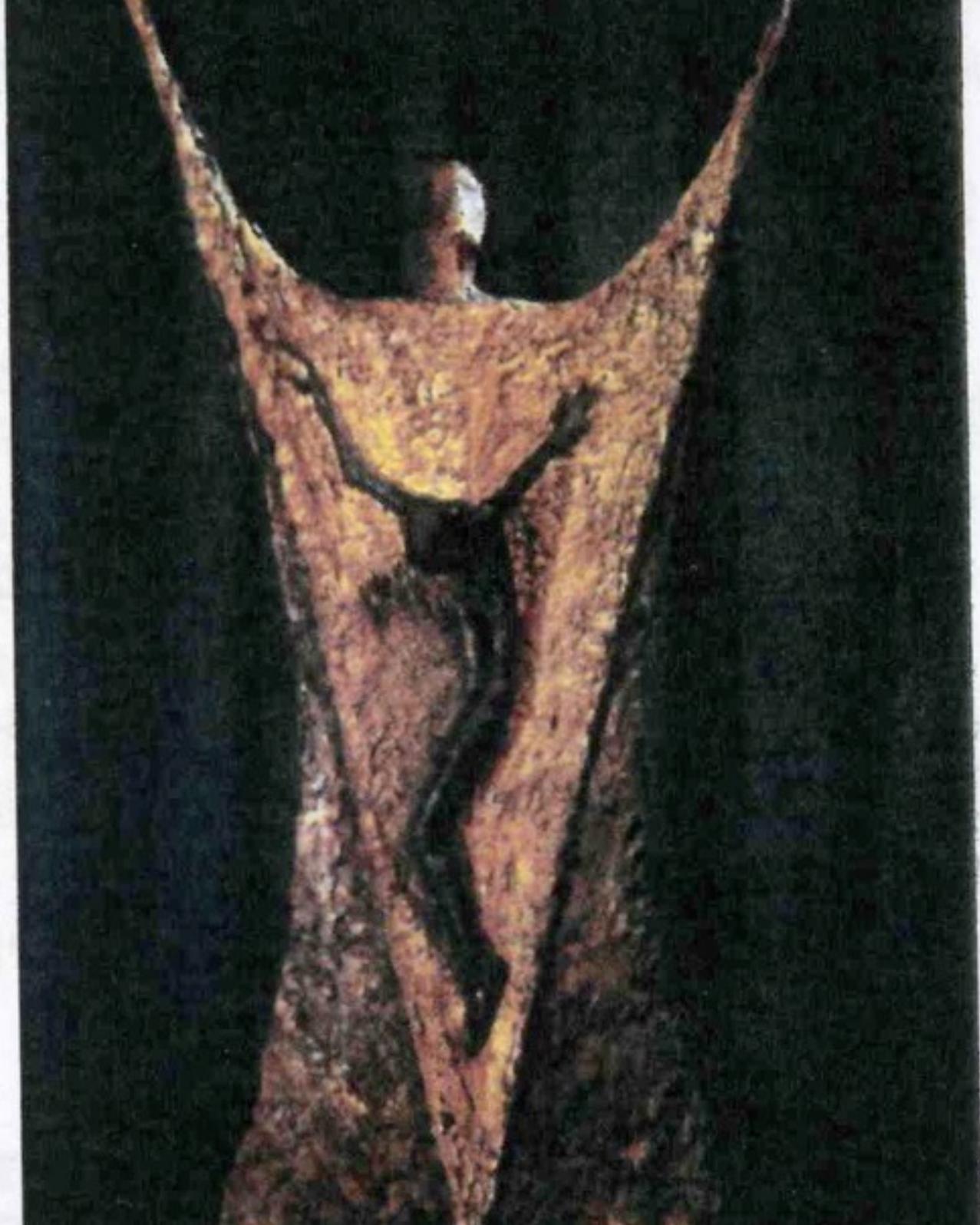


Jesus reveals who we are by revealing who God is

Jesus reveals the meaning of our yearning for love
and striving to know

In Jesus God's self-giving is fully revealed
(God's Word in made flesh)









- 34AD Paul's conversion at Damascus
- 37AD short visit to Jerusalem, then home to Tarsus.
- 45AD in community at Antioch
- 47-48AD Journey to Southern Galatia



Corinth

Map 1. The Roman province of Galatia in 47AD



- 47-48AD
Journey to Southern Galatia
- 48AD Letter to the Galatians
- 49AD Conference in Jerusalem
- 49AD From Antioch to Troas



- 49-50AD

Philippi

Thessalonica

Beroea

Athens

- 50-52AD

Corinth

2 Letters to Thessalonians

• 53-55AD

Ephesus

First
Corinthians

Philemon

Colossians





- 56AD Mission in Macedonia and Illyricum

Second Letter to the Corinthians

- 56-57AD winter spent in Corinth

Letter to the Romans

- 57AD Left Corinth for Macedonia

57-59AD Under house arrest in Caesarea

Letter to the Ephesians



59-60AD Journey to Rome

60-62AD House arrest in Rome Letter to the Philippians

63-66AD Back in the East

Letters to Titus and Timothy

67AD Martyred in Rome

Second Letter to Timothy



Letter of James

- 67AD Peter & Paul
martyred in Rome

Peter's First Letter

Letter to the Hebrews

Mark's Gospel (1Peter 5:13)

~~Sayings of Jesus~~

Matthew's Gospel Luke's Gospel + Acts

Mark & Luke with Paul:

Colossians 4:10

Philemon 23

2Timothy 4:11

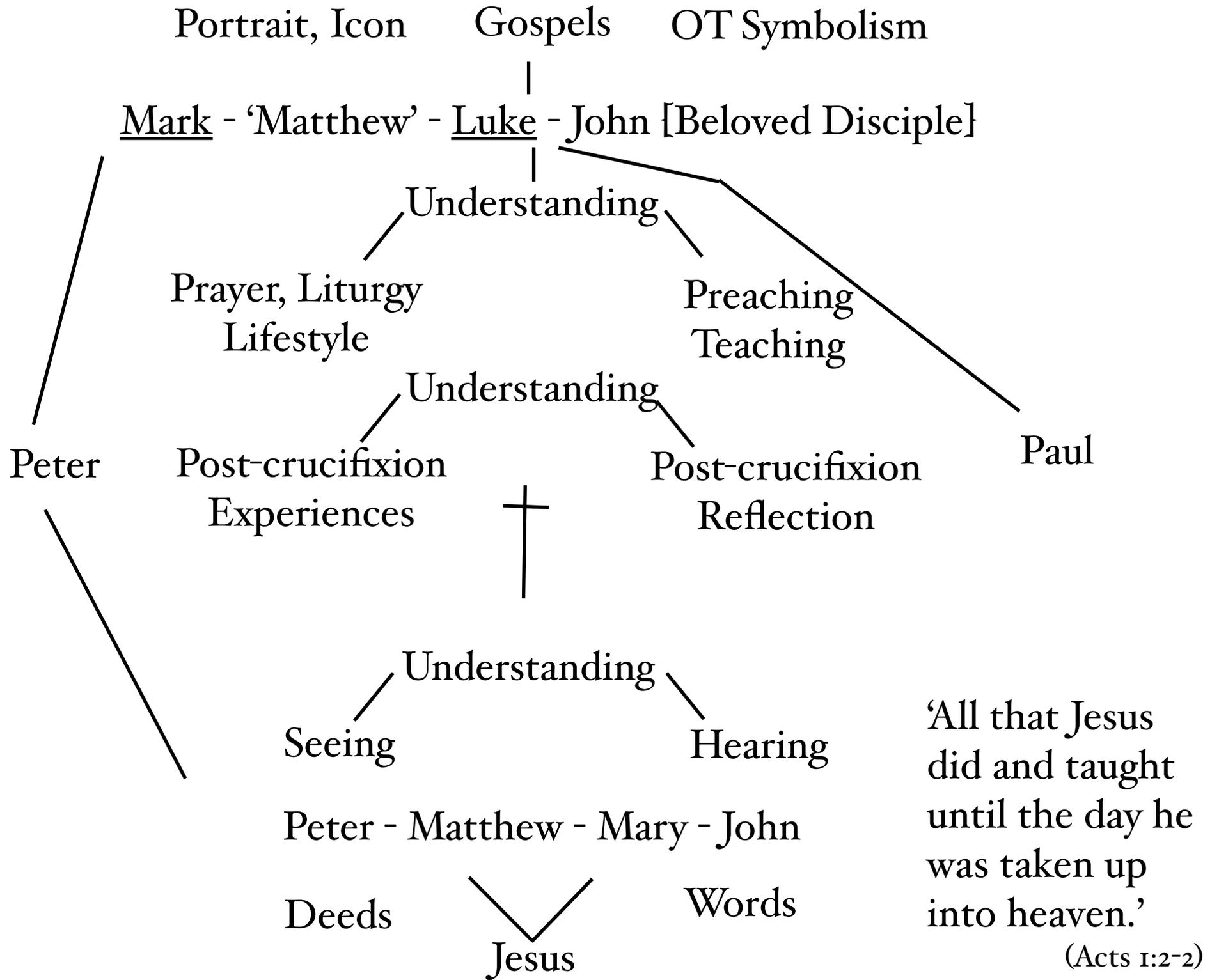


Gospel of John

Letters of John

Apocalypse





‘ In sacred scripture God speaks through people in a human way.’ (Vatican II, DV 12)

Whatever means we use to express religious experience, we must recognise its inherent limitations.

We must be clear about the limitations even of those treasured words found in the Bible.

The Bible is a response to Revelation.

No human word by-passes mediation. None gives us direct access to the always transcendent God.

Catholic Catechism n.101

‘In order to reveal himself to human beings, in the condescension of his goodness God speaks to them in human words: “Indeed the words of God, expressed in human words, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like us”(Vatican II, DV 13).’

Raymond Brown writes: ‘The Bible is the literary objectification of a faith that is a response to revelation’(TS, 1981, page 9).

Scripture is ‘divine revelation to which human beings have given expression in words’(TS, 1981, page 13).

Ray Collins writes: ‘Though canonised by long usage, “word of God” should not be used of the Scriptures without further hermeneutical reflection ... A distance is to be maintained conceptually between the scriptural expression and the self-communication of God in itself ... Theologically it is less confusing to state that the Scriptures witness to the word of God’ (NJBC, 1033).

Hans Urs von Balthasar

‘While for an older theology Scripture was seen to be God’s Word to the Church, for more recent theology it is primarily the expression of faith’s reflection on historical revelation. It is possible to see both things in their unity.’

‘The Bible is a word from the ineffable ... so one must not pay attention one-sidedly to the form of the Bible as word, but rather above all to the ‘approach-roads’ to God indicated by the Bible.

Schmaus, Dogma I, 188

‘What we encounter in the Sacred Scriptures is first of all the objectivization of the belief in and understanding of Christ which was possessed by the Church or the local congregation.

In other words it is the answer to the revelation of God. In this answer, however, the word of God itself is expressed, for this word has entered into the answer of the Church and is effective in it. On the other hand we must not forget that God’s word, which enters into our human answer of faith, nevertheless always transcends it.’

“In the sacred books, the Father who is in heaven comes lovingly to meet his children and talks with them”(Vatican II, DV 21).’

‘Since in sacred scripture God speaks through people in a human way, it follows that those interpreting sacred scripture, if they are to ascertain what it is that God wishes to communicate to us, must carefully search out the meaning that the sacred writers really had in mind, the meaning that God intended to communicate through the medium of words’(Vatican II, DV 12).

‘The Word of God finds expression in the work of human authors. The thought and the words belong at one and the same time both to God and to human beings, in such a way that the whole Bible comes at once from God and from the inspired human author. This does not mean, however, that God has given the historical conditioning of the message a value which is absolute’(1993, page 113).

‘The exegete need not put absolute value in something which simply reflects limited human understanding . . . One of the characteristics of the Bible is precisely the absence of a sense of systematisation and the presence, on the contrary, of things held in dynamic tension. The Bible is a repository of many ways of interpreting the same events and reflecting upon the same problems. In itself it urges us to avoid excessive simplification and narrowness of spirit’(1993, page 94).

Excellent summary of the errors in Fundamentalist Interpretation

‘The basic problem with fundamentalist interpretation is that, refusing to take into account the historical character of biblical revelation, it makes itself incapable of accepting the full truth of the Incarnation itself ... It refuses to admit that the inspired Word of God has been expressed in human language and that this Word has been expressed, under divine inspiration, by human authors possessed of limited capacities and resources’(1993, page 73).

Catholic Catechism n.107

‘The inspired books teach the truth. “Since all that the inspired authors or sacred writers assert should be regarded as asserted by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures” (Vatican II, DV 11).’

Catholic Catechism n.110

‘In order to discover the sacred author’s intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current.’

God can surely inspire factual accounts, poetry, epic, myth, historical novels, comedy - and all these are ways of communicating truth.

PBC 1993, pages 132-133

Addressing men and women, from the beginnings of the Old Testament onward, God made use of all the possibilities of human language, while at the same time accepting that his word be subject to the constraints caused by the limitations of this language. Proper respect for inspired Scripture requires undertaking all the labours necessary to gain a thorough grasp of its meaning.'

PBC 1993, pages 132-133

The eternal Word became incarnate at a precise period of history, within a clearly defined cultural and social environment. Anyone who desires to understand the Word of God should humbly seek it out there where it has made itself visible and accept to this end the necessary help of human knowledge.

Newer Testament Canon

- Eusebius lists the 'accepted' and 'rejected' writings
(300AD)
- Athanasius' list (367AD)
- Council of Carthage canon 36 (47) (397AD)
- Council of Trent D.783-784 (1546AD)
- Council of Vatican I (1870AD)