

## 216 NT Interpretation

### Judaism's Literature

**3-stage history of OT:** Txl diversity(300bc-ad100); Stabilization(-500)Masorettes(-1000)

**Septuagint:** earliest translation of OT into Greek in 250 BC; source of OT quotations in NT.

**Targums:** Aramaic transl. of OT, used done for Jews who no longer understood Hebrew.

**Apocrypha:** orig. pos. term referring to revelations of hidden things available to chosen few.

**Pseudepigrapha:** Jewish lit. of i-t period that is not Apocrypha and not canonical.

### Criteria for Canonicity (Canon= standard, rule)

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1. **Apostolic Origin:** writings that originated with the apostles either directly or indirectly.

2. **Reception by early churches:** on word of the Church Fathers

3. **Consistency of Doctrine:** writings considered consistent with teachings of OT + apostles.

4. **Conciliar Decision:** Council of Carthage in AD 397 1<sup>st</sup> council to list the 27 NT as canon.

5. **Internal Testimony of the Holy Spirit:** Calvin emphasized this more subjective measure.

### Major Parties and Sects of Judaism

Pharisees

**Saducees:** consisted of wealthy priests and aristocrats. They're desire was to keep peace with the Romans in order to protect their high position. Denied bodily resurrection; existence of angels and spirits; as well as divine providence. Also rejected oral law.

Pharisees

**Pharisees:** consisted mainly of lay folk highly educated (hence some were scribes) in the Torah. A close community of rule keepers. Oral law normative also. Christianity views Pharisees as self-righteous. E.P. Sanders claims Judaism a religion of grace. Weima said two strands present: obedience in response to grace, and obedience to gain righteousness.

Zealots

**Zealots:** consisted of Jews of all kinds, zealous for national independence; likely originated out of Maccabean revolt; hatred for Romans (no pay taxes); engaged in revolutionary-like activities. Had religious, economic and eschatological motivations.

**Essenes:** priestly and lay members (males only), descendents of Hasidim. Masters of morality. Owned property in common. No marriage. Qumran may have been Essene.

→ John the Baptist

### History of the Intertestamentary Period

**Babylonian Pd.** 586-539bc. 50 year captivity of S. Kingdom by Nebuchadnezzar.

**Persian Pd.** 539-333bc. Cyrus encouraged Jews to return and rebuild. Few did

**Greek/Hellenistic Pd.** 333-167bc. Alexander intolerant; Ptolemies tol't, Seleucids int't.

**Maccabean Pd.** 167-63bc. Jews regained religious freedoms. Internal strife.

**Roman Pd.** 63bc.----- Pompey kicked Jerusalem. Then 100yrs of Herods.

1<sup>st</sup> Jewish revolt: (66-70) Jews revolted; Romans destroyed Jerusalem and temple.

2<sup>nd</sup> Jewish revolt: (132-135) Jewish revolt resulted in countless numbers of Jews killed and sold into slavery. Jews forbidden to enter Jerusalem on penalty of death.

**Gnosticism** A syncretistic movement/heresy that seriously threatened the early Christian church in 2<sup>nd</sup> + 3<sup>rd</sup> centuries. Gnosis! Knowledge is salvation. Problem is ignorance.

**Dualism:** cosmological: one good and ultimately superior being vs. one evil, inferior being.  
anthropological: humans are divine sparks imprisoned in material bodies.

**Christology:** Christ's salvific work not in redemption but in revelation of knowledge.

**Two forms:** **Docetism:** Jesus only seemed to be human but in reality was only divine.

**Divine Christ/Human Jesus:** human-(baptism)-divine-(crucifixion)-human

### Hermeneutics

**Bible:** God's Word; infallible; narrative of history of redemption focused on Christ; 2 words.

**Ref. Convictions:** Scripture as canon; Unity of testaments; Spirit testifies via the Word.

**Gen. Prot. Convictions:** Perspicuity; diversity; Analogy of Scripture; Progressive revelation.

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