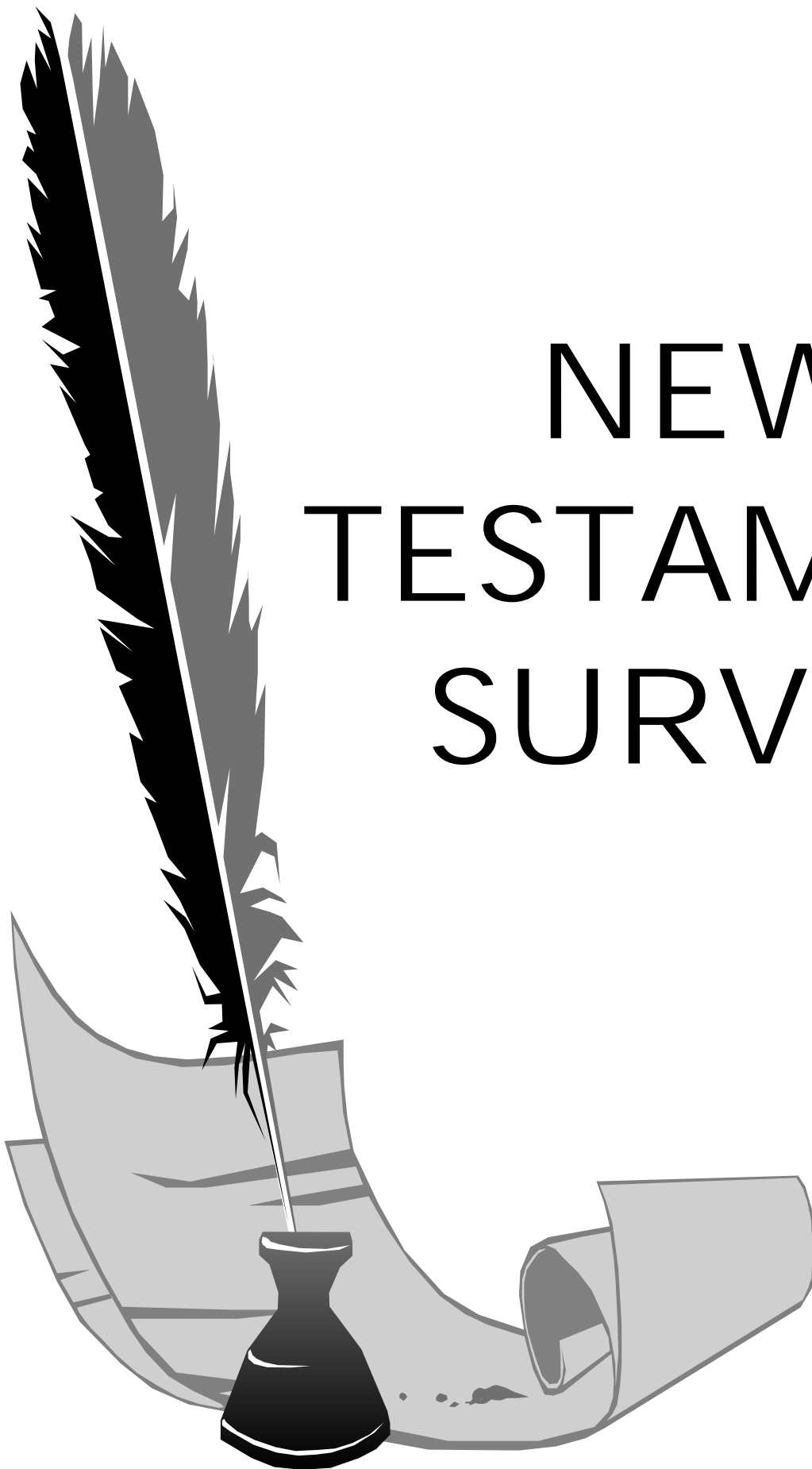


NEW TESTAMENT SURVEY



by:
Dr. J E Van Buskirk

New Testament Survey

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NOTE: Much of the material in this workbook is drawn from "The Bible Book by Book" by Josiah Blake Tidwell. The book is in public domain and readily available for download. It is also in paperback form. I would recommend that you obtain a copy for a more in-depth study of the New Testament. - Dr. VanBuskirk

This book was produced at the
“multi-media - audio-video labs”
of Salt Lake Baptist College.



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General Introduction
and
The Intertestamental Period

General Introduction

Taylorsville, Utah Sept. 9-10, 2005

This book, New Testament Survey, has been written as a companion volume to my “Old Testament Survey.” The two have been put together to meet a need that I have experienced in my own ministry and even in my own Christian life in general.

I had studied the Scriptures for some 18 years but I had never had a comprehensive look at the scriptures as an organic whole. Romans had been studied, as had Matthew, the Revelation and all the rest of the books of the New Testament. Genesis, Malachi, and all the rest of the Old Testament had been studied in like manner. However, something was lacking. It took some years but finally I realized what it was. I had, so to speak, studied “the hand” and the “foot,” the “head” and the “legs” and even how they interlocked and interacted with other portions of the “body.” What I had not done, however, was to apprehend the body as a whole. I knew the Bible was an organic unity but my studies of it had been from part to part and how one particular part related to and interacted with other parts. What was needed, however, was an overview of the Bible as a whole. A skeleton framework of the Bible, if you will, on which to hang the meat of further, lifelong, study.

There were a few tools available to help me obtain this goal but with most there was a problem that loomed rather large, at least for me. Then one evening a pastor friend of mine glanced at one of the books on my study-book holder above my computer and spotted a common Old Testament Survey book by a well-known author and commented, **“I had that same textbook in college.”** He then went on to say, **“I got so frustrated trying to understand it that I threw it across the room!”** I then realized that I wasn’t the only one. That was exactly the problem that I also faced. The common textbooks are fine as reference works for facts and figures but they are of no help in enabling us common folk to organize the Bible into an understandable whole. That was when I decided to write a study aiming at this one thing- to give me that “skeleton framework” that I personally needed so I could organize my studies by hanging them on that framework- fleshing it out, so to speak. The regular textbooks on Old and New Testament Survey seemed like they were never meant for that purpose in the first place. At least all of the ones I had ever seen and used, and that is more than just a couple, were of no use for that purpose. I needed one that was; and, since I couldn’t find one that filled the bill for me, God laid it on my heart for me to write my own. I also decided that it needed to be very basic- a survey of the Bible that would give a brief overview. As I said, a skeleton framework only. That is how and why this current volume came into existence.

Originally this New Testament Survey was part of a larger study written for our Sunday School here at Bible Baptist Church in Taylorsville, Utah, a southwestern suburb of Salt Lake City. This original study was called “A One Year Overview of the Bible” and was written in segments, used one segment a week, to get us through the Bible in one year. Well, actually 53 weeks if you include the Introductory lesson that preceded the start of the study lessons, but, that was close enough to one year to fulfil our purposes for Sunday School.

Since I am the Administrative Vice President of Salt Lake Baptist College, which is a ministry of Bible Baptist Church, it was only natural that we also use the study in the college. It was at that time that I broke the large study into two parts, Old Testament and New Testament. I then rewrote and reformatted each portion to fit our exact needs at SLBC and came up with the two volumes which I then entitled, “Old Testament Survey” and “New Testament Survey.” We now use these in the two classes called by the same names as those two volumes: Old Testament Survey class and New Testament Survey class.

These two volumes are also used at our extension campuses across the United States and in eight foreign countries. In addition, our distance-learning students also use them because the style in which they are written and arranged makes them very easily useable for self-study.

You currently hold in your hands the second volume, New Testament Survey. Although each volume is useable independent of the other, I highly recommend that at your earliest convenience you obtain the other volume, Old Testament Survey, and study it also so that you will attain the goal for which the two volumes were originally written, a complete overview of the Bible. An overview of the New Testament can be gleaned from this current volume; but, the Bible is an organic whole and you will need the companion volume to apprehend the Bible in its complete organic unity. You can build half of the skeleton framework with this current volume but a half skeleton leaves much to be desired. I would rather you had a complete one-which was the original goal for which I had striven for myself and for others who may use these books.

May God bless you as you use this current volume and may He bless you as you pursue your lifelong study of the Word of God. I pray that you will truly build that “skeleton framework of the Bible” for which this study and its companion were written and that they are intended to give you. I also pray that these volumes will be a blessing to you and that God will guide you in their use as you prepare to better serve Him by obtaining a better understanding of His Word.

Christ's Servant,
D r. T.E. V anB uskirk

The INTERTESTAMENTAL PERIOD

INTERTESTAMENTAL PERIOD THE TIME OF SILENCE

The Intertestamental Period began with the completion of the Old Testament. From the time of the prophecy of Elijah to come in the closing chapter of the book of Malachi (Mal 4:5-6) until the announcement by the angel of the impending birth of John the Baptist to his father (the priest named Zacharias in Lk 1:11-20) there ensued a period of some 400 years in which there was no word of communication from God to man. This period has been called the “four hundred years of silence.” During this period many remarkable changes occurred in the world that shaped the future history of the nation of Israel and prepared the way for Jesus Christ, Messiah, also called the Son of God as well as the Son of Man.

History Before and During the Intertestamental Period

I. Assyria and Babylon. (722 - 539 B.C.)

- A.** In 722 B.C. Assyria had conquered the northern kingdom, Israel, but the kingdom of Judah remained an independent kingdom until the entrance of Babylonian influence in Palestine. In 605 B.C., right after the fall of Egypt to Babylon at the second battle of Carchemish, Judah became a part of the Babylonian Empire. The first deportation occurred in 605 B.C. (Including the prophet Daniel) and much of the Temple treasures were confiscated under king Nebuchadnezzar.
- B.** Several Judaeen rebellions occurred under king Jehoiakim and his son, king Jehoiachin, and as a consequence, in 597 B.C. after a short three month reign of the son, the second major deportation of Jews took place. At that time the remainder of the Temple treasures were removed. Also, at this time, the young priest Ezekiel was carried away into captivity.
- C.** Nebuchadnezzar then appointed Mattaniah, Jehoiachin’s uncle to the throne and changed his name to Zedekiah. Against the advice of the prophet Jeremiah, Zedekiah also tried another revolt with Egypt as allies. Egypt failed to support Judah in this effort and a long and catastrophic siege of Jerusalem began which ended with the slaughter of Zedekiah’s sons and his being blinded and carried off to Babylon. At this time, 586 B.C., the third major removal

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of the people took place. In addition, the tragedy of tragedies took place for the Jewish people when Solomon's Temple was burned down; and, to add insult to supreme injury, the walls of the city were also burned down. This ended the nation of Judah/Israel after some five-hundred years of existence beginning with Saul and culminating with the establishment of the throne of David which had continued until this time and ended with Zedekiah.

D. The seventy years of exile, 605 - 535 B.C..

During this time we see the rise of Synagogues as places of worship. Never meant to be a replacement for the Temple, these were simply utilized as places of worship of Jehovah as well as places of study of the Scriptures and, of course, places of Jewish fellowship. These places later became centers for the preaching of the Gospel by the Apostles upon the establishment of the Christian Church by Christ, which in reality was a Jewish Messianic Church, some 600 years later.

Also during this exile we see the rise of the group known as "the scribes" which were priests who no longer could fulfil their appointed ministry so they turned their attention to the copying and study of the Old Testament scriptures. Soon, because of this, they became the learned theologians of Judaism.

NOTE: Idolatry, the prime cause of the captivity, soon came to an end among those in that captivity. Divine Judgment brought about this fruit of repentance which has lasted now for two-and-a-half millennia among Orthodox Jews.

II. Persia (539 - 331 B.C.)

A. The conquering of Belshazzar of Babylon in 539 - 538 B.C. by Cyrus marked the end of the Babylonian Captivity and placed the Jews under the dominion of the Medo-Persian Empire. When Cyrus conquered Media and then began expanding his kingdom, he soon become the ruler of the then known world. When God moved upon Cyrus' heart, he became sympathetic to the Jews and issued the decree allowing them to return to their homeland and begin the rebuilding of the Temple- which task they finally completed under Darius I in 516 - 515 B.C.

B. Under king Xerxes, known in the Bible as Ahasureus the husband of Esther, the Jews, through the intervention of Esther and Mordecai with the king, were delivered from the plot of Haman to destroy them.

C. Under Artaxerxes I., successor to Xerxes, Ezra and Nehemiah were allowed to return to the Land where Ezra the scribe was permitted to teach The Law to the returned exiles and Nehemiah organized the people to finish the reconstruction of the walls of Jerusalem. (445-444 B.C.)

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D. Under Ezra and Nehemiah, certain matters concerning the Feast of Tabernacles were reinstated and a revival came about. Confession of sin and pledges were made by the people concerning separation from the Gentiles. In addition, a covenant was made pledging obedience by the people concerning instruction of their children, observance of the Sabbath and the Sabbatical year, and financial support of the newly rebuilt Temple. Nehemiah then returned to Persia for a time. Upon his return to Jerusalem for his second governorship (Neh ch. 13), he found the pledge broken and instituted discipline of the offenders. Under Nehemiah's second governorship (ca. 433 - 430 B.C.) the biblical history comes to a close and the "400 years of silence" begins.

NOTE: Although the book of Malachi ends our Old Testament, Malachi actually preceded Nehemiah by several years; therefore, chronologically speaking, **the second governorship of Nehemiah actually ended the Old Testament period** and began the Intertestamental Period. This would have set the date at right around **430 B.C.**

E. The remnant carried the history of the nation.

Only a remnant of the people returned to the Land. The bulk of them chose to remain dispersed throughout Babylonia and Assyria where, under the rule of the Persian Empire, they were treated more as colonists rather than as captives.

It is upon this remnant returned to the land that we must concentrate because it is they, not the bulk of the people scattered across the empire, who actually now constitute the Jewish nation. The Temple and temple worship and life according to the Law had been restored. They had been back in the land as a nation, a dependent nation under Persian overlordship, true, but nevertheless a nation, for one hundred forty years. Therefore, it is they upon whom the history of the nation during the period of 400 years of silence must be counted.

III. Greece (331 - 323 B.C.)

A. Philip of Macedon succeeded in uniting the Greek city states. Many had tried before him and had failed. Under his son, Alexander, the Empire spread eastward and he engaged, and defeated, the Persians, Greece's ancient enemy, at the Granicus River. This opened the entirety of Asia Minor to him. He then defeated the Persian armies at Issus and, choosing to then advance to the south, he went on to conquer Phoenicia, Palestine, and Egypt. Destroying cities as he went, he advanced upon Jerusalem which, for some reason, he spared intact.

B. The Greek language.

Alexander is written in history as a brilliant military strategist; however, his greatest contribution truly has to be

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Tradition holds that Jerusalem was spared only because Jaddua, the high priest, told Alexander of the prophecy of Daniel and told him that those prophecies meant that he would defeat and conquer the Persians.

We have no way of knowing whether this story is true or not; but, we do know that Jerusalem was spared by Alexander while the other cities on his path of conquest were all destroyed.

the spreading of Greek culture and language across the Mediterranean world. This Hellenization was so complete that it, or at least the language which became the language of the common people (koine means common and the common language is called koine Greek), remained dominant for six hundred years (300 B.C. to 300 A.D.) and through two empires- the Greek Empire and the Roman Empire which followed. Because of its nuances and complexity, Greek was the perfect language for the writing of the New Testament in the first century A.D.

C. The Seleucidae and Ptolemies.

During the period after the death of Alexander, the Greek Empire was divided into four sections. One section was under the control of Ptolemy. Another section was under Antigonos but he was forced, eventually, to surrender his portion to Seleucus.

IV. Ptolemies (323 - 198 B.C.)

Egypt as well as the Jewish nation were under the control of Ptolemy which put the Jews under Egyptian rule.

Ptolemy Soter dealt harshly with the Jews but finally became friendly to them and they prospered under the Ptolemaic occupation. It was during this period that the Hellenization of the Jews was made complete. It is believed by many that it was during this period that the Septuagint (a Greek translation of the Hebrew Old Testament) was completed for use by the Hellenistic Jews.

V. Seleucids (198 - 166 B.C.)

A. Constant conflict ensued between the Ptolemies and the Seleucids and eventual victory by the Seleucids was won after a war that lasted from 202 B.C. until 198 B.C. At the battle of Panion, the Seleucids prevailed and, as a result, gained control of Palestine. Under these conquerors the Jews were severely persecuted because they would not yield to pressure to become more Greek and join in the pagan rights practiced by the Seleucids. This was a far cry from the benevolent rule of the Ptolemies and caused much resentment among the Jewish people against their new rulers.

B. Antiochus IV Epiphanes, son of Antioches III, attempted to invade Egypt, which belonged to the Ptolemies, and was prevented from doing so by the Romans. He took out his rage upon the Jews of Jerusalem. Killing many and preventing the rest from observing their religious rights, he then desecrated the Temple by offering a pig as a blood sacrifice upon a pagan altar which he built within the sacred precincts of the Temple.

C. During this time one of the most influential cities of the Christian era to come began to gain prominence in Syria-Antioch. As the capitol of the Seleucidae Empire it grew in

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prominence and size until, by the time of Jesus, it was the third largest city in the Roman Empire. It was the first major city of the spread of the gospel and the growth of Christ's church in the New Testament era as well as Paul's home church and home base for his missionary journeys. It was at Antioch that the believers were first called "Christians."

VI. Maccabean/Hasmonean Period (166 - 63 B.C.)

The Maccabean era: (166 - 135 B.C.)

Subsequent to Antiochus IV Epiphanes' intolerable pollution of the Temple, the persecution of the Jews was intensified until it reached a pinnacle of offense when a priest named Mattathias refused to offer a pagan sacrifice at Modin when ordered to do so by a Syrian official. He then killed an apostate Jew who offered to do so as well as the official envoy and then fled into the wilderness with his two sons. He immediately became the vortex around which a major rebellion formed. Zealots from all over soon joined the group and the rebellion spread. Although Mattathias died shortly thereafter, he had sparked an ever-widening rebellion that would grow until, finally, they would succeed in throwing off the Syrian yoke. Upon Mattathias' death, which was at the very beginning of the rebellion, the leadership of the group fell upon a man named Judas who was called "Maccabeus," which means "the hammer." The Maccabees, as the group came to be known, eventually defeated the Syrian army and Jerusalem was liberated. The Jewish feast of Hannukkah, the Feast of Lights, is kept as a memorial to that liberation.

During this time both Jews and Syrians became more and more corrupt and through political intrigue a man named Jonathan became both the ruling High Priest as well as a member of the Syrian royalty. His brother, Simon signed a treaty with Rome (139 B.C.) and gained political freedom for the Jews as well as recognition for his own family as the official priestly family from whom the high priest was chosen. This then legitimized the new high priest dynasty of the Hasmoneans. All political power of Judea was now centered in the priests who became the civil-religious leaders of the country. Gaining in wealth and power, these men ruled the country while the true royal family, that of David, diminished to obscurity. Joseph, the carpenter, was an example of this. Rather than ruling a country and working with men he used a rule on wood and worked wood with his hands.

The death of Simon, the last surviving son of Mattathias, marked the end of the Maccabean era.

The Hasmonean era (135 - 63 B.C.)

For the next hundred years the Jews would experience political freedom. That freedom, however, was rift with corruption, jealousy, greed, and suspicion among the royal

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family. Since they were the civil-religious leaders, then the corruption reached into both the civil and the religious realms; i.e., into every part of society. The failure of the Hasmoneans to properly rule eventually led to a Roman take-over of the country.

A. The reign of John Hyrcanus.

During this reign two political and religious parties emerged: the Hasadim, representing the conservatives who wanted to retain Jewish religion and liberty and were against Hellenization of the Jews; and the Hellenizers who wanted to embrace certain ways of Greek life and were willing to surrender some of their Jewish ways and liberties to gain them.

From the Hasadim sprang the Pharisees and from the Hellenizers sprang the Sadducees. The strife was sharp between the two sects and the seat of power shifted back and forth. At one point the Pharisees even asked the Syrians to help in overthrowing the Sadducees and then later enlisted the Sadducees to help in ousting the Syrians. Later a Sadducee by the name of Alexander, whom the Pharisees had originally ousted with the help of the Syrians, remained bitter over the incident and crucified eight hundred of the Pharisees at a victory banquet. This constant bitter and bloody strife continued with attacks and retaliations until, finally, the Romans had to step in and thus began the Roman rule over Judea.

B. The prelude to Roman rule.

The final ruler, Hyrcanus II, favored the Pharisees and because of that favor the Pharisees succeeded in having many of the Sadducees put to death in vengeance for the earlier crucifixion of eight hundred of their number by Alexander.

When Hyrcanus II discovered that his own brother, Aristobulus II was conspiring with the Sadducees to have him removed, he fled the country and found refuge with the Nabatean Arabs.

VII. Roman Rule (began in 63-4 B.C.)

A. Antipater.

Antipater was an Idumean acquaintance of Hyrcanus II, starting when the latter was in exile. He maintained to Hyrcanus that he had been treated unjustly and that he could be restored to his place as High Priest. To do this, Antipater suggested that the Nabatean Arab army be used to launch an attack against Jerusalem to restore Hyrcanus to power.

B. Rome.

Once Rome heard of this political unrest and threat of war, it decided to intervene. Choosing Hyrcanus II over his brother Aristobulus II, Rome deposed Aristobulus and restored Hyrcanus to his priestly office. Through this

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restoration of Hyrcanus, Antipater became deeply involved in Jewish matters and his family's influence, and one might say, stranglehold, on that nation continued for four generations. Antipater became chief counselor and the power behind the throne.

At this time, 63 B.C., Pompey the Great made Judea a Roman province with three districts, Judaea, Galilee, and Peraea. During these campaigns, Pompey the Great (Gnaeus Pompeius Magnus) occupied the city of Jerusalem and destroyed the second Temple, which had been the center of Jewish religious life for five centuries.

In the later Roman civil war, Hyrcanus and Antipater forsook their allegiance to Pompey, who had helped put them in power in the first place, and threw their allegiance to Octavius, who later became Emperor Augustus. This maneuvering by Hyrcanus and Antipater was later rewarded when Antipater's son, Herod (the Great) was declared, and physically made, "King of the Jews" under the Roman Empire's overlordship.

C. Antigonus.

The son of Aristobulus II, Antigonus effected a recapture of Jerusalem by conspiring with the Parthians and had himself declared both King and Priest.

D. The Herodian Dynasty.

1. Antipater.

Although never declared king, he still was the holder of power and established a dynasty, as we saw in an earlier segment, that would last for four generations.

2. Herod the Great and his son, Herod Antipas.

Herod (the Great), the son of Antipater, was forced to flee to Rome upon the ascendance of Antigonus to the throne. There he became a friend of Mark Antony who gave him the title "King of the Jews" and threw the might of Rome behind Herod's quest to be restored to the throne of Judea. The defeat of the Parthians, and Antigonus, and the placing of Herod as the King in Antigonus' place truly marked the beginning of Roman rule in Judea. It also solidified the Herodian family's place as the political rulers of Judea under Rome. The establishment of the Herodian dynasty also marked the end of the Hasmonean priesthood's stranglehold on civil power that had lasted for one hundred years.

Firmly ensconced in power with the might of Rome to defend his kingship, Herod the Great reigned from 37 to 4 B.C.; and his son, Herod Antipas, carried the dynasty into the time of John the Baptist and Messiah, Jesus Christ.

Although appointed by Rome, Herod the Great was no mere puppet of the Romans. A strong and shrewd ruler, Herod eliminated all rivals and was able to manipulate those of Rome who thought to manipulate him.

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He also undertook massive building projects in his country. Through Herod and his heirs such benefits as Roman roads, drainage ditches, fortresses for security, such as his palace-fortress at Herodian, as well as the new Jewish Temple at Jerusalem, known as Herod's Temple, were made available to the Jews; but, these advantages were tainted. The fortresses, drainage systems, and Roman roads were paid for dearly by the people with oppressive taxes. The Temple at Jerusalem was likewise tainted with the golden Roman Eagle emblazoned over the main entrance to this most holy place of the Jews. In addition, Herod and his family were not even Jews but rather Idumeans. Add to this the fact that during his manipulations to gain power and solidify it, he had murdered all but two of the Sanhedrin and you have a formula for unrest and even hatred for Herod and the Roman Empire that he represented.

E. The Zealots.

We must pause here for a moment to consider this new group that had surfaced toward the end of the inter-testamental period. The early groups of the period had been marked by their resignation to submissive waiting, while faithfully keeping the sacred Law, for Messiah to come and deliver them from those who would conquer and oppress them. They then expected God to place them in a position of ruling the Land that He had promised to them. In these latter years of the period, however, a fiercely nationalistic group had appeared and substantially polarized the nation into those who were willing to forcibly throw off Roman rule, or any other rule for that matter, and those who were willing to submissively wait for God to depose the rulers and set them free. The time-period for the appearance of this group must be placed somewhere around the beginning of Roman rule in 63 B.C. and the destruction of the Temple by Pompey. Further fueled by the bloody ascendance of Herod to the Jewish throne, the ranks of the group swelled and they became a movement. By the time of Christ they had, as was already stated, totally polarized the nation into the submissive and the militant; the waiters and the rebels, the passive and the violent.

Such was the civil and religious state of Judea at the end of the Inter-testamental period and the setting for the arrival of Messiah, Jesus Christ, and the beginning of the New Testament period.

Summary: The language for the New Testament (Greek) was in place; and the greater ease of travel and the relative safety of the Roman road system now in existence in Judea, the relative safety brought by "Pax Romana" which pretty much ruled the roads, had set the stage logistically

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for the spread of both the New Testament and Christianity at their inception. By the end of the years of silence, the people were spiritually and physically ripe for the arrival of Christ and His new sect of Judaism, called Christianity. As we know from this side of the curtain of history, the Jews, by and large, rejected both- but it still remains that God had made them ready; and many did believe.

THUS ENDS THE 400 YEARS OF SILENCE!

REVIEW-

1. The Intertestamental period is the 400 years of silence between the _____ and the _____ Testaments.
2. Name four of the nations that ruled Judea before and/or during the Intertestamental period.
3. What nation ruled Judea at the end of the Intertestamental period?
4. The two groups that came into being during the Time of Silence were the Pharisees and the _____.
5. A third, non-official, group that surfaced during the Time of Silence were the _____ who espoused the violent overthrow of their Roman rulers and, for that matter, the violent overthrow of any would-be conquerors.
6. Who was the “King of the Jews” according to Mark Antony?
7. In 63 B.C., what center of Jewish worship was destroyed by Pompey the Great?
8. Which king built Herod’s Temple during the Intertestamental period?
9. Antedating the Intertestamental period, which book is the last book of our Old Testament.
10. Succeeding the Intertestamental period, which book is the first book of our New Testament?



HOMEWORK ASSIGNMENT

Read the book of Matthew.
Review the section of your notes on the Intertestamental period.
Be here next week with your Bible and your notebook.

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NEW TESTAMENT SURVEY

Lesson One

MATTHEW

Jesus the Messiah-King

The man: We know little of Matthew, or, as he was called before the Lord renamed him, Levi (as recorded by Mark and Luke in their gospels). The Scriptures tell us that he was a “**publican.**” (Mt 10:3) Today we would call him a tax collector. Hated because of his position with the Roman government, he was considered an apostate traitor by his countrymen. This made him an unlikely candidate to write one of the gospels but, we must remember, God’s ways are not man’s ways. Upon Matthew’s conversion, the Lord chose well when He chose Matthew with all of his talents to pursue this task. As a tax collector he would have known shorthand- which enabled him to fully record the Lord’s discourses. Add to this his other talents from his tax-collector days- such as his interest in statistics (reflected in Mt 1:17) and his acquaintance with figures (shown by his many mentions of money in his gospel) and his attendant interest in large sums (see 18:24) and it is easy to see why he was chosen, and able, to write this particular gospel account. We may note that Matthew, probably because of his prior experience as a tax collector, is the only one of the gospel writers that gives the account of the Lord paying the Temple tax. (17:24-27)

The book: As to the earthly author, based upon content, style, and attestation by very early sources, it is to Matthew that we must look as the writer of the book of Matthew. Such early sources as the Didache, Ignatius, Justin Martyr, Papias, Irenaeus, Origin, and others, unanimously attest to the Matthean authorship of it. Papias wrote “**Matthew wrote the words...**” as part of an oft questioned statement that the book was originally written in Hebrew. (*Eusebius Ecclesiastical History*) Whether it was originally in Hebrew and then later put into Greek is a point of contention in some circles. However, it is a moot point since God chose to preserve only the Greek edition. It is possible that Matthew did write it in Aramaic, a derivative of Hebrew, for the traditional Jews and then also wrote it in Greek for the Hellenized Jews. We don’t know for sure one way or the other. We do know for sure, however, that the book in Greek is the one preserved and authorized by God since He promised He would preserve His Word and the Greek Matthew was preserved.

Date and order of the book in relation to the other Gospels: Dating for the book of Matthew would be sometime before the destruction of Jerusalem and the Temple in 70 A.D. because neither of those events were mentioned within the gospel itself other than in certain prophecies concerning them- with the nature of the scriptural mentions being clearly prophetic in nature. On the other hand, because of certain internal evidence, (“unto this day” 27:8; 28:15) it is believed that quite some time had elapsed

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since the Crucifixion. However, a period of 15-20 years, a generation if you will, would easily suffice. Therefore, we can safely place the date of the book's composition at somewhere between 50 and 70 A.D. with many accepting a date between **50 and 60 A.D.**

It is generally believed that Matthew was preceded by the gospel of Mark. This is probably true, however, the content of Matthew alone would give it the rightful place it holds as the first book of the New Testament- its content far outweighing any claim the book of Mark might have because of being written first. As J. Baxter Sidlow put it in "Explore the Book in One Volume," **"(I)s it not clear as noonday that Matthew properly leads our four Gospels? As none of the others, he links the New with the Old, showing our Lord's fulfillment of the Hebrew Scriptures. He has more Old Testament quotations and allusions than Mark and Luke together. Moreover, since Matthew (and only he) writes primarily for the Jews, is he not the true leader-in of the New, as well as the obvious link-back with the Old? - for even the New is 'to the Jew first.' Forgive us, therefore, if we keep Matthew first and stay out of fashion!"**

Tenor of the book: In general the book has a tone of gloom and despondency.

Matthew was written to: The Jews.

Matthew presents Jesus as: The Messiah-King.

Many have commented on the parallel between the four Gospels and the four "living creatures" of the prophet Ezekiel. (Ez 1:10) Because of this plethora of commentaries on them, we will not go into the parallels; but, we will give the parallels in list form for purposes of your future study.

- I. Matthew - The Messiah-King (the lion)**
- II. Mark - The Servant (the ox)**
- III. Luke - The Son of Man (the man)**
- IV. John - The Son of God (the eagle)**

Key phrase of Matthew: "... that it might be fulfilled ..."

This exact phrase is repeated 9 times in this Gospel and variations of it are used another 7 times for a total of 16 times.

Characteristics of the book: The book of Matthew has an overall order; however, **it is not chronological** but rather the bulk of the subject matter is presented in groups.

- What Jesus said. (chs. 5-7)**
- What Jesus did. (chs. 8-10)**
- The results. (chs. 11-18)**

Outline of the book:

- I. The Birth and Childhood of Jesus. (chs. 1 - 2)**
- II. The Ministry of Jesus. (chs. 3 - 25)**
- III. The Passion & Resurrection of Jesus. (chs. 26 - 28)**

NOTES

I. The Birth and Childhood of Jesus. (chs. 1-2)

A. Genealogy. (1:1-17)

Matthew wrote to the Jew; and the Jew believed their Messiah had to come through a certain family line; therefore, Matthew starts in a very logical place- with the genealogy of Jesus, and that through David but traced back to the very first Patriarch, the originator of the Hebrew nation, Abraham.

NOTE: Only in Matthew do we find women listed in the genealogy of Christ.

B. Bethlehem - to Egypt - to Nazareth. (1:18 - 2:23)

The birth of Jesus and the flight of his family to Egypt and their eventual return to dwell in Nazareth are covered in 1:18-2:23.

II. The Ministry of Jesus. (chs. 3-25)

- The beginnings of the ministry - in Judea. (3:1 - 4:11)

1. John the Baptist and the baptism of Jesus. (ch. 3)

a. John the Baptist.

Matthew now records the appearance and preaching of John the Baptist, the cousin of Jesus, and his rebuke of the "Religious" crowd.

b. The Baptism of Jesus.

Matthew now picks up the story when Jesus has reached young manhood. Here he makes it a point to record the baptism of our Lord and Saviour by John the Baptist. By coming directly to John for baptism, Jesus authorized only that baptism as being from God and being necessary. This He did to leave an example that all Christians are to follow.

NOTE: It must be noted here that Jesus knew no sin, i.e., He was sinless; therefore, Baptism can not have any regenerative or salvatory power because Jesus needed neither but still declared that He had to be baptized to "fulfill all righteousness" - not to "gain" but to "fulfill."

Mt 3:15 _____

2. The Temptation of Christ. (4:1-11)

In chapter 4, the story is picked up by Matthew when our Lord has reached young manhood and begins with His Temptation by the devil.

When studying this section we must keep in mind it was Jesus' humanity that was being assailed with temptations. As the God-man He could not sin; however, this in no way lessens the power of the devil's assault upon Christ as a man.

a. Christ was tempted by the devil in these three areas:

NOTES

It may be noted here that Jesus was tempted by the devil in the same three-fold manner that he tempted Eve:

1. The lust of the flesh. (4:3)
2. The pride of life. (4:6)
3. The lust of the eyes. (4:9)

I Jn 2:16 _____

- i. Body - "... stones be made _____" (4:3)
 - ii. Soul - "... cast _____ down" (4:6)
 - iii. Spirit - "... worship ____" (4:9)
- b. Christ resisted the devil by quoting scripture to him. (4:4, 7, 10); and in those verses the repetitive phrase that refers to the Scriptures is: "it is _____."
- Although Christ, as God, could have resisted, and defeated, the devil's onslaught of temptation through strictly divine means having nothing to do with his humanity, instead, He chose to use only that divine gift given to all of mankind, the written Word of God, which is available to every Christian as the weapon of weapons for use against the devil when he comes against us as he did against Him.

NOTE: It is interesting to note, and will help in grasping the geographical setting for each part of the book as well as an understanding of how Matthew chose to write and divide his gospel account, that the book of Matthew is divided into three parts, with **the bulk of the account taking place in Galilee.:**

- Judaeen** (ch. 1 - 4:11)
- Galilean** (4:12 - 18)
- Judaeen** (chs. 19 - 28)

- The Galilean ministry. (4:12 - ch. 18)

This composes the bulk of Matthew's account of the ministry of Jesus and begins with **Mt 4:12.**

Mt 4:12 _____

These 14½ chapters are divided into three groups often as follows- what Jesus said; what Jesus did; and the results.

1. What Jesus said. (chs. 5-7)

In this segment we find what is commonly called "The Sermon on the Mount. There are those who would approach it in varied ways. However, Christ himself has shown us the purpose for the Sermon; and that being, **"the spiritual requirements for entrance into His kingdom."** ⁽¹⁵⁾

Mt 5:20 _____

What Jesus said is divided into ten parts: ⁽¹⁶⁾

- a. The Beatitudes. (5:3-16)
- b. Moral Standards. (5:17-48)
- c. Religious Motives. (6:1-18)
- d. Mammon Worship (6:19-24)
- e. Temporal Cares (6:25-34)

NOTES

- f. Social Discernment (7:1-6)
- g. Encouragements. (7:7-11)
- h. Summary. (7:12)
Such a life fulfils scripture.
- i. The Alternatives. (7:13-14)
2 ways: Broad way to destruction; narrow way to life.
- j. Final warnings. (7:15-27)
Here we find warnings against: false prophets; false profession; and false foundation.

2. What Jesus did. (chs. 8-10)

This segment records **10 miracles** performed by Jesus.

- a. The healing of the leper. (8:1-4)
- b. The healing of The Centurion’s servant. (8:5-13)
- c. The healing of Peter’s mother-in-law. (8:14-15)
- d. The stilling of the storm. (8:23-27)
- e. The healing of the 2 Gergesene demoniacs. (8:28-34)
- f. The healing of the man with palsy. (9:1-8)
- g. The woman healed of her hemorrhage. (9:18-22)
- h. The raising of the ruler’s daughter. (9:23-26)
- i. The healing of the two blind men. (9:27-31)
- j. The healing of the possessed dumb man. (9:32-34)

NOTE: There is mention in Matthew of many other miracles performed by Jesus that are not recorded individually in the book.

Mt 9: 35 “Th en Jesus we nt abo ut ... t eaching ... a nd preaching the gospel of the kingdom and _____

3. The results. (chs. 11-18)

This final segment of the Ministry in Galilee records the results among the people in response to Jesus’ preaching about the Kingdom.

Person/Group	Reaction
John the Baptist	Undecided (11:2-15)
This generation	Unresponsive (11:16-19)
Cities of Galilee	Unrepentant (11:20)
The Pharisees	Unreasonable (12:10, 4, 4)
The Multitudes	Undiscerning (13:13-15)
The Nazarethites	Unbelieving (13:58)
King Herod	Unintelligent (14:2)
Scribes of Jerusalem	Unconciliatory (15:2, 12)
Pharisees/Saducees	Unrelenting (16:1)
The Apostles	Glad recognition (16:16)

NOTES

- **The Judaeen ministry. (chs. 19 - 25)**

In Perea - (“the coasts of Judea” 19:1)

In this segment we find Jesus:

1. Teaching on the Law and divorce. **(19:1-12)**
2. Blessing the children. **(19:13-15)**
3. Talking with the rich young man. **(19:16-30)**
4. Parable of the laborers in the vineyard. **(20:1-16)**

On the way to Jerusalem. (20:17-34)

Just prior to Jesus’ entry into Jerusalem we find: a prediction of Christ’s death and resurrection; the ambitious request of Zebedee’s sons; and Christ healing two blind men.

The “triumphal entry” into Jerusalem: In **21:1-11** we see Jesus presenting himself as the **Messiah-King**. When they rejected Him then He, later, rejected them.

His entry into Jerusalem and his presentation of Himself as “Messiah-King” was a fulfillment of the prophecy by Zechariah in the Old Testament.

Mt 21:5 _____

Zech 9:9 _____

The conflict: In **Mt 21:12 - ch. 23** we see constant conflict.

1. The cleansing of the Temple. **(21:12-17)**
His first conflict was with all of those who misuse the House of God.
2. Cursing of the barren fig tree. **(21:18-22)**
This conflict was symbolic of that with unbelieving Israel.
3. The chief priests and the elders. **(21:23 - 22:14)**
In this conflict, they question His authority and He answers them with the parable of the two sons and the parable of the wicked husbandmen. And in these parables it is made plain that He has rejected them and the nation of Israel.
4. Conflict with various groups: Herodians, Pharisees and the Sadducees. **(22:15-46)**
5. Direct conflict with and Jesus’ public denunciation of the Pharisees. **(23:1-39)**

NOTE: At the beginning of His ministry, Jesus had pronounced eight “blesseds.”; and now in chapter 23 we find eight “woes.”

The Olivet Discourse: This discourse took place outside of the city; i.e., He had now rejected unbelieving Israel because of their rejection of Him. Because of their rejection, He now gives His prophecy of things to come upon them.

NOTES

In that prophecy are many dark things; but, it also tells of ultimate triumph- for them, and us.

III. The Passion & Resurrection of Jesus. (chs. 26 - 28)

The Passion (chs. 26-27)

A. Events leading up to the crucifixion. (26:1 - 27:31)

Matthew once again uses a very straightforward style.

1. First we see Christ with his apostles. During this time He: predicts His own death (26:1-5, 12); predicts Judas' betrayal of Him (:25); institutes the "Lord's Supper" as a symbol of the New Testament (covenant) in His blood (:26-30); predicts the desertion of the apostles and, specifically, the three-time denial of Him by Peter (:31-35); and the scene in the garden where Peter, James, and John, fall asleep while Jesus agonizes over the prospect of taking the sin of the whole world upon himself (:36-46).

* We must linger here for a moment to realize that with His institution of the "Lord's Supper," that Jesus links it to the Jewish Passover and purposely presents himself as the substitutionary Lamb and the propitiatory sacrifice for the remission of sins as well as linking it, and Him-self, with prophecies in Isaiah and also with Jeremiah's prophecy of a New Covenant.

Jer 31:31 _____

2. In the hands of the Sanhedren. (:47-75)

S First we note the fulfillment of His prophecies of His betrayal by Judas (:49) and the fleeing of the apostles (:56).

S From His betrayal in the garden by a kiss from Judas, to His trial before Caiaphas, the chief priests, the elders, and the council, we see Jesus stand silent before His accusers. Only when they ask Him of His divinity does He break His silence; and His answer is declared blasphemy and He is sentenced to death.

3. Before the Roman governor. (27:1-26)

Although Pilate found no cause of condemnation in Jesus, still he condemned him to death.

Mt 27:24 "... Pilate ... took water, and washed his hands before the multitude, saying, I am innocent of the blood of _____ : see ye to it."

:26 "... and when he had scourged Jesus, he delivered him _____."

B. The crucifixion. (27:27-66)

Now we have come to the darkest moment in human history. Although The Fall, recorded in Genesis, started humanity's part in this process, we must remember that

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In the video lectures one of the students questions the use of the word "predicts" in section A. 1. The student calling its use into question because "Jesus is God."

The question shows an obvious lack of knowledge concerning the definition of the word.

[predicts: verb - 3rd person present: say or estimate that (a specified thing) will happen in the future or will be a consequence of something. "it is too early to predict a result" synonyms: forecast, foretell, foresee, prophesy, anticipate, tell in advance, envision, envisage]

Hopefully this definition will clear the matter in the minds of the students.

Doc Van

none other than Lucifer himself orchestrated this event and started the process when he committed the first sin some-time before the physical creation. But, since Christ chose to take on the form of man and die as a man, then we must accept our responsibility for our part in His crucifixion. It was for our sin He died, not for the sin of Lucifer and the angels that chose to follow him. Therefore, it was our choice to sin that sent Christ to the cross.

Matthew presents us with two obvious things:

S He gives us in much more detail than the rest of the go-spel writers descriptions of the physical events surrounding the Crucifixion- darkness at midday, earthquake, cleaving rocks, the disturbed graves. As if to show that the whole creation cries out with the centurion, “Truly this was the Son of God;” moving us to cry out the same!

S Then Matthew gives us the report of the rending in two of the veil of the Holy of Holies. This report (:51) states that it was from the “top to the bottom,” thus pointing us to God. From God down to man the veil that separated them was removed through this awesome sacrifice of God’s own Son.

The Resurrection (ch. 28)

These 20 verses give the story of the cry of victory for all who believe in Christ. Matthew does this with strict narrative. No theological discussions, God has left that to latter writers, but, instead, a factual narrative.

1. The intervention of the angel. (:1-7)
2. The reappearance of the Lord. (:8-10)
3. The lying story of the Jews. (:11-15)
4. The reordaining of the eleven. (:16-20)

NOTE: It is interesting to note that Matthew ends his account with the resurrection and leaves the ascension to others.

REVIEW-

1. Matthew presents Jesus as the _____ - _____.
2. What is the key verse and central message of this Gospel?
3. The bulk of Matthew’s account takes place in _____.
4. This is divided into three parts: What Jesus _____ ; wht Jesus _____ : and the results.
5. Is the book of Matthew written chronologically?
6. Was Jesus actually found guilty by Pilate?
7. Was Jesus crucified anyway?



HOMEWORK ASSIGNMENT

Read the book of Mark.
Review the section of your notes on Matthew.
Be here next week with your Bible and your notebook.

NOTES

In 28:18-20 we find what is commonly called the Great Commission.

Mt 28:18-20 _____

Lesson Two

MARK

Jesus the Servant

The man: Although Mark is not mentioned in the book as the earthly author, positive identification of him as such can be certain because of the mound of evidence ascribing the book to him. All available evidence from tradition and from the writings of the early historians and scholars (Papias- first century; Irenaeus, Clement of Alexandria; Origen, Jerome) points to Mark, the companion of Peter, as the author. In general it is believed that this Mark is the John Mark of Acts 12:12, 25; 15:37-39.

From information contained in the gospel itself and particularly because of the fineness of geographic detail given (**11:1**), we may deduce: that he was very familiar with Palestine and Jerusalem in particular. And from his use of Aramaic words (**5:41; 7:34**) and the evidence of Aramaic influence on his Greek, that he knew Aramaic, the language of Palestine. When we combine those things with the ease and familiarity with which he refers to Jewish customs and institutions, then we must conclude that he was a Palestinian Jew. This is in accord with **Acts 12:12** which states that John Mark's home was in Jerusalem.

Also, we find evidence in the New Testament that Mark maintained a close relationship with the Apostle Peter. Not the least of which is the statement by Peter in **I Pet 5:13** where he refers to Mark as "**Marcus my son.**"

Two other pieces of information that may help us apprehend who Mark was are presented to us in the Scriptures.

S The first is that his father is not mentioned in scripture but we do find that his mother was Mary, the sister of Barnabas (**Acts 12:12; Col 4: 10**) and that their house was a regular gathering place for the early Christians. The popularity of their home is shown by Peter's beeline to the place after his release from prison by the angel. This shows us that Mark was intimately familiar with the Apostles and the early Church and the believers in general.

S The second piece of information is that Mark began his active ministry when he accompanied Paul and Barnabas, Mark's uncle, on their missionary journey to Antioch and then on to Cyprus. (**Acts 12:25; 13: 3-13**) That he refused to continue with them when they departed for Pamphylia (central Turkey) is well known to most of us. What we do not know is "why" he did so. Whatever the reason, it did cause division between Paul and Barnabas later when Barnabas wanted to take John Mark with then on their second missionary journey. (**Acts 15:39-40**) Later, after 10 years of maturation in the faith, whatever differences that had existed between Mark and Paul were resolved. Which can be

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There is also plausible evidence that the "upper room" of **14:12-16** was in the home of Mark's mother; and, it has also been suggested that their home may have been the place where the disciples waited for the descent of and their empowering by the Holy Spirit in **Acts 1:12 - 2:2**.

seen in **II Tim 4:11** where Paul refers to Mark as “**profitable to me for the ministry.**” (also see: **Col 4:10; Philemon :24**)

The book: Scholars have given various dates ranging from A.D. 50 to 80. However, the lack of mention of the destruction of Jerusalem in A.D. 70 would eliminate that late date. (Certain radical scholars would push the date of its composition to the third century. However, there is no credible reason to do so.) The most accepted date of its composition is around **A.D. 60**.

Purpose of the book: The overriding purpose of the book is to show us **Jesus at work**.

Key verse and central message: The key verse is **Mk 10:45** and the central message is that **Jesus came to serve**.

Mk 10:45 _____

Mark was written to: **The Gentile converts at Rome.**

Striking characteristic of the book: A sense of **vigor and urgency** permeate the book. We can easily see Mark’s purposeful march from one work to another- one miracle to another- right up to the greatest miracle of all, the Resurrection. Not much in the way of extensive interpretation can be found in the book. Instead, we find more of an eyewitness, on-the-spot quality in the accounts and even a sense of urgency in the very words used in the narrative. Words like “**straightway, immediately, forthwith, anon,**” which are used some 40 times. The people are “**amazed**” (7 Xs) and “**astonished**” (7 Xs) at His words and His actions and His authority. According to Mark’s presentation in this gospel, what Jesus did and what He said was manifest proof of who He was!

Outline of the book:

- I. Preparation for the Ministry (1:1-13)**
- II. Christ’s Ministry in Galilee (1:14 - 6:30)**
- III. From Galilee to Jerusalem by way of Perea (6:31 - 10:52)**
- IV. Christ’s Ministry in Jerusalem (chs. 11 - 13)**
- V. Christ’s Passion and Resurrection (chs. 14 - 16)**

I. Preparation for the Ministry (1:1-13)

Immediately we are startled by the voices of those who announce to us exactly who, and what, is this marvelous worker of miracles and speaker of new and astonishing things that will be presented to us in this gospel!

- **He is “the Son of God” according to Mark!**

Mk 1:1 _____

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- He is “the Lord” according to Isaiah!

Mk 1:3 _____

- He is the one who is “mightier” according to John!

Mk 1:7 _____

- He is “my beloved Son” according to God!

Mk 1:11 _____

II. Christ’s Ministry in Galilee (1:14 - 6:30)

Of Christ’s ministry in Galilee we note 9 things.

1. The calling of the first four disciples: Simon (Peter), Andrew, James, and John. (1:14-20)
2. First tour of preaching in Galilee. (1:21-45)
3. Opposition from the Scribes and the Pharisees. (2:1 - 3:12)
4. Appointment of the Twelve. (3:13-19)
5. The concern of Christ’s friends and the accusations of His enemies. (3:20-35)
6. Seaside parables. (4:1-34)
7. The trip to Gadara. (4:35 - 5:20)
8. The woman with the hemorrhage and the daughter of Jairus. (5:21-43)
9. Second tour of preaching in Galilee. (6:1-30)

In this segment, Mark gives a brief account of the sending forth of the twelve in teams of two and the story of the past martyrdom of John the Baptist at the hand of Herod. Herod believed that Jesus was John the Baptist risen from the dead.

III. From Galilee to Perea to Jerusalem (6:31 - 10:52)

In this segment Mark gives us the account of Christ’s withdrawal from Galilee and His time in Perea on His way to Jerusalem.

A. Leaving Galilee. (6:31 - 9:50)

1. Christ withdraws to the eastern shore of the lake. (6:31-56) Five loaves and two fishes. (6:30+)
2. He discusses the unscriptural exaltation of tradition with the Pharisees. (7:1-23)
3. He goes to the borders of Tyre and Sidon. (7:24-30)
4. From Tyre and Sidon to Decapolis. (7:31 - 8:9)
5. Then on to Caesarea Philippi. (8:10 - 9:50)
 - The seven loaves and a few fishes. (8:5+)
 - Telling His disciples of His own impending death on the cross. (8:31)

NOTES

Mk 8:31 _____

B. Christ's ministry in Perea. (10:1-52)

1. The Law and divorce, children, and wealth. (10:1-31)
2. Conversation on the way up to Jerusalem. (10:32-45)
3. The healing of blind Bartimaeus. (10:46-52)

IV. Christ's Ministry in Jerusalem (chs. 11 - 13)

- A. His entry and the confrontation at the Temple. (11:1-26)
- B. Last controversies with the Jewish leaders. (11:27 - 12:24)
- C. Olivet discourse - the apocalypse prophecy. (13:1-37)

V. Christ's Passion and Resurrection (chs. 14 - 16)

His Passion (chs. 14 - 15)

- S Devotion: His anointing by the woman with the alabaster box of ointment (14:1-9)
- S Treachery: His betrayal by Judas. (:10-11)
- S His last Passover and the institution of the Lord's Supper. (:12-25)
- S Agony in the garden. (:26-42)
- S His arrest and trial. (14:43 - 15:14)
- S Scourging and crucifixion. (15:15-41)
- S His burial. (:42-47)

His Resurrection (ch. 16)

- S He appears to the women. (16:1-11)
- S He appears to the disciples. (:12-14)
- S He commissions his Church to spread the Gospel. (:15-18)

This is commonly called The Great Commission!

Mk 16:15 _____

- S His ascension and the going forth of the disciples. (:19-20)

There has been much conjecture about the omissions from the gospel of Mark of varied things contained in the other Gospels. If we but remember that Mark presents Jesus as a Servant, then the omissions are quite understandable. The things omitted were not things particular to a Servant but rather to a King! God inspired Mark to present Jesus in His role as a servant- and a suffering servant at that. Therefore, God left it to the other Gospels to record the kingly things (actions and utterances) of Jesus; while here in Mark, God has had presented to us the things pertaining to Jesus as Servant.

If we keep in mind the WAY that Jesus is presented in each of the Gospels, then we can more easily see exactly WHY each

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writer presented the story of Jesus in exactly the way that he did. God inspired and controlled each account; and we must let God be God and not try to tell Him how to go about communicating to us the things of the Father, the Son, and the Holy Ghost, in whatever way He sees fit.

REVIEW-

1. Purpose of the book- to show us _____ .
2. Mark presents Jesus as: _____ .
3. What is the key verse and central message of this Gospel?
4. Mark was written to whom?
5. The striking characteristic that permeates the book is its sense of _____ and _____ .
6. Does Mark record the institution of the Lord's Supper?
7. Is the Great Commission given in Mark?

**HOMEWORK ASSIGNMENT**

Read the book of Luke.
Review the section of your notes on Mark.
Be here next week with your Bible and your notebook.

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Lesson Three

LUKE

Jesus the Son of Man

The author: By “author” we of course mean the earthly penman of the book. The uniform consensus of opinion, based on the contents of this book as well as the book of Acts, both obviously written by the same author, as well as by the uniform corroboration of tradition, is that Luke wrote both the book of Luke and the book of Acts.

Called the “**beloved physician**” by Paul in **Col 4:14**, Luke was a companion of Paul during many of his travels; and, at Rome, was loyal to the end being the last friend to remain with Paul in Rome during Paul’s final imprisonment. (**II Tim 4:11**) Luke’s use of physician’s terms and language corroborates the fact that he was a physician as Paul said. One best example of this is the difference between Luke’s account of the woman with the issue of blood and Mark’s account. Mark emphasizes the helplessness of the physicians while Luke hopelessness of the woman’s condition which he diagnoses as one that is incurable. (**Mk 5:26; Lk 8:43 “neither could be healed...”**)

That **Luke was a gentile** is shown by his references to “**in their proper tongue**” (the Jews proper tongue) rather than “**our proper tongue**,” differentiating himself from the Jews in **Acts 1:19**. This same differentiation can be seen in other phrases used by him throughout the book of Acts when giving accounts of other events in the book. Also, in **Col ch. 4**, Paul lists Luke separate from those whom he calls those “**of the circumcision**,” which would indicate that Luke was a Gentile.

Lastly, we must conclude from the book itself, that Luke was a meticulous scholar. And, as Baxter put it, he wielded the “**pen of a gentleman and an artist.**”⁽¹⁶⁾

The book: The book itself is the first of a two-volume set which includes the book of Acts. Written before Acts, which was written around **A.D. 60**, the best estimate for the writing of the book of Luke would have been during Paul’s imprisonment at Caesarea. This would place the date at somewhere around **A.D. 56-58**, but certainly before **A.D. 60**.

To whom written and purpose: The book was written to one Theophilus to establish him in the faith. Since Theophilus was a believer, then the purpose of the book was **edification of the saint** rather than evangelization of the lost. Theophilus had already been instructed, orally, so now Luke wanted him (and us) to have an authoritative, inspired account of the life and ministry of our Lord, Jesus Christ. A new converts manual, so to speak.

Jesus- The Son of Man: Matthew had presented Jesus as King and Mark had presented Him as Servant, now **Luke presents Jesus as The Son of Man.**

Distinctive features: One of the most distinctive features of the

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book of Luke is that, whereas, Matthew has around 40% exclusive material and Mark only 10%, we find that over 50% of the material in Luke is exclusive to it. And in sheer bulk of material, this book along with its companion volume, Acts which is a continuation of it, together surpass in length the writings of any other New Testament writer- including Paul.

Other distinctive features of Luke's gospel would be the exactitude of his research and presentation and his elevation of the role of women. Even the birth of Jesus is given from Mary's viewpoint rather than that of Joseph, as was given by Matthew. Luke refers to women some forty-three times in his gospel while Matthew and Mark combined do so only forty-nine times.

Finally we may not that the **Holy Spirit is mentioned more in Luke than in Matthew and Mark combined- even more than in John.** The emphasis of His (the Holy Spirit's) activities is in connection with our Lord's human nature and teachings.

Outline of the book:

I. Introduction (1:1-4)

II. The nativity, boyhood, manhood (1:5 - 4:13)

III. The travels in Galilee (4:14 - 9:50)

IV. The journey to Jerusalem (9:51 - 19:44)

V. The Tragedy and the Triumph (19:45 - ch. 24)

**The nativity, boyhood, and manhood of The Son of Man
(1:5 - 4:13)**

1. In concord with the presentation of the humanity of Jesus, The Son of Man, **Luke devotes more of his gospel to the early years of Jesus than any of the other gospel writers.**

Mark and John tell nothing of the birth while Matthew only gives an account that is one-quarter the length of Luke's. Where Matthew dwells on the legalities by giving Christ's lineage from David right from the start, Mark, on the other hand, begins with the birth, the humanity, of Christ and saves the genealogy until afterward, dwelling first upon the birth, babyhood, and boyhood of our Lord. Thus, he exquisitely establishes Christ's humanity first and then corroborates it with a genealogy of his human ancestors that goes back to the first human being, Adam. This genealogy seems to almost only incidentally establish Him as of the royal line of David.

NOTE: Luke traces Christ's lineage through Mary, who was the actual parent of His humanity, rather than through Joseph, who was only the legal parent of Jesus by way of marriage to Mary, as Matthew did.

2. This segment of the book covers some 30 years of Jesus' life, up to and including His baptism by John the Baptist which is followed by His confrontation with and His testing by the devil during what is commonly called "The Temptation." **(4:1-13)**

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The travels in Galilee (4:14 - 9:50)

1. In the segment on the Galilean ministry, which in Luke is much shorter than the accounts in Matthew and Mark, we find the writer concentrating on Jesus, the man himself, rather than on what Jesus said, as in Matthew, and what Jesus did, as in Mark's gospel.

2. Of note in this segment we must mention the choosing of the twelve (4:14 - 6:11), and the transfiguration (9:27-36) where God himself attests to who Christ is and His admonition that we "hear... him."

Luke 9:35 _____

3. In this segment, Luke records 21 of the miracles of our Lord as well as what Jesus said. Giving about equal space to what Jesus did and what He said. However, both, in totality, reflect back on the Man- Jesus Christ.

The journey to Jerusalem (9:51 - 19:44)

S In this segment Luke records 5 miracles as compared with 21 in the preceding segment.

S In these 10 chapters Luke records for us a remarkable collection of sayings, doings, and parables of Jesus that are peculiar to this book alone.

1. Anger of John & James rebuked.	9:51-56
2. Plough simile to would-be follower.	9:61-62
3. The seventy sent ahead of Him.	10:1-12
4. Return and report of the seventy.	10:17-20
5. Parable of the good Samaritan.	10:25-37
6. The cumbered Martha corrected.	10:38-42
7. Parable of importunate friend.	11:5-10
8. Parable of the presuming rich fool.	12:13-21
9. Reply about those slain by Pilate.	13:1-5
10. Parable of the fruitless fig tree.	13:6-9
11. Woman loosed from her infirmity.	13:10-17
12. Reply to Pharisees concerning Herod.	13:31-33
13. Sabbath cure of man with dropsy.	14:1-6
14. Parable about guests and inviters.	14:7-14
15. Parable of the treat supper.	14:15-24
16. Simile: intending tower-builder.	14:28-30
17. Further simile: war-making king.	14:31-33
18. Trio-parable (2) the lost coin.	15:8-10
19. Trio-parable (3) the prodigal son.	15:11-32
20. Parable of the unjust steward.	16:1-15
21. The rich man and Lazarus.	16:19-31
22. Illustration: master vs. servant.	17:7-10
23. Healing of the ten lepers.	17:11-19
24. Reply concerning the kingdom of God.	17:20-21
25. Parable of the unrighteous judge.	18:1-8
26. Parable of Pharisee and publican.	18:9-14
27. Jericho: conversion of Zacchaeus.	19:1-10
28. Parable of pounds and servants.	19:11-27
29. Weeping over Jerusalem.	19:41-44

NOTE: We must pause to note the account of the well-known story of Lazarus and the rich man, told by Jesus and recorded here in **Lk 16:19-31**,

V. The Tragedy and the Triumph (19:45 - ch. 24)

The Tragedy: The tragedy is of course the rejection of the Messiah by His own people and His betrayal and crucifixion. And yet Luke has already told us in **ch. 9**, that Christ even knowing- and foretelling, of His own betrayal, agony, and crucifixion, had set His face steadfastly toward Jerusalem and the cross that He knew waited there for Him.

Lk 9:51 _____

In fact, He set it like a “**flint**,” according to the prophecy of Isaiah. (**Is 50:6-7**) Why? Because He looked beyond the Tragedy to the Triumph!

S This section begins with His cleansing of the Temple (**19:45**) followed by some days when He taught in the Temple. This action on the part of Jesus seems to be the final straw, the catalyst for the Pharisees because from this time on they plot how they can destroy Him.

Lk 19:47 “... **the chief priests and the scribes, and the chief of the people** _____”

S The story inexorably unfolds and culminates with His betrayal by Judas (**22:47-53**); denial of Him by Peter (**:54-62**); His mock trial before the council (**22:63-71**); His trials before Pilate, Herod, and then back to Pilate (**23:1-26**); and, finally, His crucifixion and entombment. (**23:27-56**)

All seems to be lost. Jesus Christ, the Son of Man, has had His life terminated because of power struggles, fear, jealousy, unbelief, rejection, and a multitude of other evil reasons, all, of course, orchestrated by the devil.

But it is not over; and Jesus knew this beforehand!

The Triumph: The Triumph, of course, is His resurrection.

Now it is time for Luke to teach the new convert, Theophilus, that no matter what evil may do to us in our lives- what agony we may endure- what rejection- what betrayal- that God is in control and there is VICTORY in the end! The humanity of Christ made Him vulnerable to all of these things; but He triumphed over them all.

Phil 2:8 _____

The exquisite depiction by Luke of the vulnerable humanity of Jesus has now reached its apex, the pinnacle, the one thing that all humanity funnels toward is experienced by Christ- death! But now we see The Son of God take over where the Son of Man left off.

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Resurrection!

Now Jesus has satisfied the Law of God- He became the acceptable sacrifice and the justice of God is satisfied. But it is not over.

1. The arrival of the women and the announcement of the angels.
(Lk 24:1-12)

Lk 24:5-6 "... Why seek ye _____
_____? He is _____ but is _____: remember
how he spake to you in Galilee"

2. Appearance to the two disciples on the Emmaus road. (:13-35)
3. Appearance to the Ten. (:36-35)
4. Giving of the Great Commission. (:46-48)

Lk 24:47 _____

5. The Ascension of Christ. (:49-53)

___ Luke has now finished his "treatise." He has shown us the Son of Man, the very mortal man, God in the flesh, yes, but still completely human, who overcame tragedy- even the very human tragedy of death. He has shown us all that through God every evil can be overcome- every enemy vanquished, even the final enemy- death!

REVIEW-

1. What is the purpose of the book?
2. Was Luke a Jew or a Gentile?
3. Luke present Jesus as the _____?
4. Is the Holy Spirit mentioned more in Luke, Matthew, Mark, or John?
5. Did Luke write more concerning the early years of Jesus than did the other Gospel writers?
6. Did Luke trace Jesus' genealogy back to Abraham or Adam?
7. Is the Great Commission given in the book of Luke?
8. If so, where?
9. In comparison to the other gospels, does the gospel of Luke tell more or less about the humanity of Christ?
10. Does the book of Luke end with Tragedy or Triumph?

**HOMEWORK ASSIGNMENT**

Read the book of John.
Review the section of your notes on Luke.
Be here next week with your Bible and your notebook.

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Lesson Four

JOHN

Jesus the Son of God

The man and his work and life: The author of the book is, of course, God; however, the earthly writer was the Apostle John. He was known as “**the beloved disciple**” (21:20, 23, 24) and was the son of Zebedee. His brother’s name was James and the two of them had been surnamed “**Boanerges... The sons of thunder**” by the Lord Jesus. (Mark 3:17)

In addition to the Gospel of **John**, John also wrote the three Epistles, **I, II, & III John**, as well as the book of the **Revelation** which he wrote from Patmos after being exiled there by the Roman Emperor Domitian. Previous to his exile he had been the pastor at Ephesus. Tradition holds that he died in exile on Patmos but we do not know that for sure. Some hold that he returned to Ephesus after being released from his Patmosian exile where he resumed his pastorate. We do not know which of these views is accurate. Most scholars and historians, however, are in agreement that he was the only one of the Apostles to die of natural causes.

The book: As to date of its writing, the best estimate, based on internal and external evidence, is that it was written sometime between **85 & 95 AD**. Written as the last of the books of the Bible save The Revelation, the Gospel of John brought a necessary conclusion to, and an expansion of, the truths presented in the other books. Both simple in style and yet profound in content the book is unique from the other gospels because of its treatment of Christ inwardly rather than outwardly as the others had done. As Matthew Henry put it: the synoptic gospels present “**history**” while John presents the “**mystery;**” they present the “**bodily things of Christ**” while “**John writes of the spiritual things of the gospel, the life and soul of it.**” He “**relates what they had omitted.**”⁽³⁾

John and the Gnostics: The books of John, and I, II, III John are the best refutations of the heretical doctrines of the Gnostics in the entire Bible- especially I John which addresses the problem extensively.

A recurring statement in the gospel of John to refute Gnosticism is found all through the book- most plainly in **Jn 20:31**.

Jn 20:31 _____

The key verse & central message: These are found in **Jn 1:12**.

Jn 1:12 _____

New Testament Survey

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Gnostic doctrine: The Gnostics were a group of heretics that taught that “The Christ” and “The Word” were merely “emanations” from the “Pleroma” (that which we might call the Godhead) which did not even know that the material creation existed. Therefore, they taught that the “Word” and the “Christ” merely inhabited Jesus the man; i.e., He was not God the Son nor the Word but merely a temporary “container” for them.

They also taught that Jesus died on the cross but the “Christ” did not. The writings of John refuted this heresy. The most pointed refutation is that in the epistle of **I John**.

Outline of the book:

- I. Prologue. (1:1-18)
- II. Public Ministry of Jesus. (1:19-12:50)
- III. Private Ministry to His own. (chs. 13-17)
- IV. Sufferings and Glory. (18:1-20:31)
- V. Epilogue. (ch. 21)

I. Prologue: The main theme here is the Incarnation. (1:1-18)

Jn 1:1 _____

Jn 1:14 _____

_____ and we beheld his glory...

The deity of Christ: These verses, **Jn 1:1, 14**, are some of the most compelling testimonies to the deity of Christ.

Four designations for Christ: Word - Life - Light - Son.

II. Public Ministry of Jesus. (1:19-12:50)

As was stated by Baxter, this section is concerned, primarily, with the “**miraculous ‘signs’ which our Lord gave.**”⁽¹⁵⁾

A. The seven miracles in this section.

1. Water into wine at the wedding Cana. (2:1-11)
2. Nobleman’s son healed. (4:46-54)
3. Man at Bethesda healed. (5:1-18)
4. Feeding the 5,000. (6:1-14)
5. Walking on water. (6:15-21)
6. Blind man healed. (9:1-41)
7. Lazarus raised from the dead. (11:1-57)

B. Other notable portions of the prologue.

- The first cleansing of the Temple. (2:12-22)
This first cleansing is mentioned only here in John. The synoptic Gospels mention a later cleansing more toward the end of Christ’s ministry. Some seem to see a conflict between the account in John and the accounts in the other gospels. This can easily be cleared up if they will only realize that there were two cleansings, not one.
- Jesus states you must be “**born again...**” (3:1-21)
This is known as the “born again” chapter of John.
- The Good Shepherd. (ch. 10)

Jn 10:14 _____

Jn 10:27 _____

- Jesus’ statement on death, resurrection, and life.

Jn 11:25-26 _____

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Eight Miracles: There are seven miracles mentioned in section “**II. Public Ministry of Jesus**”; however, there is an eighth miracle recorded by John in **chapter 21**. This is known as “**The miraculous draught of fishes.**” This miracle was performed by the Lord AFTER His resurrection.

III. Private Ministry to His own. (chs. 13-17)

This section is concerned primarily with Jesus' statements concerning the coming of the Holy Spirit/Comforter.^(op cit)

Also, we see that the servant, the Holy Spirit, is preceded by the lesson of Christ the servant who is an example to the disciples; His betrayal at the hand of Judas; and a new commandment to **"love one another."**

A. Christ the servant. (13:1-17)

B. His betrayal at the hand of Judas. (13:18-30)

C. A new Commandment. (13:31-35)

Jn 13:34 _____

According to verse :35, your obedience to the command to love one another shows the world that you are in fact a true _____ of the Lord Jesus Christ.

D. Eight teachings on the coming Holy Spirit. (chs. 14-16)

Here is given the promise of a **"Comforter"** that will guide and comfort them after Christ's departure.

1. The Holy Spirit's coming is promised to them. (14:16)

2. He will be a **"Comforter"** to them.

"Comforter" Gk (), *par-ak'-lay-ton, par-ak'-lay-tos, summoned, called to one's side, called to one's aid.*

NOTE: This same word is translated **"advocate"** in **I John 2:1** where it is used of Christ. In the Holy Spirit we have a Comforter that is summoned alongside to help us through this life. In Christ we have an advocate, *one who pleads another's cause before a judge, a counsel for defense*, who pleads our case before the Father if we fall. Both, in reality, serve the same cause, standing with us, but at different times and for different purposes. The Spirit works with us here in this life to help us live right and to comfort us in this world; and the Son works for us as a legal advocate in the next world before the Father concerning our eternal life and destiny.

3. The Spirit will lead believers into all truth. (14:17, 26)

4. He will care for them as one would care for someone to prevent them from being an orphan. (14:18)

"comfortless" Gk , *or-phan-os' berift of a father, of parents, of a teacher, guide, or guardian, orphaned*

5. The Spirit/Comforter will testify of Christ. (15:26)

This leaves out the unintelligible babblings of the charismatics which they claim are from the Holy Spirit but which testify of no-one.

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6. His coming was promised to take place upon the departure of Christ. (**Jn 16:7**)
7. He will reprove the world of “**sin... righteousness... and of judgment.**” (**16:8-11**)
8. He will glorify Christ. (**16:14**)

IV. Sufferings and Glory. (**18:1 - 20:31**)

- A. Christ’s betrayal, trial before the Jews, and His ordeal before Pilate. (**18:119:16**)
- B. His crucifixion and burial. (**19:17-42**)
- C. His glorious resurrection. (**20:1-29**)
- D. The giving of the indwelling Holy Spirit. (**20:22**)

NOTE: This scripture shows that the experience accounted in **Acts 2:1-4** was not the GIVING of the Holy Ghost, which had already happened here in **Jn 20:22**, but was an account of the first of many FILLINGS of the Holy Ghost which they experienced both corporately and individually. (**Acts 2:4; 4:8, 31; 9:17; 13:9, 52**)

In **Jn 20:22**, the battery was installed; in **Acts 2:1-4**, the battery was hooked up for the first time. Therefore, Pentecost must be understood as the empowering of the Church.

- E. The purpose of the Gospel of John. (**20:30-31**)
Jn 20:31 But these are written, that ye might believe that _____; and that believing ye might have _____.

V. Epilogue. (ch. 21)

- A. The miraculous draught of fishes. (**21:1-11**)
- B. The invitation to “**come and dine.**” (**:12-14**)
- C. Command to Peter to “**feed my lambs... sheep.**” (**15-17**)
- D. Final statements about Peter and John. (**:18-24**)

Some final teachings from the Gospel of John:

1. There is distinct parallel between John’s gospel and the Tabernacle furniture.

We do not have time to go into these but please check them out on your own. Follow the progression through the Tabernacle and the various articles of furniture and compare that with the progression of the gospel of John.

2. There are seven “I Am’s” that reveal Christ’s deity.

- “**I am the bread of life**” (**6:35**)
- “**I am the light of the world**” (**8:12**)
- “**Before Abraham was, I AM**” (**8:58**)
- “**I am the Good Shepherd**” (**10:11**)
- “**I am the resurrection and the life**” (**11:25**)
- “**I am the way, the truth and the life**” (**14:6**)
- “**I am the true vine**” (**15:1**)

3. Comparison of John with the other gospels.

The following are only the broad emphasis of each gospel. There are parts of the others in each book but the general emphasis of each is surely there and cannot be overlooked.

- **Matthew** - The promised Messiah is here.

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- **Mark** - How He worked.
 - **Luke** - What He was like.
 - **John** - Who He really was.
4. The gospel of John refutes three of the most famous heresies.
 - A. Gnosticism. Which we spoke of earlier.
 - B. Docetism. Which denied the humanity of Christ.
 - C. Arianism. Which denied that Christ the Son was of one substance with the Father.
 5. Contrary to what some teach, the Great Commission IS given in the book of John; albeit in an abbreviated form.
Jn 20:21 _____

Summary: Truly John is the Apostle of love- God's love. The word "love" and its derivatives occur 39 times in John's gospel. John emphasizes that it is because of God's love that He chose to save us; not duty, but love. He also tells us that God commands that we love our brothers and sisters in the Lord EXACTLY the way that He loved us; and that such a manifestation of His love is proof that we truly are Christ's disciples.

John also is the Apostle that expounded the most on the deity of Christ.

Therefore, through the hand of John, God the Father shows us love, expressed through God the Son, and continued by God the Holy Spirit, the Comforter. Truly in the book of John, God proves that He has given to us "**life, and that more abundantly**" through Jesus Christ our Lord.

REVIEW-

1. What is the key verse and central message of this Gospel?
2. What was the first miracle recorded in John?
3. How many times did Jesus cleanse the Temple?
4. Who is the Comforter in the book of John?
5. Was He given to the Apostles in John or Acts?
6. Who is the "Good Shepherd?"
7. Name the "new commandment" given to the disciples?
8. Does John uphold the deity of Christ?
9. In comparison to the other gospels, the gospel of John tells _____ "_____ Christ really was."
10. Is the Great Commission given in the book of John?
11. John truly is the Apostle of love-_____ love.

HOMEWORK ASSIGNMENT



Read chapters 1-12 in the book of Acts.
 Review the section of your notes on John.
 Be here next week with your Bible and your notebook.

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Lesson Five

ACTS
Of the Apostles
(Part One)

The book: Originally, The Acts was viewed as the second volume of the book of Luke and carried no title of its own. It was only in the second century when this volumes began to be independently circulated that it was given the title it now bears.

The best estimate of its penning was the early to mid-sixties AD, probably AD 63-64, and recounts the early events of the Church established by Christ during His ministry here on earth. The events described begin with His ascension and the empowering of the Church on Pentecost and continues until the end of Paul's two-year imprisonment at Rome.

Penman: The penman of Acts can be no other than Luke. From the connection between the end of Luke and the beginning of Acts, to the style of both books, to the traditional belief of all of the early and latter churches, all point to Luke as the divinely commissioned penman of the book of Acts.

Purpose: The purpose of the book is to *give an account of the expansion of the Church started by Jesus* and its inclusion of the Gentiles after the Jewish rejection of the Gospel of Jesus Christ. It does not claim to be a comprehensive account of the Acts of the Apostles, although it is an account of their labours. Included in great measure are the labours of one of the first twelve Apostles, Peter, and of the latter Apostle, Paul. The narrative also gives accounts of the earliest persecutions and martyrs, and of the first Gentile converts.

Spiritual cohesiveness: As a part of the divinely inspired whole, the Bible, Acts serves as a delineator to mark the beginning of a new segment in spiritual agency.

1. **Old Testament - God the Father** is the active agent.
2. **The Gospels - God the Son** (Jesus) is the active agent.
3. **Acts (and following) - God the Holy Spirit** is the *active agent*. He is mentioned over seventy times in the book of Acts alone. He was the active agent that empowered the Church on Pentecost; and then from that point on, the power of the Holy Spirit is seen and recorded in Acts in the actions of the members as they became bold and effective in the work.

Thus the book of Acts marks a demarcation point concerning which person of the Godhead is the active agent in the remaining portion of the Bible. In John we witnessed the giving of the Holy Spirit to the disciples; and from that point on we will see Him in action as He operates through various people.

The main message/key verse of Acts: This is found in **Acts 1:8**
Acts 1:8 _____

New Testament Survey

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Outline of the book:

Acts naturally divides itself into two parts, predominantly centered around two main characters, Peter and Paul, and two centers of activity, Jerusalem and Antioch. This same division gives the two spheres of missionary activity. One: from Jerusalem, through Judea to Samaria. Two: from Antioch to the uttermost parts of the earth.

PART ONE (chs 1-12)

Main Church - **Jerusalem**
Main Character - **Peter**
Mission Activity - **Jerusalem, Judea, & Samaria**

PART TWO (chs. 13-28)

Main Church - **Antioch**
Main Character - **Paul**
Mission Activity - **Uttermost part (Rome)**

PART ONE (chs 1-12)

1. Christ's ascension and command to the Church. **(ch. 1)**
 - a. Post-resurrection ministry and ascension of Jesus. **(1:1-14)**
The resurrection ministry of Jesus was a forty day period in which the Kingdom of God was expounded upon by the Lord Jesus Christ. At that time the Kingdom was once again offered to the nation of Israel; but, as we will see, they once again refused. (Remember, the Kingdom is primarily for the Jew but the Gentiles are included as per the many teachings in the Old Testament concerning the Kingdom.)
 - b. The command to wait for enduement with power for witnessing (spreading the Gospel.) **(1:4)**
 - c. The ascension of Jesus. **(1:9-11)**
 - d. The selection of Matthias to replace Judas. **(1:12-26)**
2. Pentecost. **(ch. 2)**
 - a. The empowering of Christ's Church. **(2:1-4)**
There was NO wind and NO fire. What happened was a manifestation of the presence and power of God the Holy Spirit.
Acts 1:2 "sound... as of a rushing mighty wind..."
Acts 1:3 "... cloven tongues like as of fire..."
These expressions are simply similes. This can be seen by the use of the words "like" and "as" which are common indicators when simply likening one thing to another.
 - b. The result of the empowering. **(Acts 1:5-47)**

Pentecost: The word means "fifty" and is a feast day for the Jews that falls 50 days after the offering of the first fruits.

In **Acts 1:8** we find an admonition to wait for God's power and then the missionary program of the Church is given. The marching orders were already given by Jesus in **Mt 28:19-20; Mk 16:15; Lk 24:46-49; Jn 20:21**. Here in **Acts 1:8**, the *missionary program* is given explaining exactly **how** and in what **order** they were to carry out their missionary endeavors. Notice that Christ's **program** and the Spirit's "**power**" come before "**witnessing**." Here in **Acts ch. 2** this progression is followed and consummated.

- i. The program was given in **Acts 1:8**.
 - ii. The power is given in **2:1-4a**.
 - iii. The witnessing takes place. **(:4b - 40)**
 - iv. The desired result takes place. **(:41-47)**
- c. Appropriation of the empowering with the attendant duplication of the results.

There was only one Pentecost. It can no more be duplicated than could, say, Calvary, or the Second Coming; but, it can be appropriated and its effects realized by every church today. The marching orders and missionary program have already been given to all churches descended from Christ's Jerusalem Church. Let's check the original progression put forth in the first part of **ch. 2** and see if it is duplicated later.

- i. "**one accord in one place**." (harmony) **(2:1)**
"Prayer and supplication" **(1:14)**
 Prayer was an absolutely integral part of what happened at Pentecost.
- ii. "**filled with the Holy Ghost**" (power) **(2:2 - 4a)**
- iii. "**began to speak**" (witnessing) **(:4b - 40)**
- iv. "**gladly received**" (salvation of souls) **(:41)**
- v. "**baptized... added unto them**" (church growth) **(:41)**
 Now the question is- "can this be duplicated?" The answer is "yes!" This is easily seen in what happened in that first church immediately following the day of Pentecost.
- vi. Continuation of the cycle. **(:42 - 47a)**
 - "**continued... one accord**" (harmony) **(:42 & :46)**
 - "**prayer**" **(:42c)** As it was during the first cycle, prayer was once again an integral part.
 - "**added daily... saved**" (salvation of souls) **(:47b)**

NOTE: It is obvious that the cycle is repeatable. In fact if you read further in **Acts** you will see that it was repeated again and yet again. (See **Acts 4:24-33; 6:1-7**)

This progression was followed these four times in the book of **Acts** alone. It is obvious that God wanted us to know that it is to be repeated in all Churches in emulation of what He initiated at Pentecost. If we do, then we will experience the SAME RESULTS ! Christ already gave the marching orders (the Great Commission,) we received the power at Pentecost; now all we need to do is to simply

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follow the progression. Here is the progression as God laid it out.

- **Be in One Accord and in Prayer.**
- **Witnessing.**
- **Results - salvation of souls.**
- **Baptism into the Church.**
- **Continuation of the cycle by the repetition of it.**

3. First Apostolic miracle in the church. (ch. 3)
4. First Persecution in the church. (ch. 4)
5. First cleansing of the church and 1st Jewish opposition. (ch. 5)
6. Deacons chosen. (ch. 6)
7. First martyr in the church- Stephen. (ch. 7)

Notice Stephen's emulation of Jesus in his dying words.

Lk 23:34 _____.

And they parted his raiment, and cast lots.

Acts 7:60 **And he kneeled down, and cried with a loud voice,** _____ **And when he had said this, he fell asleep.**

NOTE: The martyrdom of Stephen is the *pivotal point* of the first half of the book of Acts. Everything leads up to or results from this one incident.

8. The spread of the church under persecution. (ch. 8)
 - a. The church was finally forced to begin following the missionary program given by the Lord in **Acts 1:8**. (see espec. **8:1 & 4**)
 - b. The conversion of the Ethiopian eunuch. (**8:26-39**)

This is important because it gives the doctrines of salvation and baptism in their proper scriptural order.

Acts 8:36-37 ... **See here is water;** _____
 _____? **And Philip said,** _____
 _____ **And he answered and said** _____.

These verses clear up all of the questions concerning salvation and baptism and their proper order of occurrence.

9. Saul's conversion. (ch. 9)

He was converted on the road to Damascus. Then he was baptized by Ananias. God chose him as a vessel; and then he immediately began preaching Christ.

Acts 9:20 _____

10. The Gospel is taken to the Gentiles. (ch. 10)

In verses **:44-48** the Holy Ghost was given to the Gentile converts and they were baptized into the church.

NOTE: This is a very important chapter, maybe the most important chapter, in the whole New Testament (at least to us Gentiles). Up to this point, the church was made up of Jews or Jewish proselytes.

(**Acts chs. 1-10**; see summary in **10:34-43**)

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However, from this point on Gentile converts were added to the church through baptism and they received the Holy Ghost exactly the same way as the Jews did. **(10:44-48)**

Also note that the same sign-gift was poured out on the Gentiles in **10:46** as was poured out on the Jews in **2:4**. The same purpose in each of these incidents was two-fold. (1) To show that this was from God and (2) So that the speakers could magnify God (preach). **(2:11, 14-17; 10:46)**

11. The center of the Gentile Church is at Antioch. **(ch. 11)**
 - a. Official recognition of the Antioch Gentile Church by the original Jerusalem Jewish Church. **(11:1-18)**
 - b. First use of the term “**Christian.**” **(11:26)**
12. Second persecution- by Herod Agrippa. **(ch. 12)**

REVIEW-

1. What is the purpose of the book of Acts?
2. Who is the active agent in Acts and following?
3. What is the main message/key verse of Acts?
4. Was Pentecost the birthday of the Church?
5. What was it?
6. Can the *results* of Pentecost be duplicated today?
7. What city was the center of the Gentile Church?
8. Where were the disciples first called “Christian?”
9. The missionary program was geographically given in Acts 1:8. What was it?
10. Who was the main character of this portion of Acts?



HOMEWORK ASSIGNMENT

Read chapters 13-28 in the book of Acts.
Review the section of your notes on the first half (chs. 1-12) of the book of Acts.
Be here next week with your Bible and your notebook.

NOTES

Lesson Six

ACTS Of the Apostles (Part Two)

The man Paul: Much of this second part of the book of Acts will be concerned with the Apostle Paul. As “Saul” he was present and involved with the stoning of Stephen and in intense persecution of the Christian Church. **(Acts 7:59 - 8: 3)** This persecution of the Christians was instrumental in his conversion. **(9:4-5)** He was converted on the road to Damascus **(9:3-6)** and baptized, under initial protest but later acquiescence, by Ananias **(9:10-18)** A Jew by birth, he studied the Old Testament Scriptures at the feet of Gamaliel **(Acts 22:3)** in Tarsus; and was a Roman Citizen. He spoke both Hebrew and Greek and was taught by the risen Christ for three years after his conversion to prepare him before beginning the task to which he was called by Christ. **(Gal 1:11, 12, 15-18)**

The main message/key verse of Acts: It is the same as in the first half of Acts- **Acts 1:8**.

1. The first missionary journey. **(Acts 13:1-14:28)**
 - This mission was to Galatia. Paul was accompanied by Barnabas on this journey.
 - A. Requirements for serving and procedure for choosing a missionary.
 1. They must be a member of a local, New Testament, Baptist Church like the one in Antioch. **(13:1a)**
 2. They must already be BUSY in the church. **(13:1b-2a)**
 3. They must be called by the Holy Ghost. **(:2b, 4a)**
 - This call must be communicated by the Holy Spirit to both the missionary AND the Church. **(:2)**
 4. The choosing must entail both fasting and prayer; both by the missionaries and by the Church. **(:1-3a)**
 5. They go carrying the authority of the local Church that sent them forth. **(:3b)**
 - B. The journey- Antioch to Seleucia; to Salamis on Cypress; to Paphos; to Perga; to Antioch in Pisidia; to Iconium; to Lystra; to Derbe; back to Antioch in Pisidia; to Attalia; then back to Antioch their starting point.
 - C. These churches of Galatia received a latter letter from Paul- the book of Galatians.
2. Problem of the Gentile church at Antioch and the council in Jerusalem. **(15:1-35)**
 - A. The details of the Jerusalem council are given here in Acts in **15:1-35**.
 - B. The outcome and how it affected the churches of Galatia are given in **Gal chs. 1 & 2**.

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- C. Consensus- Peter, James, and John would go to the Jews; and Paul and Barnabas and others would go to the Gentiles. (**Gal 2:1-9**)
3. Second missionary Journey. (**Acts 15:36 - 18:22**)
This mission was to Asia Minor and Europe. Paul took Silas with him on this journey.
- A. Paul and Barnabas parted over a disagreement concerning John Mark. Paul took Silas and went through Syria and Cilicia confirming the Churches; and Barnabas took John Mark and sailed out of the pages of the Bible unto Cyprus.
- B. This same John Mark who left the mission field and incurred the displeasure of Paul is mentioned in **II Tim 4:11** as being once again profitable to Paul.
4. Third missionary journey. (**Acts 18:23 - 21:17**)
During this journey Paul revisits the cities of the first and second trips. At first he is forbidden by the Holy Spirit to go to Jerusalem, but eventually he winds up there. (**21:14-17**)
5. Paul rejected & attacked by the Jews at Jerusalem. (**21:18-23:35**)
- A. Paul is attacked and beaten in the Temple. (**21:27-40**)
- B. Paul addresses the people. (**22:1-29**)
- C. Paul before various authorities.
- i. The Sanhedren. (**22:30 - 23:30**)
- ii. Before the governors, Felix and Festus. (**23:31 - 25:12**)
- iii. Before the king, Agrippa. (**25:13 - 26:32**)
- NOTE:** Even when on trial Paul preaches to all those there at the hearing his case, Festus, Bernice, and Agrippa. He does this by simply giving his testimony. (**26:1-28**)
6. Paul waits at Rome for his trial before Caesar. (**chs 27-28**)
Paul resides there in his own house guarded by a Roman soldier for two years. During this time he preached to all who came to visit him. (**28:30-31**)

The Lord's promise to Paul: Note that in **Acts 23:11**, the Lord visits Paul and assures him that he will testify in Rome as he had done in Jerusalem. In spite of much adversity, including being shipwrecked and then bitten by a poisonous viper, Paul did indeed go to Rome as the Lord said.

Acts 23:11 _____

The end of the book of Acts: The book of Acts ends with Paul in prison. Undoubtedly he was released from that imprisonment sometime shortly after that time. You will notice that there is no real conclusion of the book of Acts. This is because it is a record of the beginning of the spread of the Church and its expansion into the Gentile Church centered in Antioch. This expansion process is still going on. Also the book is a record of the Acts of

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the Holy Spirit in the Church- this is also still going on. Therefore, it is fitting that although the book of Acts does indeed end here, there is no real conclusion to it since such a conclusion is not really possible until the Rapture when the Lord will bring an end to these processes of expansion and an end to the working of the Holy Spirit through the Lord's churches as He takes them out of the world and returns to that portion of His plan that concerns the Jews.

NOTES

REVIEW-

1. Who is the main character of the second part of Acts?
2. Who is the active agent in Acts and following?
3. What is the main message/key verse of Acts?
4. Who accompanied Paul on his first missionary journey?
5. Who accompanied him on his second journey?
6. Does the book of Acts have a written conclusion?
7. What city was the center of the Gentile Church?
8. Where were the disciples first called "Christian?"
9. The missionary program was geographically given in Acts 1:8. Write out the verse.
 Acts 1:8 _____

10. Did Paul preach while on trial and in prison?
11. What happened to the original Church on Pentecost?



HOMEWORK ASSIGNMENT

Read the book of Romans.
 Review both sections of your notes on the book of Acts.
 Be here next week with your Bible and your notebook.

Lesson Seven

ROMANS Salvation for all

The writer: Much has already been learned about Paul in the section on the book of Acts. To briefly recap and expand a bit- Saul (Paul) was a Pharisee from Tarsus in Cilicia of the tribe of Benjamin and came from a Pharisaical family. As “Saul” he was present and involved with the stoning of Steven and in intense persecution of the Christian Church. He was converted on the road to Damascus and later baptized by Ananias. As a young man he studied the law at the feet of Gamaliel and spoke both Hebrew and Greek. After his conversion, he was taught by the risen Christ for three years.

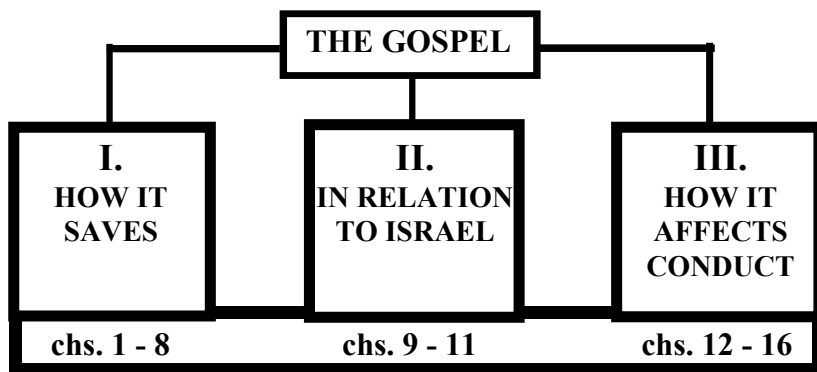
The book: It was written sometime during the mid to late 50's (ca 55-58) from Corinth on his third missionary journey. This book marks the first of the epistles and first in the “Doctrine” division of the New Testament. (This is the second division that includes Romans through Jude. See pp. 4-5.) This is the first of Paul’s nine epistles to seven churches- Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica. He also wrote other general letters not addressed to the churches which we will designate as we come to them.

Overwhelmingly doctrinal in content, Romans addresses various topics including: all are in need of righteousness (sinful), all have righteousness in Christ (justification), sanctification, application to Jew and Gentile alike, and duty. These also could be grouped under, sin, salvation, the universal availability of it through Christ, sanctification, grace, the Gospel and the Law.

Key verse/central message: This is found in **Ro 1:16-17**.

Ro 1:16-17 _____

The outline of the book:



New Testament Survey

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1. How the Gospel saves. (Ro chs. 1 - 8)

A. First Paul introduces himself and the true Gospel of Jesus Christ which is God's power for salvation. (1:1-17)

Ro 1:16 _____

B. He shows the universal need of the Gospel. (1:18-3:20)
Whether Jew or Gentile- all need the Gospel of Christ.

The key verse of this section is Ro 3:23.

Ro 3:23 _____

NOTE: You will notice in this section two different statements concerning sin.

i. "as many as have sinned" refers to the outward manifestations; i.e., acts of transgression by all men. (2:12)

ii. "they are all under sin... none righteous" refers to the inward condition of all men. (3:9-10)

Therefore, externally all men are legally guilty and deserving of condemnation and internally all men are morally corrupt and perishing; and that regardless of race.

C. The Gospel answers the dual problems of our "sins" and our "sin." (3:21 - 8:39)

i. How God deals with "sins." (3:21 - 5:11)

First God has Paul clarify how that in Christ the problem of our "sins" is dealt with *judicially*. Christ is the propitiation, acceptable payment, for our sins (our outward acts of transgression) and through Him we are *justified*. (3:21 - 4:25) Then Paul shows how the Gospel answers sin *experientially*; i.e., in the experience of the believer. (5:1-11 key verse :8)

Ro 5:8 _____

ii. How God deals with "sin." (5:12 - 8:39)

As in the previous verses, first "sin" (our inward, moral condition of unrighteousness) is dealt with *judicially* (5:12 - 7:6) and then it is dealt with *experientially* (7:7 - 8:39).

NOTE: The key to God's dealing with "sin" is Ro 6:23.

Ro 6:23 _____

2. The Gospel in relation to the nation of Israel. (chs. 9-11)

A. The fact that the Gospel was to the whole world did not nullify God's special purpose with Israel. (ch. 9)

Through Abraham's true spiritual children, "a remnant" (:27), God's purpose toward Israel will be realized.

B. The Gospel fulfills the promise made to Israel. (ch. 10)
The Gospel is to all nations and Israel will be included.

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"... the gospel of Christ..." The commentaries would have you believe that the words "of Christ" should be omitted because they say that they are "not in the best manuscripts." This is NOT TRUE! The word " " (Christ) is in the Received Text which is attested to by the overwhelming majority of the manuscripts.

Justification- The word "justification" is from the same root word as "righteous" but carries with it the connotation of "declared righteous." In Christ, God declares us righteous or, as the Bible puts it, "justified."

NOTE: The verse of note in this chapter is **10:13** of **10:12**.

It tells how both Jew and Gentile can be saved.

Ro 10:13 _____

C. The Gospel confirms that Israel shall be saved.(ch. 11)

3. How the Gospel affects conduct. (Ro chs. 12-16)

In this section various topics are addressed. Such as:

- ▶ Consecration of body and mind. (12:1-2)
- ▶ Humility in the use of gifts. (:3-8)
- ▶ Character traits to be exemplified. (:9-21)
- ▶ Submission to government accompanied by a proper manner of life. (13:1-14)
- ▶ Tolerance for those with strong and weak consciences. (14:1 - 15:13)

4. Various items of personal interest and care for the readers. (15:14-16:27)

Included in this section are:

- ▶ The reason Paul wrote boldly to those who were mature readers.(15:14-16)
- ▶ A statement of the supernatural confirmation of Paul's pioneer missionary work. (:17-21)
- ▶ Specific prayer requests. (:22-29)
- ▶ His recommendation of Phoebe. (16:1-2)
- ▶ Greetings to specific individuals and groups. (:3-16)
- ▶ Teachers of false doctrine. (:17-20)
- ▶ Greetings from Paul's Corinthian associates. (:21-23)
- ▶ Benediction and establishment of believers by our sovereign God. (:24-27)

Summary: In Romans, God is giving the one true Gospel that reveals Him from faith to faith. Jew and Gentile alike are under sin and are sinners; and Christ's sacrifice is sufficient for both.

Various doctrinal topics have been discussed, including sin, the universal need for and the supply of righteousness in Christ, justification, sanctification, Christian conduct and duty.

REVIEW-

1. What is the central message found in Ro 1:17?

"... the just shall live by _____."

2. Romans 3:23 shows the universal need of the Gospel?

What does it say?

Ro 3:23 _____

3. Romans 6:23 tells how God deals with sin. What does it say?

Ro 6:23 _____

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4. Romans 5:8 tells how God deals with our sins.

Write it from memory, if possible, or look it up.

Ro 5:8 _____

5. Romans 10:13 tells how both Jew and Gentile are saved.

Write it from memory or look it up and write it down.

Ro 10:13 _____

6. Is the Gospel for the Jew only?

7. Is the Gospel for the Gentile only?

8. Who is it for?

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HOMEWORK ASSIGNMENT

Read the book of I. Corinthians.

Review your notes on the book of Romans.

Be here next week with your Bible and your notebook.

Lesson Eight

FIRST CORINTHIANS

The Carnal Church

The writer and the book: Paul was the writer of this book and God was the author. The book itself was written about AD 57 from Ephesus. The reason for its writing were to answer and address some troubling problems in the church. A previous letter (**I Cor 5:9**), that God did not see fit to include in the bible, was a response so some troubling news and in it Paul admonished the church to give up certain evil practices. He had promised to visit them but before that trip could come about, news of further trouble was communicated to him by members of the house of Chloe (**1:11**) who may have been at Ephesus on business for the lady Chloe. Then it seems that other friends may have come to him at Ephesus and further apprized him of the facts concerning the divisions and other certain evils circulating through the Corinthian church (**16:17**). Finally, there came a letter from the church asking his advice on certain matters (**7:1**). Paul then wrote First Corinthians to answer the problems and correct their errors in doctrine and practice.

The city and the Church: The city was probably the most wicked one of its day. Those that came to it from all over the world were of every type: rich, poor, learned, ignorant, merchantmen, philosophers, Greeks, Jews, Italians, Orientals, sailors, adventurers, and refugees; and each brought their own peculiar types of religion and debauchery. An ancient city, destroyed by the Romans in 146 BC and rebuilt in 46 BC because of its extreme commercial importance by virtue of its unique location, it had, by the end of the second century AD, become the richest city in the world. Intellectual life was exalted and the resurrection denied. This allowed them to practice whatever "lifestyle" (meaning "sin-style") that they chose. In fact, the city was so wicked that part of the common vocabulary of that day across the known world was the phrase "to Corinthianize," which meant to practice unbridled drunkenness, gluttony, whoremongering, and general debauchery. In the Greek, the word "Korinthiazomai" literally means "to practice fornication." Craftsmen and the arts were encouraged and the city was beautified and the temples much adorned.

Into this atmosphere of greed, gluttony, and a host of sexual and other perversions, Paul came and planted the Church in AD 50 while on his second missionary journey (**Acts 18:1-17**). Begun first in the Synagogue, the church then moved right next door (**Acts 18:6**) to the house of Titus Justis (possibly "Gaius" of **I Cor 1:14** and **Ro 16:23**.) Because of the extreme sinfulness of the city, the church was exposed to every type of temptation. Many of the members were just recently converted from

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heathenism and false religion so it was to be expected that some of those errors would tend to creep into the church.

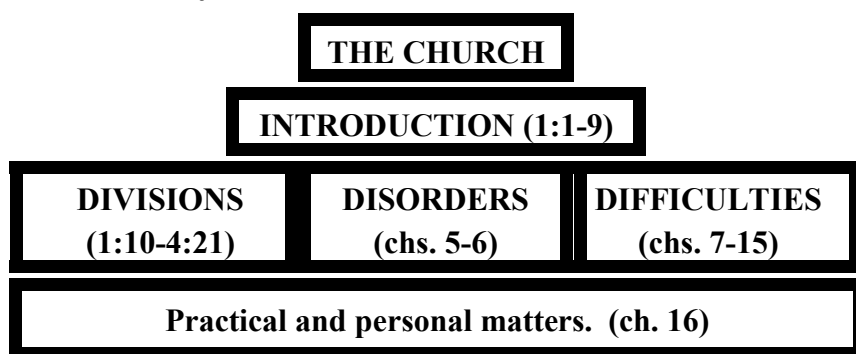
The main contrast of the book: The main contrast that God has Paul make in this book is **between the wisdom of God and the wisdom of man.** (2:4-8)

I Cor 2:6-7 _____

The use of the book for us today:

The inclusion of the book of First Corinthians in the bible is most advantageous for us today because **every problem of doctrine and practice that is reproved and corrected in it is found in churches today.** Every Christian needs to study this book to see the errors so prevalent around us. Truly, to be forewarned is to be forearmed. Ignorance (or dismissal) of those teachings found in First Corinthians has caused untold damage in our churches and adoption of the forbidden doctrines and practices found in it has led many churches and sects into total apostasy. It is true that “Those who forget history are doomed to repeat it.” First Corinthians is truly a history of this early church and the errors in it; and because many have forgotten this “history” they have truly been doomed to repeat it down through the centuries even to today. And today the doom is at its greatest since the modern practice of those errors is great and accelerating as we traverse the endtimes apostasy and view the rapture cresting the horizon with the tribulation fast upon its heels.

The outline of the book:



1. Introduction. (I Cor 1:1-9)

In this first section Paul is giving a salutation to the believers at Corinth and thanksgiving for the Church there. It is obvious that he is speaking to saved people because of such phrases as: **“the church of God... sanctified... saints... our Lord, both their’s and ours...”** (1:2) **“... ye are enriched by him...”** (:5) From these statements and others it is obvious that he is talking to believers and that no matter their backslidden condition, it truly is a **“... church of God...”**

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2. Divisions in the Church. (1:10 - 4:21)**A.** First of all, Paul rebukes their “Christian politics.”

Within the church were four groups feuding with one another. - followers of Paul (bragging of Christian liberty) - followers of Apollos (bragging of intellectual prowess) - followers of Cephas (Peter) (bragging of apostolic authority) - followers of Christ (bragging of their supposed superiority and inferring the inferiority of the others).

Paul then lets them know that exaltation of men is wrong in the church and leads only to divisions. **(1:18-31)**

B. Paul also addresses the causes of the divisions. **(1:18 - 4:5)****i.** A wrong conception of the message. **(1:18 - 3:4)**

He tells them that the message is not a matter of intelligence; not a matter of worldly wisdom; nor worldly might or nobility **(1:18-1:31)**. Nor is it a matter of oratory and wisdom, but of the Lord and the spirit. **(ch. 2)** It is not a carnal message but a spiritual one.

NOTE: The unsaved (the natural man) cannot understand the wisdom of God nor the things of God; i.e., he is worldly, fleshly, earthy, not spiritual and, therefore, he simply cannot understand.

I Cor 2:14 _____

The church at Corinth was living and perceiving the message carnally, not spiritually. **(3:1-4)** The same problem exists in many churches and sects today!

ii. A wrong conception of the ministry. **(3:5 - 4:5)**

Ministers are servants and labour together with God. They are responsible to use the proper materials and shall receive a recompense for proper building. But, if they labour wrongfully and defile the church, then God will reward them accordingly.

C. Application and conclusion. **(4:6-21)**

He points out the carnal pride problem in the church and gives the example of the apostles as a contrast. Then he begs them as a father to not force him to come to them with a rod.

3. Disorders in the church. (5:1 - 6:20)**A.** One problem was the lack of discipline. **(ch. 5)**

An incestuous relationship was not stopped. In fact, the church was “**puffed up**” rather than mourning it. God directs them to exercise church discipline and turn the erring one over to Satan to destroy their flesh and free their spirit. They are exhorted to purge sin out of the church so that the entire body will not be infiltrated by it; and that the Lord’s Supper is to be kept clean of such “**leaven.**”

B. Another problem was taking a brother to law before the unsaved. **(I Cor 6:1-11)****C.** Third problem- moral laxity in the church. **(6:12-21)****NOTES**

Pride: That axiom that contention follows pride is a biblical one taught throughout the Bible.

Prov 13:10 _____

It is easy to see the truth of this in the church at Corinth. The root cause of the contention was the prideful hearts of the various factions.

4. Difficulties in the Church. (chs. 7 - 15)

Up to now Paul had addressed questions brought to him personally by members of the Corinthian church. Now he will get to the questions addressed to him in the letter from the church there.

A. Questions concerning marriage. (ch. 7)**B. Concerning things sacrificed to idols. (8:1 - 11:1)**

Ask no questions for we have liberty to eat all things. However, don't let your liberty be a stumbling block to a weak brother. Instead, show him love (“**charity**”) and thus build him up. Love puts your brother first and your liberty second. This is the expression of true brotherly love in the Lord.

C. Difficulties during the Public Worship. (chs 11 - 14)**i. The veiling (covering) of women. (11:2-16)**

In this section Paul also addresses the question of what is proper concerning the covering or not covering of the men during worship. Also he discusses exactly what constitutes proper covering for the woman and the question of long hair on men.

ii. The Lord's Supper. (11:17-34)

In this section Paul discusses the proper motives, preparation, and observance of the Lord's Supper.

iii. Spiritual gifts. (12:1 - 14:40)

Much was misunderstood about spiritual gifts in the church at Corinth. There were many there that misused their gifts because of that general misunderstanding of the purpose, execution, and diversity of the gifts.

- He explains that the sole purpose of gifts was to the edification of the local church body; and that not all gifts were given to all members. He then tells them that certain of the gifts were only temporary. He tops it off with the admonishment that the greatest of all gifts was love (“**charity**” **13:13**).

- He then attacks the problem of their misuse of tongues (languages).

Tongues were only for the purpose of giving forth the Word of God, which at that time was still incomplete. Certain strict rules were to be followed which are enumerated in chapter 14.

D. Difficulties concerning the resurrection. (ch. 15)

► First, he gives the **full gospel** by which they were saved when they believed. (**15:1-11**)

That complete gospel includes the witnessed resurrection of Jesus Christ. (**15:4**)

► Second, he addresses those who doubt there will be a resurrection of the believers. (**:12**)

► Next, he roots the certainty of the resurrection in the fact of Christ's resurrection as the “**firstfruits.**” (**15:23**)

► He then uses the two arguments of their own heathen practice of baptism for the dead and the fact that he and

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Remarriage of widows: The phrase “**only in the Lord**” in **7:39** is an affirmation that Christian widows may only marry other Christians. This is in line with God's admonition in **II Cor 6:14-18** against any yoking together of believers with unbelievers for any reason and in all matters.

II Cor 6:14 _____

Tongues- The cessation of tongues is foretold in **I Cor 13:10**.

others willingly stand in jeopardy because of their belief in it and its promise.

- ▶ He then explains that the new body in the resurrection is not the same as the old body.

This was necessary because the Greek believed in the eternalness of the soul but also believed that the body was evil. Thus release from it was something to look forward to. Resurrection, to them, seemed to be an unacceptable step backward. Therefore, Paul had to explain that the new body was NOT the old one that catered to the sinful, but a new one that was spiritual, uncorrupted and incorruptible. To be resurrected into such a body would not be a step back but an unimaginable step forward into glory.

- ▶ Finally he encourages them that the resurrection is the manifestation of the believer's "**victory**" over death (:55-57); and, that it, the resurrection, is one of the rewards for their labors. (15:31)

5. Practical and personal matters. (ch. 16)

Paul now addresses the collection for the poor saints at Jerusalem; his planned visit after going to Macedonia; various commendations, exhortations, and salutations. And then a final benediction.

REVIEW-

1. What is the main contrast of the book?
2. What is the use of the book for us today?
3. Who was Paul addressing in this book, Christians or lost people?
4. According to chapters 8-11, what is higher, love or liberty?
5. According to chapter 13, which is the greatest gift of all?
6. According to 15:1-11, the full or complete gospel consists of the _____, _____, and _____ of Jesus Christ as witnessed by many.
7. Is the doctrine of the resurrection true or not?

HOMEWORK ASSIGNMENT

— Read the book of Second Corinthians.
 — Review your notes on the book of First Corinthians.
 Be here next week with your Bible and your notebook.



NOTES

Lesson Nine

SECOND CORINTHIANS
The Carnal Church

The writer the book and the city: Paul was the writer of this book and God was the author. See lesson Thirty-Four for the information on the city, the church, and the Apostle Paul.

II Corinthians was written on his third missionary journey about three months or more after I Corinthians. (A.D. 57)

Driven from Ephesus, the place from which Paul had written his first letter to the Church at Corinth, he and Timothy are now in Macedonia, probably at Philippi. Anxiously awaiting word from Titus, who was to have met him at Troas with word on the Corinthian situation, Paul is just recovering from a period of sickness and near death (1:8-9) where for a time he had been mentally and physically pressed beyond measure. From Philippi he writes this second preserved epistle to the Corinthians.

One unusual feature of this epistle is Paul's defense of his apostolic authority. While defending himself, he showed that he, inspired by God and thus vital in both thought and pen, was more than a match for the Judaisers who still sought, under the banner of the "Cephas (Petrine) Party," to liberate the Corinthian Church from his supposedly "corrupting" influence. While doing so it has been said that Paul bared his very soul and it is obvious that during this discourse and defense he divulged many details of his life that would have otherwise not been preserved for us.

Key thought: The **comfort of God in Christ** is the key thought of the book. (1:3; 13:11)

II Cor 1:3 _____

Outline of the book:

The book easily falls into three sections.

I. THE COMFORT OF GOD. (chs. 1-7)

II. THE COLLECTION FOR THE SAINTS AT JERUSALEM. (chs. 8-9)

III. THE CREDENTIALS OF PAUL. (chs. 10-13)

I. THE COMFORT OF GOD. (chs. 1-7)

The main message of section I: Christian living.

Ch. 1. The main thrust of **ch. 1** is "**comfort**" in "**tribulation.**"

The purpose for "**tribulation**" is given in **II Cor 1:4.**

II Cor 1:4 _____

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Ch. 2. The main thrust of **ch. 2** is restoration of a sinning saint.

The incestuous man of **I Cor ch. 5** has repented. Now Paul admonishes the church to restore that one to fellowship.

Ch. 3-4. In this section a contrast is made between the **Old**

Covenant and ministry and the **New** Covenant and ministry.

II Cor 3:6 _____

Ch. 5. God's comfort in death and the current manifestation of the "**new creature**" in Christ.

II Cor 5:17 _____

Paul's theology:

The heart of Paul's theology can be seen in **5:14**. Since "**one died for all**" then the equal worth of every soul, Jew and Gentile, is made plain for all to see. Christ died for **every** person not just those of one nationality or color. He "**died for all**" mankind.

Racism refuted: This doctrine points to the equalizer of Calvary that gives the lie to every ugly racist remark and destructive belief. Believing it can change the heart in a way that is not possible by coercion nor governmental legislation. Only by changing the heart can we change the racist.

Ch. 6 In this chapter two things are noticed: (1) trials and contrasts of the ministry; (2) the doctrine of Christian separation.

The Doctrine of Christian Separation:

II Cor 6:17 _____

Ch. 7 In this chapter Paul exhorts them to holiness and then commends them for their obedience and expresses the comfort found in the good report brought to him from Corinth by Titus.

NOTE: Notice in this chapter the contrast between the results of "**godly sorrow**" and the results of "**the sorrow of the world.**"

II Cor 7:10 _____

**II. THE COLLECTION FOR THE SAINTS
AT JERUSALEM. (CHS. 8-9)**

The main message of section II: Christian giving.

Ch. 8 The subject in these two chapters is Christian giving.

1. The first thing we notice is that it is a **gift**. **(8:1)**
2. Then we notice that it begins with giving yourself. **(8:5)**

NOTES

If you give yourself wholly to the Lord and the work of the ministry, then giving your money for God's work will be no big thing at all.

II Cor 8:5 _____

3. Paul gives four reasons for giving.

a. The earthly example was the Macedonians. **(8:1-8)**

b. The heavenly example was Christ. **(8:9)**

II Cor 8:9 _____

c. Honor requires it. **(8:10 - 9:5)**

d. Stewardship requires it. **(9:6-15)**

4. He gives three principles of Christian giving.

a. It should be **proportional** to our abundance. **(8:12-14)**

b. We should give **bountifully**. **(9:6)**

c. It should be done **cheerfully**. **(9:7)**

5. Notice God's law of sowing and reaping. **(9:6 cf. Lk 6:38)**

II Cor 9:6 _____

6. He draws the principles of giving from three sources:

a. Drawn from nature. **(9:6)**

b. Drawn from God's personal nature. **(:7-10)**

c. Drawn from Christian nature. **(:11-15)**

III. THE CREDENTIALS OF PAUL. (CHS. 10-13)

In order to protect his spiritual "children" in the church at Corinth Paul is forced to answer certain allegations made against him by the Judaiser minority at Corinth. This he does with obvious reluctance; but with force and in the power of the Holy Spirit who inspired him to do so. Gentle Paul must have been heart-broken as is obvious in some of these passages.

He reminds them that his authority comes from the Lord. This alone should be sufficient for there is no higher authority than that. **(10:8)**

1. Spiritual weapons and warfare. **(10:1-6)**

II Cor 10:4 _____

II Cor 10:5 _____

2. Constructive authority. **(10:7-18)**

Human comparisons among God's servants is not wise. Let God decide who He wants to call and what He wants to do with them. Men tend to compare others by themselves or, at

NOTES

the very least, they compare them to their own little group. This is not constructive but destructive. It is “**not wise.**” Therefore, it is necessary that we let God be God and use whom He will. To do so is definitely a wise course of action and will, contrary to self-comparison, be constructive and not destructive.

II Cor 10:12 “... but they measuring themselves by themselves, and _____, are _____.”

3. Paul’s defense in **ch. 11** is a very personal one and gives us many details of his life of persecution and peril.
4. In **ch. 12** we find further details, especially those unknown details of his “**visions and revelations...**”
5. The purpose and results of faithfulness in tribulation exemplified in the life of Paul.

II Cor 12:9 _____

6. Paul gives an exhortation in **ch. 13**.

II Cor 13:5 “**Examine yourselves whether ye _____; _____ your own selves...**”

7. He then gives a final beautiful benediction in **13:14**.

In this benediction we see a corroboration of the existence of the Trinity.

“... **the Lord Jesus Christ, ... God, ... Holy Ghost, ...**”

It is obvious that Paul speaks here of three distinct entities; and that these three are persons. This verse compared with other verses shows us the tripartite nature of God.

REVIEW-

1. What is the key thought of II Corinthians?
2. What is the main message of section I?
3. The heart of Paul’s theology was that _____.
4. Where is the doctrine of Christian Separation found?
5. What is the main message of section II?
6. What are the three principles of Christian giving?
7. What is the law of sowing and reaping?
8. Are the weapons of our warfare carnal or spiritual?
9. Is it right for one Christian or group of Christians to compare others to themselves?
10. Are we supposed to examine ourselves to see if we are truly practicing biblical Christianity (“in the faith”) ?



HOMEWORK ASSIGNMENT

— Read the book of Galatians.

— Review your notes on the book of Second Corinthians.

Be here next week with your Bible and your notebook.

NOTES

Lesson Ten

GALATIANS

The writer, the book, the region and the churches: Paul was the writer of this book and God was the author. And as for the region itself, it was located in Asia Minor in a general area previously known as Phrygia. Its inhabitants were generally considered to be impassionately intelligent people. Tidwell describes them as also being a, “**quick-tempered, impulsive, hospitable, and fickle people.**”⁽⁴³⁾

They were steeped in pagan religions among which were primarily the worship of Cybele and also lesser worship of Zeus, Augustus, Hermes, and the localized worship of a plethora of lesser gods. Into this area had been infused some thousands of Jews by Antiochus the Great, king of Syria. This had taken place some time during the 3rd century B.C. These Jews were generally well-educated and well versed in the writings of the Old Testament and became, upon their conversion, the most likely and able leaders for the New Testament Churches because of their intimate knowledge of those writings, which they now could diffuse through the Gospel of Christ in the power of the Holy Spirit. Remember, the Old Testament composed the bulk of the Scriptures available to those early churches; and who better able to enthusiastically and lovingly apply them to Christ than the Jewish converts who had spent their lives immersed in them. They had zealously sought for Messiah and now they had found him. What a wonderful treasure trove their minute knowledge of the Scriptures must have been for the churches!

The problems in the Galatian churches started when other Jews or Gentiles came in and tried to teach an amalgamation of Law and grace and convinced some of the members to be circumcised. This occasioned the writing of the epistle which the inspired Paul penned to clarify grace as well as to reinforce his authority as an Apostle; both of which were being attacked and corrupted by the Judaisers.

The churches of the area were all rather small with none of them gaining enough size to warrant their being referred to by specific names. Paul had not chosen any particular one of them as a center of his operations while preaching in the area there as he had done, for instance, with Ephesus in Asia.

Date and place of writing: Written in the late 50's (A. D. 57 - 59) probably from Corinth.

Outline:

- I. INTRODUCTION & PAUL'S APOSTLESHIP AND AUTHORITY. (chs. 1 - 2)**
- II. THE TRUE GOSPEL EXPLAINED. (chs. 3 - 4)**
- III. THE GOSPEL PRACTICED. (chs. 5 - 6)**

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Main message of the book: The main message of the book is to be found in **Gal 5:1**.

Gal 5:1 _____

I. INTRODUCTION & PAUL'S APOSTLESHIP AND AUTHORITY. (chs. 1 - 2)

1. The Introduction. (1:1-10)

In Galatians, Paul's introduction is somewhat cool and terse being written in a very formal style. In it Paul immediately establishes his authority as being "... **not of men, neither by man, but by _____, and _____ the Father...**" (:1)

He then expresses his concern and gives a serious warning about the fate of those who pervert the gospel; no matter who they might be. (:6-10)

2. Defense of Paul's apostleship and authority. (chs. 1 - 2)

Paul gives some details of his call and commission, such as:

- ▶ His gospel was given to him by direct revelation. (1:10 -12)
- ▶ He was called out of Judaism by God. (:13-16)
- ▶ Although he had not seen the other apostles face to face, save Peter, they still had accepted him. (:17-24)
- ▶ When he did go back to Jerusalem after 14 years, his companion, Titus, was not compelled by the Jerusalem Church to be circumcised. And yet the church at Jerusalem gave to them the "**right hands of fellowship**" and sent them out to the Gentiles. (2:1-10)

This meeting set the basis for the separation of the Law from the Gospel by all of the apostles and forms the basis for Paul's following arguments concerning justification solely by faith.

Note his mention of his rebuke of Peter at Antioch concerning Peter's lapse back into Jewish Law. This allowance of rebuke by Peter in the matter and the lack of any later censure from those at Jerusalem proves that Paul's authority was fully recognized by Peter and the other Apostles. (:11)

- ▶ Paul then goes on to expound the doctrine of justification solely by God's grace through faith in Christ without the works of the Law. (:11-20 cf Ro 11:6)

Gal 2:16a Knowing this that a man is not justified by the _____, but by the _____ of Jesus Christ..."

- ▶ Finally, he tells us that Law and Grace are mutually exclusive because if "**righteousness come by the law, then Christ is _____.**" (:21)

II. THE TRUE GOSPEL EXPLAINED. (chs. 3 - 4)

1. Explained from the experience of the Galatians. (3:1-5)

Paul now asks the Galatians to think back to the beginning.

NOTES

Gal 3:2 ... Received ye the Spirit by the _____,
or by the hearing of _____ ?

2. Explained from the experience of Abraham. (:6-9)

Gal 3:6 _____

3. The Gospel and the Law. (3:10 - 4:11)

- ▶ The Law brought a curse and Christ had to redeem us from that curse. (3:10-14)
- ▶ The Covenant of Promise to Abraham must come to pass and takes priority over the Law because the Law came 430 years after the Abrahamic Covenant. (3:15-18)
- ▶ The purpose, temporariness, and the negative operation of the Law. (:19-22)
- ▶ **Sonship** comes through **faith** and **not Law**. (3:23 - 4:7)

NOTE: The sole purpose of the Law is explained in 3:24.

Gal 3:24 _____

- ▶ An appeal to not return to bondage. (4:8-11)

4. The argument from Paul's earlier reception by them. (:12-20)

They had received him as an "**angel of God, even as Christ Jesus**" himself.

5. The Gospel explained from the Abrahamic Covenant of Promise. (:21-31)

The Law was from the bondwoman and brings bondage, the true Gospel is the child of the freewoman and brings freedom through the Covenant made with Abraham which was to be brought to pass through her.

III. THE GOSPEL PRACTICED. (chs. 5 - 6)

1. The Gospel practiced in liberty. (5:1-12)

- ▶ Stand fast in liberty. (:1)
- ▶ Liberty is in Christ, not the Law which is bondage. (:2-6)
- ▶ A few can corrupt the many. (:7-12)

Gal 5:9 _____.

2. The Gospel practiced in love. (:13-15)

Gal 5:13 **For, brethren, ye have been called unto liberty;**

3. The Gospel practiced in the Spirit. (:16-26)

Notice the comparison given in 5:17-23.

4. The Gospel practiced in service to all men and particularly to our Christian brothers and sisters.. (6:1-10)

Gal 6:10 **As we have therefore opportunity, let us do good unto _____, especially unto them who are of the _____**

5. The Gospel practiced in separation from the Law and from the world. (6:11-15)

Gal 6:15 **For in Christ Jesus neither _____**

NOTES

Gal 3:24 "... schoolmaster" Gk **paidagwgoV pahee-dag-o-gos**'. This is not the same as a schoolteacher. A schoolteacher simply teaches whereas a schoolmaster does much much more.

The schoolmaster was a *tutor i.e. a guardian and guide of boys. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.*

To apply it to the Law- it was a guardian to guide and teach and even to force the Jews to conform to God's rules of conduct until they reached maturity in Messiah, Christ; at which time they were released from the rule of the Law, the schoolmaster, and were allowed to be on their own. Once they came to Christ, it was not necessary, nor was it allowed, for them to back under the control of the schoolmaste, the Law.

6. The conclusion. (Gal 6:16-18)

In this segment Paul gives a closing prayer for God's peace and mercy, a closing testimony, and a benediction.

REVIEW-

1. Was Galatians written to one particular church or was it written to a group of churches in one geographic area?
2. What is the main message of the book?
3. Was Paul's apostleship and authority of man or God?
4. Is justification by Law or faith?
5. Did Paul receive his Gospel from men or by direct revelation of Jesus Christ?
6. Does Christian sonship come through Law or faith?
7. Liberty comes through _____ while bondage comes by the _____?
8. Are we to accept those who are legalistic and try to combine Grace and Law in the Gospel?
9. What if it is an angel that brings us this different Gospel; are we to believe them or reject them?
10. Are the Jews allowed to go back under the schoolmaster, the Law, once they are released from its control by believing in Christ.

**HOMEWORK ASSIGNMENT**

- Read the book of Ephesians.
- Review your notes on the book of Galatians.
- Be here next week with your Bible and your notebook.

NOTES

Lesson Eleven

EPHESIANS

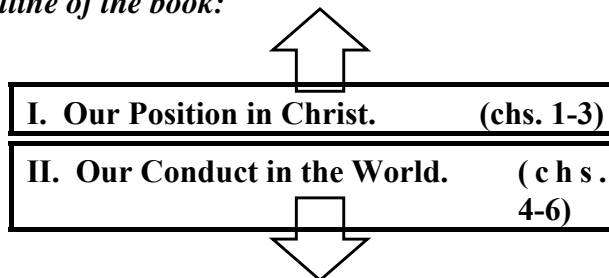
The writer, the book, the city, and the church: As in the previous several books, Paul was the writer. Also, as in all of the other books of the Bible, God was the author. Ephesians was one of three epistles written from Rome and dispatched all at the same time. The other two were Colossians and Philemon. (**Eph 6:21-22; Col 4:7-9; Phi :12, 23-24**) The date of writing of this trio was during Paul's first imprisonment at Rome and can be dated to approx. AD 62.

The city was the commercial, political, and religious center of Asia. The city was situated about one mile from the sea but was a center of commercial shipping because of the river connecting it with the sea. The river had been dredged out to allow sea-going vessels to come directly to the city's port. Within the city was the great theater which seated 50,000 and also the magnificent temple of Diana, considered one of the wonders of the ancient world. Made of marble and some 342 feet by 164 feet supported by 126 columns, each 60 feet in height and each a gift from a king, the temple took 220 years for its construction and housed the many-breasted wooden statue of the fertility goddess, Diana. Steeped in magic (sorcery) the city was known for its luxury and licentiousness.

The church had been started by Paul on his second missionary journey (**Acts 18:18-21**), and on his third missionary journey he remained with them and taught them for approximately three years (**Acts 20:31**).

The main theme of the book: The believer's position in Christ and conduct in the world.

Outline of the book:



Content of the sections:

The first section is **doctrinal** in content and the second section is **practical**.

SECTION ONE

OUR POSITION IN CHRIST (chs. 1-3)

1. Spiritual blessings. (1:1-14)

Paul begins with his usual salutation but with somewhat less of the personal element than is found in most of his epistles. (**1:1-2**) Then he goes on to show us the spiritual

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blessings that we have as believers.

Eph 1:3 _____

a. We are chosen by the Father. (Eph 1:3-6)

1:4 “According as he hath chosen us in him _____

_____, that we should be holy
 and without blame before him in love.”

b. We are redeemed by the son. (1:7-12)

1:7 _____

c. We are sealed by the Holy Spirit. (1:13-14)

1:13 “... in whom also after that ye believed, ye were
 _____ of promise.”

2. Paul now gives the longest prayer of his that is recorded in
 any of his epistles in the Bible. (1:15-23)

NOTE: You will notice in verses :22-23 where Christ is
 called the “**head over all things to the church, which is his
 body...**” These verses show us that the local, independent
 church there at Ephesus was truly the body of Christ as is
 every other true New Testament Church.

NOTE 2: Some point to this passage as referring to some kind
 of “Universal church.” This is possible and, in fact, quite
 probable. However, it DOES NOT refer to some mystical
 Universal Church existing here on the earth but points to a
 time, yet future, when the independent churches will be
 gathered in heaven after the rapture. At that time the “**general
 assembly and church of the firstborn (Heb 12:23)** will be
 finally assembled and ready to return with Christ at its head.
 That the heavenly church in prospect is what is being referred
 to here can be seen by the phrasing of the preceding verses
 which give us proper context. Verse :20 lifts us to “**heavenly
 places**” where Christ is seated at God’s “**right hand.**” Verse
 :21 speaks of Christ being far above things, people, and
 dominions “**not only in this world, but also in that which is
 to come.**” This gives us complete agreement with the passage
 in **Hebrews** and together they give us the truth of the heavenly
 Church in prospect in which the names of all those on earth in
 the local churches are currently recorded for future assembly.

4. Salvation by grace. (2:1-10)

a. What we were. (2:1-3)

2:1 “... you hath he quickened, who were
 _____”

b. What we are. (2:4-6)

2:4-5 “But God ... Even when we were dead in sins,
 hath _____,
 by grace _____.”

c. What we shall be. (Eph 2:7-10)

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We shall be an object lesson in the ages to come of the riches of the grace of God expressed in his **“kindness toward us through _____.”**

NOTE: The key to the question of grace verses works for salvation is found in Eph 2:8-9

Eph 2:8-9 _____

5. Jews and Gentiles are one in Christ. (2:11-22)

Here, once again, Paul shows the foolishness of separation by race. Once saved we are all of one race.

a. The gentiles- “Gentiles (were)... aliens... strangers from the covenants of promise..., having no hope, and without God in the world.” (:11-12)

b. All races are reconciled to God in the one body. (:13-18)

c. All are a holy temple in the Lord. (:19-22)

6. The mystery revealed. (3:1-13)

The mystery is stated in **3:6**

Eph 3:6 _____

The mystery of the oneness of all believers is explained for us. Something that had not been known was revealed and that revelation shows us that the body of believers knows no fleshly racial boundaries.

7. Paul’s second prayer for the Ephesians. (3:14-21)

SECTION TWO

OUR CONDUCT IN THE WORLD (chs. 4-6)

1. We should walk worthy. (4:1-16)

We are admonished to walk **“With a lowliness... meekness... longsuffering... forbearing one another in love; endeavoring to keep the unity of the Spirit, in... peace...”**

We are to do so according to the measure of the gift of grace given to us by Christ. We are edified by the gifts given to certain men to help perfect us to work our various ministries to help us and others to strive toward the **“unity of the faith”** and to reach for the **knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”** We are to be steadfast and not children who are easily **“tossed to and fro”** and blown here and there by false doctrines of men who seek to craftily deceive us. Finally we are told to grow up into Christ and each and all of us is to edify the other parts of His body in love.

2. We should walk differently. (4:17-32)

a. The walk of the lost Gentile. (Eph 4:17-19)

b. Off with the old and on with the new. (:20-24)

c. Application of the off/old and on/new principle. (:25-32)

NOTES

3. We should walk lovingly. (5:1-14)

This segment show how we should walk in love, in the light and not in the darkness. The key is 5:8

Eph 5:8 _____

4. We should walk wisely. (5:15 - 6:9)

a. We are admonished to “walk circumspectly (watching in all directions, cautious), **not as fools, but wise... redeeming the time... understanding what the will of the Lord is.**” (5:15-17)

b. Be filled with the Holy Spirit. (5:18 - 6:9)

i. Rejoicing and thanksgiving. (5:19-20)

We are to rejoice with proper music giving thanks to God in the name of Jesus Christ.

ii. Walking wisely concerning submission. (5:21 - 6:9)

Wives are to be in submission to their husbands who are to love them with a totally self-sacrificing love that would even be, if necessary, willingly unto death caring for her. God then speaks of the relationship between parents and children. Then the rules concerning servants and masters are given.

5. We should walk as in warfare.

We are told to be strong in the Lord donning the whole armor of God. (6:10-17) Then we are told to diligently offer up prayer and supplication in the Spirit for all of our fellow soldier saints.

6. Closing greetings. (6:21-24)

REVIEW-

1. What is the main theme of the book?
2. The first half of the book points us _____ to the heavenly places and the second half points us _____ towards the world.
3. The key to the question of grace verses works for salvation is found in what two verses of Ephesians?
4. Are Jews and Gentiles still separate or are they now all one in Christ?
5. In what chapter do we find the whole armour of God?

HOMEWORK ASSIGNMENT

— Read the book of Philippians.
Review your notes on the book of Ephesians.
Be here next week with your Bible and your notebook.

NOTES

Lesson Twelve

PHILIPPIANS

The writer, the book, the city, and the church: Once again, Paul was the writer and God was the author. Written from Rome in approx. AD 62, the letter was sent by the hand of Epaphroditus.

The book is characterized first and foremost by its tenderness and love. At Philippi were Christians who helped Paul and other brethren, such as those at Jerusalem, time and again; and this despite their own poverty. They, unlike many in other churches, never did succumb to the Judaizers; and their only recorded fault was a tendency from time-to-time to be discordant.

The chief importance of the city was its location on one of the main trade-routes between Asia and Europe. Settled mainly by discharged military men from the Roman army, there were few Jews living there. The rest of the population was made up mostly of Grecian Macedonians that mingled with the Romans in a social mix that was kind of a miniature of Rome itself. Today the city has vanished and is nothing more than a jumble of ruins; of which there are quite a few.

The church there was the first one planted in Europe on Paul's second missionary journey in AD 52. The effect of this church, that was used as a center for the evangelism of the surrounding cities, is inestimable. The sound of the gospel shouted out from that first voice of European Christianity has reverberated down through the halls of history to the present day. Beginning with that first church and continuing through its progeny, it has changed the course of Empires, nations and peoples throughout all of Europe for nearly two millennia of history.

Outline of the book:

CHRIST			
IN US ch. 1	OUR MIND ch. 2	OUR GOAL ch. 3	OUR STRENGTH ch. 4

Message for Christians of all ages: This is found in **Phil 4:13**.
Phil 4:13 _____

SECTION ONE - ch. 1 CHRIST IN US

1. The first chapter of Philippians is divided into 6 general parts: The salutation (**Phil 1:1-2**); Thanksgiving and prayer (**:3-11**);

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The unconquerable Gospel (:12-14); Unprincipled preaching (:15-18); Life or death? (:19-26); Exhortation to steadfastness (:27-30).

2. A **promise** to all Christians is given in **chapter 1**.

Phil 1:6 _____

3. Seven ways Christ should be in us:

- a. In our love for fellow Christians. (:8-10)
- b. In the fruit of Christlike righteousness going out from us to the praise of God. (:11)
- c. In the furtherance of the Gospel no matter what the circumstances surrounding our lives. (:12-14)
- d. In our joy that the Gospel is preached no matter what others may say about our circumstances. (:15-18)
- e. In the Spirit of Christ in us that magnifies Christ, both in our life and in our death. (:19-21)
- f. In our desire to put the needs of others before our own desires. (:22-26)
- g. In our desire to stand fast and strive for the faith of the Gospel in spite of persecutions. (:27-30)

Key verse of Christian attitude in Philippians:

Phil 1:21 _____

**SECTION TWO - ch. 2
CHRIST OUR MIND**

1. We need to have the mind of Christ. (**Phil 2:1-4**)

This mind is one of consolation, love, fellowship of the Spirit, mercy, one accord, and lowliness.

2. We need to have the mind of Christ in humbling ourselves to the state of a servant so that God will exalt us. (:5-11)

NOTE: In these verses we have one of the clearest statements of the deity of Christ in the entire Bible!

Phil 2:6 _____

3. Once we have the humble mind of Christ, then we will “**work out**” our “**salvation with** _____.” This simply means that we will “**obey**” God to the utmost and let Him Work in us “**both to will and to do of h is good pleasure.**” (:12-13)

To use an expression: It is God who “bought the farm” (Salvation) and now we are to “work the farm” in a way that is pleasing to God who gave it to us. All the while remembering that it is God that works in us through the

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Attack on the deity of Christ: Phil 2:6 is the focal-point of the single most concentrated attack ever on the deity of Christ. Many New Bibles would change this verse to say the exact opposite of the plain meaning of the verse, that **Christ is equal with God!**

mind of Christ which He has given unto us. This is a totally humbling thought when we realize that it is God that did it all; does it all; and gives us all. No room for human pride there!

4. With the mind of Christ we will avoid “**murmurings and disputings**” and “**shine as lights in the world**” which is both “**crooked and perverse**” and have “**joy**” as we hold “**forth the word of life**” knowing that we “**have not run in vain, neither laboured in vain**” but are expectant of rewards from Christ. (**Phil 2:14-18**)
5. Timothy, Paul’s son in the ministry (**:22**) and Epaphroditus, a brother in the Lord (**:25**). Two men in whom was the mind of Christ in caring, faithful service, labor, even in sickness, and in unselfish giving. (**:19-30**)

SECTION THREE - ch. 3 CHRIST OUR GOAL

The key to this chapter is **3:3**.

Phil 3:3 For we are the circumcision, which _____

- _____ **1.** In the rest of the chapter Paul expands on these three thoughts: (1) “**we worship God in the spirit**” (2) “**rejoice in Christ Jesus**” and (3) we “**have no confidence in the flesh .**” He does this through use of both positive and negative examples.
- 2.** Our **ultimate goal** is given in **3:20-21**; and that ultimate goal is **to be like Jesus Christ**.

SECTION FOUR - ch. 4 CHRIST OUR STRENGTH

The key to this chapter is **Phil 4:13**.

Phil 4:13 _____

The keys to contentment and our source of supply and strength:

1. The 7 keys to contentment.
 - a. “**Stand fast in the Lord...**” (**4:1**)
No matter what happens, hold your ground in the Lord.
 - b. “**Rejoice in the Lord always...**” (**4:4**)
In every way and in every circumstance, REJOICE!
 - c. “**Moderation...**” (**4:5a**)
Live within the bounds that God has set.
 - d. “**The Lord is at hand.**” (**4:5b**)
He’s always right there with you.
 - e. “**Be careful for nothing...**” (**Phil 4:6**)
Don’t be “full of care” about anything; i.e., quite worrying yourself sick about things.

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f. **“... think on these (good) things.” (4:8)**

Get your mind right. Don't dwell on the wicked things, it will depress you. Instead, have a godly mind that dwells on the good.

g. **“... do...” (4:9)**

It does no good to know the preceding six keys if you don't use this seventh one. You must not only learn how, but, you must then PUT THEM INTO PRACTICE!

If we **“do”** them, then **“the God of peace shall be with you.”**

2. Paul's admonition that contentment is something that must be learned; i.e., it does not come automatic to man. **(4:11-12)**
Phil 4:11 _____

3. The **source** of **strength** for all Christians. **(4:13-18)**

4. The **source** of all **supply** for Christians. **(4:19)**

REVIEW-

1. What is the message for all Christians in Philippians?
2. The promise to all Christians in Phil 1:6 is that, “he which _____ until the day of Jesus Christ.”
3. What verse is the key verse of Christian attitude in the book of Philippians?
4. What verse in chapter 2 gives us a clear statement of the deity of Christ?
5. What is our ultimate goal according to chapter 3?
6. How many keys to contentment are given in chapter 4?
7. Who is the source of strength for all Christians?
8. Who is the source of all supply for Christians?

**HOMEWORK ASSIGNMENT**

— Read the book of Colossians.
— Review your notes on Philippians.
Be here next week with your Bible and your notebook.

NOTES

Lesson Thirteen

COLOSSIANS

The writer, the book, the church, and the city: Once again, Paul was the writer and God was the author and the book was written from Paul's Roman imprisonment in AD 62-63. (Acts 28) The church had been possibly founded by Epaphras (Col 1:6-7; 4:12-13); and Paul, though maintaining a close relationship with it, had never personally visited the church. (1:7 - 2:1) The city was part of a triad composed of Colosse, Laodicea, and Hierapolis, and was situated on the great highway leading to Ephesus. By the time of Christ, Colosse was a city of small importance inhabited by many Jews.

The heresy at Colosse: The book is rather polemic (disputational) and was written for the purpose of refuting the heresy of Gnosticism, the seeds of which had already begun to spring up in the first century church. In Colosse, the particular brand of Gnosticism that had taken hold was made up of a mix of both Jewish and Hellenistic elements. The Jewish element concerned dietary laws, the Sabbath, circumcision, and angels. (2:11, 16, 18) The Hellenistic influence can be seen as an emphasis on wisdom, knowledge (gnosis), cosmic powers, and the abasement of the body. (2:3, 8, 23) Following one of his earlier strategies, Paul uses the terminology of the heretics themselves to refute their teachings and to develop the true doctrine of Christ who is all in all.

Outline of the book:

- I. JESUS CHRIST'S LORDSHIP (1:1 - 2:7)**
- II. JESUS CHRIST'S LORDSHIP AND THE FALSE TEACHINGS AT COLOSSE (2:8 - 3:4)**
- III. JESUS CHRIST'S LORDSHIP IN THE CHRISTIAN LIFE (3:5 - 4:6)**
- IV. CONCLUSION (4:7-18)**

Main message of the book:

Col 2:9 _____

The main doctrine presented: In Colossians, more than in any of his other epistles, Paul gives the fullest presentation of the doctrine of the person and pre-eminence of Christ Jesus.

I. JESUS CHRIST'S LORDSHIP (1:1 - 2:7)

- 1. Salutation and thanksgiving for their faith in Christ. (1:1-8)**

In this section Paul gives thanks for the graces bestowed upon the Colossians.

- a. PAST: "faith in Christ Jesus..." (1:4a)**
- b. PRESENT: "love... to all the saints." (:4b)**
- c. FUTURE: "hope.. laid up... in heaven..." (:5)**

New Testament Survey

NOTES

Salvation in the past and hope in the future will bring forth love and loving actions toward man in the present.

2. Prayer for their growth in the Lord. (**Col 1:9-14**)

In this section Paul prays for their growth in knowledge of God's will in all wisdom and spiritual understanding and that they might walk worth of the Lord, pleasing to Him while being fruitful in every good work and strengthened according to his power unto patience and longsuffering with joy and giving thanks for their inheritance in light to God who delivered them from darkness into the kingdom of His Son and who also gave them redemption & salvation through Christ's blood.

3. The Lordship of Christ. (**1:15-19**)

a. Christ is the Lord of all creation and the very image of God himself. (**:15-17**)

b. He is both the Lord of the Church and the fulness of God; thus, He has the preeminence in ALL things. (**:18-19**)

Col 1:19 _____

NOTE: In **Col 1:18** we are told that Christ "**is the _____ of the _____, the Church...**"

4. The Lord as God's minister of reconciliation. (**:20-23**)

He reconciles all things to God, including the Colossians.

5. Paul, the Lord's minister of reconciliation. (**1:24 - 2:7**)

a. He shared in Christ's suffering, proclaimed the Christian mystery, and was an instructor of the saints.

b. His concern for the saints in the Lycus valley. (**2:1-7**)

Colossi and Laodicea were both situated in the Lycus valley and Paul expresses his concern for the Christians living in this area that they not fall into the heresy being spread among them but remain steadfast in Christ.

II. JESUS CHRIST'S LORDSHIP AND THE FALSE TEACHINGS AT COLOSSI (**2:8 - 3:4**)

1. Completeness and sufficiency in the Lord Christ. (**2:8-15**)

Christ is presented as *Lord*, *Source*, and *Conqueror*.

a. *Lord* of all "**principality and power.**" (**:10**)

b. *Source* of our new life. (**:11-14**)

c. *Conqueror* of "**principalities and powers**" over which he has triumphed openly. (**:15**)

2. A warning against the heresy which would lead them into a practical denial of Christ's lordship. (**2:16-19**)

Retreating under the shadows of the Old Covenant and worship of angelic beings are both departures from Christ.

Again, as in **Col 1:19**, we are told that **Christ is completely God.**

Col 2:9 _____

3. A warning to turn from such worldly things and set your mind

NOTES

upon Christ. (2:20 - 3:4)

If we truly are dead in Christ to the things of the world, then we need to turn from them and seek the heavenly things.

Col 3:2 _____

III. JESUS CHRIST'S LORDSHIP IN THE CHRISTIAN LIFE (3:5 - 4:6)

1. Put off the old man and his deeds which are contrary to the Lord. (3:5-9)

Fleshly living brings the wrath of God. This contradicts the Gnostic heresy that flesh is naturally evil and the deeds done in it mean nothing to "God" who they say didn't make it anyway and is not even aware of it. If God didn't care about the deeds of the flesh then how could a righteous God pour out his wrath upon those who live ungodly in the flesh? See how this passage is written specifically to contradict that particular Gnostic heresy!

Col 3:6 _____

NOTE: This segment is also a lesson in the character of the "old man" which is manifested in his deeds.

2. Put on the new man and follow the Lord. (3:10-17)
3. Showing Christ's lordship in the home. (3:18-21)
Following these precepts shows Christ's lordship in the Christian home.
4. Showing Christ's lordship in the workplace. (3:22 - 4:1)

NOTE: Here God gives a general precept how servants are to serve their boss and, in fact, how we are to carry out all phases of our interaction with others where we are serving them.

Col 3:23 _____

Sad to say, most Christians today do serve their bosses and others the same way they serve Christ-lackadaisically, with a slack hand and a slack attitude, both stemming from a slack heart; i.e., unfaithfully and unheartily!

5. Christ's lordship and prayer. (4:2-4)
6. Christ's lordship in our lives concerning how we are to relate to non-believers. (:5-6)

IV. CONCLUSION (4:7-18)

1. Paul's commendation of those men who carried his letter to the Colossians. (4:7-9)
2. Greetings to Colossi from Paul's companions. (4:10-14)
Note the love and zeal of Epaphras, a Colossian himself who possibly started the church there at Colossi, for all of the

NOTES

Christians in the triad of Colossi, Laodicea, and Hierapolis; close sister cities along the Lycus river valley leading to the larger Meander river which emptied into the Mediterranean.

3. Paul's final salutations to the Colossians and his final blessing upon them. (4:15-18)

REVIEW-

1. What was the heresy at Colossi?
2. What is the main message of the book as given in Col 2:9?
Col 2:9 _____
3. What is the main doctrine presented in Colossians?
4. In Col 2:19, as in Col 1:9, God instructs us that in Christ dwells "the _____ of the Godhead bodily."
This means that Christ is _____ God.
5. According to chapter 3, we are told to "put _____ the old man" and "put _____ the new man."
6. In chapter 3 we are also told that fleshly living brings the "_____ of God."
7. Colossians 3:23 tells us that when we serve we are to do so "_____, as to the Lord, and not unto men."
8. In Colossians 4:5-6 we are told that we are to show Christ's lordship in our lives by the way we personally relate to the non-believers. We are to do so by walking "in _____ ... redeeming the _____." And by letting our "speech be always with _____..."

NOTES

HOMEWORK ASSIGNMENT

- Read the book of I Thessalonians.
— Review your notes on Colossians.
Be here next week with your Bible and your notebook.



Lesson Fourteen

I THESSALONIANS

The writer, the book, the church, and the city: Once again, Paul is the writer and God is the author. The book was written from Corinth in about AD 53-54 on Paul's second missionary journey. After his release from imprisonment at Philippi, Paul and his companions had traveled to Thessalonica, the great commercial center and capital city of Macedonia. Facing great opposition there he was still able to found what was the second Christian church in Europe. Harassed by the Judaisers he then fled to Athens where he dispatched Timothy back to Thessalonica to strengthen them against the growing persecution there. Timothy rejoined him at Corinth with a good report, and Paul then wrote this letter to commend them for their stalwart stand for Christ and their dedication to one another. In addition, he also encouraged them to continued growth in love and holiness.

In this epistle Paul lays his very heart bare to his Christian brethren in the Thessalonian church.

Outline:

I. THE PAST- Personal reflections. (chs. 1 - 3)

II. THE FUTURE- Practical exhortations. (chs. 4 - 5)

Main theme: The Second Coming of Christ.

I. PAST- Personal reflections. (CHS. 1 - 3)

1. Introduction. (1:1)

In this verse Paul gives his introduction in which he introduces himself and his co-workers, Silvanus (Silas) and Timothy, who had been with him when he founded the church at Thessalonica and were now with him in Corinth. In addition He greets the Church at Thessalonica as specifically a local church that is **"in God the Father and in the Lord Jesus Christ."** Then he follows up with his characteristic Greek and Hebrew greeting.

"grace" the traditional Gentile greeting

"peace" the traditional Hebrew greeting (Shalom)

2. Paul now gives a commendation to the church. (1:2-10)

a. Notice how Paul puts the three graces together.

"faith... hope... love..." (:3 cf. I Cor 13:13)

b. Commended for their reception of the Gospel which came to them in "word... power... the Holy Ghost ... in much assurance..." (I Thess 1:2-5a)

c. Commended for their testimony to the world. (1:5b-10)

NOTE: Paul sets a pattern in which he mentions the first part of the Second Coming (the Rapture) at the end of every chapter.

I Thess 1:10

3. Paul reflects on his founding of the church there. (2:1-16)

New Testament Survey

NOTES

He speaks of the purity of his motives (2:1-6); the extent of his sacrifice (:7-8); the integrity of his conduct (:9-12); the reliability of his message (:13); and the resultant persecution of both Paul and the Thessalonians by the Judaisers (2:14-16).

4. Paul's concern for the Thessalonian church. (2:17 - 3:13)

- a. Paul tells how Satan hindered him from personally returning to them and how he sent Timothy to check on them.

NOTE: In 2:19 Paul once again follows the pattern for the entire letter with his reference to the Second Coming at the end of every chapter.

I Thess 2:19 "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our _____?"

- b. He then tells how Timothy's good report to him brought joy to all who were with him in Corinth. (3:6-10)

- c. Paul then prays he will be able to see them soon and then exhorts them to "**abound in love one toward another, and toward all men, even as we do toward you.**"

NOTE: Once again the Second Coming is mentioned.

I Thess 3:13 "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the _____ with all his saints."

II. THE FUTURE- Practical exhortations. (chs. 4 - 5)

1. The God-pleasing walk of a true Christian. (4:1-8)

The **key to the Christian walk**, its foundation so to speak, is found in 4:7.

I Thess 4:7 _____

2. The God-pleasing heart of a true Christian. (:9-10)

The true Christian will grow in love toward the brethren and that love will continue to grow. (cf **Jn 13:35; Eph 5:2; I Pet 4:8**)

Jn 13:35 _____

3. The God-pleasing testimony of a true Christian.

(**I Thess 4:11-12**)

4. God-given comfort to the Christian which is to be shared one with another; and this comfort is truly based upon the Second Coming of Christ for the believers. (:13-18)

The Second Coming, above all else, gives all Christians a fundamental basis for comfort and hope.

I Thess 4:13 "... that ye sorrow not, even as others _____"

NOTE: In these few verses (**I Thess 4:13-18**) is found one of the **clearest presentations of the Rapture** in the entire

NOTES

Bible.

- a. Jesus will bring the souls of the departed Saints with Him when He returns. (:13-14)
- b. We'll all go together. (:15)
- c. At the descent of Christ we will hear a **“shout... the voice of the archangel”** and the **“trump of God.”**
- d. The dead in Christ will **“rise first.”**
- e. Then we which **“are alive and remain shall be caught up together with them.”**
- f. Then we all shall be as one group in **“the clouds, to meet the Lord in the air.”**
- g. And we shall from then on **“ever be with the Lord.”**
- h. We are admonished to **“comfort one another with these words.”**

Surely the promise of the Rapture and eternity with the Lord will cheer the hearts of all living Saints who have had loved ones who are already gone to be with the Lord!

5. Children of light shall go in the Rapture. (5:1-11)
 - a. The Lord shall come as a thief in the night, suddenly and with inescapable destruction. (:1-3)
 - b. We are, as the Thessalonians were, children of light. (:4-5)
 - c. Therefore, we are to live as children of the day. (:6-11)
 - d. Abstain from evil and embrace the good. (5:12-22)
 - ▶ In our relations to others.

We are to honor those that are over us in the Lord (:12-13) and we are to **“warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men”** and render no **“evil unto any man... but follow that which is good... among yourselves, and to all men.”**
 - ▶ In our basic Christian attitudes.

We are to **“rejoice evermore... Pray without ceasing... In every thing give thanks... Quench not the Spirit... Despise not prophesyings... Prove all things; hold fast that which is good.”**
 - ▶ The key to basic Christian conduct and attitude is found in **I Thess 5:22.**

6. Conclusion. (5:23-28)

Paul now concludes the letter with a closing prayer (:23-24); a request for prayer (:25); a final salute (:26); a command that the letter be read to all the church there (:27); and a final benediction (:28)

NOTES

REVIEW-

1. What is the main theme of I Thessalonians?
2. What event does Paul mention at the end of every chapter of I Thessalonians?

I Thess 2:19 _____

3. What are the three graces mention in I The ss 1:3 and where else do we find them in the New Testament?
4. What scripture in I Thessalonians chapter 4 gives us the key (foundation) to the Christian walk?
5. What scripture in chapter four gives all Christians a fundamental basis for comfort and hope?
6. What passage in I Thessalonians gives us one of the clearest presentations of the Rapture in the entire Bible?
7. Where in this book do we find the key to basic Christian conduct and attitude?
8. In I Thessalonians are we and the Thessalonians admonished to be children of the light or children of the dark?

**HOMEWORK ASSIGNMENT**

— Read the book of II Thessalonians.
— Review your notes on I Thessalonians.
— Be here next week with your Bible and your notebook.

NOTES

Lesson Fifteen

II THESSALONIANS

The writer, the book, the church, and the city: Once again, Paul is the writer and God is the author. This second letter to the Thessalonians was written only a few months after the first letter and is the shortest of all of Paul's epistles to the churches. See the intro to I Thessalonians for more information on the church and the city.

Purpose of the letter: Evidently there were still some misunderstanding among the Thessalonian Christians concerning the Second Coming of Christ. Believing that the Day of the Lord was already at hand, that misunderstanding had led to further errors in the area of Christian living. Some evidently believed that since the Lord was coming back any second, then they were justified in quitting work and were simply sitting around idle waiting for Him to come and take them away. This idleness then led to other sins including being busybodies. (Unnecessarily inquisitive in and meddling in the affairs of others.) It has been truly said that **"Idle hands are the devil's workshop."** This evidently was abundantly true in those idle hands in Thessalonica. Paul addresses this problem and admonishes them to get busy. He also instructs them more perfectly as to the Second Coming and the details surrounding it and what they should do while waiting for that day.

Main teachings concerning Christian living: The key thoughts in this respect are **courage, calmness, and industry.**

Main subject of the book: The main subject of the book is **The Second Coming of Christ.**

Outline of the book:

CHRIST'S RETURN

I. COMFORT FROM THE HOPE OF IT (ch. 1)

II. CAUTION ON THE TIME OF IT (ch. 2)
--

III. COMMANDS IN THE LIGHT OF IT (ch. 3)

I. COMFORT FROM THE HOPE OF IT (ch. 1)

1. First Paul names those with him to add weight to the letter. Then he names the recipients, **"the church of the Thessalonians"** and their position **"in God our Father and the Lord Jesus Christ."** Finally, he gives his usual blessing of **"grace and peace."** (For an explanation of this greeting see the study on I Thessalonians.) **(1:1-2)**

New Testament Survey

NOTES

2. Paul then gives comfort in present persecution. (:3-6)

He first commends them on how they have grown in faith and in love toward one another. (:3) Then he tells them how he is joyous at hearing how they endured with “**patience and faith**” in their tribulation. Then he instructs them that such endurance is able to make them more “**worthy of the kingdom of God**” since they are being allowed to “**suffer**” for it. (:4-5) Lastly, He reminds them that God is keeping score and will exact the ultimate price upon those who trouble the saints. (:6)

NOTE: *Persecution* is a word denoting **attacks from opponents of the Gospel**. While *tribulation* denotes **more general troubles**.

3. He then comforts them with words of compensation in the future. (:7-12)

- a. All wrongs will be righted upon the Coming of the Lord Jesus. (:7)
- b. Vengeance upon the lost will be their reward. (:8-9)
- c. The Lord will be “**glorified in his saints**” and they in Him “**according to the grace of our God and the Lord Jesus Christ.**”

II. CAUTION ON THE TIME OF IT (ch. 2)

They obviously still had some confusion as to when the Lord Jesus Christ was actually going to return. This led to some errors concerning the return and certain matters connected with it. In this section, Paul answers those questions and cautions them concerning those various connected matters.

1. Concerning the when and how of the Lord’s return. (2:1-12)

- a. A caution not to be shaken by those who said that the Lord’s return was about to happen. (:1-2)
- b. A caution about **two necessary things that must take place before the Lord bodily returns to the earth**.
 - i. As a precursor to His return, there must first come a **great apostasy** from the faith. (:3a)
Gk- *, a-pos-ta-see’-ah, a defection, apostasy, a falling away from*
 - ii. Then before His bodily return to the earth, the “**man of sin... the son of perdition**” must be revealed (:3b) and then he (antichrist) will set himself up in the temple as God. (:4)

NOTE: The first will happen before the rapture and the second will happen after it but before the Second Coming of Christ.

- c. Paul had obviously taught them these things when he was with them; and here he cautions them to remember. (:5)

NOTES

d. He then cautions them that the Holy Spirit, currently in the world and working through the Christians, is the only thing restraining evil in the world. (:6)

e. Upon the removal of the restraining force of the Holy Spirit working through the Christians (who will be gone by that time) then will “**that Wicked be revealed**” and then later destroyed by the returning Lord. (II Thess 2:8)

Note: The Holy Spirit will NOT be gone from the earth during this Tribulation time, otherwise no one could be saved during that time. However, the restraining force of the Holy Spirit indwelling the Christians and the local Churches and working through them will be gone; and then evil will be able to pretty much take over and overwhelm the world.

f. Antichrist II Thess 2:3-12

i. One of the best descriptions of antichrist and what he is to do is given here in **II Thessalonians**. (II Thess 2:3-12 cf Dan 7:8; 8:9; Dan 11:36; Mt 24; I Jn 2:18; Rev 13:1-10)

ii. Antichrist will be a wonder-working deceiver and God will allow him to deceive those who have rejected the Gospel before entering into The Tribulation. So much so that they will believe a lie because they previously rejected the truth. (II Thess 2:9-12)

iii. It is obvious that “**the man of sin... the Wicked**” and the continued use of the masculine singular throughout this segment must be speaking of a man. Historically, some have insisted that this is speaking of a system (Judaism, Catholicism, a world governmental system, etc.) and some have insisted that it is speaking of a series of men such as the Caesars, the Popes. However, the plain sense of this segment can only lead us to believe that it is an individual that is being spoken of.

NOTE: Translational precept: “If the plain sense makes perfect sense, then seek no other sense.”

2. Concerning the why and how to wait for the Lord’s return. (II Thess 2:13-17)

a. Key words describing the Thessalonian Christians are:

i. Salvation. (:13)

ii. Sanctification. (:13)

iii. Believers of the truth. (:13)

iv. Recipients of the glory of Christ. (:14)

b. Exhortation in the light of their privileged calling. (:15)

c. Paul’s prayer for the Thessalonians to have peace and comfort, consolation and hope from Jesus and the Father which will establish them in good word and work.

I Thess 2:16-17 _____

NOTES

III. COMMANDS IN THE LIGHT OF IT (ch. 3)

These are not the commands of a general but the loving commanding exhortations of an Apostle which are given in the light of the return of Christ.

1. Request for prayer from the brethren there. **(3:1-2)**
2. Confidence in the lord's faithfulness toward the Thessalonian brethren that enables them to live right while waiting for the Lord's return. **(:3-5)**
3. Command of conduct toward the disorderly. **(:6-12)**
 - a. The first commanded action and the example for brethren to judge by. **(:6-9)**

Remember, we are not to judge one another by our own understanding according to our own standard but according to the Word of God. That is why God gives us examples in His Word. They are for us to follow, yes, but they are also the standards of God's judgment which we are to compare with the actions and attitudes of others to enable us to judge whether they are truly godly actions and attitudes or not. And if they are not, then there are certain things we are to do which are in accordance with God's Word. When we judge with God's Word as the standard, then it is not us but God that judges. We simply proclaim His verdict upon the transgressor and follow God's prescribed course of action concerning the erring one.

- i. The first course of action is to withdraw from them. **(:6)**
 - ii. The example to judge by. **(:7-9)**
 - b. Further course of action concerning the erring one. **(:10)**
Loafers will not eat; i.e., no work no eat.
 - c. Command to the loafing busybodies. **(11-12)**
Get your loafing nose out of other people's business and get back to work.
4. Exhortation to the busy. **(:13)**
Keep it up and don't get tired in well doing.
 5. Command to warn and discipline the disobedient. **(:14-15)**
 - a. The action of discipline- shun them. **(:14)**
 - b. The motive of discipline- brotherly love. **(:15)**
- Gal 6:1** _____
- _____
- _____

6. Conclusion of the letter.

With his normal conclusion Paul writes a blessing **(:16)**, gives his signature **(:17)**, and his benediction **(:18)**.

NOTES

REVIEW-

1. What is the main subject of II Thessalonians?
2. There is an old saying that is born out in II Thessalonians. "Idle hands are _____."
3. What are the main teachings concerning Christian living in this book? The are expressed as 3 key thoughts:

4. "Persecution" denotes: _____
_____ while "tribulation" denotes _____

5. There are two necessary things that must take place before the Lord bodily returns to the earth. What are they?
6. Will the Holy Spirit be gone during the Tribulation time that takes place before the bodily coming of the Lord?
7. Finish this translational precept: "If the phin sense makes perfect sense, then _____."
8. Is "the man of sin... the Wicked," called the antichrist in other places, an individual or is that referring to a system or a series of men?
9. While waiting for the Second Coming of Christ, are we to (circle one) *set around waiting* or *keep busy* ?
10. What are we to do to those who insist on loafing? (circle one) *shun them* - *kiss them* - *shoot them* ?
11. What is to be the motive for our actions toward them? (circle one) *brotherly love* - *hate* - *revenge* ?

NOTES**HOMEWORK ASSIGNMENT**

— Read the book of I Timothy
 — Review your notes on II Thessalonians.
 Be here next week with your Bible and your notebook.

Lesson Sixteen

I TIMOTHY

The writer, the book, the recipient, and the purpose: Once again Paul was the writer and God was the author. This epistle and the two following are commonly called the **pastoral epistles**. At the time of this first letter to Timothy, Paul had been released from his first Roman imprisonment and was once again back on the road. This would place the date of its writing at somewhere around 64 A.D. It is manifestly impossible to fit some of the events described in this book, **I Timothy**, and the ensuing two books, **II Timothy and Titus**, into the time-span of the book of Acts; and, thus they are some of the best proofs available to us that Paul did not die as a result of the Roman imprisonment found in the book of Acts. Obviously he was released for a period of some 10 years or so and was able to resume his evangelism and missionary endeavors. Later, he was once again arrested and returned to Rome for imprisonment the second time at the end of which he eventually suffered martyrdom. It was between these two imprisonments that he wrote these three epistles.

Timothy was one of Paul's preacher boys. Paul even called him his "**own son in the faith.**" (**1:2**) Originally from Derbe, Timothy was Greek on his father's side but Jewish on his mother's side. (**II Tim 1:5**) Raised in the Scriptures from his youth (**II Tim 3:15**), he was probably converted during Paul's initial visit to Lystra. According to **Acts ch. 14** he immediately began traveling with Paul with whom he spent most of his time from then on. The scriptures testify that he was an immense help to Paul according to various references in **Acts, Romans, I & II Corinthians, Philippians, Colossians, and I & II Timothy.**

By the time of the writing of this book, the young preacher, Timothy, was the pastor at Ephesus and facing some heavy problems. It was to these that Paul is writing this mixture of exhortation, warning, correction, and comfort, to Timothy his son in the faith.

Main message of the book: **I Tim 3:15** _____

Outline of the book:

- I. THE TRUE TEACHINGS OF THE GOSPEL (ch. 1)**
- II. EXHORTATIONS & INSTRUCTIONS (2:1 - 6:2)**
- III. CONCLUSION (6:3-21)**

New Testament Survey

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I. THE TRUE TEACHINGS OF THE GOSPEL (ch. 1)

1. First Paul gives his usual greetings. (:1-2)
2. Paul then discusses sound teaching versus false teaching and the purpose of it. (:3-7)
3. The goodness and the purpose of the Law. (:8-11)
4. Paul's personal testimony and gospel (:12-16)
5. Paul's prayer of praise, honor, and glory to God, the author of the Gospel. (:17)
6. Charge and encouragement to Timothy. (:18-20)

II. EXHORTATIONS & INSTRUCTIONS (2:1 - 6:2)

1. About public prayer and the missionary ministry. (2:1-8)
 - a. The essential ingredients of public prayer: (:1)
 - “supplications,” Gk *deh'-ay-sis*, want, entreaty, to ask, to request
 - “prayers,” Gk *pros-yoo-khays'*, a place where prayer is offered, an oratory
 - “intercessions,” Gk *ent'-yook-sis*, a meeting with, converse, address
 - “giving of thanks,” Gk *yoo-khar-is-tee'-as*, gratitude, thankfulness, the act of giving thanks
 - b. Here we see who we are to pray for publicly. (:2)
 - c. Why we are to pray for them publicly. (:3-4)
 - Because God is pleased when we do (:3) and so that they will be saved. (:4)
 - d. How they will be saved. (:5-6)
 - e. How we are to pray. (:8)
 - “... **lifting up holy hands...**” Live a godly **life**.
 - “... **without wrath...**” Preach to them in **love**.
 - “... **without... doubting...**” Full **confidence** of the gospel.
2. Concerning conduct of women in the church. (2:9-15)
 - a. They are to also live holy lives. (:9-10)
 - b. They are to be in subjection to authority. (:11-12)

NOTE: Remember, this is talking about during the communal worship service.
 - c. Why this is to be so. (:13-15)
3. Concerning qualifications of church officers. (3:1-13)
 - a. For bishops. (:1-7)
 - “bishops” Gk *ep-is-ko-pon'* an inspector, overseer, a watcher, guardian. In the NT church it is referring to the one in the church who is entrusted by God with these responsibilities; i.e., **the pastor**.

NOTE: Remember this is a list of things that a bishop must currently “**be**” and continue being, both positive and negative, in order to “**be blameless**.” Since it is a list then it must be taken in its totality. You cannot take some and leave some. You must take it all or leave it all. There is no other choice with any list such as this.

NOTES

The charge to Timothy: The charge to Timothy starts here in 1:3 and continues all the way through the book.

“be” Gk *i'-nahee*, to be, to happen, to exist, to be present. The word is a “**present, infinitive, a ctive v erb**,” and as an infinitive, therefore, “**refers to t he ac tion i n i t s c on-tin uance or as repeated**.” What that means is that the list is of those requirements that currently must be met and also they must continue to be met on into the future.

If you are going to take one requirement and extend it into the past, i.e., as a requirement of our past rather than our present in continuance, then you must do so with all of them. God always takes you just as you are, today and everyday for the rest of your life. (cf Ez 33:12-20)

b. Qualifications for deacons and their wives. (I Tim 3:8-13)

Notice that the requirements are nearly the same as for the pastors. Also note that the deacon's wives must also maintain godly lives in order for their husbands to be deacons of the church.

4. Main message of the book: (3:14-15)

I Tim 3:15 _____

5. The mystery of godliness. (:16)

6. Prophetic warnings of heresy in the "latter times." (4:1-5)

7. Specific exhortations & instructions. (4:6 - 6:2)

a. To Pastor Timothy. (4:6-16)

Paul tells Timothy that the pastor is responsible to do certain things and to not do certain other things in order to be a "good minister of Jesus Christ..."

b. Exhortations and instructions to the others in the Church.

(5:1 - 6:2)

i. To the other churchmen in general. (5:1)

ii. To the women in the Church. (5:2-16)

Note that the subject of widows is treated in depth.

iii. To the elders specifically. (:17-25)

Here the term elder is speaking of those who were serving in positions of authority in the Church there at Ephesus; the pastors. Of which there were quite a few.

iv. To servants. (6:1-2)

III. CONCLUSION (6:3-21)

1. A warning about false teachers. (6:2-5)

2. Godly attitudes of godly teachers contrasted with bad attitudes of false teachers. (:6-10)

NOTE: I Tim 6:10 is probably one of the most misquoted scriptures in the New Testament. Write the portion indicated in order to understand the true teaching of the scripture.

I Tim 6:10 "For _____ money is the root of all evil..."

3. The attitude, life, and motives of the man of God. (:11-15)

4. Doxology. (:15-16)

5. A charge given to Timothy which he is supposed to pass on to others. (6:17-21)

This is actually a continuation of the charge given to Timothy all through the epistle. (cf., 1:3, 18; 5:7, 21; 6:13, 17)

NOTES

Deacons: There are some common errors concerning deacons. We will address one of the most common ones.

- That the Deacons are rulers in the Church equivalent to what the Pastor (Bishop) is.

"**deacon**" Gk _____, *dee-ak-on-os*, *an attendant, servant, waiter*. It is obvious that a deacon is a servant in the Church, not a ruler. (cf., Acts ch. 6) And in Acts ch. 6 we find that they serve in performing the menial duties in the Church so that the Pastors can be freed up to serve in their capacities as the spiritual leaders of the congregation. In essence then they are not only servants of the Church but they are servants to the Pastors by doing the menial tasks in their place.

It is obvious from the very definitions of the word that a deacon is a servant, not a ruler.

Doxology: "A hymn or poem of praise to God." And in this case it is a scripture giving praise to God.

- a. Godly use of possessions. (**I Tim 6:17-19**)
- b. An appeal to the man of God to stay true to all of those things that are committed to him by God. (**:20-21**)
 - ▶ Avoid vain and profane babblings.
 - ▶ Avoid false science.
 - ▶ Such things lead to errors concerning the faith.

REVIEW-

1. What is the main message of I Timothy?

I Tim 3:15 "... that thou _____

_____ of God..."

2. What three words explain how we are to publicly pray according to I Tim 4:8?

Live a godly _____, preach to them in _____ in full _____ of the gospel

3. Who is the "bishop" (the overseer) of the New Testament Church?
4. Are deacons rulers or servants in the local Church?
5. Is money the root of all evil? (This is a trick question.)
6. Are the wives and families of Pastors and Deacons required to live godly lives also in order for those officers to continue in their duties?
7. In ch. 3 are we allowed to treat any one of the list of qualifications any differently than any of the others?
8. Is a pastor or deacon required to currently meet all of the requirements in order to continue serving in his particular office?

**HOMEWORK ASSIGNMENT**

— Read the book of II Timothy
 — Review your notes on I Timothy
 Be here next week with your Bible and your notebook.

NOTES

Lesson Seventeen

II TIMOTHY

The writer, the book, the recipient, and the purpose: Once again Paul was the writer and God was the author. **II Timothy** is the second of the pastoral epistles as they are arranged in our Bible. Although this epistle was actually written later than the epistle to Titus, which was written at the same time as **I Timothy**, it is set in this place in the arrangement of our Bible because of the relation between it and the previous letter concerning the commonality of their recipient, Timothy.

The epistle was the last one written. It was penned by Paul sometime around 67-68 A.D., under inspiration of the Holy Ghost, from Mamertine prison in Rome during the last months, if not during the last weeks, of his second imprisonment. Facing death, he pens some of the most moving and encouraging of New Testament scriptures.

For more general information about this epistle, see the introduction to **I Timothy**.

The outline of the book:

I. COMMENDATIONS, EXHORTATIONS, AND WARNINGS TO TIMOTHY (chs 1-3)

II. THE CHARGE TO TIMOTHY (ch. 4)

I. COMMENDATIONS, EXHORTATIONS, AND WARNINGS TO TIMOTHY (chs. 1-3)

1. Introduction and salutation. **(1:1-2)**
2. Thanksgiving for Timothy's faith which was handed down from his mother and grandmother. **(:3-5)**
3. Steadfastness in the gospel. **(:6-18)**
 - ▶ ***The apostle's expression of Christian security:*** This can be found in **II Tim 1:12** and was penned from within the very shadow of the headsman's axe. (cf. **4:6-8**)

II Tim 1:12 "... for I know whom _____

- ▶ A commendation for and a blessing on faithful servants. **(:15-18)**
4. Exhortation to patient endurance of suffering. **(2:1-13)**

In addition to the exhortation to patient endurance we also find in this passage an expansion on part of that exhortation that becomes a revolving charge that is of special importance to all Christians from the time that it was written on down to today and then on through to the future..

The apostle's charge to all generations to pass on the Gospel: This charge is given in **II Tim 2:2** and specifically

New Testament Survey

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states that the charge to preach the gospel is passed to Timothy from Paul; and, then it is to be passed from Timothy to faithful men and through them to others. This charge has passed through the centuries down to today and the present generation.

II Tim 2:2 _____

5. Exhortations to Timothy the pastor. (2:14-26)

- ▶ To faithfulness in the pastorate. (:14-18)

The apostle's expression of Christian preparedness:

II Tim 2:15 _____

- ▶ To faithfulness in Christian separation. (:19-22)
- ▶ To patient endurance and meekness in restoration of the fallen. (:23-26)

6. Warnings to Timothy. (3:1-17)

- ▶ Perilous times are coming. (:1-13)
- ▶ Our protection and equipping to remain true to and effective in the faith. (:14-17)
 - Our protection is in the Scriptures. (:14-15)
 - **Our equipping to fight during perilous times is only through the Scriptures.**

II Tim 3:16-17 _____

II. THE CHARGE TO TIMOTHY AND PAUL'S FINAL WORDS (ch. 4)

1. The charge to Timothy to preach the Word. (:1-5)

- ▶ *The pastoral charge:* In this book we find the pastoral charge given to Timothy and to all pastors after him.

II Tim 4:2 _____

- ▶ The reason for the pastoral charge. (:3-4)
- ▶ An exhortation to steadfastness. (:5)

II Tim 4:5 _____

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2. Paul's final words.

- ▶ He was facing imminent death. (:6)
- ▶ **The obituary of a faithful Christian.** (:7)

II Tim 4:7 _____

- ▶ **The reward for a faithful Christian.** (:8)
- ▶ Final notes and goodbye blessing. (:9-22)

REVIEW-

1. Give the scripture reference for the apostle's expression of Christian security. _____

2. Give the scripture ref. for the apostle's charge to all generations to pass on the Gospel. _____

3. Give the scripture reference for the apostle's expression of Christian preparedness. _____

4. What two verses tell us that our equipping to fight during perilous times is only through the Scriptures?

5. Where do we find the pastoral charge?

6. Find and write out the obituary of a faithful Christian.

II Tim 4: _____ " _____

_____ "

7. Find and write out the scriptures that tell us of the reward for a faithful Christian.

II Tim 4:8 _____

NOTES



HOMEWORK ASSIGNMENT

Read the books of Titus & Philemon
Review your notes on II Timothy
Be here next week with your Bible and your notebook.

Lesson Eighteen

TITUS & PHILEMON

TITUS

The writer, the book, the recipient, and the purpose: This book was written by Paul at the same time as **I Timothy**. The recipient was Titus, another of Paul's sons in the faith. **(1:4)** Titus had been left in Crete to help the church there and to **"ordain elders in every city"** where a church had been established. **(1:5)**

Titus must have been converted early on in the apostle Paul's ministry as can be seen by the fact that he had accompanied Paul on his mission to Jerusalem from Antioch in which the Gentile's freedom from the Law was defended by Paul. Titus, an uncircumcised Gentile, was a perfect example of the Gospel that Paul preached. Saved, free from the Jewish Law, as manifested by his uncircumcised state, growing in grace and an example of a separated Christian who was reliable, able, trustworthy, and willing, Titus was the epitome of the Christian who was living and serving in Christ.

For more detail on the writing of this book see the introduction to **I Timothy**.

The outline of the book:

- I. Setting Matters in Order. (1:1 - 3:11)**
- II. Conclusion and Exhortation. (3:12-15)**

The main theme: The main theme of the epistle would have to be: **"good works, a necessary evidence of salvation."**

I. Setting Matters in Order. (1:1 - 3:11)

- 1. Benediction and previous charge to Titus. (1:1-5)**

The charge that Paul gave to Titus when he and Paul were first in Crete is found in **1:5**. In that verse he is told to **"set in order the things that are wanting."**

To begin the whole process, Titus was left there to ordain some leaders in the church. He is even told what group he is to choose the leaders from.

, *pres-boo'-ter-ous*, elder, senior, older, more advanced in years.

In this verse Paul is telling Titus to take some of these more mature men and ordain them. **Elder** is simply WHO he is to ordain not WHAT office he is to ordain them too. The office is mentioned in the next verse.

- 2. Qualifications for the bishops. (1:5-9)**

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Although the people in the local church picked the bishops, the overseers of the church, Titus was instructed to see that they met certain minimum criteria.

“bishop” , *ep-is’-ko-pon*, an overseer, one who oversees a congregation. (:7)

a. He must be an elder. (Titus 1:5)

He must not be an immature Christian but one taken from among the “elders;” i.e., one of the more mature members.

b. A list of qualifications. (:6-9)

▶ General qualifications. (:6)

▶ Negative qualifications. (:7)

▶ Positive qualifications. (:8-9)

3. The need for bishops. (:9-16)

a. Sound doctrine taught by godly bishops of good character serves two purposes:

▶ Exhortation for the congregation. (:9b)

“exhort” Gk , *par-ak-al-eh’-in*, to encourage, implore, call upon, admonish.

▶ Expose and refute those who are unsound in doctrine.

“convince” Gk , *el-eng’-kay-en*, to put to the test, refute, convict, to detect, to lay bare, expose.

“gainsayers” Gk , *anti-leg’-on-tas*, to speak against, contradict, deny, oppose. In context it is speaking of those who contradict sound doctrine.

b. The need for bishops to stop the mouths of those who’s defiled mouths teach unsound doctrine and they are themselves reprobate concerning godly good works. (:10-16)

4. The pastoral work of the bishops. (2:1 - 3:11)

a. Sound doctrine applied to the congregation. (2:1-10)

In this passage it is applied to the aged men and women, the young men and women, the pastor as a pattern of good works, and servants.

b. Teaching sound doctrine instills a proper attitude and encourages a godly way of life for the congregation. (:11-14)

5. God’s authority for proper attitude and conduct is given from God, through Paul, to Titus, to deliver unto the bishops. (:15)

6. Demonstration of sound doctrine. (3:1-11)

II. Conclusion and Exhortation. (3:12-15)

1. Paul gives his instruction concerning some Christian brother co-laborers who will soon arrive in Crete as well as a request for Titus to join Paul later at Nicopolis. (:12-13)

2. Before giving his final benediction (:15), Paul reiterates the main theme of the book.

Titus 3:14 “And let ours also learn to _____
_____ for necessary uses, that they be not
_____”

Compare **Titus 3:14** with:

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Titus 2:7 “In all things shewing thyself a pattern of works...”

Titus 2:14 “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, _____.”

Titus 3:1 “... to be ready to every _____.”

Titus 3:8 “ [This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be _____”

NOTES

PHILEMON

The writer, the book, the recipient, and the purpose: This book was written by Paul at the same time as **I Timothy**. The recipient was Philemon, and concerns the plight of a runaway slave named Onesimus. This short little letter is the only private letter that God has preserved for us as part of inspired Scripture. Paul must have written many such letters, probably many much larger than this one; but the purpose for this one has import far beyond its small size. It was primarily to Philemon but it was also meant to be shared with those who were there with him as well as to all those Christians who were part of the house-church that met in Philemon’s house.

Along with Philemon, those there at Colossi included Apphia and Archippus who are believed to have been his wife and his son. His son, Archippus, seems to have been a fellow-pastor, or at least a minister of some kind, either with his father there at Colossi or possibly at some time at Laodicea. **(Col 4:17)**

The main lesson of the letter: The letter itself is that **there needs to be a personal application of the principle of the immaterial meaning of world rank.** The letter applies the principle that is taught in Galatians and Colossians.

Gal 3:28 _____

Col 3:11 _____

The personal application and the depth of it is found in:
Phi :16 _____

Precept to practice: Truly we Christians are to practice the precept that concerning Christians, **the slave is our brother.**

The outline of the book:

I. Salutation. (:1-3)

- II. Praise for Philemon. (:4-7)
- III. Plea for Onesimus. (:8-17)
- IV. Pledge and Assurance. (:18-22)
- V. Salutations and Benediction. (:23-25)

Gospel comparison: When one compares the message of this little book with Salvation by Jesus Christ, some obvious parallels exist.

1. Slaves to sin.
2. The Law condemns us but grace frees us.
3. We are led to freedom by Christ as Onesimus was by Paul.
4. Reconciled to our owner, God, who now treats us not as a possession but as a member of the family as Philemon was to receive Onesimus as not a slave but as a brother.

REVIEW-

1. What is the main theme of the book of Titus?
2. In Titus, sound doctrine taught by godly bishops of good character serves what two purposes?
3. In the book of Philemon, what was Onesimus?
4. What is the main lesson of the letter to Philemon?
5. What is the precept out of Philemon that we should practice?
6. Is there a comparison between the book of Philemon and the Gospel of Jesus Christ?
7. If the answer is yes, then give me two parallels.

-
8. Philemon is admonished to treat the returned slave Onesimus as a _____ not a _____.

HOMEWORK ASSIGNMENT



— Read the book of Hebrews.
 Review your notes on Titus and Philemon.
 Be here next week with your Bible and
 your notebook.

NOTES

Lesson Nineteen

HEBREWS

The book: With this book we begin a new segment of the New Testament. The earlier epistles were written to the churches, including the book of Philemon which, although written to an individual, was also addressed to the church in his house. Beginning with the book of Hebrews we see a shift. This shift is away from the churches in general and toward the Hebrew Christians in all of the churches and in the world in general. God has given us in the earlier epistles His revelation of Salvation and the unity of all in Christ and has revealed to us the doctrine and mystery of the Church as well as the doctrine of personal sanctification and the final aim and destiny of believers. Now, in these coming nine epistles, He makes the final necessary Christian connection with the one true religion ever revealed to the world, Judaism. How does Christianity fit with Judaism? That is what is answered in these final nine epistles, beginning with Hebrews which explains and solidifies the connection. Also in these last nine we find the ultimate purpose for which God created us, fellowship with Him in love. Then it culminates, in the book of the Revelation, with the last things and eternity.

Date and author: Both of these questions have been argued for nearly two millennia. The book does not say who the author is but the predominant historical view was that it was Paul. We cannot say this, however, with certainty because of the lack of the book to name it's author. As to the date of it's writing, the best estimate is sometime prior to the destruction of Herod's Temple by the Romans in A.D. 70. We can assume this because the destruction of it is not mentioned in the epistle which, given it's subject matter, surely it would have been.

Key word of the book of Hebrews: The whole book is keyed around the one word, **superior** or better.

Purpose of the book: The purpose of the book is twofold: to **prevent apostasy away from Christianity and back to Judaism and to prevent true Jewish believers from also returning to Judaism.**

The outline of the book:

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SUPERIOR	SUPERIOR TO OLD IN WHAT WAYS
I. JESUS IS SUPERIOR (chs. 1-7)	Better messenger and better than angels; Moses; Joshua; Aaron.
II. THE SUPERIOR COVENANT (8:1 - 10:22)	Better promises; sanctuary, sacrifice; results.
III. SUPERIOR PRINCIPLE- Faith (10:23-13:25)	Better response; examples, endurance; sanctity.

I. JESUS IS SUPERIOR (chs. 1-7)

1. Jesus is superior messenger. (1:1-3)
 - a. In times past God spoke to Israel and through them to the world by the prophets.
 - b. In the last days He spoke by His Son. (:2-3)

Christ is a superior messenger because:

 - ▶ He is the Creator. (:2)
 - ▶ He is God in the flesh. (:3)
 - ▶ He is the sustainer of the Creation. (:3)
 - ▶ He is the offerer and the sacrifice for sin. (:3)
 - ▶ He is in the position of power & honor in Heaven. (:3)

2. Jesus is superior to angels. (:4-14)

3. Jesus brings a superior Salvation. (2:1-4)

4. Jesus is superior man. (:5-18)

As God He knew everything as man He experienced everything and thus was made “**perfect**” (complete) and suffering was the tool that brought His human character to completion.

“**perfect**” Gk *teleiōō*, *tel-i-o'-sai*, *perfect a person, advance to final completion of character.*

Heb 2:10 _____

5. Jesus is superior to Moses. (3:1-6)

6. Jesus brings in a superior rest. (3:7 - 4:13)

7. Jesus is a superior High Priest. (4:14 - 7:28)

This is the only New Testament reference to the priesthood of Melchisedec.

a. His is a superior priesthood; superior to Aaron. (4:14-5:10)

b. Interlude. (5:11 - 6:20)

A rebuke for immaturity and a lack of understanding.

NOTE: Part of the rebuke is the passage in **Heb 6:4-6**. This passage is, contrary to what many say, referring to saved people. This can be seen by verses :4-5. However, it is NOT saying that you can fall away once you are saved. This can be seen by the word “**if**” in verse :6. He is not saying they can, he is simply saying that “**if**” they could it would be impossible for them to get saved a second time. It is part of the rebuke that is simply answering the question of a second salvation, not stating that you can lose the first one. Eternal security of the Christian is taught all through the New Testament. To take this one verse and say that it teaches loss of salvation would be to do violence to many many other passages of scripture. Remember, “A text without a context is a pretext.” And the context of this passage is that of showing the finality of salvation- first time for all time by one sacrifice that cannot be repeated and thus negating the possibility of a “second” salvation.

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c. Jesus' superior Melchisedecian priesthood. (7:1-28)

- ▶ Abraham tithed to Melchisedec. (:2)
- ▶ He was an immortal and eternal priest. (:3-5)

NOTE: The fact of the immortality and eternity of the priest Melchisedec shows that it is impossible for anyone to be such a priest who is not eternal. This shows the falsehood of those who teach that any human male can attain to that priesthood. Other than the eternal Son of God, not one human being meets that qualification. In addition, no one is ever told to attain to that priesthood. The Bible tells us that as a man, even Christ did not seek that priesthood but was made so by God himself. (5:1-6; 7:20-21)

- ▶ The greater received tithes from the lesser and blessed the lesser (Abraham) showing that Melchisedec was the greater. And the Levites, including Aaron, payed tithes to Him in their father Abraham. (Heb 7:6-10)
- ▶ It is a new priesthood from another tribe and it is superior in that it is eternal and not temporal. (:11-24)
- ▶ As such a perfect superior High Priest He can save us completely. One perfect sacrifice by the perfect High Priest is sufficient for all time. It is obvious and logical that Jesus is superior High Priest. (:25-28)

Heb 7:25 _____

II. THE SUPERIOR COVENANT (Heb 8:1 - 10:22)

1. Jesus as the superior High Priest and minister of the New Covenant. (Heb 8:1 - 10:18)

- a. Comparison of the New and Old Covenants. (8:1-9)
- b. The second Covenant prophesied and explained while the Old Covenant was in effect even though broken. (:10-13 cf. Jer 31:31-33)

Jer 31:33 _____

- c. The superior sanctuary and sacrifice. (Heb 9:1-28)
- d. The New and superior Covenant at work. (10:1-22)
 - ▶ Under it in Christ we have assurance of eternal salvation through the eternal sacrifice.
 - ▶ Under the New Covenant we are allowed into the very presence of God by the blood of Jesus. (:19-22)

III. SUPERIOR PRINCIPLE- Faith (10:23 - 13:25)

NOTES

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1. We assemble to encourage one another to good works because of our faith. (:23-25)

Not to encourage one another to do good works FOR salvation under this New Covenant but to do good works BECAUSE of it. It shows our faith to others and proves it to ourselves.

Heb 10:24-25 _____

2. A warning and a comparison between the apostates who got religion and not salvation and those who truly believed to the saving of the soul. (:26-39)

Those who truly did get saved will maintain good works; endure reproaches and afflictions; look for heavenly possessions with patient confidence and looking for the return of Jesus; and they will not draw back. All these are indicators of their true faith.

For a further explanation of true faith in Christ and the biblical necessity of good works as an INDICATOR of true Salvation, see the book of **James**.

Jas 2:14 _____

Jas 2:17 _____

Jas 2:20 _____

These scriptures explain that faith without the INDICATOR of good works is shown by that to be a dead faith and not a living saving one. This is presented as the delineator between someone who, as people say today, “got religion”- a head knowledge that lasts for awhile and then they fall away as an apostate, and someone who truly believed to the saving of the soul as it is stated in **Heb 10:39**.

Heb 10:39 _____

3. Gods “Hall of Faith.” (ch. 11)

These all maintained their faith while looking forward to the promise to come and are given as examples of those who lived the life of faith.

4. Christ, the superior example of the life of faith. (12:1-4)
5. Chastening- proof that our faith in God is rewarded. (:5-11)
6. Christian conduct in this superior life of faith. (12-39)

7. The life of faith as practiced in our daily living. **(13:1-19)**
 If we live our lives the way that we are exhorted to in this passage of scripture then we will surely show the superiority of the life of faith to ourselves and to others.
8. Personal salutations and final exhortation. **(:20-25)**

REVIEW-

1. **What is the key word of the book of Hebrews?**
2. **What is the purpose of the book?**
3. **Was the book of Hebrews written to the Gentile believers or to the Hebrew believers and Hebrews in general?**
4. **Is Jesus presented as superior or inferior in the book?**
5. **Is the New Covenant in Christ presented as superior or inferior to the Old Covenant?**
6. **Is Christ's Melchisedecian priesthood superior or inferior to the priesthood of Aaron?**
7. **Was Christ's single sacrifice of himself by himself sufficient for all sin for all time or was it temporary like the sacrifices of the Aaronic priests?**
8. **Are good works the way to gain salvation or are they simply an indicator of it?**
9. **What book explains this for us in more detail than is presented here in Hebrews 10:26-39?**
10. **Is an "apostate" truly saved or is it someone who just "got religion" for a while and then falls away?**
11. **What chapter in Hebrews do many people say is God's "Hall of Faith?"**

NOTES**HOMEWORK ASSIGNMENT**

— **Read the book of James.**
Review your notes on Hebrews.
Be here next week with your Bible and your notebook.

Lesson Twenty

JAMES

The book and the author: This book is the second one of these last nine that were all written to the Hebrew Christians. This one was to prepare them to stand up for the faith “**once delivered to the saints.**”

The author: The author of the book of James is considered to be the Apostle James “the son of Alphæus” and there is much debate as to whether he was also the same James who was the brother of our Lord Jesus Christ. (**Mt 13:55; Mk 6:3**) James was martyred in approx. A.D. 62 by stoning.

The book was one of the earliest New Testament books written. The date of its writing is much contested but can be placed somewhere between 40 and 60 A.D., with about 44 A.D. just following the Herodian persecution being most probable.

Recurring theme: Although the book is generally a mixture of unrelated teachings on various subjects, the one theme that seems to recur is distinctly stated in **Jas 2:20** and **2:26**.

Jas 2:26 _____

General teaching: The general teaching of the book is **the proofs of true faith.**

Outline of the book:

THE PROOFS OF FAITH

I. ENDURANCE OF TEMPTATION (ch. 1)

II. IMPARTIAL BENEVOLENCE (ch 2)

III. CONTROL OF THE TONGUE (ch. 3)

IV. GODLINESS IN ALL THINGS (chs. 4-5)

We will study this book from a few key verses in each section.

I. ENDURANCE OF TEMPTATION (ch. 1)

Two of the key verses in **ch. 1** are:

Jas 1:2 _____

Jas 1:22 _____

Key thought of chapter one: The key thought of chapter one is that **how we handle temptation is proof of our living faith.**

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II. IMPARTIAL BENEVOLENCE (ch 2)

Four key verses of this chapter are:

Jas 2:1 _____

__This verse teaches the impartiality that a Christian should exhibit.

Jas 2:17 _____

This verse teaches the difference between a living faith and a dead faith. That difference is- dead faith is manifested by a lack of works- including benevolence.

Jas 2:18 _____

This verse teaches that others can only see your faith by your works.

Jas 2:22 _____

Your works show that your faith is a true living complete one.

III. CONTROL OF THE TONGUE (ch. 3)

Two key verses in this chapter are:

Jas 3:2 _____

Control of the tongue is the key to self control and the proof of a person who is mature in the faith.

Jas 3:6 _____

Here we see that the uncontrolled tongue is the most defiling member in the body and affects the whole creation.

IV. GODLINESS IN ALL THINGS (chs. 4-5)

Key verses here are:

Jas 4:7 _____

__This verse teaches that you must resist the devil.

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Jas 4:8 _____

Jas 4:10 _____

Once you resist the devil then you must draw nigh to God and humble yourselves to Him.

Jas 4:17 _____

Knowingly omitting good works is a sin.

Jas 5:8 _____

____ The reason for patient endurance in good works is the coming of the Lord.

HEALING: The only scriptural prescription for healing is found in **5:13-15**.

REVIEW-

1. What is the recurring theme of the book of James?
2. What is the general teaching of the book?
3. Chapter one concerns what proof of faith?
4. Chapter two concerns what proof of faith?
5. Chapter three concerns what proof of faith?
6. Chapters four and five concern what proofs of faith?



HOMEWORK ASSIGNMENT

____ Read the books of I & II Peter.
 Review your notes on James.
 Be here next week with your Bible and your notebook.

NOTES

Lesson Twenty-one

I & II PETER

The books and the author: These two book were also written to the Hebrew Christians. Both were written by the apostle Peter, under inspiration of the Holy Ghost, with **I Peter** stating that help with the first letter was obtained by Peter from the hand of Silvanus who was obviously acting as Peter’s scribe. Probably written from Rome, both epistles were written shortly before Peter’s death- ca 70 AD. Most place **I Peter** about 64-65 AD and **II Peter** about 67-68 AD.

I PETER

Purpose of the letter: The purpose of the letter is found in **1:7; 3:17; 4:12**; and that is **to console the Jewish Christians in their suffering, and exhort them to faithfulness and duty.**

This little book has given hope to suffering Christians, both Jew and Gentile, for nearly 2,000 years.

Outline of the book:

I. THE LIVING HOPE (1:1 - 2:10)

II. PILGRIM LIFE - HOW TO LIVE IT (2:11 - 4:11)

III. FIERY TRIAL - HOW TO BEAR IT (4:12 - 5:14)

I. THE LIVING HOPE (1:1 - 2:10)

1. Declaring the living hope. (1:1-12)

I Pet 1:3 _____

2. The right reaction to it. (:13-21)

I Pet 1:13 _____

3. The Living Word. (1:22 - 2:3)

I Pet 1:23 _____

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4. The living stone and our reaction to it. (2:4-10)

I Pet 2:4 _____

NOTE: It is interesting to note the priesthood of the believer as stated in I Pet 2:5.

I Pet 2:5 _____

5. Summary- The **preeminent theme** of 1:1 - 2: 10 is **The Living Hope**. The two sub-themes, the “Living Word” and the “Living Stone,” give us the base upon which our **Living Hope** is built. This gives our “Living Hope” a substance that is imperishable and indestructible.

II. PILGRIM LIFE - HOW TO LIVE IT (2:11 - 4:11)

1. As good Christian members of society. (2:11-17)

2. As Christian servants (employees.) (:18-25)

3. As Christian husbands and wives. (3:1-7)

4. In relation to others. (:8-22)

5. In relation to suffering and separation. (4:1-6)

6. In relation to other believers and mutual service. (4:7-11)

NOTE: Today there are very few Christians that live here as pilgrims. Most live worldly as though they are settled in the world forever; thus ignoring the fact that pilgrims are simply on a journey. We truly are to be pilgrims passing through this world and are to be godly as citizens, servants, wives, husbands, and in our relations with one another and also the unbelievers; and we are not to be learning and practicing the world’s laxity concerning general societal relationships, and wedlock, and service, and other ungodly practices within the worldly society in this land through which we pass. **The purpose of the pilgrim life is to glorify God** so that the citizens of this world will be encouraged to strive toward something better than what they have and to show them that it is only in Christ that they can be lifted above this world and become fellow-pilgrims with us as we journey through this world to that better land.

III. FIERY TRIAL - HOW TO BEAR IT (4:12 - 5:14)

1. Warning of the “fiery trial” to come. (4:12)

I Pet 4:12 _____

2. The second Coming of Christ is the predominant theme in this sub-section. (:13-19)

NOTE: You can easily see by the context of the surrounding

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verses that Peter is saying that **the fiery trial is the tribulation**. This can be seen by the many references to the Second Coming in those surrounding verses.

3. Admonition to the pastors to be examples through it all by keeping their eyes on the Second Coming of Christ. **(5:1-4)**
4. An admonition to the flock to submit to God's leaders and to mutual Christian service and love. **(5-6)**
5. Warning to resist the devil in the faith and to keep their eyes on God's grace that will see them through it all. **(7-11)**
6. A farewell. **(12-14)**

II PETER

Purpose of the letter: To warn the believers of spiritual perils and exhort them to holiness.

Source: It is propounded by many that portions of **II Peter** were influenced by the book of **Jude**. This is quite possible and in no way detracts from **II Peter** since we recognize the inspiration of both of them by God; and we leave it to God as to HOW He inspired Peter to write this book nor do we dictate what influences He used to do so concerning the various parts of it.

Outline of the book:

THE TRUE KNOWLEDGE	In which to grow. (ch. 1)
THE FALSE TEACHERS	Who were to come. (ch. 2)
THE SURE PROMISE	At the end of the age. (ch. 3)

THE TRUE KNOWLEDGE (ch. 1) In which to grow.

1. The progress of growth. **(3-8)**
Diligently add to your faith- virtue, then knowledge, then temperance, then patience, then godliness, then brotherly kindness, then charity, and the result of this progression is fruitfulness.
 2. Lack of growth is proof of blindness. **(9-11)**
 3. Peter stirs them to remembrance. **(12-21)**
- NOTE:** In verses **:16-21** we see absolute admonition that **the Scriptures are the final authority above all else**, even above a voice from Heaven itself.

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THE FALSE TEACHERS (ch. 2)

Who were to come.

1. There will be troubles from within. (:1-3)
2. God’s judgment and wrath upon them is sure. (:4-22)

THE SURE PROMISE (ch. 3)

At the end of the age.

1. Remembrance is God’s purpose through Peter. (3:1-2)
 2. Lustful scoffers will come. (:3-4)
 3. God’s judgment is sure upon this earth. (:5-10)
- NOTE:** In verse :9, note God’s reason for staying His righteous judgment.

II Pet 3:9 _____

4. Exhortation to diligent and steadfast godliness and a hastening unto the consummation of His judgment on them and His promise to us. (:11-18)

REVIEW-

1. What is the purpose of I Peter?
2. The preeminent theme of the first part of I Peter is _____; and the two sub-themes are the _____ and the _____.
3. What is the purpose of the pilgrim life?
4. What is the “fiery trial” that Peter spoke of?
5. What is the purpose of II Peter?
6. II Peter teaches that _____ are the final authority above all else.
7. According to the book of II Peter, verses :5-10, is God’s judgment sure upon this earth and all that are in it?

NOTES



HOMEWORK ASSIGNMENT

Read the books of I & II John.
 Review your notes on I & II Peter.
 Be here next week with your Bible and your notebook.

Lesson Twenty-two

I, II, III JOHN & JUDE

The books and the authors: We will treat **I - III John** as a unit. The author of these three books is considered to be the Apostle John. The rest of the apostles would have been dead by the time of these epistles and John himself would have been of a great age. This explains the paternal tone of **I John**.

I JOHN

Date and purpose of the letter: The date of the letter is believed to be approximately A.D. 90 and **the purpose was to refute Gnosticism and that we may know Christian truth from error.**

Key clause of the book: This is found in **3:19** and its derivatives in many other verses.

“And hereby we know...”

Outline of the book: Baxter divides the book into seven contrasts and we will follow that outline.

SEVEN CONTRASTS

I. LIGHT VERSUS DARKNESS (1:1 - 2:11)

II. THE FATHER VERSUS THE WORLD (2:12-17)

III. CHRIST VERSUS ANTICHRIST (2:18-28)

IV. GOOD WORKS VERSUS EVIL WORKS (2:29 - 3:24)

V. THE HOLY SPIRIT VERSUS ERROR (4:1-6)

VI. LOVE VERSUS PIOUS PRETENSE (4:7-21)

VII. THE GOD-BORN VERSUS OTHERS (5:1-21)

Key verse on separation:

I Jn 2:15 _____

II JOHN

To whom written: Some say that this letter was written to a church; however, the evidence does not support such a claim. The internal evidence points unmistakably to it being simply a letter from John to a Christian lady and her family. There could

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possibly have been a church in her house; but we simply do not know from the letter itself that this was so.

Outline of the book:

I. INTRODUCTION (:1-3)

II. WARNING AGAINST HERESY (:4-11)

III. CONCLUSION (12-13)

WARNING AGAINST HERESY (:4-11)

1. The content of the heresy. (:4-6)
It obviously concerned a lack brotherly love and living in an ungodly manner.
2. The cause of the heresy. (:7)
Brought by deceivers who bore the spirit of antichrist.
3. The consequences of heresy. (:8-9)
A loss of reward for the believers and a test of true salvation.
4. How to treat heretics that come to you. (:10-11)

III JOHN

To whom written and purpose: Written to Gaius by the Apostle John, this letter gives instructions as to proper hospitality. This is to be shown to both brethren and strangers.

Outline of the book:

I. INTRODUCTION (:1-4)

II. THE DUTY OF HOSPITALITY (:5-8)

III. THE DANGER OF HAUGHTINESS (:9-12)

IV. CONCLUSION (:13-14)

Concerning the duty of hospitality, in four verses we find three things: (1) The reward of hospitality (:5); (2) The report of hospitality (:6); and (3) The reasons for hospitality (:7-8).

JUDE

Author, date, purpose, and to whom written: The author of the book is named in the book itself in verse :1, and is specified as **Jude... the brother of James**; and, therefore, he was not only the **servant of Jesus Christ** but was also His brother. The date of it's writing is not certain but is believed to have been about **AD 66** and certainly had to have been before the destruction of the Temple in **AD 70**. Written to Christians in general, it warns

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Lesson Twenty-three

REVELATION

The book and the author: Revelation was the last book of the New Testament written. The date of its writing is A.D. 96 and the author was, of course, God; but the earthly writer was the Apostle John. It was written from the isle of Patmos where John had been exiled by Domitian. Situated as it is at the end of the New Testament it is fitting that it is a book of prophecy, a book of visions, telling of the things to come. It is a well-rounded exposition of all future history beginning with the seven churches of Asia that existed at the time of its writing and extending in its prophecies to eternity itself.

Purpose of the book:

The purpose of the book is two-fold and can be found in **Rev 1:1**, and **4:1**.

Rev 1:1 _____

This first part of the purpose is to show “**things which must shortly come to pass...**”

Rev 4:1 _____

The continuation of the purpose is to “**shew thee t hings which must be hereafter.**”

Outline of the book:**Prologue (1:1-8)****I. LETTERS TO THE SEVEN CHURCHES (chs. 1-3)****II. SEVEN-SEALED BOOK (chs. 4-6)****III. SEVEN TRUMPETS (chs. 7-9)****IV. DARKEST HOUR OF WORLD HISTORY (chs 10-13)****V. SEVEN VIALS (chs. 14-16)****VI. BABYLON AND ARMAGEDDON (chs. 17-19)****VII. MILLENNIUM; LAST JUDGMENT; NEW JERUSALEM; ETERNITY (20:1 - 22:5)****Epilogue (22:6-21)**

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Central message: “The revelation of Jesus Christ ...” (1:1)

Structural divisions of the book: God himself gives the structural divisions of the book in 1:19.

Rev 1:19 _____

The things thou hast **seen**, the things which **are**, and the things which **shall be**. These are pretty obviously the structure of the book.

THE CONTENT OF THE BOOK

Because of time and space constraints and, mostly, because of the purpose for which this New Testament Survey was written, we can only briefly touch upon each part of the book as it is given in the outline.

I. LETTERS TO THE SEVEN CHURCHES (chs. 1-3)

The “letters” to the seven churches each addresses various issues in the individual churches. Although the issues vary, the pattern of presentation remains consistent throughout all of the letters.

I. COMMISSION

II. CHARACTER

III. COMMENDATION

IV. CONDEMNATION

V. CORRECTION

VI. CHALLENGE

VII. CALL

It is interesting to note that of all of the churches, only two, Smyrna and Philadelphia, had no condemnation nor correction. Rather than a “correction,” each had an “exhortation” instead.

Smyrna - Rev 2:10 “... ye shall have tribulation ten days: __

Philadelphia - Rev 3:11 “ _____

NOTE: There have been several schools of thought concerning the meaning, or interpretation if you will, of the book of the Revelation. Which is right is not germane to our brief study; however, I will give them to you so you may study them on your own at some future date.

- ▶ Præterists (past)
- ▶ Historists (history from Apostolic time to eternity)
- ▶ Idealists (spiritual realities under strictly symbolic terms - no actual physical events)
- ▶ Futurists (major part of the book is yet future)

It would seem that the “futurist” view would most accord with the available evidence, both within the Scriptures and without;

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although, the other views each have a few points within them that all could agree with. One of the most striking of these is the use of the symbols and visions of the book as teaching spiritual principles, quite vividly as a matter of fact, as the Idealists maintain. This is obvious from any study of the book. However, just because a point of two from each of the schools of thought is useful does not mean that the overall view they present has to be taken whole. Remember, an axiom of understanding of the Scriptures is that, **“there is only one interpretation, though there may be many applications.”** I would see the other views then as having some points of application that are useful, and true, without having to accept that the view itself, as a whole, is presenting us with a coherent framework for interpretation rather than application.

We may also note that the letters to the seven churches, although they were originally written to seven specific churches extant at the time of the writing of the book, can be used in several ways by way of application. Some of these are:

- ▶ **The various kinds of individual churches in any age.**
- ▶ **Stages of growth of a local church.**
- ▶ **Types of individuals within a local church.**
- ▶ **Differences in an individual Christian’s walk. Variations can be from day to day and from hour to hour.**
- ▶ **The history of the churches as a whole from Apostolic times down to today.**

II. SEVEN-SEALED BOOK (chs. 4-6)

With chapter four begins the truly prophetic portion of the book. Some eschatological elements exist in the chapters leading up to this point, but from now on it is a veritable whirlwind of prophecy picking us up, spiritually speaking, and transporting us along through the Tribulation and the events leading up to the judgment, the millennium, and, lastly, to the very beginnings of eternity itself- the predictions of future events actually beginning with chapter 6 with chs. 4-5 being introductory in nature.

1. Introduction. (chs. 4 & 5)

Rev 4:1 “... behold, a door was opened in heaven ... and the first voice ... was as it were of a trumpet talking with me; which said, _____

This shows us that what is recorded is going to be a heavenly scene.

- ▶ **Ch. 4** In what has to be inadequate words (any words in the finite languages of men would surely fail when trying to describe the glory of the infinite) John describes for us what he sees in Heaven at the throne of God: The throne of God; the vision of God likened to jewels; an emerald colored rainbow round-about the throne; twenty-four seats (-

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For further study of the seven churches, see **“The Book of the Revelation, PART ONE, The Seven Churches of Asia,”** by Dr. VanBuskirk.

thrones) with twenty-four elders upon them wearing white robes and golden crowns; lightnings and thunder and voices; seven lamps of fire representing the seven spirits of God (the fulness of God's Holy Spirit); a sea of crystalline glass; four beasts full of eyes in the midst and round-about the throne saying "**Holy, holy, holy ...**" night and day; and the obeisance of the elders while casting their crowns before the throne and honoring Him as the Creator. A laudable piece of writing but surely totally in-adequate, because of the limitations of human language and the human mind, to describe the true glory beheld by John.

► **Ch. 5** In this segment we see the introduction of the seven-sealed book and the only man in all creation worthy to open it—the "**Lion of the tribe of Judah, the Root of David ... a Lamb as it had been slain,**" and we know that this is referring to the Lord Jesus Christ!

We also see the elders, this time joined by the four beasts, fall down before the Lamb and sing "**a new song**" of worship, praise, honor, and thanks. And we also see that the number of created beings, including beasts, elders, and the angels, that are around the throne equals 10 billion and more.

► **The Seven-sealed Book (Ch. 6)**

Here is the actual beginning of future prophecy. The seven-sealed book is introduced and the first 6 seals are opened.

S ***The first four seals. (6:1-8)***

"The four horsemen of the Apocalypse."

This is the common, traditional, name given to the four men on the colored horses. Each of these horsemen on colored horses corresponds to one of the first four seals and each appears as the seal is opened by the Lamb.

A. ***The fifth seal. (6:9-11)***

Upon the opening of this seal the souls of the martyrs which were resting under the altar were then seen.

S ***The sixth seal. (Rev 6:12-17)***

When this seal is opened, then the wrath of God falls upon the creation. We see heaven and earth reeling from destruction like a drunken man. We see Humanity afraid and trying to hide itself, and even praying that the mountains in which they hide would fall on them to hide them from the judgment and righteous wrath of the Lamb.

► **The parenthetical between the 6th & 7th Seal. (Ch. 7)**

Here we find the sealing of 12,000 from each of the tribes of Israel- 144,000 total.

We also are given a vision of a great multitude out of every nation on earth. These are they that came out of great tribulation and are shown serving in the Temple of God day and night.

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▶ **The 7th seal and the 7 trumpets. (Ch. 8)**

The opening of the seventh seal heralds the introduction of the seven angels with the seven trumpets.

III. SEVEN TRUMPETS (chs. 7-9)

V. SEVEN VIALS (chs. 14-16)

We will break from the normal order of the outline and deal with **III.** and **V.** together and then we'll go back to section **IV.**

If one lines the **Trumpets** and the **vials** up alongside of one another, the similarities become very apparent.

This should help in understanding and assimilating these passages into the overall framework of the NT.

Seven Trumpets (chs. 8-9)	Seven Vials (chs. 14 - 16)
1. On the earth. 2. On the sea. 3. On the rivers. 4. Sun, Moon, Stars 5. Darkness, scourge. 6. Euphrates, army. 7. Nations angry; Wrath; Great voices; Time no more.	1. On the earth. 2. On the sea. 3. On the rivers. 4. Sun 5. Darkness, scourge. 6. Euphrates, kings. 7. Nations fell; Wrath; Voices; Thunderings; It is done.

IV. DARKEST HOUR OF WORLD HISTORY (chs 10-13)

1. The mighty angel, the little book, the 7 thunders. **(ch. 10)**

S The mighty and fearsome looking angel, face bright as the sun, clothed with a cloud, feet as pillars of fire, one on the earth and the other on the sea, voice as the roaring of a lion, is introduced to us holding the little book in his hand.

S Seven thunders that spoke things that John was forbidden to write down for us.

2. The end of this age. **(ch. 11)**

S Measuring the Temple of God, the two witnesses who are killed and then raised from the dead, and the end of this age.

S In verse :15 the seventh angel sounds and great voices in heaven announce the end of this age as the kingdoms of this world become the kingdoms of **“our Lord, and of his Christ;”** forever.

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Rev 11:15 "... The kingdoms of th is world are be-
come _____

S The judgement of the lost and the reward of the saints.

Rev 11:18 "... thy wrath is come, and the time of the
dead that _____

NOTE: The Revelation ends at this point. The book is
divided here in the same way that Daniel is divided- right
in the middle. From this point on, John goes back to the
beginning and presents descriptions of many events from
history as well as on into the future.

3. Satan’s attacks against Christ and Israel. (ch. 12)

S The great wonder in heaven- a woman giving birth,
symbolic of Israel bringing forth Christ.

S War in heaven- Satan is cast unto the earth.

S The great wrath of the devil and his war against the seed
of Israel.

4. The 2 beasts and the mark of the beast. (ch. 13)

S The beast out of the sea- having seven heads and ten
horns; and the beast out of the earth- having two horns
that spake as a dragon.

S The mark of the beast. (13:16-17)

S The number of the beast - 666. (:18)

NOTE: The next section, **chs. 14-16**, concern the “**seven
vials.**” These were already discussed earlier in conjunc-
tion with the parallel passage concerning the “**seven trum-
pets.**”

VI. BABYLON AND ARMAGEDDON (chs. 17-19)

S The great whore- Mystery Babylon

Rev 17:5 _____

S Armageddon.

Rev 17:14 _____

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Empty box for notes.

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VII. MILLENNIUM; LAST JUDGMENT; NEW JERUSALEM; ETERNITY (20:1 - 22:5)

- S **Ch. 20.** In this section can be found: The Millennium; the Resurrection of the just; the battles of God and Magog; Satan cast into the lake of fire; and the judgment of the lost.
- S **Ch. 21.** New heaven and new earth; new Jerusalem descends to earth; the end of death, pain, and sorrow; the bride, the Lamb's wife, the holy Jerusalem, and a description of the city.
- S **22:1-5.** The river of life and the tree of life; and the beginning of Eternity.

Epilogue (22:6-21)

A blessing; the testimony of John; a blessing on those who keep the sayings of the book and the commandments of God; the testimony of Jesus; a final warning concerning adding to the book of the Revelation or taking away from it; promise of the quick return of Jesus; and a benediction.

Rev 22:20 _____

If you use the outline given, you will be able to follow the Revelation through from the time slightly after it's writing until the very mists of eternity itself. We do not have time nor space to examine the book in depth but the titles of the seven sections and our brief study of certain critical passages will all act as guides in your further study of the book and enable you to keep the proper perspective.

REVIEW-

1. **The Revelation is divided into how many major sections?**
2. **Who is the earthly author of the book and when was it written?**
3. **What is the two-fold purpose of the book?**
4. **Does the book give us a glimpse into eternity itself?**
5. **What is the central message of the book and where is it found? (chapter and verse)**
6. **Did the human author of this book write any other books of the Bible?**
7. **If he did write other books- name them.**

Epilogue

You have just finished an overview of the New Testament. This study and the workbook are meant for but one purpose, to give you a framework on which to build further study of the individual books of the bible and the Bible as a whole.

Use the workbook as you follow the admonition given to us in **II Tim 2:15**.

II Tim 2:15 _____

Further Study - for a lifetime!

When you combine this New Testament Survey with its companion study, the Old Testament survey, then you will have an overview of the entire bible. We need to know what the Bible teaches as a whole as well as in the individual parts so that we can learn that it is not to be fragmented or disjointed but taken as a unified whole. All of it is necessary and to understand it we need to have and appreciate every part in it as being profitable to us. It is all inspired and it is all unified into one grand whole- one Bible to reveal to us the mind and will of God. We need all of it, so when you have completed both the Old and New Testament Surveys, then you will have studied all of it in a brief overall manner. Now, over the rest of your lifetime of serving God, you need to study it in all of its individual parts and hang the meat you glean from such further study on this skeleton framework which you have received in these two brief studies of it as a whole.

II Tim 3:16-17 _____

Rev 22:20-21
Even so, come, Lord Jesus.
The grace of our Lord, Jesus Christ
be with you all.
Amen.

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Taylorsville, UT - September, 2005