



Village Missions
Contenders Discipleship Initiative

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New Testament

Matthew

Mark

Luke

Synoptics/Parables

John

Archaeology

Acts & Epistles

Paul

Revelation

Village Missions
Contenders Discipleship Initiative

Survey of the New Testament

Local Instructor Guide

TRAINING MODULE SUMMARY	
Course Name	New Testament
Course Number in Series	3
Creation Date	March 2016
Created By:	Vernal Wilkinson
Last Date Modified	April 2017
Version Number	3.0

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Contenders Bible School was a tuition-free two-year ministry equipping program started in 1995 by Pastor Ron Sallee at Machias Community Church, Snohomish, WA. It is now run as a tuition-free online equipping ministry by Village Missions. The full Contenders Discipleship Initiative program with pdf copies of this guide and corresponding videos can be found at www.vmcontenders.org.

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Contenders Discipleship Initiative Disclaimer

The views and opinions expressed in the Contenders Discipleship Initiative courses are those of the instructors and authors and do not necessarily reflect the official position of Village Missions. The viewpoints of Village Missions may be found at www.villagemissions.org/doctrinal-statement

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LOCAL INSTRUCTORS using the CDI in a classroom setting are encouraged to fill in any gaps and add to the discussion of content provided by our ONLINE INSTRUCTORS.

At times content will be designed to provoke thoughtful discussion of various viewpoints. It is up to the LOCAL INSTRUCTOR to guide discussions in such way that students come to their own conclusions of what they believe and why they believe it from careful study of the Bible.

Student Registration

You must register as a student for the CDI to gain access to the video instruction. You will find the online registration link at the top of the page at www.vmcontenders.org

You are encouraged to take these classes under the guidance of a Local Instructor/mentor. If a Local Instructor/mentor is not available in your area, you are welcome to take these classes on your own. If you take these courses as an independent distance learner download and use the Local Instructor guidebook in conjunction with the Student Guidebook as it has additional information.

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NEW TESTAMENT

This is the Third Course in the CDI Program

The core CDI courses are:

1. Bibliology and How to Study the Bible
2. Doctrine
- 3. New Testament**
4. Old Testament
5. Church History
6. Evangelism, Teaching and Preaching

Survey of the New Testament is a course designed for students with little knowledge in New Testament history and background. It requires no prerequisite course work. It will give the knowledge, skills and resources to prepare you to be a competent student and well-prepared teacher of the New Testament.

The course will teach the backgrounds in culture, history and geography for the New Testament and its individual books. It will also survey in a systematic way the content of the New Testament and that of its individual books.

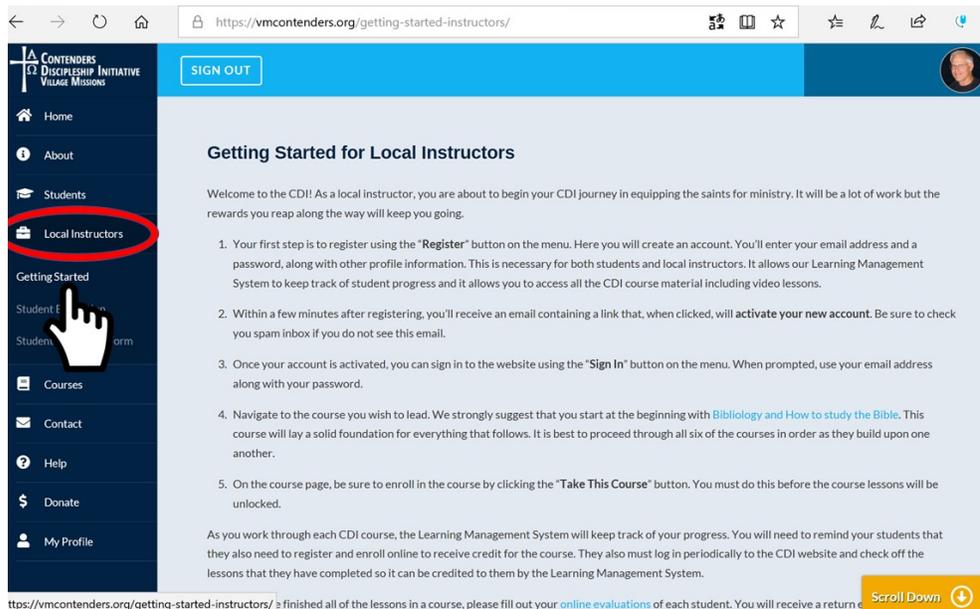
HOW TO USE THIS GUIDE

This Local Instructor Guide is your blueprint for the class and is to be used to support the effective presentation. As a first step register with the CDI at www.vmcontenders.org/register and review the program materials online on the website under this course name.

This Local Instructor guide is designed to be used as you teach a classroom or as an adjunct to the online program. As the Local Instructor, this guide can help you in five ways:

- 1. Gain familiarity with the program:** Reviewing this guide is a convenient way to familiarize yourself with the curriculum.
- 2. Prepare lessons:** Prior to class, use this Local Instructor guide as a resource for preparing your lesson plan. It will provide instructions, notes, activities, and reviews as you lead the class.
- 3. Utilize worksheets:** The Local Instructor Guide includes activity worksheets which allow your students to apply what they have just learned. A Local Instructor copy of each worksheet, including answers and hints, follows the students' worksheet.
- 4. Extend or modify lessons:** The guide features suggested teaching tips. Use these tips to extend or modify the unit objectives to best meet the needs of your students.
- 5. Assess progress:** Finally, this guide includes an assessment that students can use to test their knowledge.

Please review the online instructions for Local Instructors on the CDI website



How the Guide is Organized

This guide is broken into sessions that follow along with the course videos. Also in this guide are learning objectives, reviews, quizzes, and a glossary of terms. The curriculum is designed to be presented in Session and Part sequence.

Special Note

New Testament was taped during a one-week session at Machias Community Church for the express use with this course.

These sessions, as presented in the Contenders Discipleship Initiative, have been broken into smaller segments for pastor/mentor-led classes as well as independent distance learners. Distance learners may want to download both the Instructor's Guide and Student Guide so they have access to answers for the quizzes, etc.

A Note From Vernal Wilkinson

"I was invited to teach this course after having taught it in classroom settings at other Contenders venues. Our New Testament is a treasure to the church. Opening this treasure for the church is the unique privilege of church leadership. It is my goal to prepare church leaders to competently and confidently open this treasure for the church in order that church life may be enriched and the gospel clearly proclaimed in the world."

REGISTER WITH THE CDI AS LOCAL INSTRUCTORS AND STUDENTS

The CDI Learning Management System requires all Local Instructors and Students to register individually. Once registered with the CDI, access to all courses and videos are open to view and/or download. For those taking CDI courses in a classroom setting the Learning Management System will track student progress if they periodically log in and check off lessons completed.

PROMOTING THE CLASS

Once you have decided to teach this program begin to make the contacts to your church and in the larger community to promote the CDI. Set a date for your class to start and the schedule you intend to follow. You will need to announce this information not just once but several times to ensure you get the information out.

You will want to promote the class to address the various reasons why people might want to attend. Some people will want to learn more about their faith, others feel called to Christian ministry, still others might not be members of your church but are looking for a way to learn about the Bible.

Remember to take advantage of the media outlets available, including social media, your own church website and bulletins. You may want to take screen shots of CDI web pages to share. The CDI has a Facebook page at <https://www.facebook.com/vmcdi>

If you are an individual distance learner using the Local Instructor guide you might want to consider gathering a small group to work through the course with you.

CLASSROOM SETUP

Visual aids for this course consist of the videos and printed Instructor and Student Guides. All equipment should be placed in the room and be checked at least one hour prior to the class. The following audiovisual equipment checklist will help you prepare:

- Downloading the video content prior to your class is best so that you are not dependent upon your internet connection.
- Direct streaming should only be used with an onsite High-Speed internet connection.
- If you do not have internet access you can contact Village Missions to see about the availability of DVDs and Computer disks for the course videos.
- Use a Smart TV to show the video or an LCD projector with separate audio output to a speaker system. Test your set up well ahead of time and before each session.

GENERAL CLASSROOM TRAINING TIPS

1. Arrive early. Give yourself plenty of time to get organized.
2. All students need to register with the CDI: <https://vmcontenders.org/register/>
This is a two-step process that requires activation. After the initial registration form is completed an activation email will be sent to them. Each individual needs to have their own email address as this becomes their user ID with the CDI. Gmail is free and easy to get an email address if they do not already have one.
Note that they need to periodically sign in to the CDI to check off lessons completed.
3. Start on time and stay on track. Always start on time, even if only one participant is in the room. Keep exercises within their time limits. End discussions when they cease to be productive. Lead participants away from digressions and tangents and return to the lesson.
4. Be available during breaks and after class for questions.
5. Mentor participants during the activities. Walk among groups in class as they work on their activities and answer questions and offer guidance as appropriate. Ensure participants are on track as they work. Give constructive feedback during the presentations and discussions.
6. Review Questions: Review the content of each lesson throughout the course to reinforce the learning outcomes for that lesson and to connect to upcoming material. Sample review questions are available in the Instructor's guide; however, you should develop additional questions, as appropriate. Make sure all questions directly relate to and support the learning outcomes.
7. Lesson Outcomes: At the beginning of each lesson, review that lesson's outcomes. Make sure participants are fully aware of the topics to be addressed in the lesson. At the end of each lesson, review the outcomes once again using review questions or an activity/exercise to ensure the outcomes were met.

REPORTING ERRORS

Every effort has been made to ensure the guide and videos are correct. However, if you do see something you believe is in error, please use the web form at:
www.vmcontenders.org/feedback.html

ESTABLISHING GROUND RULES

Prepare the following ground rules on a flip chart page. (Cover the ground rules with the flip chart pad's cover or a blank flip chart page, and leave it covered until you review it during the class. Then post it on the wall so it is visible during the entire course.) In training sessions, the term "parking lot" is used when you want to capture questions that cannot be answered during class.

These questions are written down on the flip chart and then followed up with the participants with the answers at a later time. This way class time is not taken up with questions that are of interest to the class, but may not be vital to the course material.

GROUND RULES

- Be on time.
- Stay on task.
- Share responsibility for training.
- Do reading, homework.
- Participate in activities.
- Listen when others talk.
- Turn off cell phones.
- Some questions will be placed in parking lot on flip chart.

INSTRUCTOR'S NOTE: NOTE TAKING, REVIEW MATERIAL

While some note taking is beneficial, too much note taking can keep students from paying active attention to the lecture. Student notebooks have been designed to strike a balance between required note taking and materials already supplied.

All tests and quizzes are open note / open book / open Bible.

Before each class session, review the session notes and material to be presented, and have a good grasp on the subject.

STUDENT EVALUATIONS

Contenders Discipleship Initiative uses a narrative evaluation approach rather than issuing grades during a student's course of study. An online form is completed after each course that indicates what a student has learned.

The complete Contenders Discipleship Initiative Narrative Evaluation consists of two written evaluations for each course: one from the Local Instructor for each student attending a course and one from the student giving a self-assessment.

Students who subsequently apply to Village Missions will need to have these evaluations recorded in the CDI Learning Management System for each course.

The online Local Instructor's Student Evaluation can be found at:

http://vmcontenders.org/pastor_assessment.html

The Student Self Evaluation form can be found at:

http://vmcontenders.org/student_assessment.html

The student's Self Evaluation summarizes his or her accomplishments while taking the course, any new understandings achieved, and the student's goals for the future.

Go over these Evaluation forms during the first class.

Remember, all exams and quizzes are open book, open note and open Bible. They are designed for review and for reinforcing key concepts. They are not primarily intended for evaluation. They should be assigned as take-home tests. The following session can then be used to have students evaluate ("grade") their own tests. This presents a great opportunity for answering questions and correcting any misunderstood concepts

INSTRUCTOR CHECKLIST FOR BIBLIOLOGY & HOW TO STUDY THE BIBLE

One Month Prior	Two Weeks Prior to Class	One Week Prior	Class	Ongoing after Class
<p>Review Course work Create own material, as needed Promote Class Announce Schedule Send Classroom Report <i>Register as a local instructor for the course on the CDI website</i></p>	<p>Gather Registrations Contact Students Send Reminders Collect Book Fees Order Materials Print Course Materials Test Internet Speed Ensure PC is Virus Free</p>	<p>Answer Questions As They Occur</p> <p>Gather Materials for Activities Set up Training Room Test Equipment Test or Download Videos</p>	<p>Conduct Classes Conduct Quizzes Write Assessments Answer Class Questions and E-mails</p>	<p>Follow-up Mentorship Answer E-mails Prepare For Next Class</p>

INSTRUCTOR'S NOTES: BOOKS FOR THIS CLASS

Print and bind the Student Guide pdf for each person in your class

Or arrange for printing at an office supply store or print shop. Printing cost may be recovered from students without violating the CDI copyright.

Arrange for students to purchase

- ***Survey of the New Testament*** by Paul Benware. ISBN 978-0802421241
This text book is frequently updated, there are a number of versions of this book available. The page numbers for this book are for the hardback 2003 version only.
- ***Nelson's Complete Book of Bible Maps and Charts*** by Thomas Nelson. (Third Edition) ISBN 978-1418541712
This text book is frequently updated, there are a number of versions of this book available
- ***A Harmony of the Gospels New American Standard Edition*** by Robert Thomas and Stanley Gundry eds. ISBN 978-0060635244
- For instructors only. The course quotes from this book and uses it in class. If you want to follow along you may want to purchase:

New Testament Survey by Merrill C. Tenney ISBN-13: 978-0802836113

As an instructor, here are other books you may be interested in reading. Material from these books are used throughout this course:

- ***New Testament History*** F. F. Bruce, Garden City: Anchor Books, 1972
- ***The New Testament in Antiquity*** Gary M. Burge, Lynn H. Cohick, Gene L. Green, Grand Rapids: Zondervan, 2009.
- ***A Harmony of the Four Gospels*** 2nd Ed Orville E. Daniel,. Grand Rapids: Baker Books, 1996.
- ***New Testament Life and Literature*** Robert H. Gundry
- ***New Testament Introduction*** Donald Guthrie, Downers Grove: Inter Varsity Press, 1973
- ***An Introduction to the New Testament*** D. Edmond Hiebert, 3 vol. Waynesboro: Gabriel Publishing, 2003
- ***Introduction to the New Testament*** H. C. Thiessen, Peabody: Hendrickson Publishers, 2002
- ***New Testament Times*** Merrill Tenney, Grand Rapids: William B. Eerdmans Publishing, 1965

NEW TESTAMENT COURSE SYLLABUS

Subjects covered: The course will teach the backgrounds in culture, history, and geography for the New Testament and its individual books. It will also survey in a systematic way the content.

Classroom Sessions will involve:

- Lectures
- Class discussion
- Student to student collaboration
- Quizzes and major examinations

Outside assignments to include but not limited to:

- Outside reading assigned
- Research and write about an issue in the survey of the New Testament.
- Ability to solve problems in authorship, date, readership or text by solving some problems with the help of various resources.

COURSE GOALS

Anyone who aspires to teach from the New Testament or to represent its truth and validity must address the question of reliability. The issue of reliability for biblical documents challenges the believer in the church and is an obstacle to unbelievers outside the church. This course seeks to establish confidence in the reliability of our New Testament in the mind of the student by the following objectives:

You will read the entire New Testament, compiling a chapter-by-chapter diary or summary of the contents as the reading takes place. Any New Testament book that is four chapters or less may be summarized in one paragraph. The chapter summaries are one paragraph each. For example: "In chapter ___ Jesus (or the author of the book) did (or said) ..." "Christ was presented as ..." "Believers should ..."

You will:

- Read *Survey of the New Testament* by Paul Benware.
- Read and review material corresponding to the books of the New Testament found in *Nelson's Complete Book of Bible Maps and Charts*.
- Read Thomas and Gundry, *A Harmony of the Gospels*.
- Research and write about an issue in the survey of the New Testament.
- Demonstrate the ability to solve problems in authorship, date, readership, or text by solving some problems with the help of various resources.
- Write a three-page paper on a New Testament Survey issue based on research from the texts of the class. This assignment will be determined by your local instructor/mentor.

Issue Paper

The issue papers will be about some issue in the authorship, dating, or readership of the New Testament books assigned or about some issue in the culture, history, or archeology of the New Testament.

If assigned, the subjects could include:

- The day and year of Christ's crucifixion (***A Harmony of the Gospels***, Essay 10)
- The best Galatian theory
- Who are the Judaizers?
- Compare and contrast 2 Peter and Jude
- The best outline of Revelation
- Criticism of the gospel of John (***A Harmony of the Gospels***, Essay 6)
- The Genealogies in Matthew and Luke (***A Harmony of the Gospels***, Essay 9)
- The definition of Gnosticism and its influence on the early church
- Archeological relics such as the James Ossuary or the Shroud of Turin and their value to New Testament study
- Harmonization of the apostle lists
- Relative meanings of *kingdom of God* and *kingdom of heaven*

The paper should include at least one paragraph summarizing the problem followed by a paragraph telling the solution and its value to you. Issue papers should be three pages. The papers are assigned at the beginning of class. The written paper can be turned in any time before the last day of the course. Talk to your pastor about specifics of this assignment for your class.

Throughout the course, some class sessions contain a quiz. These are open Bible, open book.

COURSE READING SCHEDULE

All reading is assigned and should be read for the following session. The following assignment table will help you understand the course contents, reading assignments, and quiz schedule.

Sessions	Subject	Assigned reading	Bible reading	Quiz
1	Introduction	B ¹ chs. 1-4	Matthew	
2	Matthew	B ch. 5 N ² pg.297, 301	Mark	
3	Mark	B ch. 6 N pg.323, 328-331	Luke	Quiz 1
4	Luke	B ch. 7 N pg. 332, 337		Quiz 2
5	Synoptics/Parables	T&G ³ pg.265-337	John	Quiz 3
6	John	B ch. 8 N pg.333		
7	N. T. Archaeology		Acts	Quiz 4
8	Acts & Epistles	B ch. 9-10 N pg.354-5	Gal., 1&2 Thes.	
9	Galatians, 1&2 Thes.	B ch. 11-13 N pg.383,403	1&2 Cor.	Quiz 5
10	1&2 Corinthians	B ch. 14-16 N pg.387, 393, 397, 416	Romans	Quiz 6
11	Romans		Eph.-Col. & Phil.	
12	Prison Letters	B ch. 17-20 N 409, 413	1&2 Tim. Titus	Quiz 7
13	Pastoral Letters	B ch. 21-23 N 419, 424-427, 429, 433, 446	Heb.-James	
14	Hebrews and James	B ch. 24-31 N 437-438, 449	2 Pet. Jude	
15	1 Peter 2 Peter and Jude		1,2,3 John	Quiz 8
16	1,2,3 John	B ch. 32	Revelation	
17	Revelation			Quiz 9
18	Review Class Presentations and Final Quiz	Optional whether material is presented in class or assigned as outside reading. Also up to the pastor/mentor how issue paper is presented and when final is assigned.		Final Quiz

¹ B is New Testament Survey by Paul Benware

² N is Nelson's Complete Book of Bible Charts and Maps

³ T&G is Thomas and Gundry, A Harmony of the Gospels

INSTRUCTOR'S NOTES – COURSE INTRODUCTION

Ensure you have reviewed the course syllabus and schedule with your class. Talk about your requirements for the chapter-by-chapter diary and the issue paper.

The point of distinguishing anthropology and archaeology is to see the historical and personal side of interpretation.

The distinctions between geography, topography, and cultural geography, are to impress the student with the impact of the particulars of geography, from climate to physical features, at any given point in the story of the New Testament. While some students may have taken Bibliology and How to Study the Bible, some may have not, and it is important to emphasize the point of New Testament Survey is to prepare for a literal hermeneutic when we interpret the New Testament.

Discussion Questions:

When you celebrate a holiday like Christmas, what do you do with your family and friends? Which of those things is unique to you, and which is very much like the practices of others?

These will be individual answers from each student, unique to their background. Help your students reflect on the values behind the practices.

How do you think our cultural practices around Christmas represent our norms and values regarding that holiday?

The students should be encouraged to see how our practices are chosen according to values and common expectations. For example, the retelling of the biblical story of the birth of Jesus reflects a value for memorializing the incarnation, while the practice of gift-giving could reflect our materialist culture.

If a volcano suddenly erupted at 2 p.m. tomorrow in your area, and encased in lava everything people were doing at the moment (this happened when Vesuvius erupted in 79 AD and buried Pompeii), what conclusions would those digging through the site several hundred years from now draw about the way we feed and supply the populace, about occupations and transportation, about educational practices, and about worship practices?

This is a speculative question. Help your students see how the period of history from the birth of Jesus to the completion of the New Testament canon is brought into focus through the study of the New Testament. To understand the New Testament, we need to understand how things were in that period.

Write your answers on the whiteboard. Emphasize that we look at the background situation of the writing of the New Testament to better understand its message.

CLASS DISCUSSION: CULTURAL PRACTICES

When you celebrate a holiday like Christmas, what do you do with your family and friends? Which of those things is unique to you, and which is very much like the practices of others?

How do you think our cultural practices around Christmas represent our norms and values regarding that holiday?

If a volcano suddenly erupted at 2 p.m. tomorrow in your area, and encased in lava everything people were doing at the moment (this happened when Vesuvius erupted in 79 AD and buried Pompeii), what conclusions would those digging through the site several hundred years from now draw about the way we feed and supply the populace, about occupations and transportation, about educational practices, and about worship practices?

Review these glossary terms prior to showing video. Remind your students that their guides contain a glossary at the back of the book and that they are encouraged to refer to it throughout this course.

When finished with the glossary terms and discussion, begin the video.

CLASS EXERCISE: REVIEW GLOSSARY TERMS

Please review these glossary terms. There is a full glossary and index located at the back of this guide. Please refer to these as needed throughout the course.

Amanuensis -- Writer or secretary used to write the words of an Apostle or Biblical author.

Anthropology -- Study of mankind in different settings to understand the culture, including norms, values, customs, and means of organization.

Antinomian -- Lawless. Usually referring to those who take grace to mean that there are no expectations for conduct for those under grace and they may behave lawlessly.

Apocalyptic -- Literature or other media that deals with the catastrophic events of the end of the world: **the apocalypse**.

Apostle -- Sent one. Designation of 1 of the 12 followers selected by Jesus Christ for special training and leadership in the early church.

Archaeology -- Discovery of antiquities, relics, and ancient sites, in an effort to have a more accurate understanding of history.

Canon -- Bar or measure. A canon rule is a standard for inclusion in the New Testament. The Canon refers to the accepted books of our New Testament.

Captivity -- The c. 400 years of slavery for the descendants of Jacob in Egypt.

Cultural Geography -- Description of how men adapted their living to local geography or how the topography impacted the activities of men.

Disciple -- Learner or follower of a sage or teacher. All those who follow Jesus are disciples.

Dispersion -- Spread of Christians through persecution. It can also refer to Jews who have been spread throughout the Mediterranean world (cf. James 1:1).

Essenes -- Group of Jewish religious separatists who formed colonies in the desert and practiced extreme rites of purity. They copied and hid the Dead Sea Scrolls.

Exile -- Removal of the Jews from Palestine to Babylon for 70 years.

Genre -- A kind, sort or type of literature.

Geography -- Descriptive science studying the surface of the earth.

Gnosticism -- Belief that the world is divided into two parts: the material and the spiritual. The material is evil, and the spiritual is good. The two cannot have connections.

God-fearer -- A Gentile who sympathized with Judaism and adopted some, but not all, of Jewish theology and practice. They did not become proselytes since that required circumcision. They would attend synagogue and join festivals, but could not enter the temple in Jerusalem.

Hasmoneans -- The name of the dynasty of rulers who ruled during the period of Judean independence. Between c. 140 BC and c. 116 BC, the dynasty ruled semi-autonomously from the Seleucids in the region of Judea. The Jewish rebellion in 166 BCE was led by Judah the Maccabee, of the Hasmonean family. The Jews were successful in repelling Greek rule. They entered the Temple and purified it, and found the jug of oil, and though it had only enough oil to light the Menorah for one night, lasted for eight nights.

Hellenistic -- Having to do with Greek language, culture, and history. Jews who live outside Palestine and speak Greek are Hellenistic.

Hermeneutics -- Science of discovering and interpreting an author's or documents message.

Herodians -- Party of Jews who attached themselves to Herod the Roman, appointed titular king of Palestine, and supported his rule.

Johannine -- The body of literature in the New Testament composed by John.

Logia -- Lost collection of the sayings of Jesus attributed to Matthew.

Lukan -- The body of literature in the New Testament composed by Luke.

Maccabeans -- Household of Matthew Maccabeus who led a revolt against Seleucid control and won Judean independence.

Pauline -- The body of literature in the New Testament composed by Paul.

Petrine -- The body of literature in the New Testament composed by Peter.

Pharisees -- Group of Jews in the beginning of the New Testament who were insistent on a rigid keeping of the law.

Ptolemies -- Descendants of Ptolemy, a general under Alexander the Great who took rule of a portion of the empire centered in Egypt.

Religio licita -- A Roman description of a legal religion under Roman law.

Sadducees -- Political group connected with the priestly family and the temple in the time of Jesus.

Seleucids -- Descendants of Seleucus I Nicato, a general under Alexander the Great, who took control of a portion of his empire centered in Syria.

Septuagint -- Old Testament translated into Greek by 72 scholars in Alexandria Egypt. It was commonly used throughout the Roman Empire in the time of Christ.

Synagogue -- Gathering of Jews for the study of the Torah and headed by a rabbi.

Synoptic -- Viewed together. It refers to the first three gospels which share much common material. The study of synoptics is the study of the order and relationship of the first three gospels.

Topography -- Specific geographic features of a particular place.

Zealot -- Member of a group of Jews who were dedicated to violently expelling the Romans from Palestine before the fall of Jerusalem. Simon or Simon the Zealot, (Luke 6:15 and Acts 1:13), was one of the apostles and a Zealot.

SESSION 1, PART 1 – NEW TESTAMENT INTRODUCTION

At the end of this session, you will be able to explain the following:

- The times of the New Testament
- The concluding events of Old Testament history
- The succession of political rulers leading up to the New Testament time

You have been introduced to the class and its requirements by your local pastor/mentor. In this class, you will be developing resources for a lifetime of study and teaching in the New Testament.

In addition, you will learn the structural framework of the New Testament so that you can study and teach its content in a holistic and meaningful way.

New Testament Background

- History
- Culture
 - Philosophy and religion
- Documents and canon
- Characteristics

History

- Old Testament
- Political History

Culture of the New Testament World

- Family
- Industry
- Language and more

Old Testament History

- Exile and Return
- Isaiah 44:28 "*It is I* who says of Cyrus, *He is My shepherd!* And he will perform all My desire. And he declares of Jerusalem, "She will be built, And of the temple, Your foundation will be laid."

2 Chronicles 36:22-23 "Now in the first year of Cyrus king of Persia-- in order to fulfill the word of the LORD by the mouth of Jeremiah-- the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying, "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!'"

This proclamation freed Jews to return to Palestine:

- Signals the last part of OT revelation
- Ezra provides religious leadership in this return

Old Testament End

- End of Prophecy
- End of Scripture Mal. 4:5-6 "I'm going to send you Elijah... restore the hearts..."

How to Keep Alive

- The nation
- The faith & obedience to the Law
- The worship
- Nation and religion
- Threatened by captivity
- Threatened by political dominance

They Were Kept Alive

- Synagogue
- Point of education
- Community

Synagogue

- 10 men
- Locally formed
- Local head
- Recite Shema
- Prayer
- Sing Psalms
- Read OT law
- Sermon
- Benediction

Political History

- Alexander the Great 334 BC
- Conquers the world in 3 years
- Dies leaving 4 empires
- Ptolemies in Egypt control Judea until 198 BC
- Seleucids in Syria gain control
- Antiochus IV (Epiphanes) turns temple to Zeus
- Maccabean revolt

Summary

- Alexander 334 BC
- Ptolemaic rule until 198 BC Battle of Paneas
- Antiochus IV makes Jason, and then Menelaus, high priest for a bribe
- After a loss to the Romans over Egypt, 168 BC, Antiochus IV (Epiphanes) dedicates temple to Zeus
- Mattathias, with Judas Maccabeus, refuses to sacrifice a pig and start rebellion of Hasmoneans
- Temple worship restored
- Hasmonean independence for 5 generations until 63 BC when Pompey conquers Seleucids

Tenney, *New Testament Survey*, p. 29, effect of Seleucid domination, "Its Hellenizing pressure consolidated the Jews into a resistance group jealous of its national life and practically indissoluble among the nations through whom it was scattered."

Romans

- Suzerainty over Levant 168 BC
- Pompey defeats Seleucids (63 BC) and controls Judea
- Last of Ptolemies, Cleopatra joins with Mark Antony and loses to Octavius (Augustus Caesar, 27 BC)

Roman Results

- Roman politics, and Greek culture from Alexander, the dominate culture
- Judean semi-independence
- Pax Romana, Latin for the Roman Peace from 27 BC to 180 AD, during this time the Romans appointed Herod king

The rebellion by the Hasmoneans established independence until 63 BC when the Romans took direct control appointing Herod as king. He gained credibility by marrying Mariamne, the last Hasmonean princess.

Culture

- Social
- Philosophical
- Religious

First Social Culture

- Family
- Industry
- Language

Family

- Pagan broken down by slavery and immorality
- Hellenistic-Jewish nuclear, merchant
- Palestinian-extended and geographically tied
- Home in Palestine, flat roof w/ mud brick walls
- In other places wood frame or stone

Industry

- Farming: Barley in Judea and wheat elsewhere
- Herding: sheep and goats (pigs)
- Orchards: Olive, date, fig, grape
- Fishing
- Manufacturing in homes under guilds
- Transport: personal beast; caravan; ship
- Roman postal system for government

Language

- Greek, the language of business, culture and NT
- Latin, the language of government, and most of the western empire
- Aramaic, the Semitic language of the Levant

Society

- Pagan: stratified classes based on wealth, land, and heritage
- Jewish: more egalitarian with less slavery, common moral code, rudimentary education
- Roman influence by key cities around the empire: Tiberius, Beth Shan, Sepphoris, Caesarea

INSTRUCTOR'S NOTE: NEW TESTAMENT INTRODUCTION

Review the following Scriptures.

Is. 44:28, 2 Chron. 36:22-23, Mal. 4:5-6.

Emphasize with your students that the key events were the return to the Promised Land as prophesied by Isaiah, and once reestablished in the land, the Old Testament prophecy ceased in anticipation of the first advent.

Also look up these verses: 2 Tim. 3:15-17, 2 Pet.1:20-21, 3:15-16, Heb. 8:8, Acts 28:25, I Cor. 7:10, 25, 40, 9:9, 13-14, 1 Thes. 2:13, 4:15, Gal. 1:1, 6, 9, 12, 2 Thes. 3:14.

Note the ways God inspires and the ways that He validates His inspiration. For example, Gal. 1:1, 6-9 validates the inspiration of the Acts 9 account.

Review these glossary terms: **A glossary can be found at the end of this guide.**

- Captivity
- Exile
- Hasmoneans
- Maccabeans
- Ptolemies
- Seleucids
- Synagogue

Explain how to create an outline of the Old Testament. This may be done individually or in groups.

Write the students' outline on a whiteboard. Begin at creation and be sure to include Abraham, captivity in Egypt, Moses, Joshua, David, Solomon, and exile in Babylon.

Once the timeline is done, have your students mark the return to the land from exile under Cyrus, Alexander the Great, Ptolemies, Seleucids and Romans on the outline.

CLASS EXERCISE: NEW TESTAMENT INTRODUCTION

Read Is. 44:28, 2 Chron. 36:22-23, Mal. 4:5-6.

2 Tim. 3:15-17, 2 Pet.1:20-21, 3:15-16, Heb. 8:8, Acts 28:25, 1Cor. 7:10, 25, 40, 9:9, 13-14, 1 Thes. 2:13, 4:15, Gal. 1:1, 6, 9, 12, 2 Thes. 3:14.

Review the following glossary terms:

Captivity

Exile

Hasmoneans

Maccabeans

Ptolemies

Seleucids

Synagogue

ASSIGNMENT: CREATE OLD TESTAMENT OUTLINE

Create an outline of the Old Testament. This may be done individually or in groups. Begin at creation and be sure to include Abraham, captivity in Egypt, Moses, Joshua, David, Solomon, and exile in Babylon. You can use the back page for your outline.

Old Testament Outline

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SESSION 1, PART 2 – NEW TESTAMENT INTRODUCTION

At the end of this session, you will be able to explain the following:

The philosophical and religious context of the New Testament

The major philosophical trends at that time

The religious movements that contrasted with the Christian message

Philosophies Prevalent

Philosophical context reading from Tenney, *New Testament Survey* p. 72,

“...philosophy has never depended on a revelation from God. It has always assumed the potential adequacy of humans to understand their world and decide their fate.”

Platonism and the introduction of dualism reading from Tenney, *New Testament Survey* p. 73, “The world he (Plato) taught, consisted of an infinite number of particular things, each of which is more or less an imperfect copy of a real idea...”

“Such a concept of the world led to dualism. If the real world is the unseen realm of ideas, and if the changing cosmos in which man lives is only transitory, his quest will be to escape from the unreal to the real.”

Plato’s dualism would spawn several philosophical movements current at the time the New Testament was written including, Neo-Platonism, Epicureanism, Gnosticism, Stoicism, Cynicism, and Skepticism.

Gnosticism

- The appearance of spirituality
- Provided a strong challenge to the church

Since an immaterial god was too holy to have created an evil material world Gnosticism proposed a system of knowledge breaking connection with the material world:

- Connecting with the immaterial god
- Rites and rules broke dependence on the world
- Imparted higher special knowledge
- Salvation

Neo-Platonism

- Proposed that communication with God experience
- Absorbed into the infinite
- Borrowed from eastern religions

These philosophies fixed a great gulf between reality and matter, which led to two contradictory conclusions.

- First, that the body must be suppressed in order to obtain salvation.

- Second, that since the body was not real the gratification of its desires was inconsequential
- Epicureans and sensation (Pleasure/Pain) “urged the choice of those enjoyments which would give the longest and fullest satisfaction to the individual.” Tenney, *New Testament Survey* p. 75 selfish
- Stoics and reason (Rationalism) “Conformity to reason then becomes the highest good. Tenney, *New Testament Survey* p. 76
- Develops to Cynics “...sought to abolish desire...abandoned all standards.” Tenney, *New Testament Survey* p. 77. The cynics were radical individualists
- Skeptics. If knowledge comes from experience and all experiences differ, then there can be no knowledge. Tenney, *New Testament Survey* p. 77

Christianity’s Distinctions

- Were offensive
- Christ’s atonement is laughable since nothing in the material world could affect the immaterial
- They laughed when Paul proclaimed Jesus death and resurrection Acts 17:18ff
- Philo of Alexandria sought to reconcile Hellenistic thought with diaspora Judaism
- Combining an allegorical approach with the OT with Greek philosophy
- Popularity of LXX helped spread this approach
- Philo’s use of “logos” or the “word” opened the door for John 1:1

Religious Context

- Alexander establishes 70 Greek cities
- Mixes Greek and oriental culture
- New religions emerge
- Civil religion a sham
- Philosophical dead ends
- Emphasis on knowledge and experience reached its conclusion
- Desire to control supernatural

Mystery Religion

- Special knowledge
- Acquired by secret rites
- Created suspicion
- Example of Mithra. Tenney, *New Testament Times* p. 120, "Mithra was a sun-god, the apotheosis of light, purity, and righteousness, who gave mastery over darkness and evil. His followers underwent an elaborate initiation, proceeding step by step from the first rudimentary rites to the final test, which presumably prepared them for immortality."

Competes with Christianity

- Rise of Astrology
- Since the planets were connected with the seasons and associated with gods, it was assumed they controlled the destinies of men. So their position on any date was considered predictive.

Judaism

- Concentric circles of acceptability around the Law and Temple in Jerusalem. Note the excommunication of the blind man in John 9:34
- Use the map in Nelson, *Maps and Charts* p. 308, draw a circle with your finger around Jerusalem, the inner circle including Zebedee and Mark
- Circle Judea 2nd ring of acceptability
- Wider circle includes Galilee & Decapolis "Can any good thing come out of Nazareth?" Nathanael
- Wider circle of Greco-Roman world the 4th ring of acceptability

More on Judaism

- Festivals still practiced:
 - Passover
 - Pentecost
 - Tabernacles (Succoth or Booths)
 - Day of Atonement (Yom Kippur)
- Formed the background for Jesus' movements
- Study the "Jewish Feasts" chart Nelson, *Maps and Charts* p. 165

Role of Synagogue

“In the Synagogue the study of the Law took the place of the ritual sacrifice, the rabbi supplanted the priest, and the communal faith was applied to individual life.” Tenney, *New Testament Survey* p. 90-92

- Read Shema
- Prayer
- Singing of Psalms
- Reading of Scripture
- Sermon of explanation
- Benediction

Formed the background for Jewish communities and our New Testament

Jewish Religious Realities

- Priest gone to Elephantine
- Majority Hellenistic Jews
- Essenes and Zealots represent extreme withdrawal and extreme engagement
- Pharisees and Sadducees more moderate

INSTRUCTOR'S NOTES – NEW TESTAMENT INTRODUCTION

In this video we read this from **Tenney, *New Testament Survey*** p. 72.

"...philosophy has never depended on a revelation from God. It has always assumed the potential adequacy of humans to understand their world and decide their fate,"

Discussion Questions:

Why is the assumption that human reason is adequate to understand the world and to have faith is false?

Understand that the infinite nature of God and the sinfulness of human reason make this impossible.

Where do you see the Epicurean philosophy, the pursuit of the greatest satisfaction most evident in our culture?

Our common consumer-based culture is epicurean in nature and is a dead-end philosophy.

What people in today's society assert the superiority of rationality?

Atheistic Materialists

Where do you see efforts to mix western philosophy and eastern religion in today's culture?

New age spirituality, yoga, Tai Chi, etc.

If there were geographic circles of acceptability and class for Palestinian Jews, what do you think their opinion of a Galilean Rabbi be?

Describe the reception of Jesus as suspect to rejection because of His origin.

Like the Essenes who withdrew to the desert, and the Zealots who politically engaged the Romans, where do you see Christian extremes of withdrawal and political engagement today?

Think about monasticism and communal Christianity as withdrawn, and Family Research Council and the Christian right as engaged.

CLASS EXERCISE: NEW TESTAMENT INTRODUCTION

In this video we read this from **Tenney, *New Testament Survey*** p. 72.

“...philosophy has never depended on a revelation from God. It has always assumed the potential adequacy of humans to understand their world and decide their fate,”

Why is the assumption that human reason is adequate to understand the world, and to have faith is false?

Where do you see the Epicurean philosophy, the pursuit of the greatest satisfaction most evident in our culture?

What people in today’s society assert the superiority of rationality?

Where do you see efforts to mix western philosophy and eastern religion in today’s culture?

If there were geographic circles of acceptability and class for Palestinian Jews, what do you think their opinion of a Galilean Rabbi be?

Like the Essenes who withdrew to the desert, and the Zealots who politically engaged the Romans, where do you see Christian extremes of withdrawal and political engagement today?

SESSION 1, PART 3 – NEW TESTAMENT INTRODUCTION

At the end of this session, you will be able to explain the following:

Documents and Canons

The documents contained in the New Testament

Criteria for including the books of the New Testament in the Bible

Documents

- "...original autographs"
- Original documents
- Chain of authority

Sources

- Eye witnesses
- Historical records
- Testimonials to God's will and work
- Means of transmission
- Papyrus, et al.
- Amanuensis
- Publication with a patron
- Publication without a patron
- Distribution

View of History

- Knowledge of past events
- Based upon testimony
 - Internal evidence
 - "Quirinius governor of Syria..."
 - External evidence
 - Josephus or Tacitus or church fathers
- Divine effect

Canon from Hebrew "qaneh" קִנְיָה

- "Rule"
- 2 Thessalonians 2:2, "that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come."
- Need for a rule early or a standard by which it is measured
- Standard that can be measured against

Witnesses to Canon

- Apostolic connection

- Intrinsic content
- Moral effect
- Testimony of the Church
- Internal testimony

Internal Testimony

- 2 Tim. 3:16, "inspired"
- 2 Pet. 1:20-21, "men spoke from God"
- 2 Pet. 3:15-16, "Paul wrote...as the rest of the Scriptures"
- Heb. 8:8, "says the Lord"
- Acts 28:25, "Holy Spirit spoke through Isaiah"
- 1 Cor. 7:10, 25, 40, 9:9, 13-14 "written in the Law of Moses...the Lord directed"
- 1 Thes. 2:13, "Word of God which performs its work"
- 1 Thes. 4:15, "by the word of the Lord"
- Gal. 1:1, 6-9, 12, "through the revelation of Jesus Christ"
- 2 Thes. 3:14, "obey our instruction"

The New Testament books are full of statements witnessing to their inspiration by God. Some are straight forward and others subtle.

- External testimony, apostolic
- Church fathers: Clement 95 AD, Polycarp 115 AD, Ignatius, Justin Martyr 150 AD, Athanasius 367 AD
- Lists like Marcionite 140 AD, Muratorian canon, and Diatessaron 170 AD

Characteristics

- Belongs to the church
- Based on the life of Jesus
- Springs from Old Testament history
- Geography
- Prophecy

Divisions of 27 books

- Gospels 4
- Acts 1
- Paul's Epistles 13
- General Epistles 8
- The Revelation

Other Divisions

- Author
- Genre
- Theology
- Audience

Author

- Matthew
- Petrine, including Mark
- Pauline (13 letters) & Lukan, reflects Paul's preaching
- Johannine
- Hebrews
- James
- Jude

Genre

- Biographical - Gospels
- Historical - Acts
- Doctrinal - Romans
- Personal - Philemon
- Apocalyptic - Revelation

Theological

- Soteriological - Romans
- Ecclesiological – Personal Letters
- Eschatological - Revelation

Audience

- Jewish believers: Hellenistic and Palestinian
- Greek believers
- Greek unbelievers
- Latin believers & unbelievers

Introduction to Matthew

Matthew's contents

Matthew's Basic Outline Benware, *Survey of the New Testament*, p. 71

Briefing the Bible by J. Vernon McGee

- Person of the King, chapters 1-2
- Preparation of the King, chapters 3-4:16
- Propaganda of the King, chapters 4:17-9:35
- Program of the King, chapters 9:36-16:20
- Passion of the King, chapters 16:21- 27:66
- Power of the King, chapters 28

Matthew's Features

- Parables:
 - Tares; treasure; pearl; dragnet; hard-hearted servant; workers in the vineyard (Is. 5); two sons; marriage of the King's son; 10 bridesmaids; talents
- Incidents:
 - Joseph's dream; wise men; trip to Egypt; massacre of the infants; Pilate's wife's dream; death of Judas; parallels with Acts; ghosts at resurrection; bribes to guards; Great Commission
- Discourses like the sermon on the Mount
- Old Testament prophecy

Proverbs 4:1-5 (NASB) ¹Hear, O sons, the instruction of a father, And give attention that you may gain understanding, ²For I give you sound teaching; Do not abandon my instruction. ³When I was a son to my father, Tender and the only son in the sight of my mother, ⁴Then he taught me and said to me, "Let your heart hold fast my words; Keep my commandments and live; ⁵Acquire wisdom! Acquire understanding! Do not forget, nor turn away from the words of my mouth."

INSTRUCTOR'S NOTES: READ THE GOSPEL OF MATTHEW

Discussion Questions:

If Christianity is a personal faith, why is it important to document support for the New Testament?

Understand that while Christian salvation is individual, faith has objective, historical and doctrinal truth.

Look up 2 Thessalonians 2:2, Hebrews 1:1 & 4:12, 2 Timothy 3:16-17, 2 Peter 1:20-21, 3:15-16. How do these verses establish our New Testament as a singularly divine book?

Divine revelation, apostolic origin, and supernatural effect.

What is the value of having different authors in the New Testament writing to different audiences for our understanding of the message of the New Testament?

Discuss the values of breadth of perspective, understanding and appeal, as well as depth of knowledge.

Your students will read the Gospel of Matthew prior to the next session. Refer to the Course Schedule section of this guide for the reading plan. Remind them that they should refer to the schedule throughout the course to know which Bible books to read for the next session. By the end of this course, you will have read the entire New Testament of the Bible.

ASSIGNMENT: READ THE GOSPEL OF MATTHEW

If Christianity is a personal faith, why is it important to have document support for the New Testament?

Look up 2 Thessalonians 2:2, Hebrews 1:1 & 4:12, 2 Timothy 3:16-17, 2 Peter 1:20-21, and 3:15-16.

How do these verses establish our New Testament as a singularly divine book?

What is the value of having different authors in the New Testament writing to different audiences for our understanding of the message of the New Testament?

Read the Gospel of Matthew prior to the next session. You will need to refer to the Course Schedule section of this guide for the reading plan. By the end of this course, you will have read the entire New Testament of the Bible.

SESSION 2, PART 1 – THE GOSPEL OF MATTHEW

At the end of this session, you will be able to explain the following:

The author of this gospel
The writings of Matthew

Author: Matthew

- In Scripture
- Movements
- History

Matthew in Scripture

- Many deny that the person named in the Bible as Matthew could have been the inspired writer of the gospel.

Calling in Scripture

- What is different about Jesus' call of Matthew from the other apostles?
- Matthew 9:9, "And as Jesus passed on from there, He saw a man called Matthew, sitting in the tax office; and He said to him, 'Follow Me!' And he rose and followed Him." (cf. 10:3)
- Mark 2:14, "And as He passed by, He saw Levi the *son* of Alphaeus sitting in the tax office, and He said to him, "Follow Me!" And he rose and followed Him." What name? Why? (cf. Mark 3:18 "James the son of Alphaeus" the less)
- Luke 5:27, "And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, 'Follow Me.'"

Response

- Luke 5:28, "And he left everything behind, and rose and *began* to follow Him."
 - Evangelistic purpose in the banquet he held for Jesus
 - Luke 5:29, "And Levi gave a big reception for Him in his house, and there was a great crowd of tax-gatherers and other *people* who were reclining *at the table* with them."
 - Matthew 9:10, "And it happened that as He was reclining *at the table* in the house, behold many tax-gatherers and sinners came and were dining with Jesus and His disciples."
 - Mark 2:15, "And it came about that He was reclining *at the table* in his house, and many tax-gatherers and sinners were dining with Jesus and His disciples, for there were many of them, and they were following Him."

Matthew the Person

- Chief tax collector
- On main route for fish transport
- Matthew 4:15 "by the way of the sea"

- The skillful organization of the gospel agrees with the probable interests and abilities of a tax collector
- How would this affect the relationship with other apostles?
- Accountant
 - Matthew 17:24 two drachma tax
 - Matthew 22:17 poll tax to Caesar
 - Matthew 27:3 thirty pieces of silver
- Lists Matthew 10:3
- Mark 2:14, “son of ...”
- Related to James Mk 3:18
 - Listed with James in Acts 1:13

Matthew’s Movements

- Only a sketch
- Jerusalem: Acts 1:13, “And when they had entered, they went up to the upper room, where they were staying, that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.”
- Acts 8:1, “And Saul was in hearty agreement with putting him to death. And on that day a great persecution arose against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, *except the apostles.*”
- Scattered: Central Acts 11:1, “The apostles and the brethren who were *throughout Judea* heard that the Gentiles also had received the word of God.”
- Persecuted: Acts 12:1-3, “Herod the king laid hands on some who belonged to the church, in order to mistreat them. ² And he had James the brother of John put to death with a sword. ³ And when he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.”
- Returned for council: Gathered again Acts 15:4, “And when they arrived at Jerusalem, they were received by the church and *the apostles* and the elders, and they reported all that God had done with them.”
- Antioch of Syria

Matthew in History

- Matthew the tax collector
- Matthew the writer

Matthew the tax collector in history - John MacArthur, *The Master's Men Audio Series*

- Two kinds of collectors: Gabbai & Mokhes
- Mokhes collected duty w/much graft. Great Mokhes owned several booths, but little Mokhes manned theirs

Matthew the Writer

- Papias 100 AD
- Through Eusebius
- "logia" in Aramaic/Hebrew
- Irenaeus 177 AD "Matthew also issued a written gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome and laying the foundations of the church."
- Jerome saw a Hebrew/Aramaic in Caesarea
- Circulated by Syro-Jewish church

He was with the apostles through the upper room experiences and the Ascension. He moved from Jerusalem to Judea and ended in Antioch, Syria with other expatriated Jews, and the growing Gentile church there.

The Writing of Matthew

- Readership
- Occasion
- Date

Matthew's Readership

- The church in Jerusalem no need. However, Matthew is a record keeper
- Dispersion around 45 AD
- Acts 8:1, Now the need arises, sayings, "logia"
- Increasingly Hellenized
- Mixing with Hellenist converts, Greek gospel written

The Church at Antioch

- Typical
- Acts 11:19-20, ¹⁹“So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. Hellenized Jews. ²⁰ But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching the Lord Jesus.”
- Add Greek-speaking Gentiles to the mix

Occasion for Matthew

- Papias identified a collection of sayings in Hebrew
- Low circulation
- For dispersed Aramaic speakers
- As majority of Jews merged with Hellenistic Jews Wrote Greek Gospel
- Going to a majority Greek speaking church
- Strong Jewish connection
- Other Jewish writings are Hebrews and James

Matthew was writing to give dispersed Palestinian Jews the story of Jesus for their own edification and for their witness.

Matthew's Date

- Not before dispersion of 45 AD
 - No need with the Apostles teaching in Jerusalem
 - However, Matthew may have been writing sayings
 - Sayings go with dispersed believers
 - Concern for dispersion
 - Like Peter visited dispersed believers Acts 9:36, “Now in Joppa there was a certain disciple named Tabitha (which translated *in Greek* is called Dorcas), this woman was abounding with deeds of kindness and charity, which she continually did.”
 - Or Barnabas Acts 11:22, “And the news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch.”
- Before the fall of the Temple 70 AD
- Compare Matthew 24:1–28
- Not a translation of sayings
- Logia disappear after 70 AD
- Before or after Mark? We say before
- If dependent on Peter's teaching, Mark was later
- If dependent on Matthew's memories, earlier
- Beware, ***Survey of the New Testament*** p. 72 (church fathers) testimony is quite clear that Matthew's gospel was the first gospel written. it is logical because there was an immediate need...a date somewhere around A.D. 45–55 would be reasonable.”

INSTRUCTOR'S NOTES – MATTHEW

Look up Matthew 17:24; 22:17; 27:3.

Discussion Questions:

What do these verses show about Matthew's character and how that illustrates his background before becoming an apostle?

Matthew's background as a tax collector is exposed by these details.

How do you think that readership, occasion, and date work with inspiration to produce a gospel?

Jewish followers of Jesus were forced out of Palestine after the stoning of Stephen and moved to Greek-speaking areas. The Holy Spirit provided, through Matthew, a Gospel with the story from a Palestinian, Jewish perspective.

Using information from the video and the map "Galilee in the Time of Christ" in *Survey of the New Testament*, ch. 4, find the approximate location of Matthew's tax collection site.

Review these glossary terms:

Dispersion and **Logia**

Read "Place and Date of Matthew" – Benware, *Survey of the New Testament* p. 72.

CLASS EXERCISE: MATTHEW

Look up Matthew 17:24; 22:17; 27:3.

What do these verses show about Matthew's character and how that illustrates his background before becoming an apostle?

How do you think that readership, occasion, and date work with inspiration to produce a gospel?

Benware, *Survey of the New Testament* p. 59 find the approximate location of Matthew's tax collection site.

Review these glossary terms:

Dispersion

Logia

Read "Place and Date of Matthew" – Benware, *Survey of the New Testament* p. 72.

SESSION 2, PART 2 – THE GOSPEL OF MATTHEW

At the end of this session, you will be able to explain the following:

- The characteristics of the gospel of Matthew
- The content of the gospel of Matthew

Characteristics of Matthew

- Jesus the King, Benware, *New Testament Survey* p. 72
- The Kingdom
- Didactic Intent

Jesus the King

- “The Christ” 19 times Matthew 2:4, 16:16, 22:42, 24:5 Thomas and Gundry, cf. *A Harmony of the Gospels* pp. 30, 116, 190, 196
- “The King” Matthew 2:2, 25:34, 27:37 significance *A Harmony of the Gospels* pp. 30, 203 “throne”, pp. 242-243
- “Jesus Christ” Matthew 1:1, 18; 16:21 compare with John 17:3 *A Harmony of the Gospels* pp. 20, 27, 117
- The Kingdom 57 times
 - “Kingdom of Heaven” 33 times
 - “Kingdom of God” 5 times
 - Matthew’s view: spiritual, present & future
- 42% material singular to Matthew cf. Benware, *New Testament Survey* p. 74

Didactic Intent

- Connect Jesus with Old Testament Prophecy
- Typology Matthew 2:15, “and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, ‘OUT OF EGYPT DID I CALL MY SON.’” Hosea 11:1
- Old Testament cited in 53 quotes & 76 allusions
- See Chapter 2 in NASB ALL CAPS

Use of six discourses of teaching

- Sermon on the Mount Matt. chs. 5-7, charge to the twelve Matt. ch. 10, kingdom parables Matt. ch. 13, teaching on greatness and forgiveness Matt. ch. 18, rebuke of religious leaders Matt. ch. 23, Olivet discourse Matt. chs. 24-25
- Purpose to present that Jesus of Nazareth is the King of the Jews
- Key verse, Matthew 5:17, “Do not think that I have come to abolish the Law or the Prophets, I have not come to abolish them but to fulfill them.”

Characteristics of Matthew including his stress on that the Messiah, King of Israel, is Jesus. He has tied Jesus to the Old Testament expectation of a king and Messiah and uses teaching and preaching as the means to get the message across.

Content

- Beware, ***Survey of the New Testament*** p. 71
 - Presentation of the King, Matthew 1:1–4:11
 - Teaching of the King, Matthew 4:12–7:29
 - Power of the King, Matthew 8:1–11:1
 - Opposition to the King, Matthew 11:2–16:12
 - Presentation to the disciples in view of rejection, Matthew 16:13–20:34
 - Final presentation and rejection of the King, Matthew 21:1–27:66
 - The proof of the King, Matthew 28:1–20

- **Presentation of the King Matthew 1:1-4:11**
 - Jewish: genealogy, visions, fulfilled prophecy, John the Baptist
 - Gentile participants
 - Wise men, Matthew 2:2, "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him."
 - Herod believes, Matthew 2:8, "And he sent them to Bethlehem, and said, Go and make careful search for the Child, and when you have found *Him*, report to me, that I too may come and worship Him."
 - Supernatural
 - Divine announcement, Matthew 3
 - Temptation, Matthew 4

Key to this section is Matthew 3:17, "and behold, a voice out of the heavens, saying, This is My beloved Son, in whom I am well-pleased." Ps. 2

Summarizes what has gone on and calls for dark response.

Teaching of the King: Matthew 4:12-7:29

- Beginning as a Rabbi
 - Disciples
 - Message reputation
- Debut teaching
 - Sage wisdom
 - Relation to the Law
 - Commentary
 - Morals & ethics for disciples
- End of first discourse Matthew 7:28, “amazed at His teaching...authority...”

Power of the King: Matthew 8:1-11:1

- Over sickness
- Over demons
- Over nature
- Power through preaching
- Matthew 9:35–11:1, He calls and charges the disciples with the preaching and power
- End of next discourse 11:1 power reinforces preaching

Opposition to the King: Matthew 11:2-16:12

- Official mutual rejection
- New Kingdom parables
End of third discourse Matthew 13:53, “And it came about that when Jesus had finished these parables, He departed from there.”
- Beheading John ends appeal to Israel
 - Matthew 12:32, “...speak against the Holy Spirit it shall not be forgiven”
 - Matthew 16:4 & 11, “...a sign shall not be given it (Jews) except the sign of Jonah.” & “...beware the leaven of the Pharisees and Sadducees.”

Presentation to Disciples: Matthew 16:13–20:34

- New Constitution for the Kingdom
- “Church,” Matthew 16:16-18, “And Simon Peter answered and said, “Thou art the Christ, the Son of the living God.” And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not overpower it.”
- Fourth discourse
- Matthew 18
- Matthew 18:20, “For where 2 or 3 have gathered together in My name...”

Final Presentation and Rejection of the King: Matthew 21:1-27:66

- Triumphal Entry
- Jesus offers, Matthew 22:1-14
- They reject, Matthew 22:15ff
- Jesus offers to multitudes, Matthew 23:1 (5th discourse?)
- Final Olivet Discourse (6th) ends, Matthew 26:1

More Rejection: Matthew 26:1–27:66

- Withdraws
- Upper room
- Mount of Olives
- Arrested
- Tried
- Crucified
- Veil Torn
- Tombs opened
- Buried in new tomb
- Sealed
- Ultimate rejection

Proof of the King: Matthew 28:1–20

- Resurrection
- Witnesses: women, guard, elders
- Kingdom to be continued by great commission

Note the seesaw element of offer of the King and rejection of the King. Each round of offer rejection comes with a discourse of teaching about the King and His Kingdom.

INSTRUCTOR'S NOTES: KINGDOM / MATTHEW'S AUDIENCE

Read the verses in the Thomas and Gundry, *A Harmony of the Gospels* and discuss why Matthew used these distinct terms.

"The Christ" 19 times, *A Harmony of the Gospels* pp. 30, 116, 190, 196.

"The King," *A Harmony of the Gospels* pp. 30, 203 "throne", 242-243.

"Jesus Christ," *A Harmony of the Gospels* pp. 20, 27, 117.

As these are reviewed, note that Jesus is presented as anointed by God to rule with a place of rulership.

Find the points of connection with the other gospels, but emphasize how much is a unique emphasis on this title.

The absence of these titles and the lack of emphasis in the other gospels.

Read Matthew 2:2, 25:31, 16:18-21. Note the parallel with the high priestly prayer in John 17:3, but again emphasize the unique use of "King" or "glorious throne" in Matthew.

From all of the above research emphasize that Palestinian Jews forced to leave the Promised Land would find assurance that Jesus is their awaited King.

Ask your students to find the uses of "Kingdom of Heaven" in the Sermon on the Mount (Matthew 5:3, 10, 19, 20, and 7:21) and in the Parables (13:24, 31, 33, 44, 45, 47, 52) and compare the uses. How are they the same or different?

The nature of the Kingdom changes from a rule with legal requirements in the Sermon on the Mount to a future, mystery Kingdom to be expected.

Compare these uses of "Kingdom of God" with the above list Matthew 12:28, 19:24, 21:31, 21:43.

The lines are not so clearly drawn between the designations "Kingdom of Heaven" and "Kingdom of God." Your discussion should lead to a fuller understanding in the concept developed in Matthew.

Discuss whether one phrase is present and the other is future.

What in the present or future does each phrase refer to?

Students may vary in their understanding and opinion. This is a good point for you to interject your interpretive principle.

Read Benware *Survey of the New Testament* p. 74 from “About...” to the end of the list of unique events.

Using the NASB look at chapters 2-4 and find and read the Old Testament quotes in those chapters (they are in all upper case).

Why do you think it was so important for Matthew to use so many Old Testament quotes for his audience?

Connect the background of Jewish readers with the use of Old Testament quotes.

Read Matthew 23:37–39

How does this passage represent Matthew’s passion for his audience? Point out for the students that by the Holy Spirit’s guidance Matthew included this quote as an assurance to his Jewish readers.

Discuss if Matthew 23 is a sixth discourse, why or why not. Note that the ending formula is missing.

Stress that the discourse beginning in Matthew 24 is in a different location, so Matthew 23 is considered as a separate discourse.

When the discussion is over, remind them that the *Survey of the New Testament* outline is the one to know for the examination.

Remind them that Benware’s outline is based upon six discourses found on p. 74.

Ask your students to share their favorite parts of Matthew with verse citations.

Comparing Nelson, *Maps and Charts*, and Benware, *Survey of the New Testament*, and the information from the lecture should be routine for every book of the New Testament.

In this comparison of outlines note the broad similarities. Ask why there are differences. The content is consistent and the minor differences in outline structure are a matter of form and interpretation.

CLASS EXERCISE: KINGDOM / MATTHEW'S AUDIENCE

Read the verses in Thomas and Gundry, *A Harmony of the Gospels*, and discuss why Matthew used these distinct terms.

"The Christ" 19 times, *A Harmony of the Gospels* pp. 30, 116, 190, 196.

"The King" *A Harmony of the Gospels* pp. 30, 203 "throne", 242-243.

"Jesus Christ" *A Harmony of the Gospels* pp. 20, 27, 117

Find the uses of "Kingdom of Heaven" in the Sermon on the Mount (Matthew 5:3, 10, 19, 20, and 7:21) and in the Parables (Matthew 13:24, 31, 33, 44, 45, 47, 52) and compare.

How are they the same or different?

Compare these uses of "Kingdom of God" with Matthew 12:28, 19:24, 21:31, 21:43.

Discuss whether one phrase is present and the other is future.

To what in the present or future may each phrase be referring?

Read Benware, *Survey of the New Testament* p. 74 from "About..." to the end of the list of unique events.

Using a NASB Bible look at chapters 2 - 4 and read the Old Testament quotes in those chapters (they are in all upper case).

Why do you think it was so important for Matthew to use so many Old Testament quotes for his audience?

Read Matthew 23:37–39

How does this passage represent Matthew's passion for his audience?

Describe the connection between miraculous power and preaching. Note where the discourses fall in the major sections.

Is chapter 23 a sixth discourse, why or why not? Note that the ending formula is missing.

(Beware, *Survey of the New Testament* Basic Outline of Matthew is the outline to know for the quiz.)

Share your favorite parts of Matthew with verse citations. Note whether your favorite part falls in a place of offering the Kingdom to Israel or being rejected.

Review the maps in Nelson, *Maps and Charts* pp. 309-315. Note which regions most of the events took place.

SESSION 2, PART 3 – GOSPEL OF MATTHEW & INTRO TO MARK

At the end of this session, you will be able to explain the following:

Meanings and connections of the gospel of Matthew

Matthew, Meanings and Connections

Matthew's unique contribution to the gospel story and full picture of the person of Christ.

- Matthew in review
- Matthew's gospel
- First of four gospels

Matthew in Review

- Levi the tax collector
- Son of Alphaeus, brother of James the less
- Given a new name, Matthew or "given" or "reward"
- Audience: dispersed Jews becoming Greek-speakers, Acts 6:1, 8:1, 12:2
- Thematic organization in 6 discourses ending, "when Jesus had finished..."
- Compare Romans 1:16 & Matthew 24:14 and the development of Acts to see why it is first in the canon

Matthew's Gospel

- According to ...
- Whose story Jesus, The Church, God's
- Natural bridge to Old Testament
- Redemptive nature, Matthew 1:21, "...Jesus for He will save His people"
- Key verse Matthew 5:17, "I came...not to abolish but to fulfill..."
- Preaching is the means, Matthew 3:1, 4:23, 10:7

First of Four Gospels:

- Four Gospels **Why?**
- Four street corner perspectives
- Unbelieving audience for each?
- Each has an evangelistic purpose
- Each has a discipleship purpose **Matthew?**
- Evangelistic to Jews
- Equip dispersed Palestinian Jews for witness
- Romans 1:16
- Matthew's purposes are tied to the Old Testament

Introduction to Mark

- Orientation
- Author
- Characteristics

Mark's Orientation

- Western Romans
- One-third to one-half slaves
 - Little literacy
 - Little leisure
- For both one writes to accommodate

Mark, the Author

- Mark 14:51, "And a certain young man was following Him, wearing *nothing but* a linen sheet over *his* naked *body*, and they seized him."
- Acts 12:11, "And when Peter came to himself, he said, Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."
- Acts 15:37, "And Barnabas was desirous of taking John, called Mark, along with them also."
- 2 Timothy 4:11 "Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service."

Characteristics

- Brevity, Mark 1:1
- "Immediately" (cf. Mark 1)
- Highlights chronology
- Less dialogue, more description

Read Nelson, *Maps and Charts* pp. 316–321; Benware, *Survey of the New Testament* pp. 86-96.

Mark is connected with the story of Jesus and the development of the early church including the first missionary efforts. He is a companion of both Peter and Paul. And he writes for a Roman audience, which necessarily included slaves.

INSTRUCTOR'S NOTE: CHAPTER DIARY ASSIGNMENT

Review the diary requirements and present the example of a diary found in the "Sample Chapter Diary for Luke chapters 1-12" section of this guide.

Requirements:

The diary page(s) must be turned in on the next class meeting.

- A diary of chapter summaries for each book of the New Testament.
- These should be typed and turned in for review by the instructor prior to each class.
- The student will write one-paragraph chapter summaries for each chapter in the New Testament book(s) for that session.
- Any New Testament book that is four chapters or less may be summarized in one paragraph.
- Each paragraph must have at least these three sentences:
 - "In chapter ____ Jesus (or the author of the book) did (or said) ..."
 - "Christ was presented as ..."
 - "Believers should ..."

Remind your students of its simplicity and to keep at it.

Four chapters a day would complete the project in 10 weeks. This project is important for ensuring that they take a close look at the content of the New Testament.

ASSIGNMENT: CREATE CHAPTER DIARY OF NEW TESTAMENT

Create a diary of chapter summaries for each book of the New Testament. Your diary should be typed and turned in for review prior to each class.

Write a one-paragraph chapter summary of each chapter in the New Testament book(s) for that class.

Any New Testament book that is four chapters or less may be summarized in one paragraph.

Each paragraph must have at least these three sentences, "In chapter ____ Jesus (or the author of the book) did (or said) ..." "Christ was presented as ..." "Believers should ..."

Once completed it is a resource for future reading and teaching.

SAMPLE CHAPTER DIARY FOR LUKE CHAPTERS 1-12

In the first chapter births are announced and those receiving the announcements respond. Jesus is presented as the Savior of mankind. Those who hope for a Savior should rejoice at his birth.

In the second chapter the child Jesus is recognized at birth, through circumcision and in training. Jesus is presented as amazing. Believers should know this child's heavenly origin, prophetic fulfillment and divine wisdom.

In Chapter 3 Luke gives John the Baptist's biography, and Jesus' genealogy. Jesus is presented as the divinely chosen scion of humanity. Believers should look to him as the Son of Man.

In chapter 4 Jesus comes from the temptation to begin his ministry in Galilee. Jesus comes across as a plain man with spectacular effect. Believers should be careful not to reject the plain humanity of Jesus.

In chapter 5 Jesus calls disciples including fishermen, a leper, a paralytic, and a tax collector. Jesus cares for men in their circumstances. Believers should come to Jesus for his care.

In chapter 6 Jesus claims lordship of the Sabbath and instructs his disciples on good and evil. Jesus is a sage teacher of men. Believers should get their ethics from Jesus.

In chapter 7 Jesus responds to faith in a centurion, two women, and John the Baptist's disciples. Jesus is the object of faith. Believers should always make Jesus the object of their faith.

In Chapter 8 after introducing women disciples Jesus tells and explains parables. He also performs outstanding miracles. Jesus is a teacher with power. Believers should heed his teaching.

Apostolic confessions in chapter 9 are central to the works of Jesus in sending them out, feeding 5,000, foretelling his death, and healing. Jesus is a servant who faces rejection and death. Believers must also believe in his death.

In chapter 10 personal experiences of Jesus and his disciples abound. Jesus is full of the Holy Spirit. Believers who go in the power of the Holy Spirit bring joy to Jesus.

In chapter 11 Jesus' opposition reacts to him. Jesus offends with his prayer, healing, and condemnation of his opponents. Jesus confronts his opposition on his way to Jerusalem. Believers should beware hypocrisy.

In chapter 12 Jesus teaches in light of his rejection. Jesus warns as a prophet how to be ready for bad times. Believers must acknowledge Christ to be ready.

INSTRUCTOR'S NOTES: MATTHEW

Read Acts 6:1, 8:2, 12:2 and discuss the audience for Matthew's gospel. Note that it is dispersed Jews also note that the audience will include believing and unbelieving dispersed Jews.

Review the discourses and the audiences for each. Note that all but the fifth end with "and when Jesus had finished..."

These are the audiences for each discourse: 5:1–7:29 the disciples and the multitude, 10:1–11:1 the twelve, 13:1–52 great multitudes by the sea of Galilee, 18:1–19:1 the disciples, 23:1–39 multitudes and disciples in Jerusalem, 24:3–26:1 the disciples on the Mount of Olives.

Read Rom. 1:16 and Matt. 24:14.

Discussion Questions:

Why is it logical that Matthew should be the first gospel?

The students should realize that the gospel goes to the Jews first.

What have you learned about Matthew's gospel that makes it a bridge from the Old Testament to the New Testament?

Affirm that it is written to the Jews and uses many Old Testament references.

Read Matt. 3:1, 4:23 and 10:5-7

Why is it safe to say that preaching, and not miracles, is the means to build the kingdom?

Miracles in Matthew always substantiate the message.

Who is Matthew's unbelieving audience?

The people or "lost sheep" of the house of Israel.

What is Matthew's discipleship purpose for writing?

Matthew is giving his readers an apologetic for proclaiming Jesus of Nazareth as the Messiah, the King of Israel.

CLASS EXERCISE: MATTHEW

Read Acts 6:1, 8:2, 12:2 and discuss the audience of Matthew's gospel.

Review the discourses and what audience each is aimed at. Note that all but the fifth end with "and when Jesus had finished..."

Read Rom. 1:16 and Matt. 24:14.

Why is it logical that Matthew should be the first gospel?

What have you learned about Matthew's gospel that makes it a bridge from the Old Testament to the New Testament?

Read Matt. 3:1, 4:23 and 10:7

Why is it safe to say that preaching, and not miracles, is the means to build the kingdom?

Who is Matthew's unbelieving audience?

What is Matthew's discipleship purpose for writing?

SESSION 3, PART 1 – THE GOSPEL OF MARK

At the end of this session, you will be able to explain the following:

- The author of the this gospel
- The writings of Mark

Mark the Author of the Gospel

- In Scripture
- Movements
- History

The Author in Scripture

Mark 14:51 “And a certain young man was following Him, wearing *nothing but* a linen sheet over *his* naked *body*; and they seized him.”

Acts 12:12-13 “And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. And when he knocked at the door of the gate, a servant-girl named Rhoda came to answer.”

Mark, a young man at Jesus’ arrest, lived in Jerusalem and was part of the first church there. Peter is a regular houseguest.

Colossians 4:10 “Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas’ cousin Mark (about whom you received instructions: if he comes to you, welcome him)”

D. Edmond Hiebert, ***An Introduction to the New Testament, Vols. 1-3*** p. 89, “Mark was the son of a widow whose spacious home in Jerusalem was a meeting place for believers during the early days of the church. When and how Mark was led to personal faith in Jesus Christ is not known. The influence of his pious mother and his contact with the early Christians in his home were doubtless instrumental in leading him to a personal commitment. His contacts with his noted cousin, Barnabas (Col. 4:10), doubtlessly exerted deep influence on the young man.”

Acts 13:5, “And when they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.”

Acts 15:37, “And Barnabas was desirous of taking John, called Mark, along with them also.”

Colossians 4:10, “Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas’ cousin Mark (about whom you received instructions: if he comes to you,

welcome him); Philemon 1:24 *as do* Mark, Aristarchus, Demas, Luke, my fellow workers.”

Peter’s sermon to Roman household, Acts 10:34-43) compared with Mark’s gospel

Acts 10:34-35, “And opening his mouth, Peter said: I most certainly understand *now* that God is not one to show partiality, but in every nation the man who fears Him and does what is right, is welcome to Him.”

Mark’s Movements

- Jerusalem
- Antioch, Syria
- Two mission trips
- Reason for the fallout over him
- Paul and Peter in Rome 1 Pet. 5:13, “...and *so does* my son, Mark.”

2 Timothy 4:11, “Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.”

Mark in History

- Papias 115 AD “Peter’s interpreter”
- Through Eusebius, Mark was Peter’s assistant
- Irenaeus
- Muratorian Canon
- Origen
- Jerome
- Justin Martyr cites Mark 3:17
- “The memoirs of Peter”
 - Clement of Alexandria “When Peter had publically preached the word in Rome and declared the gospel by the Spirit, those present of whom there were many, besought Mark, as one who had followed him for a long time and remembered the things said, to record his words. Having done so, he delivered the Gospel to those who had made request of him. When Peter learned of it, he neither forbade it nor encouraged it.”
 - Always the 2nd, 3rd, or 4th book but never the 1st

Other Witnesses

- Anti-Marcionite Prologue
- Shepherd of Hermas, allusions

Conclusions

- Author is John Mark of the New Testament
- Acquainted with the ministry of Jesus first-hand
- Acquainted with the apostles
- Close to Peter
- With him in Rome
- Reflects Peter's preaching

Summary (Tenney, *New Testament Survey* pp. 162–164)

- Grew up in religious Jerusalem
- Eyewitness of gospel facts
- Associated with apostles and preaching
- Preached on Gentile missions
- Gospel develops compared with Peter's message in Acts 10:34ff (ff means and following, so it means an indeterminate number of verses after the one listed.)
- Familiar with folks in Rome, Mark 15:21 compared with Romans 16:13

The Writing of Mark

- Date
- Occasion
- Readership

Date of the Writing

- Peter's death about 67 AD
- Before or after the fall of Jerusalem
- During the last half of Nero's reign
- After Paul's letter and imprisonments

Occasion of Writing

- Peter's preaching about to be lost 2 Pet. 1:14-15 "Laying aside my earthly dwelling"
- Church needed a clear, event driven account
- Catechetical
- Shows Jesus as the saving event

Readers for the Writing

- Clement of Alexandria: "When Peter had publically preached the word in Rome and declared the gospel by the Spirit, those present of whom there were many, besought Mark, as one who had followed him for a long time and remembered the things said, to record his words. Having done so, he delivered the Gospel to those who had made request of him. When Peter learned of it, he neither forbade it nor encouraged it."
- Gospel in title verse Mark 1:1
- Evangelistic tool to govern story telling
- Non-Jewish readers
- Latinisms
- Explanations of Palestine
- Roman audience
- See Thomas and Gundry, *A Harmony of the Gospels* pp. 36-7, 50-1, 95-6
 - Who was the source?

Mark as the author and confirmed him as the eyewitness of the ministry of Jesus as a youth in Jerusalem and the close associate of the Apostles throughout the story of Acts.

Because of his close association with Peter, the church has identified him as writing a gospel that reflects Peter's telling of the story and Roman audience.

He wrote to provide a learnable history of the events that could be easily passed on.

INSTRUCTOR NOTES: MARK

Remind students that ff notation used throughout this guide and videos means "and following," which is an indeterminate number of verses after the one listed. Generally, it is used when the content doesn't have a good "break" in subject and so specifying a stopping reference is difficult.

Look up the following verses and make observations about Mark from each.

Mark 14:51, Acts 12:12ff, Col. 4:10 & Philemon 24, Acts 13:5 & 15:37-39, 2 Tim. 4:11, 1 Pet. 5:13, Acts 13:13.

These observations should include the following:

- **Mark relates his own encounter with Jesus as a young man,**
- **Mark's parents had a home in Jerusalem,**
- **Mark was a cousin of Barnabas,**
- **Mark traveled with Paul on the first missionary journey,**
- **Mark was close with both Paul and Peter.**

If you have Merrill Tenney, *New Testament Survey* (W. Dunnnett, ed.) read from pp. 162–164. Otherwise use the following:

From the foregoing facts certain deductions may be drawn:

1. Mark was brought up in a religious atmosphere of Judaism.
2. He may have been an eyewitness of some of the facts recorded in the Gospel that bears his name.
3. He was a close associate of the apostolic leaders of the early church, and would have been fully acquainted with their preaching about Jesus, and with the 'good news' they propagated.
4. He himself had been a participant in the work of preaching and had witnessed the beginning of the Gentile mission.

To these facts may be added one or two from consideration of the Gospel:

1. The author stressed facts rather than themes or topics.
1. Possibly he was a witness of the arrest of Jesus in the garden

How would you describe Mark's character having read these verses? Mark 14:51, Acts 12:12ff, Col. 4:10 & Philemon 24, Acts 13:5 & 15:37-39, 2 Tim. 4:11, 1 Pet. 5:13, Acts 13:13.

Such descriptions as "youthful, immature, persistent, or successful" would be good.

Read ***A Harmony of the Gospels*** pp. 36-7, 50-1, 95-6.

What kinds of connections are there between Matthew, Mark and Luke when they cover the same material?

Note that they cover the same events and time period.

What are some of the differences between them?

They have different details and different events that contribute to their particular emphases.

What conclusions could you draw about Mark's writing from this comparison?

The purpose of these comparisons is to highlight Mark's style of storytelling, but it also introduces the concept of synoptic gospels and may require a review of the glossary term.

Beware, ***Survey of the New Testament*** pp. 89-90 and read "Place and Date of Mark".

What is the difference between composition, publication and circulation of a book?

Each is a part of producing a book. In the days of the New Testament the writing would be similar to writing of today, but the publication and circulation would take more time because of manual copying and personal delivery of copies.

How would that affect the dating of the Gospel According to Mark?

These differences mean that readers in Rome might get a copy of Mark years before readers in Syria.

Assign Quiz One

CLASS EXERCISE: MARK

Look up the following verses and make observations about Mark from each.

Verse	Observation
Mark 14:51	
Acts 12:12ff	
Colossians 4:10	
Philemon 24	
Acts 13:5	
Acts 15:37–39	
2 Timothy 4:11	
1 Peter 5:13	
Acts 13:3	

The following is from Tenney, *New Testament Survey*:

From the foregoing facts certain deductions may be drawn:

1. Mark was brought up in a religious atmosphere of Judaism.
2. He may have been an eyewitness of some of the facts recorded in the Gospel that bears his name.
3. He was a close associate of the apostolic leaders of the early church, and would have been fully acquainted with their preaching about Jesus, and with the 'good news' they propagated.
4. He himself had been a participant in the work of preaching and had witnessed the beginning of the Gentile mission.

To these facts may be added one or two from consideration of the Gospel:

- The author stressed facts rather than themes or topics.
- Possibly he was a witness of the arrest of Jesus in the garden

How would you describe Mark's character having read Mark 14:51, Acts 12:12ff, Col. 4:10 & Philemon 24, Acts 13:5 & 15:37-39, 2 Tim. 4:11, 1 Peter 5:13, Acts 13:3?

Read Thomas and Gundry, *A Harmony of the Gospels* pp. 36-37, 50-51, 95-96.

What kinds of connections are there between Matthew, Mark and Luke when they cover the same material?

What are some of the differences between them?

What conclusions could you draw about Mark's writing from this comparison?

Read Benware, *Survey of the New Testament* pp. 89 - 90 and read "Place and Date of Mark."

What is the difference between composition, publication, and circulation of a book?

How would that affect the dating of the Gospel According to Mark?

QUIZ ONE

1 
2 
3 

This test is open book, open Bible.

1. The New Covenant _____ the Abrahamic Covenant?
 - a. **enlarges**
 - b. replaces
2. *From the following list of words fill in the blanks: fulfills, institute, explain, proclaim.* The Gospels **institute** the New Covenant. The Acts **proclaim** the New Covenant. The letters **explain** the New Covenant. The Revelation **fulfill** the New Covenant.
3. The two generals who succeeded Alexander the Great to rule over Palestine were Seleucus and **Ptolemy**
4. Septuagint is the Greek translation of the Old Testament. **T** or F.
5. Before Roman control the independent Jewish state was ruled by the Hasmoneans. **T** or F.
6. The Son of Antipater whom the Romans made King in Palestine was **Herod** the Great.
7. The worship of a Roman emperor as a god was claimed by Nero **before** or after his death?
8. Which of the following groups in Israel at the time of the New Testament were religious separatists? Sadducees or **Pharisees** (*circle one.*)
9. The Synagogue began during what period of Israel's history? **Exile or captivity**
10. Name two of the three languages that were in use in New Testament times.
Latin, Greek, Aramaic

SESSION 3, PART 2 – THE GOSPEL OF MARK

At the end of this session, you will be able to explain the following:

The characteristics of the gospel of Mark

First Characteristics

- Brevity
- Action
- Vividness
- Realism
- Theology
- Gentile helps
- Order

Brevity

- No nativity
- No genealogy
- No post-resurrection appearances
- Little teaching
- Two discourses are shortened or condensed
- Quick drama

Brevity means

- Things are left out
- Or shortened
 - For conciseness

Quick Drama

- Mark 2:4, “dug through the roof” - Compressed activity
- Mark 4:37–38, Brief staging, “asleep on the stern...”
- Mark 7:3, Short editorial insertions, “Jews...carefully wash...”
- Mark 8:23–5, (healing a blind man) long action, short words
- Mark 14:54, Peter follows “right into” courtyard
- Central confession, Mark 8:29 “Thou art the Christ.”

Action

- Jesus is rigorous, persistent, strenuous, relentless
- Eighteen miracles
- Two alone in Mark 7:31ff, 8:22ff
- Teaching is mentioned without content Mark 1:21, 39
- The servant is evident in His work
- Dignity of Jesus
- No halo on disciples

Vividness

- Ignorance of the disciples, Mark 4:13, 8:17
- Amazement, Mark 1:27, 10:24
- Jesus' reactions:
 - Mark 1:41, 43, "warned ...say nothing"
 - Mark 3:5, "anger...grieved"
 - Mark 8:12, 33, "sighed deeply", "rebuked"
 - Mark 10:14, 16, 21, "indignant", "took them in His arms", "felt a love"
- Events have more detail
- Language rougher
- Less punctuation more conjunction
- Oral in nature

Realism

- "The carpenter," Mark 6:3
- Prayer, Mark 1:35, 45, 3:7, 6:30-32, 7:24
- No chronological movement

Geographical Ordering

- Mark 1-4 Galilee
- Mark 5-9 Out of Galilee
- Mark 10-11 Judea
- Mark 12-16 Jerusalem

Theology

- Key: Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
- Son of God Mark 1:1 & 15:39
- Action with confession
 - Mark 1:11 baptism, "Thou art My beloved son"
 - Mark 9:7 cloud formed, overshadowing, "This is My beloved Son..."
 - Mark 3:11 unclean spirits fall, "You are the Son of God"
 - Mark 5:7 ran...bowed, "Jesus, Son of the most high God"
 - Mark 15:39 Centurion
- Son of Man in service
- Silence so that He is not made a messianic demigod
- Yet he describes Himself as the Messiah 14 times
- But he came to suffer as a redeemer

Gentile Helps

- Little Jewish coloring
- Explanations of Palestine
- Explanations of customs, Mark 7:2-4
- Eschatology is for all nations, Mark 13:10

Order

- Around vignettes
- Purpose is belief
- Mark is the news photographer
- Key verse: Mark 10:45
- Three confessions, Mark 1:1, 8:29, 15:39

The Content of Mark

- Introduction. Mark 1:1-13
- Purpose, Mark 1:1 beginning
- Gospel, saving story
- Jesus Christ the central figure
- Son of God

Presentation: Mark 1:2-13

- John the Baptist
- Witness of John
- Witness of the baptism
- Witness of the wilderness

Coming out in Galilee: Mark 1:14-45

- Announcement
 - Mark 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."
- Preaching
- Calling
- Healing

Confrontations Around Galilee

- Mark 2:1-3:35
- For example, Mark 2:7 paralytics thru roof "who can forgive sins, but God alone"
 - The confronter, scribes Mark 2:6
 - The issue, forgiveness

Parables Mark 4:1-34

- Subject: Kingdom of God
- Common means of teaching
 - Mark 4:33, "And with many such parables He was speaking the word to them as they were able to hear it"
 - More of it than recorded
 - Special time with disciples
 - Mark 4:34, "and He did not speak to them without a parable; but He was explaining everything privately to His own disciples."

Perea and Beyond: Mark 4:35–9:50

- Stills storm
- Two feedings, Mark 8:19-21 He teaches on them
- Syrophenician woman, fits Gentile readers
- Compare with Matthew 15:24, "But He answered and said, "I was sent only to the lost sheep of the house of Israel."
- Central confession, Mark 8:29, Peter "Thou art the Christ"
- Wrap up tour, Mark 9:30, "And from there they went out and *began* to go through Galilee, and He was unwilling for anyone to know *about it*."

Approach to Jerusalem: Mark 10-12

- Marriage & divorce, Mark 10:1ff
- Disciple failures, Mark 10:35f
- Blind Bartimaeus, Mark 10:46
- Triumphal entry, Mark 11:1ff
- Money changers driven out, Mark 11:15ff
- Widow's mite, Mark 12:41

Apocalyptic Discourse 13

- This is an abbreviated version of Matthew 24-25.
- Compare Peter and the fig tree, Mark 11:14, 20 and 13:28

- Separates curse, observation, and teaching
- Mark 13:24 with Acts 2:20
 - Quote from Joel in Jesus teaching
 - And Peter’s preaching

Passion to Resurrection: Mark 14:1–16:8

- Parallels, Mark 11:1ff and 14:12ff
- Mark 14:22–26
- No Passover supper
- Teachable
- Mark 15:1 Pilate without introduction
- Praetorium Mark 15:16
- No interview with Herod

Post Passion

- Rufus, Mark 15:21 compared with Romans 16:13
- Centurion confession, Mark 15:39
- Compare, Mark 1:1
- Autopsy, Mark 15:44–45
- Only women visit tomb
- They report to Peter, Mark 16:1-8

INSTRUCTOR'S NOTES: FEATURES OF MARK

Read the following verses and explain how they illustrate a feature of Mark's gospel:

- Brevity Mark 2:4, 4:37-38, 7:3, 8:23, 14:54. **Note the compact phrasing.**
- Compare the central confession in Mark 8:29 with Matthew 16:16 to see that it is shortened. The central confession is even longer in John 6:68-9.
- Action 3:20, 6:31, 7:31ff, 8:22ff, 1:21, 39 **Many events shortened to action descriptions.**
- Vividness 4:13, 8:17, 1:27, 10:24, 1:41, 43, 3:5, 8:12, 33, 10:14, 16, 21 **Note the vividness of Jesus' attitude and emotion.**
- Realism 6:3, 1:35, 45, 3:7, 6:30-32, 7:24 **Note relationships and descriptions that give a time and space sense to the story.**
- Theology Key verse 10:45, 1:11, 9:7, 3:11, 5:7, 15:39
- Gentile helps 7:2-4, 13:10

Read Nelson, *Maps and Charts* p. 317 "Mark at a Glance." Notice in the row "focus" that the story can be broken down by kind of action, serve or sacrifice.

What is your favorite story in Mark and why?

This is an opinion question so encourage your students to give details to answer why they like a particular story.

Coming Out in Galilee

Read Mark 1:14-45 find examples of preaching, teaching, and calling.

These examples may be found for preaching and teaching in vv. 14, 21, 22, 27, et al., calling in vv. 17, 20.

Confrontations Around Galilee

Read Mark 2:1-4:9 find instances of confrontation, and tell who the confronter is and what the issue is.

Point out an example of 2:7-11 where the issue is forgiveness of sin and there are those accusing Jesus of blasphemy.

Parables

Where have you heard some of these before?

Matthew 13

Working with a partner, find the parables in the Thomas and Gundry, *A Harmony of the Gospels* (beginning in section 82ff, p. 80) and discuss a difference observed between the way Matthew and Mark each relate the parables.

Assist the students as they work together and ask them to report to the class one example of a difference they found.

Perea and Beyond

Locate the two feedings by Jesus and state the message of those feedings.

The first is 6:33-44 a message would be that the Messiah will supply the disciples' ministry. The second is in 8:1-10 and a message may be that the Messiah's supply is always enough.

Why was it significant to Mark's audience that Jesus honored the faith of the Syrophenician woman and healed her daughter?

She is a Gentile and a single woman. Jesus demonstrates that He helps the less fortunate.

Why after Peter's confession in 8:29 do you think that Jesus returned to Galilee secretly (9:30)?

While this is an opinion question, the answer may be found in v. 31 -- Jesus focused His teaching on the disciples not the crowds.

Read the Thomas and Gundry, *A Harmony of the Gospels* section 127 p. 124 and compare Matthew 18:1-5 with Mark 9:33-36.

What seems to be Mark's emphasis here?

Jesus taught His disciples to be servants.

How is this consistent with Mark's theme?

Mark presents Jesus as the Servant.

Apocalyptic Discourse

Read Thomas and Gundry, *A Harmony of the Gospels* sections 202-207.

Find a place where Mark and Matthew say exactly the same thing.

Find where Mark has material Matthew does not.

Find where Mark has more description.

Find a point where Mark has less than Matthew.

Why do they think these differences exist and how can they be reconciled?

Each gospel gives a view of Jesus and fills out our picture of Him.

Compare Mark 11:20ff with 13:28 and explain how Peter might have understood 13:28?

Peter may have understood that the time of God's work with Israel may be coming to an end.

What is similar about Mark 13:24 and Acts 2:20 and why would Peter use this in his sermon?

Peter's sermon is representation of the teaching of Jesus and so he has this allusion to it.

Passion to Resurrection

How is 14:12-15 similar to 11:1ff and why are they important to the story?

These verses give a geographic focus and present Jesus as the omniscient Messiah and head of the church.

Read the Last supper in 14:22-25

Why do you think that there is no extensive Passover description?

Gentile Roman readers would not be familiar with the symbolism.

Read Benware, *Survey of the New Testament* p. 91.

CLASS EXERCISE: FEATURES OF MARK

Read the following verses and explain how they illustrate a feature of Mark's gospel:

- Brevity Mark 2:4, 4:37-38, 7:3, 8:23, 14:54.
- Compare the central confession in Mark 8:29 with Matthew 16:16 to see that it is shortened. The central confession is even longer in John 6:68-9.
- Action 3:20, 6:31, 7:31ff, 8:22ff, 1:21, 39
- Vividness 4:13, 8:17, 1:27, 10:24, 1:41, 43, 3:5, 8:12, 33, 10:14, 16, 21
- Realism 6:3, 1:35, 45, 3:7, 6:30-32, 7:24
- Theology Key verse 10:45, 1:11, 9:7, 3:11, 5:7, 15:39
- Gentile helps 7:2-4, 13:10

Read Nelson, *Maps and Charts* p. 317 "Mark at a Glance." Notice in the row "focus" that the story can be broken down by kind of action, serve or sacrifice.

What is your favorite story in Mark and why?

Coming Out in Galilee

Read Mark 1:14-45, find examples of preaching, teaching, and calling.

Confrontations Around Galilee

Read Mark 2:1-4:9, find instances of confrontation and tell who the confronter is and what the issue is.

Parables

Where have you heard some of these before?

Working with a partner, find the parables in Thomas and Gundry, *A Harmony of the Gospels* (beginning in section 82ff) and discuss a difference observed between the way Matthew and Mark each relate the parables.

Perea and Beyond

Locate the two feedings by Jesus and then state the message of those feedings.

Why was it significant to Mark's audience that Jesus honored the faith of the Syrophenician woman and healed her daughter?

Why after Peter's confession in Mark 8:29 do you think that Jesus returned to Galilee secretly Mark 9:30?

Read Thomas and Gundry, *A Harmony of the Gospels* section p. 118 and compare Matthew 18:1-5 with Mark 9:33-36.

What seems to be Mark's emphasis here?

How is this consistent with Mark's theme?

Apocalyptic Discourse

Read Thomas and Gundry, *A Harmony of the Gospels* sections 202-207.

Find a place where Mark and Matthew say exactly the same thing.

Find where Mark has material Matthew does not.

Find where Mark has more description.

Find a point where Mark has less than Matthew.

Why do you think these differences exist and how can they be reconciled?

Compare Mark 11:20ff with 13:28 and explain how Peter might have understood 13:28?

What is similar about Mark 13:24 and Acts 2:20, and why would Peter use this in his sermon?

Passion to Resurrection

How is Mark 14:12-15 similar to 11:1ff and why are they important to the story?

Read the Last supper in Mark 14:22-25

Why do you think that there is no clear Passover description?

Read Benware, *Survey of the New Testament* p. 91.

SESSION 3, PART 3 – THE GOSPEL OF MARK AND INTRO TO LUKE

At the end of this session, you will be able to explain the following:

The content of the gospel of Mark

Issues

- Title, Mark 1:1
- Postscript, Mark 16:9-20
- Problem solving

Problem: Which Title?

- Mark 1:1 is how the book begins
- "Son of God" is missing in some manuscripts
- Occurs in many good manuscripts e.g., Sinaiticus, Vaticanus, Western, several families, etc.
- Church fathers support, e.g., Irenaeus, Origen, Ambrose, Jerome, Augustine, et al.
- Phrase appears in Mark 3:11, etc.
- Best to consider as included, but missing in some

Problem: Which Ending?

- Mark 16:9-20
- Two sections, Mark vv. 9-13 & 14 - 20
- Manuscript evidence overwhelmingly omits
- Abrupt fits Mark's style, but lacks post resurrection appearances
- Doesn't fulfill promise to see in Mark v. 7

Problem of the Ending

- However, change in subject is abrupt
- No other consistent endings among manuscripts
- Mark v. 7 is not a problem since Peter is the source
- Probably Mark intentionally ended at 8

D. Edmond Hiebert, *An Introduction to the New Testament, Vols. 1-3* p. 103 Hort says, "It does not join to the end of 8, the change in subject is extremely abrupt. The style is wholly unlike that of Mark; we have here not a narrative, but a summary or epitome of events after the resurrection, covering in a few lines a considerable period; and the writer shows a strong desire to 'point a moral,' which is not in the least characteristic of Mark."

Solving Problems

- Look at manuscript evidence
- In Mark 1:1 most manuscripts in some form
- Internally a phrase Mark uses
- Externally in history
- Possible and probable explanations
- In Mark 16:9ff most manuscripts do not have it
- Internally no comparison
- Externally little support
- Probability: abrupt end at the end of verse 8 is correct
- Use only as consistent with other scripture
 - Mary Magdalene story Mark 16:9 compared with John 20:1ff
 - Commission Mark 16:15 compared with great commission Matthew 28:19
 - No snake handling

This session reviewed some apparent problems with Mark's gospel, but you have seen how those problems have probable explanations. It is important to solve problems in the text and know how to derive benefit from the text of the New Testament no matter the provenance.

Introduction to Luke

Meet Luke the Author

- Luke the physician
- Writing from Paul's perspective on the gospel story
- Special introduction: Luke 1:1-4, "Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught."

Meet Luke's Audience

- Theophilus
- Greeks
- Greek culture
- More literate
- More metropolitan

See Luke's Times

- During Paul's imprisonment(s)
- 2 Timothy 4:11, "Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service."
- Luke's style

Longer

- Emphasis on women
- Emphasis on mission

INSTRUCTOR'S NOTES: MARK

Assign the next reading assignment in the New Testament. Your students will now be reading Luke. Remind students to keep up the Bible diary by trying to write 4 chapters a day.

Read Benware, *Survey of the New Testament* pp. 95-96.

Read Mark 16:9-20 and list what is: "Consistent with Mark", "Other Gospels", or "Too Fantastic." **For example, in Mark 16:9, mention of Mary Magdalene is consistent with Matthew, Mark, Luke and John, but in verse 18 drinking "deadly poison" has no parallel in the other gospels or Acts and seems too fantastic.**

This exercise should help your students see why we do not build our doctrine on these passages alone.

CLASS EXERCISE: MARK

Read Luke. Keep up your Bible diary by trying to write 4 chapters a day.

Read Benware, *Survey of the New Testament* pp. 95-96.

Read Mark 16:9-20 and list those things that are:

- Consistent with Mark,
- Other Gospels, or
- Too Fantastic.

This exercise should show you why we do not build our doctrine on these passages alone.

SESSION 4, PART 1 – THE GOSPEL OF LUKE

At the end of this session, you will be able to explain the following:

The author of this gospel

The writings of Luke

Luke

- Author
- Writing

The Author: Luke

- In Scripture
- In history
- Personal characteristics

Luke in Scripture

- Luke author of 28% of New Testament and he gets this from Paul
- In Acts 11:28. In one of the manuscripts, Codex Bezae designated by siglum **D^{ea}** (D) “We...”
- Started following Paul at from Antioch with Barnabas, Silas, John Mark, Matthew

Luke’s Movements

- Acts 16:10-17 Joins Paul in Philippi
- Missing in Action, Acts 18:22, 19:1ff
- Pastor at Philippi
- Acts 20:6 “We sailed” *end of 3rd missionary journey of Paul*
- Acts 21:1 “We had parted”
- Acts 28:6 *With Paul in custody in Rome*
- Col. 4:14, Philemon 24 *Paul’s fellow worker and doctor*

Luke in History

- Antiochian Gentile
- Converted in Acts 11:20
- Discipled under Barnabas and Saul
- He is a physician, Col. 4:14
 - Acts 28:8 a diagnosis
 - Luke 22:51 only one to note healing of servant’s ear

External Witnesses To Fact Luke is Author

- Justin Martyr
- Diatessaron
- Marcion
- Anti-Marcionite prologue
- Irenaeus
- Clement of Alexandria
- Origen
- Tertullian

Luke's Personal Characteristics

- Educated in medicine
- Tarsus had a healing center with the god Asclepius
- Language similar to Galen
- Greek turn of mind
- Used a patron
- Missionary
- But missing from 2nd and 3rd journey
- Pastor at Philippi
- Contact with Mark, Col. 4:10
- Loyal to Paul

Writing of Luke

Writing under following heads

- Date
- Occasion
- Purpose
- Readers

Date of Writing

- After 60 AD
- Paul makes it to Rome at the end of the book of Acts
- Investigation done while Paul in prison in Caesarea
- Before 70 AD, Luke 21:24 “Jerusalem will be trampled...”
- Overlaps Mark's presence in Rome
- Assumed acquaintance with Peter's Gospel

Timing

- Between 1st and 2nd imprisonment
- Full recognition by second century
- Beware, *Survey of the New Testament* between 58 & 65 AD

Occasion for Writing

- Historical accuracy, Luke 1:1
- His Gospel is “compiled” and reviewed
- Theophilus’ need, Luke 1:4 “exact”
- Theophilus means lover or friend of God
- Theophilus is prototypical of the church
- Understanding the work of the Holy Spirit in the church
- Consistency with Acts

Purpose for Writing

- Key verse, Luke 19:10, "For the Son of Man has come to seek and to save that which was lost."
- Son of Man
- Key Christology
- Ideal humanity as a representative
- Sum up and govern preaching

Readers

- Theophilus, the Friend of God
- Is also a “Most Excellent” person or title for governor
- Gentile language
- In Matthew 10:4 Matthew uses “Simon the Zealot,” but in Luke 6:15 Luke says, “Who is called the Zealot.”
- No “Hosanna!”
- Palestine events tied to larger Roman history
- Greek speaking, non-Jewish culture

Luke so far has shown us his unique background compared with other Palestinian writers. He also has a different audience than previous gospel writers. He conforms his writing to his audience and seeks to put the view of Christ, the Son of Man, to that audience.

INSTRUCTOR'S NOTES: LUKE

Have the students look up the following verses and ask what they learn about Luke. Acts 16:10-17, Acts 20:6, 21:1, 28:16, Col. 4:14, Philemon 1:24, Luke 22:44-45, Luke 51.

Discussion Question:

What do these verses tell you about Luke?

Have your students list things like: a traveling companion of Paul, a physician, Paul's companion in prison, etc.

Read the first four verses of Luke and discuss these observations of D. Edmond Heibert, *An Introduction to the New Testament, Vols. 1-3* p. 118 "From this passage we may draw several inferences about the author:

1. He was not an eyewitness
2. He was acquainted with earlier accounts
3. He had used his opportunities to receive personal information from those who saw
4. The results of his own careful research had stimulated him to write his gospel.
5. He was a man of scholarly methods and could claim thoroughness, accuracy and reliability
6. He was a man of considerable literary ability

For each of these points talk about how Luke researched and wrote his gospel.

Read "Place and Date of Luke" and "Purpose of Luke" in Benware, *New Testament Survey* p. 99.

Read Nelson, *Maps and Charts* pp. 324-325 and emphasize the humanity of Jesus in Luke's understanding.

What is significant about the humanity of Jesus for believers?

There is the need for a fully human representative in order to accomplish the atonement for men.

Read Luke 19:10 and ask, if this is Luke's key verse, how does it inform our understanding of Christology?

As the Son of Man, He reaches out to and calls men.

Read Thomas and Gundry, *A Harmony of the Gospels* and compare pp. 63 and 95
When did Jesus appoint the 12?

Distinguish between the calling of the 12 and the commissioning to specific outreach missions.

Assign Quiz Two

CLASS EXERCISE: LUKE

Look up the following verses and state what these verses tell you about Luke.

Acts 16:10-17

Acts 20:6

Acts 21:1

Acts 28:16

Col. 4:14

Philemon 1:24

Luke 22:45 & 51.

Read the first four verses of Luke and discuss these observations of D. Edmond Heibert, ***An Introduction to the New Testament, Vols. 1-3*** p. 118.32

“From this passage we may draw several inferences about its author:

5. He was not an eyewitness
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Read “Place and Date of Luke” and “Purpose of Luke” in Benware, ***Survey of the New Testament*** p. 99 and Nelson, ***Maps and Charts*** pp. 324-325.

What is significant about the humanity of Jesus for believers?

Read Luke 19:10

If this is Luke’s key verse, how does it inform our understanding of Christology?

Read Thomas and Gundry, ***A Harmony of the Gospels*** and compare pp. 63 and 95.
When did Jesus appoint the 12?

QUIZ TWO

1 
2 
3 

This test is open book, open Bible.

1. The two main areas of Palestine in which Jesus ministered were
Galilee and Judea. (For two points)
2. In what town was Jesus born? Bethlehem
3. In what city did Jesus die? Jerusalem
4. Matthew wrote to a Jewish or Roman audience.
5. Mark wrote to a Jewish or Roman audience.
6. Which author has the longer birth narrative? Matthew or Mark
7. Mark writes which apostle's gospel story? Peter
8. Matthew is the only Gospel to mention the church specifically. T or F
9. "When Jesus had ended" (finished) concludes each of the 6 (number)
discourses that make up the core of Mathew's Gospel.

SESSION 4, PART 2 – THE GOSPEL OF LUKE

At the end of this session, you will be able to explain the following:

- The characteristics of the gospel of Luke
- The content of the gospel of Luke

Characteristics of the Gospel

- Comprehension range
- Universal approach
- People interest
- Other special emphasis

Comprehensive Range

- Luke 1:5ff most comprehensive birth story
- Luke 22:51 including healing of ear of slave

Universal Approach

- Luke 2:14, grand scope “glory to God in the Highest”
- Luke 2:32, Jew and Gentile
- Luke 9:54, sees sin in all men, even apostles
- Luke 24:47, great commission “and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.”
- Compare Matthew 22:9 with Luke 14:23
- See Nelson, *Maps and Charts* p. 296, *The Resurrection through the Ascension* to compare the great commission statements.

Interest in People

- Individuals
- Social outcasts
- Women
- Children
- Social relationships
- Poverty and wealth

Interest in Individuals

- Zacharias
- Zacchaeus
- Outcasts, Luke 7:37, 23:39, sinful woman with perfume, thieves on cross

Women

- 13 women not in the Bible elsewhere
- Luke 7:11ff, widow of Nain
- 23:49, 55ff women followers

Children

- Luke 7:12 widow's son
- Luke 8:41-42 Jairus' daughter
- Luke 9:38 a palsied son
- Luke 18:15 "infants"

Social Relations

- Pharisees
 - Luke 7:36-50 Jesus dining with Simon
 - Luke 11:37-44 Jesus' lunch with a Pharisee
 - Luke 14:1-4 Jesus breaks bread with a leader of the Pharisees
- Friends
 - Luke 10:38-42 Mary and Martha
- Strangers
 - Zacchaeus, Luke 19:1-10
 - Cleopas, Luke 24:18
- Homey scenes
 - Luke 11:5-8, parable of man asking for bread
 - Luke 15:8-10, 11-32, lost coin or prodigal
- Emmaus road
 - Luke 24:13ff, travel distance? time? strangers? lodging?

Poverty and Wealth

- Money: two debtors, rich fool, tower builder, lost coin, unrighteous steward, rich man and Lazarus
- Mercy to poor
 - Luke 6:20, 30, "Blessed are you poor..." "Give to everyone who asks..."
- Luke 14:1ff, Man suffering from dropsy healed on Sabbath
 - Condemnation: Pharisees are "lovers of money"
 - First woe and beatitude, Luke 6:20, 24 "Blessed are you poor..." "Woe to the rich..."

Special Emphases

- Prayer
- Holy Spirit
- Joy
- Songs
- Characters

Emphasis on Prayer

- Nine prayers of Jesus
- Seven in Luke only
- Luke 5:16, slip away to pray
- Luke 6:12, on a mountain to pray
- Luke 11:5, teaching on prayer
- Luke 18:1-8, parable on prayer

Emphasis on the Holy Spirit

- Luke 4:1, “full”
- Luke 10:21-22, rejoiced in
- Luke 24:49, promise of the Father
- Parallel to John’s emphasis in Luke 14:16-17 et al.
- Like Acts

Emphasis on Joy

- Luke 1:14, 44, 47, births are celebrated with joy
- Luke 10:21, Jesus rejoiced greatly
- Luke 15:32, Prodigal’s father had to be merry and rejoice
- Parallel to Philippians

Luke also has unique Parables cf. Nelson, *Maps and Charts* p. 287

Emphasis on Songs

- Magnificat Mary
- Rosary Elizabeth
- Benedictus Zacharias
- Gloria in Excelsis angels
- Nunc Dimittis Simeon
- Luke 15:25 Older brother hears music and dancing

Characterizations

- Mary and Martha
- Compare Mary and Zacharias
- Luke 10:30ff Good Samaritan

Luke’s Content

- Luke 1:1-4 Introduction
- 1:5-2:52 Birth

- Luke 3:1-4:30 Presentation of Jesus
- Luke 4:31-21:38 Ministry of Jesus
- Luke 22:1-24:53 Passion of Jesus

Introduction: Luke 1:1-4

- Theophilus
- State of the church
- State of Jesus research
- Occasion

Luke 1:1-4 "In as much as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught."

Birth Narrative: Luke 1:5-2:52

- Annunciations to Zacharias
- Mary, shepherds
- Interviews of Elizabeth, Simeon and Anna
- Birth of John, Luke 1:58 "And her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her."
- Conditions of birth, Luke 2:7 "And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn."
- Youth story compared with Matthew's youth story Thomas and Gundry, **A** *Harmony of the Gospels* pp. 30-32
- Called Jesus, Matthew 1:21, Luke 1:31, 2:21.
- Temple, Luke 2:22 with Simeon & Anna.
- Matthew adds detail in this period
 - Visit of Magi
 - Trip to Egypt
 - Return to Nazareth compared with Luke 2:39.
- Luke has growth and Passover trip included

Content

Jesus introduced: Luke 3:1-4:30

- Jesus introduced through John the Baptist
- Through genealogy vs. Matthew
- Back to Adam, Son of Man
- Testing in the wilderness
- Testing in the Synagogue

Jesus' Ministry: Luke 4:31-21:38

- Son of Man among men, Luke 4:31-6:19
- Sermon on the Plain, Luke 6:20-49
- Broadened ministry, Luke 7:1-9:50
- Focused ministry, Luke 9:51-19:27
- Jerusalem, Luke 19:28-21:38

Among Men: Luke 4:31-6:19

- Miracles
- Callings of his disciples

Sermon on the Plain: Luke 6:17

- Parallel to Matthew 5-7
- Jesus taught similar things on different occasions and brought different points

Broadened Ministry: Luke 7:1-9:50

- Geographically, Luke 8:22, 40 Decapolis to Capernaum
- Demographically, Luke 7:37, 8:3 sinful woman & wife of Herod's steward
- Parables begin here
- Commissioning of the 12
- Transfiguration

Jesus Focuses: Luke 9:51-19:27

- More Judea detail than the others
- Luke 9:51 Jerusalem and Ascension
- 70 sent into Judea 10:1ff
- Parables focused on condemning Israel
- Prodigal son
- Focused teaching
- Focused confrontation
- Focused on cases Luke 10:38, 19:1 Mary, Martha, Zacchaeus

Jerusalem: Luke 19:28-21:38

- Triumphal Entry
- In the Temple
- No Fig tree because it is Jewish imagery

Passion: Luke 22:1-23:56

- Upper room, Luke 22:1-38
- Garden, Luke 22:39-53 drops of blood compared with Peter denial prediction in John 13:38
- Trial, Luke 22:54-23: 25
- Parallels with John
 - Two times before Pilate
 - Gorgeous robe from Herod
- Crucifixion

Passion Continued: Luke 24:1 - 53

- Resurrection, Luke 24:1-12
- Emmaus, Luke 24:13-35
- Appearance and ascension, Luke 24:36-53

INSTRUCTOR'S NOTES: COMPARISON MATTHEW AND LUKE

You may want to write these questions on the white board or flip chart and record answers as you go through the discussion with your students.

Discussion Questions:

Read and compare Matthew 22:9 and Luke 14:23

In what ways do Luke and Matthew share a missionary interest?

Even though Matthew is Jewish and Luke is Greek, both emphasize Jesus' desire to reach out to all peoples in all places.

Note how much broader the appeal recorded in Luke is than that recorded in Matthew. This can be emphasized by comparing the Great Commission Statements listed in Nelson's *Maps and Charts* p. 296 #11 *The Resurrection through the Ascension*.

Look up the following verses and tell what they say about each category

Women: Luke 7:12, 23:49, 55ff

Women are in the visual center of Luke's stories.

Children: Luke 7:12, 8:42, 9:38, 18:15

Students should express their view of Jesus' compassion for children, especially only children.

Social relations: Luke 7:36-50, 11:37-44, 14:1-4, 10:38-42, 19:1-10, 10:38-42, 11:5-8, 15:8-10, 22ff, 19:1 - 10

Note the range of social relations including Pharisees, outcasts, friends, etc.

Poverty & wealth: Luke 6:20, 24, 30, 14:11ff

Luke's beatitudes and parables include woes, and both blessing and woe are tied to the disposition of wealth.

Prayer: Luke 5:16, 6:12, 11:1-4 & 18:1-8

Luke portrays Jesus as a man of prayer and a teacher of prayer.

Read Benware, *Survey of the New Testament* p. 99 and review the outline. Look at the birth narrative events in Luke. Read Thomas and Gundry, *A Harmony of the Gospels* pp. 27-32. You should turn your attention to the footnotes on those pages. Ask your students to write the sequence of events of Jesus' birth and childhood years. Note that there are apparent discrepancies such as Luke 2:39 returning them to Nazareth, and Matthew 2:1ff Magi visiting Bethlehem.

Lead a discussion so your students understand that after completing the law, but before returning to Nazareth, all the events of Matthew took place and that they are supplemental to one another in regard to Jesus' youth story.

The introduction of Jesus through the temptation story is different from Matthew. What are the differences, and how do they relate to their respective audiences? **The order is different, so have the students discuss how a Greek audience might view the miracles different than a Jewish one.**

The Sermon on the Plain Luke 6:20-49 is similar to the Sermon on the Mount. What are the differences?

Jesus used similar figures to teach different points in different settings.

Read Luke 9:51

What does the phrase 'set His face resolutely' mean for the rest of the story of Jesus? **Emphasize that this is the key turn toward the passion story of Jesus, and you may want to note the turn that this takes in Benware, *Survey of the New Testament* pp. 99, 107.**

Look at the Passion Week in Thomas and Gundry, *A Harmony of the Gospels* beginning on p. 223. Note the parallels between the synoptic, especially Luke and John.

Read Luke 24:36-53. Compare it with Acts 1:1-14.

How is the author of both of these accounts telling the same story?

CLASS EXERCISE: COMPARISON MATTHEW AND LUKE

Read and compare Matthew 22:9 and Luke 14:23.

In what ways do Luke and Matthew share a missionary interest?

Read the following verses and tell what they say about each category.

Women: Luke 7:12, 23:49, 55ff

Children: Luke 7:12, 8:42, 9:38, 18:15

Social relations: Luke 7:36-50, 11:37-44, 14:1-4, 10:38-42, 19:1-10, 10:38-42, 11:5-8, 15:8-10, 22ff

Poverty & wealth: Luke 6:20, 24, 30, 14:11ff

Prayer: Luke 5:16, 6:12, 11:1-4 & 18:1-8

Read Benware, *Survey of the New Testament* p. 99 and review the outline.

Look at the birth narrative events in Luke. Read Thomas and Gundry, *A Harmony of the Gospels* pp. 27-32.

Write the sequence of events of Jesus' birth and childhood years below. Note that there are apparent discrepancies such as Luke 2:39 returning them to Nazareth and Matthew 2:1ff Magi visiting Bethlehem.

Sequence of events of Jesus' birth and childhood:

Understand that after completing law, but before returning to Nazareth, all the events of Matthew took place and that they are supplemental to one another in regard to Jesus' youth story. The introduction of Jesus through the temptation story is different from Matthew.

What are the differences and how do they relate to their respective audiences?

The Sermon on the Plain Luke 6:20-49 is similar to the Sermon on the Mount. State the differences. Note: Jesus used similar figures to teach different points in different settings.

Read Luke 9:51

What does the phrase 'set His face resolutely' mean for the rest of the story of Jesus?

Note: This is the key turn toward the passion story of Jesus. Read Benware, *Survey of the New Testament* pp. 99, 107.

Look at the Passion Week in Thomas and Gundry, ***A Harmony of the Gospels*** beginning on p. 223. What are the parallels between the synoptic, especially Luke, and John?

Read Luke 24:36-53, then compare that with Acts 1:1-14.
How is the author of both of these accounts telling the same story?

SESSION 4, PART 3 – THE GOSPEL OF LUKE

At the end of this session, you will be able to explain the following:

The character portrayals and connections of the gospel of Luke

Luke Shows Humanity

- Luke represents the perfect humanity of Jesus
- 26 occurrences of “Son of Man” including 2 quotes from Old Testament
- Genealogy starts with Adam and traced through Mary
- More on birth, childhood, and growth, including “subject to parents” (Eph. 6:1-4 and Col. 3:20-21)

More Human Jesus

- Emotions:
 - Rejoiced in Holy Spirit
 - Wept over Jerusalem compared with weeping for Lazarus in John
 - Prayed fervently until blood fell

Relationships

- Meals with Simon and another Pharisee
- Mary & Martha compared with John [11:17ff](#)
- Stayed with Zacchaeus
- Ate with disciples after resurrection compared with John 21:12 - 14
- Cried, “Father into Thy hands...”
- Ideal humanity which connects with the Greek ideal man
- Michael Angelo’s David, the ideal man
- Old Testament representative of God was called the Son of Man
- Jesus the “Second Adam,” Redeemer
- Matthew as Son of God & King and John Son of God & Word
- Mark - Servant
- Luke – Son of Man

Luke’s Emphasis on Prayer

- Of the 15 prayers of Jesus in the NT, 11 in Luke
- Intimate look into His personal devotional life and role as intercessor consistent with Paul’s teaching

Luke's Emphasis on Praise

- Begins in the Temple with the announcement to Zacharias
- Ends in the Temple with Disciples praising God, Luke 24:53
- “Glorified God” appears 7 times

Luke's Interest in Women and Children

- More material about them
- Two parables about women
- Jesus close to women
- Mary and Martha
- Mary Magdalene
- Joanna
- Susanna

Finally

- More literary
- Polished Greek style
- Much unique material

Some scholars since the 1830s have found a problem with the close connection in content between the first three gospels.

How did they get so much similar material without plagiarizing or getting material from the same source?

Also, since John is so different, is his Gospel credible?

ASSIGNMENT: READ DISCUSSION OF THE SYNOPTIC GOSPELS

Re-read "Discussion of the Synoptic Gospels" Benware, *Survey of the New Testament* pp. 41-43.

Read essays 3-5 in Thomas and Gundry, *A Harmony of the Gospels*. Pay particular attention to the first two paragraphs in Essay 3 "Source Criticism."

SESSION 5, PART 1-THE SYNOPTIC GOSPELS

At the end of this session, you will be able to explain the following:

- Types of descriptions of the Synoptic Gospels
- Arguments that demonstrate the early, apostolic authorship of the gospels
- The orthodox resolution of the so-called “synoptic problem”

The synoptic gospels are the gospels of Matthew, Mark and Luke. Ask yourself, “How do the gospels fit together?” You’ve no doubt had the experience of reading a gospel and thinking, “This is exactly what I read before.” At first impression they seem to be repetitive. Upon closer examination they are not telling the story exactly the same. While it is redundant to tell the same story in the same way over, neither do we expect them to tell the same story differently. This is known as the “Synoptic Problem”.

Read Benware, *Survey of the New Testament* p. 41 and note the amount of unique material in each gospel: Mark 7%, Matthew 42%, Luke 59%, John 92%

It appears that Matthew and Luke have used material from Mark.

Synoptic “Problem”

- Marcan Priority
- Date
- Authorship
- Resolution
- Synoptic helps
- Agree and disagree

Marcan Priority

- Problem or dilemma
- If independent, why so much overlap?
- If the same, how independent?
- “The first three gospels, however, display a closer interrelation in content and in manner of expression. They have been consequently been called the Synoptic Gospels, from the Greek *syn*, ‘together’ and *optanomai*, ‘to see,’ since they take a common view of the life of Christ. ...the Synoptic problem ... which is: If the three Synoptic Gospels are totally independent of each other in origin and development, why do they resemble each other so closely, even to exact verbal agreement in many places? If, on the other hand, they have a literary relationship to each other, how can they be three independent witnesses to the deeds and teachings of the Lord Jesus Christ?” Tenney, *New Testament Survey* p. 139
- Mark’s lead
 - 93% of Mark is in Matthew and Luke
 - Mark has the basic timeline
 - Mark seems to be the primitive
 - Matthew 8:1-4, Mark 1:40 - 45, Luke 5:12-16 Mark is the longest. All contain “If you are willing, you can make me clean.” and “... touched...I am willing.” The cleansing is “immediately” and Jesus orders to show to priests etc. - Matthew is shortest.

Problem of Date

- If Mark is first, others not 1st century?
- Augustine saw and gave Matthew priority
- Literary dependency ties to early date
- Relies on separating compilation, composition, publication
- Greek of all gospels is 1st century
- Compare Chaucer, Shakespeare and Hemmingway

Problem of Authorship

- Tatian (170 AD) Diatessaron, a harmony
- Augustine gave Matthew Priority
- Not a problem until 19th century
- 2+ document theories
 - Later writers were imitators
 - Greek is 1st century

A 19th Century Problem

- Other Harmonies like the *Diatessaron*
- Problem of the enlightenment
 - *I think therefore I am*
- Problem of evolution
 - *Simple to complex*
- 2+ Document Theory
- Jesus said and did things, which created a “Primitive gospel”
- Each writer gets from original
 - None are witnesses nor related to witnesses

More 2+ Document Theory Possible Theories

- Matthew first
 - Mark got from Matthew
 - Luke got from Matthew and Mark
 - Church’s struggle to maintain its sources in vain
 - Each an independent witness with literary collaboration
- Matthew (Logia)
 - Luke got from Matthew
 - Mark got from Luke and Matthew
- Mark first
 - Matthew got from Mark
 - Luke from both Matthew and Mark
 - Eye witness perspectives lost
- Mark first
 - “Q” at same time
 - Matthew and Luke draw from each and share
 - If they do then who was Jesus?
- Early “M” Mark “Q” & “L”
 - Matthew draws from “M” Mark & “Q”
 - Luke draws from Mark “Q & “L”
 - Attempt to account for unique material in each
 - Increased complexity
 - Lost value of witness perspective

Problem in Review

- Date: Against the order represented by the Bible and church history
 - Matthew and Luke if not all three compositions of writers after apostolic period, not after
 - These stories tell the true life and teachings of Jesus, not bury it in a cryptic past
 - The Gospels are accurate
- For those who hold to a Synoptic Problem
 - Authorship problem
 - Unknown
 - Imitators or fakes
 - No apostolic oversight

The “Synoptic Problem” was not a problem for the church from the time closest to the Apostles until discovered in the 1830s. It presumes sources are different from ascribed authorship. Apostolic oversight from the beginning – 2 Thessalonians 2:2

Synoptic “Problem” Resolved

Writers were not imitators

- Keep in mind:
 - Eye witnesses were alive
 - Apostolic guardianship
 - The need to write after 70 AD
- Compare the false gospel of Thomas

Resolution

- Gospel writer contact/overlap
 - Luke and Mark in Rome
 - All in Antioch at times
- All had sources for their writing
 - Peter for Mark
 - Paul for Luke
- Luke 1:1-4
 - Oral
 - Written
 - Matthew’s prior work
 - Oral tradition of preaching

Other Sources

- Mark & Luke
- Write for Peter and Paul
- Luke has a patron, Luke 1:1-4
- Matthew has prior writings
- All have an oral tradition

Publication

- Time to write – not much
- Luke’s research took time
- Mark was the first who wrote for an audience – Roman church
- Matthew wrote for his own records, then published a Greek gospel
- Peter through Mark structured
- Luke wrote, his patron published
- Distribution took time

Benware, *Survey of the New Testament*

- Matthew, 45-55 AD
- Mark, 64 AD
- Luke, 58-65 AD

Differing Perspectives

- Mark
 - Roman readers
 - Headline action
 - Divine power in Jesus
 - Jesus is the Servant
- Matthew
 - Jewish church
 - Messiah
 - King of coming kingdom
- Luke
 - Greek
 - Presents the ideal Son of Man

Comparing Passages

- Matthew 8:1-4
 - Touch ritually significant: holy is always made unclean
 - Coming down from Sermon on the Mount
 - Is the shortest first?
- Mark 1:39-45
 - He is in villages
 - Emphasis on pursuit and compassion of the leper
 - Touch is the compassion of the servant
 - Blame on witness compared with Peter's mother-in-law
 - Points to hindrance of Servant
 - Set up for story of paralytic
- Luke 5:11-16
 - Touch is a medical concern for one "full" of leprosy
 - Not in a village or coming down from a mountain but a city
 - Least definite context
 - Prayer follows exemplifying sustaining relation between Son of Man and Father

What We Learn

- This is the story of a real Jesus who was a Palestinian Jew and concerned with cleanness over healing
- Lepers asked for cleansing
- The lepers differ from active pursuit to passive response
- Formulaic response to lepers that may have happened more than once
- Each needs to be treated independently to be interpreted correctly

Synoptic Helps

- Literary differences and similarities
 - Point to purpose and occasion
 - Specify audience
- Fill out our Christology
- Whole picture of Jesus

Agree and Disagree

- Matthew 5 & Luke 6: Thomas and Gundry, *A Harmony of the Gospels*, p. 65
- Luke only 10–13: *A Harmony of the Gospels*, pp. 135-146
- Luke 22 & John 13: *A Harmony of the Gospels*, pp. 211-212
- Luke 24 & John 20: *A Harmony of the Gospels*, pp. 231-2, 254
- John 14:26 16:12-14 John only, but compared with Luke's emphasis
- "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

INSTRUCTOR'S NOTES: SYNOPTICS

Ask your students the following questions to review what has been learned about the authorship, date, readership and occasion for Matthew, Mark and Luke. Use notes or Benware, *Survey of the New Testament* to find the answers and list them on a whiteboard.

MATTHEW

1. What was Matthew's relationship to Jesus?
2. Matthew wrote from Antioch about what year?
3. What was Matthew's main concern as he wrote?
4. Matthew wrote his gospel primarily for whom?

MARK

1. What was Mark's relationship to Jesus?
2. Mark wrote from Rome about what year?
3. Whose preaching did Mark represent as he wrote?
4. Mark wrote his gospel primarily for whom?

LUKE

1. What was Luke's relationship to Jesus?
2. Luke wrote from Caesarea or Rome about what year?
3. Whose preaching did Luke represent as he wrote?
4. Luke wrote his gospel primarily for whom?

What problems do they see with the Synoptic Problem?

In Thomas and Gundry, *A Harmony of the Gospels*, essays 3-5 deal with the critics of the gospels and their theories. Each gives answers to these theories. Either working alone or in a group, choose an essay: "Source criticism", "Form Criticism", or "Redaction Criticism" to read, and then answer these questions:

What is source, form, or redaction criticism?

The definition of source criticism is at the bottom of page 274, "...hypotheses as to how one writer might have depended on the others or on a single source available to the others." The definition of form criticism is at the bottom of page 280, "Form critics attempt to classify this material into 'forms' of oral tradition..." The definition of redaction criticism is in the second paragraph of page 287, "The theology of the evangelists as distinguished from that of the Christian Community is the primary focus of Redaction Criticism." Help your students understand the distinctions and show how the development of these criticisms comes from a rejection of inspiration.

How does it fail to explain the material in the gospels?

This can be answered for source criticism from the list beginning on p. 277. The answer for form criticism begins in the first full paragraph of page 282 and continues through the next three unit headings. The answer for redaction criticism is found in the list of weaknesses beginning on p. 292. It is important for the instructor to help the students articulate these failures of each kind of modern criticism and be able to refute those who use them.

What is the answer to this type of criticism?

The answer for source criticism is found in the last paragraph on pp. 278-279. The answer to form criticism is found in the second to the last paragraph of p. 285. The answer to redaction criticism is found on p. 293 the last paragraph. The instructor should emphasize that conservative scholars have adequate answers to each type of criticism. But it should also be noted that the study of the comparative passages of the synoptic gospels enhances our understanding that the results of liberal criticism must be used with caution.

Individual students or groups could give these summaries to the class.

Have your students fill out this chart:

	Definition	Weaknesses	Answer
Source Criticism	page 274, "...hypotheses as to how one writer might have depended on the others or on a single source available to the others"	Omission of Mark 6:45-8:26 in Luke Recent archaeology passages that agree differ in wording Christian tradition that Matthew wrote first Ignores personal contacts between writers	Endorse ancient tradition of independent witnesses
Form Criticism	page 280, "Form critics attempt to classify this material into 'forms' of oral tradition..."	Denies early church interest in the biography of Jesus Neglects the testimony of eye witnesses	Jesus originated forms as a teaching aid
Redaction Criticism	page 287, "The theology of the evangelists as distinguished from that of the Christian Community is the primary focus of Redaction Criticism."	Same as source and form criticism No evidence for invention Early Christians had an interest in a historical Jesus Supposes a theology that denies reality Too subjective Too many varying opinions among critics	The theological themes in the gospels are traceable to Jesus

Read Benware, *Survey of the New Testament* pp. 40-43 beginning with "A Comparison of the Four Gospels."

What is the synoptic problem, the proposed solutions and the historic view of the church?

Your students should form a solution to the similarities and differences in the three gospels that is defensible.

Write an "I believe" statement that begins, "I believe that the gospels of Matthew, Mark and Luke, though very similar in content and structure, are _____."

Help the students form a statement of faith that views the synoptic gospels as independent witnesses and expands or supplements their doctrine of the Word of God.

Matthew 8:2-4, Mark 1:40-45 and Luke 5:12-16 are considered to be an example of the same event in each of the synoptic gospels. Read Thomas and Gundry, *A Harmony of the Gospels* p. 53.

Note the similarities between them. What differences can you find?

Read the context before and after and discuss the circumstances.

They take place in different locations and at times with different interactions by the lepers.

What does the way Jesus deals with lepers tell us about Jesus' concerns of those of the culture in which He lived?

He cleans the unclean according to Old Testament Law.

Why would touching be significant to each of the authors given what you know about them? Why do you think that Mark gives more detail?

Matthew is strictly concerned about ritual cleansing, while Mark is more concerned with detailing the rising popularity of Jesus. We note the distinction between Mark and Luke in the account of Jesus' reaction to the rising popularity. In Mark He retreats, but in Luke He prays.

Assign Quiz Three

CLASS EXERCISE: SYNOPTICS

MATTHEW

1. What was Matthew's relationship to Jesus?
2. Matthew wrote from Antioch about what year?
3. What was Matthew's main concern as he wrote?
4. Matthew wrote his gospel primarily for whom?

MARK

1. What was Mark's relationship to Jesus?
2. Mark wrote from Rome about what year?
3. Whose preaching did Mark represent as he wrote?
4. Mark wrote his gospel primarily for whom?

LUKE

1. What was Luke's relationship to Jesus?
2. Luke wrote from Caesarea or Rome about what year?
3. Whose preaching did Luke represent as he wrote?
4. Luke wrote his gospel primarily for whom?

What problems do they see with the 'Synoptic Problem'?

In Thomas and Gundry, *A Harmony of the Gospels* essays 3-5 deal with the critics of the gospels and their theories. Each gives answers to these theories. Either working alone or in a group, choose an essay: "Source criticism", "Form Criticism", or "Redaction Criticism" to read and then answer these questions:

What is source, form or redaction criticism?

How does it fail to explain the material in the gospels?

What is the answer to this type of criticism?

	Definition	Weaknesses	Answer
Source Criticism			
Form Criticism			
Redaction Criticism			

Read Benware, *Survey of the New Testament* pp. 40-43 beginning with “A Comparison of the Four Gospels.”

What is the synoptic problem, the proposed solutions and the historic view of the church?

Write an “I believe” statement that begins, “I believe that the gospels of Matthew, Mark and Luke, though very similar in content and structure, are _____.”

Matthew 8:2-4, Mark 1:40-45 and Luke 5:12-16 are considered to be an example of the same event in each of the synoptic gospels. Read Thomas and Gundry, *A Harmony of the Gospels* p. 53.

Note the similarities between them. What differences can you find?

Read the context before and after and discuss the circumstances.

What does the way Jesus deals with lepers tell us about Jesus' concerns of those of the culture in which He lived?

Why would touching be significant to each of the authors given what you know about them? Why do you think that Mark gives more detail?

QUIZ THREE

1 
2 
3 

This test is open book, open Bible

1. Which gospel writer gives the birth story of Jesus in one verse? **Mark**
2. Two mothers, **Elizabeth** and **Mary**, figure prominently in Luke story of Jesus' birth.
3. Luke wrote for a patron named **Theophilus**.
4. Mark writes Peter's gospel. **T** or F.
5. According to Mark's theme verse 10:45, Jesus is presented as a **Servant**.
6. Luke was a companion of the Apostle **Paul**.
7. Luke was a medical **doctor** by training.
8. Luke emphasizes the presentation of Jesus as the Son of **Man**.
9. Luke ends with the post resurrection appearance of Jesus to two disciples on the road to **Emmaus**

SESSION 5, PART 2 – THE SYNOPTIC GOSPELS AND PARABLES

At the end of this session, you will be able to explain the following:
Qualities of parables and how they fit into the Gospel genre

Parables in the New Testament:

Teach, Interpret

Parables and other forms

- Types
 - Figures or pre-figures
- Metaphors
 - Implied comparison using a description of one thing for another
- Similitudes
 - Person or thing representing another as a counterpart
- Allegories
 - Teaches by representation of all elements of a story, one for another

Parable Distinctions

- Common earthly custom, state, relationship, or process
- Intends a spiritual lesson
- Analogical of argumentative force
- Two levels of meaning
- Needing interpretation
- Example, "The sower went out to sow..."

Example of Type

- John 3:14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;"
- "As" the connection to the type
- Old Testament figure from Numbers 21:9
- Likeness to the cross
- Point is healing

Example of Metaphor

- John 15:1-5
- Descriptors of vine and branches are applied to relationship between Jesus and disciples
- Likeness to life giving relationship
- Points to a union with Jesus

Example of Similitude

- Mark 4:30-32 “like a mustard seed”
- Note Jesus’ emphasis on “like”
- Note that the seed represents the kingdom
- Point is growth

Example of Allegory

- Matthew 13:37-43 Jesus explains tares
- After telling story of tares, He explains how each element in the story represents something in real life
- One for one representation of each element
- Point of the end of the Kingdom process

Example of a Parable

- Luke 13:6-9
- Three-way relationship of fig tree (Israel) Man and keeper
- Point God’s patience with Messiah’s offer

This session compared parables to other forms of story literature in the gospels such as type, similitude, and allegory. Parables stand out because they focus on a complex relationship or process in order to teach, and they have an apologetic force, whereas other forms have descriptive or definitive force.

Parables Teach

- Parables are a tool that Jesus used to teach
- They are especially connected to His ministry
- Old Testament precedent, vineyard in Isaiah 5:1-7
- Carry a force not seen in other literature

Parables Teach by Analogy

- Complex likeness (vs. similitude or allegory)
- Based in interaction
- Luke 18:1-8, "There was in a certain city a judge who did not fear God, and did not respect man. And there was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' And for a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.'"
- Based in process
- Matthew 13:47-50, "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind; and when it was filled, they drew it up on the beach; and they sat down, and gathered the good *fish* into containers, but the bad they threw away. So it will be at the end of the age; the angels shall

come forth, and take out the wicked from among the righteous, and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.”

Parables Teach Theology

- Theology in all categories, but most often eschatology
- Matthew 25:14-30
- Parable of the 10 virgins teaches about the return of the Lord

Parables Teach Morals

- Luke 10:30-37, “Jesus replied and said, “A certain man was going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead. And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. And likewise a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him, and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn, and took care of him. And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever more you spend, when I return, I will repay you.”
- Jesus shows the moral, “Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands? And he said, ‘The one who showed mercy toward him.’ And Jesus said to him, ‘Go and do the same.’”
- Luke includes for Greeks compared with Aesop

Parables Teach a Main Point

- The Kingdom, Mark 4:30, “And He said, How shall we picture the kingdom of God, or by what parable shall we present it?”
- Nature of God as in Prodigal Son
 - Luke 15:11-32
 - God, the Father is the main character
 - His relation to His children
- Person of Christ, Luke 15:3-10
 - Shepherd compared with John 10
 - Woman with coin

Parables Taught by Jesus in Some Important Ways

- Parables teach by analogy
- Parables teach theology
- Parables teach morals
- Parables teach a main point

Interpreting Parables

- Perspective:

- Christological nature
- How does it relate to Christ?
 - Luke 15:3-10 the lost sheep and the lost coin

Perspective

- Kingdom nature
- What does it tell us about the kingdom?
- Past, present, and future
- Luke 19:11-27, A king gives 10 slaves 10 minas and calls to account upon return

Cultural Principles

- Practices of ancient Palestine e.g., farmers sowed then plowed
- Old Testament & Inter-testament History e.g., Samaritans
- Other local color e.g., custom, attire, business, roles, etc.

Method for Interpreting

- Determine the central truth in the complex analogy
- Look for the Lord's, or writer's comments
- Look for Christological, or kingdom connection
- Check the context e.g., "Who is my neighbor?"
- Cautiously move to doctrine, unless it directly calls for a moral

This session defined and compared parables with other forms of literature in the New Testament. Parables function in their use as a teaching device by Jesus.

Some Things to Know About John Before You Read

- The Apostle John
- He writes:
 - The gospel of John
 - Revelation
 - 1 John
 - 2 John
 - 3 John

John the Apostle

- Youngest of two brothers
- Named as one of inner three, Mark 5:37, Matthew 17:1
- Longest surviving, John 21:22f, Acts 12:1f
- Writes later with 1-3 John & Revelation as late as 95 AD
- Persecution of Domitian

John the Writer

- Expected readers to know the Synoptics
- Writes from Ephesus
- Writes in the face of rising Gnosticism

John the Gospel

- Evangelistic, John 20:30-31
- Key of "Faith"
- Salvation
- In Jesus as son of God

INSTRUCTOR'S NOTES: RADIO DRAMA: THE GREAT PHYSICIAN

Use the following radio drama as a way to understand the connection between the synoptic gospels. The drama is made from various harmonies to create one story. It can be used as a theater piece with students assigned to read the various parts.

CLASS EXERCISE: RADIO DRAMA: THE GREAT PHYSICIAN

Read this in class after you have been assigned parts. Players are: Narrator, Evil Spirits, Isaiah, Peter, and Jesus.

Narrator: When evening was come and the sun was set, they brought unto Jesus all that were sick with many diseases, and many that were possessed by evil spirits and He laid His hands on every one of them, and He cast out the spirits with His word and healed all the sick; The evil spirits came out crying,

[Note to Evil Spirits: As the Narrator finishes reading, begin to moan and groan. When your line comes, cry out in your best demonic voice.]

Evil Spirits: "Thou art Christ the Son of God"

Narrator: Jesus rebuked them and suffered them not to speak for they knew that He was the Christ. And all the city was gathered together at the door that day. Thus it was fulfilled as spoken by the prophet Isaiah,

[Note to Isaiah: Read in a preaching voice.]

Isaiah: "He took our infirmities and bore our sickness."

Narrator: In the morning, rising up a great while before day He went out into the desert and departed into a solitary place and there prayed. And the people sought Him. And Simon and they that were with him followed after Him and when they found Him they said,

[Note to Peter and the disciples: As the Narrator finishes begin to whisper loudly such things as, "Where is He?" "We must find Him." "You look here and I'll look there." When you read your line all say the same thing in various ways.]

Peter and Disciples: "All men seek Thee."

Narrator: And the people came unto him and kept him from leaving them that He should not depart from them. And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. His fame went throughout all Syria and

they brought unto Him all sick people that were taken with many diseases and torments and those who were possessed and with devils and those which were lunatic and those who had the palsy and He healed them. And there followed Him a great multitude of people from Galilee and from Decapolis and from Jerusalem and from Judea and beyond Jordan. And He said unto His disciples,

Jesus: Let us go into the next towns that I may preach the kingdom of God to other cities for therefore I came forth.

Narrator: And He preached in their synagogues throughout all Galilee.

INSTRUCTOR'S NOTE: IMPACT OF PARABLES AND USE IN THE NT

As you begin this next part of Session Five ask your students what is their favorite parable and why? In this part of the parable discussion they will learn the unique impact of a parable and its use by the New Testament.

Analyze the following verses:

- Type from, John 3:14
- Metaphor from, John 15:1-5
- Similitude, Mark 4:30-32
- Allegory, Matthew 13:36-43
- Parable, Luke 13:6-9

Read the parable in Luke 15:1-32. Analyze each for the main point, theological, Christological, and kingdom teaching.

Find other parables in the New Testament and interpret them.

CLASS EXERCISE: IMPACT OF PARABLES AND USE IN THE NT

Analyze the following verses:

- Type from, John 3:14
- Metaphor from, John 15:1-5
- Similitude, Mark 4:30-32
- Allegory, Matthew 13:36-43
- Parable, Luke 13:6-9

Read the parable in Luke 15:1-32. Analyze each for the main point, theological, Christological, and kingdom teaching.

Find other parables in the New Testament and interpret them.

SESSION 6, PART 1 – THE GOSPEL OF JOHN

At the end of this session, you will be able to explain the following:

- The author of this gospel
- The content of the gospel of John

John

- In Scripture
- In history
- Personal characteristics
- Writing

Author

- Jew
- Thought in Aramaic, but wrote Greek
- Familiar with Jewish tradition
- John 1:19-28 Followed John's ministry and location; John 4:9, 20 "Jews have no dealings with Samaritans"
- Acquainted with Palestine
- John 9:7, "which is translated *sent*"; 11:18 "about two miles off;" 18:1, "where there was a garden"

John was an Eyewitness

- From the beginning, John 1:1
- John 1:14 "we beheld his glory", 19:35 "He who has seen has borne witness"
- Details, John 2:6, six stone water pots, 4:6 Jacob's well, 12:3-5 "Perfume of pure nard"
- The calling of Philip, John 1:43ff
- At the end John 19:32-34 blood and water from Jesus's side

John Was an Intimate Associate of Jesus

- Follower of John the Baptist, John 1:19 - 51
- John 13:25, 21:19ff
- John the son of Zebedee, brother of James
- John 19:26-27 quote, "Woman behold your son"

In History

- The Church has never wavered
- Eusebius
- Papias
- Irenaeus

A Few Other Testimonies

- Clement of Alexandria

- Tertullian and more
- Quoted or alluded to as authoritative by
 - Justin Martyr
 - Ignatius
 - Polycarp
 - Rylands papyrus from 125 AD

Personal Characteristics

- Fisherman, Mark 1:19
- Acquaintance of Priest's house John 18:15
- Called by Jesus
 - Mark 1:20
 - Luke 5:10
 - John 1:37 - 39

In Crowd

- Spectator of special events
 - Transfiguration
 - Raising of Jairus' daughter
 - Resurrection
- Three appearances in Acts
- Temper, Mark 3:17 Boanerges, which means Sons of Thunder; Luke 9:54 command fire to come down
- Jealous and selfish ambition, Luke 9:49 forbade one casting out demons, Mark 10:35-40 want to sit on right and left

Writing

- Date
- Origin
- Occasion
- Readers

Date

- The Synoptics are all well known
- John 6:70: Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?"
- Presumed the readers already know about the choosing of the disciples
- Papyri indicate late first century circulation
- About 90 AD (Benware, *Survey of the New Testament* 85 to 95 AD)
- Origin: Ephesus since we have strong historical tradition

Occasion

- Intent
- Purpose

Intent

- To strengthen the core of the faith
 - "...believe that Jesus is the son of God."
- Provide a beneficial experience of the truth
 - "...believing you may have life in His name."

Purpose

- Clement of Alexandria, "...at the insistence of his disciples and with the inspiration of the Spirit composed a spiritual Gospel."
- John 20:30-31 key verses
- The material is limited by the purpose
- It maintains an elevated Christology

Readers

- Imminent persecution by Domitian 93
 - Domitian titled himself "Master & god" so must be worshipped
 - Persecuted any who did not serve his rule.
- Imminent heresy, Gnosticism
- Whole Gentile church in general
- Ephesus in particular

John is identified as the brother of James and son of Zebedee whom Jesus called as an Apostle, the one Jesus loved. Noted the occasion of the persecution and rise of Gnosticism. John wrote late from Ephesus to supplement what the church had and encourage belief.

INSTRUCTOR'S NOTE: JOHN

Read John 1:19-28, 4:9 & 20 and tell what Jewish traditions the Apostle John shows familiarity with.

Have your students compose a list and share with the class.

Read John 9:7, 11:18, 18:1 ask your students to state the features of Palestine. All of this contributes to our confidence in his eyewitness account.

Read the following verses and state how each demonstrates that John was an eyewitness John 1:14, 19:32 - 35, 4:6, 2:6, 12:3-5. He was an intimate associate with those in the story.

Read John 1:19-51 focus on vv. 28, 35 and 40 and ask how these demonstrate that he was an observer of John the Baptist.

He calls John the Baptist, "John" and concludes that this demonstrates a first-hand account.

For the personal characteristics of John, have your students read the three accounts of callings Mark 1:20, Luke 5:10, John 1:37-39.

Discussion Questions

How would you order these calls? What would you infer from these calls?

Read Thomas and Gundry, *A Harmony of the Gospels*, pp. 39, 49, 52.

How do these three calls compare to Matthew's one?

What does this teach us about John's character?"

These all refer to John's encounters with Jesus, that John returned to fishing, that the last call in Luke 5:10 includes the more specific, "catching" men.

Read Mark 3:17 and Luke 9:54 ask what kind of temperament did John possess?

Seek out descriptions like, volatile.

Read Luke 9:49-54 and Mark 10:35-40 and further describe John's character.

Read John 6:70 and look at the calling of the twelve in Thomas and Gundry, *A Harmony of the Gospels* p. 65. Note the name of Judas in v. 4 of Matthew 10. What does the statement in John 6:70 tell us what John thought the readers already knew about Jesus' last week of ministry?

John is presupposing their knowledge of the story of Jesus' betrayal by Judas.

Read the following statement about Domitian: Domitian titled himself 'Master & god' so must be worshipped. He persecuted any who did not serve his rule. He sent a commission to search the roots of Jesus in Galilee, which may have encountered a grandson of Jude.

Domitian, who was emperor at the time John wrote, actively enforced his demand for worship and pursued any who would not comply. Our situation would be similar if we were forced to worship the President of the United States as god.

If you had to worship the President of the United States as god or lose your social security, the right to vote or travel, what would you do?

The expected answer is that the student would refuse, but encourage them to project what hardships that might bring and how they would have to compensate in other ways.

Read John 20:30-31

Why is it important?

This is the key verse(s) and it states John's purpose in writing.

Read John 1:19-28, 4:9 & 20 talk about Jewish traditions John was familiar with. Read 9:7, 11:18, 18:1 talk about the features of Palestine John was knowledgeable with.

Read the following verses and tell how each demonstrates that John was an eyewitness 1:14, 19:32-35, 4:6, 2:6, 12:3-5.

CLASS EXERCISE: JOHN

Read John 1:19-51 and focus on vv. 28, 35 and 40.

How do these verses demonstrate that he was an observer of John the Baptist?

Read Mark 1:20, Luke 5:10, John 1:37-39

What are the personal characteristics of John?

How would you order these calls? What would you infer from these calls?

Read Thomas and Gundry, *A Harmony of the Gospels*, pp. 39, 49, 52.

How do these three calls compare to Matthew's one?

What does this teach us about John's character?

After reading Mark 3:17 and Luke 9:54

What kind of temperament did John possess?

Read Luke 9:49 and 10:35-40 and further describe John's character.

Read John 6:70 and find the calling of the 12 in Thomas and Gundry, ***A Harmony of the Gospels*** p. 65. Note the name of Judas in v. 4 of Matthew.

What does the statement in John 6:70 tell us what John thought the readers already knew about Jesus' last week of ministry?

Read the following statement:

Domitian titled himself 'master & god' so must be worshipped. He persecuted any who did not serve his rule. He sent a commission to search the roots of Jesus in Galilee. The search may have encountered a grandson of Jude.

If you had to worship the President of the United States as god or lose your social security, the right to vote or to travel, what would you do?

Read John 20:30-31. Why is it important?

Read John 1:19-28, 4:9 & 20 and discuss the Jewish traditions John is familiar with.

Read 9:7, 11:18, 18:1 and discuss the features of Palestine John is familiar with.

Read the following verses and tell how each demonstrates that John was an eyewitness
1:14, 19:32-35, 4:6, 2:6, 12:3-5.

SESSION 6, PART 2 – THE GOSPEL OF JOHN

At the end of this session, you will be able to explain the following:

- Comparisons between John's gospel and the Synoptic Gospels
- The writing of the gospel of John
- How John's gospel is built around the 7 signs of Jesus

Connection with Synoptics

- Unanswered questions
- Similarities
- Differences explained

Unanswered Questions

- The Synoptics leave some questions unanswered
- John fills in answers
 - Beyond union to communion
 - John 15:1ff
 - Mary
- The nature of Jesus, John 1ff
- Silent disciples – Philip, Thomas, and Nathaniel

Similarities

- Obvious differences - Thomas and Gundry, *A Harmony of the Gospels* Essay 6 p. 295
- John the Baptist, "John"
- Feeding 5,000
- Confession of Peter, John 6:68
- Denial by Peter
- Triumphal entry
- Last supper
- Close connections
- John for the Baptist
- Anointing of Jesus
- John 2:13ff
- 1st Temple cleansing
- John 12:2ff
- Mary and Martha

Allusions

- Luke 22:27, “I am among you as one who serves” compared with John 13:12ff foot washing

Parallels

- Luke 5:1ff compared with John 21:1ff similar fishing

Differences Explained

- John is supplementary
- Avoids needless duplication
- Different concentrations
- Large amount of new material
- Not corrective
- Repeats anchor points
- Presumes knowledge
 - Judea, Jerusalem
 - Apologetic discourses for belief

Characteristics of the Gospel

- Birth narrative entirely different
- Old Testament Background
- Teaching on the Spirit and abstract themes
- More talk, less movement
- Language is different
- Disciple personalities stand out in new ways
- Jesus and the Father have a unique relationship

Birth Narrative

- John 1:1 - 18
- Introducing the Christ
- Narrows the focus of the narrative
- It is a metaphysical description of Jesus

Old Testament

- Presumes knowledge
- John 5:39, “You search the scriptures...”
- Shepherd and sheep images
- John 10:1ff, “I am the good shepherd...”
- Prophets
- 12:41, “Isaiah...saw His glory”

Teaching on the Spirit

- John 4:24, "God is Spirit..."; Like Luke
- John 3:1ff, "That which is born of the Spirit"
- John 14:16-17, necessary in persecution

Abstract Themes

- Light
- Life
- Love
- Truth
- Abiding
- John 1:4, "In him was life"
- John 6:35, "I am the bread of life"
- John 4:14, "water of eternal life"
- John 8:12, "I am the light of the world"
- John 3:16, "For God so loved the world"
- John 18:38, "Pilate, What is truth?"
- John 15:7, "If you abide in Me"

Characteristics

- More talk and less movement
- 27 interviews
- Organized around 7 signs
- More editorializing, John 3:17, 12:36, 13:1
- Jesus is active in events
 - Jesus went to feasts, John 10:22

Language

- Simple, yet profound
- John 8:18, 28,58, "I am"
- Compare with Exodus 3:14

Parallelisms

- John 3:15-16, "That whoever believes may in Him have eternal life. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."
- Compare with John 3:17, "For God did not send the Son into the world to judge the world, but that the world should be saved through Him."
- Compare with Proverbs 3:5-6, "Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight."

Characters

- Disciples
 - Philip & Nathaniel
 - John 1:43ff Nathaniel the first believer
 - Plays off last believer Thomas, John 20:26
- Jesus
 - His relation to the Father
 - John 11:41, "And so they removed the stone. And Jesus raised His eyes, and said, " Father, I thank Thee that Thou heardest Me."
 - John 12:27-29, "Now My soul has become troubled; and what shall I say, ' Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Thy name. There came therefore a voice out of heaven: 'I have both glorified it, and will glorify it again.' The multitude therefore, who stood by and heard it, were saying that it had thundered; others were saying, " An angel has spoken to Him."

Content

- 7 signs
- Groupings -- interviews in between signs
- 5 groups only here
- Compare Luke's list of miracles
- See "The Miracles of Jesus Christ," Nelson, *Maps and Charts* p. 286

Group One: John 2:1-4:54

- Sign: Water to wine
- Cleanses the Temple
- Interviews Nicodemus
- Interviews Woman at the well
- Sign: Healing nobleman's son

Group Two: John 5:1-6:14

- Sign: Healing at the Pool of Bethesda
- Man reports
- Jesus' interview and discourse
- Sign: Feeding 5,000

Group Three: John 6:15-8:59

- Sign: walking on the sea, John 6:15-21
- Seekers
- Dialogue on food
- Back to Jerusalem
- Presentation in temple
- Interview over adulterous woman
- Interview with Pharisees
- "I am" rejected

Group Four: John 9:1-10:42

- Sign: sight to blind man, John 9:7, "Go wash in the pool of Siloam."
- Council interviews
- Jesus interviews the man
- Good Shepherd dialogue

Group Five: John 11:1-57

- Interviews before raising Lazarus
- Sign: raising Lazarus, John 11:41-44
- Plot to kill Jesus

Passion: John 12:1-21:25

- Anointing
- Triumphal entry
- Interview with the Greeks
- Ultimate rejection
- John 13:1-17:26
- Upper room
- Foot washing
- Interview with disciples
- High priestly prayer

Passion: John 18:1-19:30

- Garden arrest
- Trial before Annas
- Peter's denial
- Trial before Caiaphas
- Two interviews with Pilate
- Crucifixion

Post Passion: John 19:31-21:25

- Burial by two men
- Resurrection
- Interviews in Jerusalem
- Interviews in Galilee
- Signs 8 & 9?

INSTRUCTOR'S NOTES: THE CHARACTERISTICS OF JOHN

The Gospel of John has many connections with the synoptic gospels and is not radically different piece of literature.

In light of contemporary attacks on the reliability of the New Testament, it is important that students have a strong confidence in the New Testament.

Discussion Questions:

Why is it important to see basic story connections between all the gospels such as the story of John the Baptist, feeding 5000, sea trip, confession of Peter, entry into Jerusalem, last supper, etc.?

That they are all telling the same story and in agreement about its basic elements.

What are the points of comparison between Luke 22:27 & John 13:12ff and Luke 5:1ff & John 21:1ff?

In the first instance, Luke has Jesus asserting His servanthood in the upper room, and John has Him demonstrating it. In the latter instance, the events of the large catch of fish are similar. Help your students make connections between Luke and John as reporting on the same person, Jesus.

Affirm the characteristics of John by reading the heading or writing it on a white board and having students read a verse as an example.

Characteristic	Verse in John
BIRTH NARRATIVE	1:14 Metaphysical pointing to deity
PRESUMED OLD TESTAMENT KNOWLEDGE	5:39 Hebrew Scriptures well known throughout Roman empire
TEACHING ON SPIRIT	3:5-8 like Luke
ABSTRACT THEMES	1:4, 3:16, 8:12, 15:5 light, life, love, truth, abiding
TALK & LESS MOVEMENT	3:17, 12:36 editorializing
PROFOUND LANGUAGE	8:58 "I am"
PARALLELISMS	3:16-21 like Hebrew poetry
CHARACTER OF LESSER KNOWN DISCIPLES	Connect Philip, Nathaniel, and Thomas: 1:43-50, 11:16, 14:8, 20:24.
JESUS RELATION TO FATHER	Jesus knows He is heard, 11:41

Assign Essay 6 in Thomas and Gundry, *A Harmony of the Gospels*.

Review Benware, *Survey of the New Testament* outline on p. 115.

Read Benware, *Survey of the New Testament* statement on the seven signs p. 117

What are the two miracles in common with the other gospels?

Review Nelson *Maps and Charts* p. 286 and note what the signs are and which are unique to John.

List the central confession of each gospel on a white board and have the students read them (Matthew 16:16, Mark 8:29, Luke 9:20 and John 6:68-69. Compare the content and how that lines up with each author's purpose.

CLASS EXERCISE: CHARACTERISTICS OF JOHN

Why is it important to see basic story connections between all the gospels such as the story of John the Baptist, feeding 5,000, sea trip, confession of Peter, entry into Jerusalem, last supper, etc.?

What are the points of comparison between Luke 22:27 & John 13:12ff and Luke 5:1ff & John 21:1ff?

Read or add the verse that is an example for each characteristic listed below.

Characteristic	Verse in John
BIRTH NARRATIVE	
PRESUMED OLD TESTAMENT KNOWLEDGE	
TEACHING ON SPIRIT	
ABSTRACT THEMES	
TALK & LESS MOVEMENT	
PROFOUND LANGUAGE	
PARALLELISMS	
CHARACTER OF LESSER KNOWN DISCIPLES	
JESUS RELATION TO FATHER	

Read Essay 6 in Thomas and Gundry, *A Harmony of the Gospels*.

Review Benware, *Survey of the New Testament* outline on p. 115 and statement on the seven signs p. 117.

What are the two miracles in common with the other gospels?

Review Nelson, *Maps and Charts* p. 286 and note what the signs are and which are unique to John.

Read Matthew 16:16, Mark 8:29, Luke 9:20 and John 6:68-9.
List the central confession of each gospel

Compare the content and how it lines up with each author's purpose.

SESSION 6, PART 3 – THE GOSPEL OF JOHN

At the end of this session, you will be able to explain the following:
The development of the New Covenant through the Gospels

Compare the Old Covenant

- Made, Genesis 12:1-3 includes:
 - Separation to a unique relationship with God
 - Promises a land
- Promises a nation of descendants
- Predicts a place of power and influence among nations

Old Covenant Ratified

- Genesis 15:1-21
 - Expanded
 - Land & descendants
 - Difficulties will be met with the faithfulness of God
 - Certified by faith v. 6
 - Certified by sacrifice

Other Covenants

- From the Abrahamic covenant of Gen. 12:1-3
- Mosaic
- Davidic

New Covenant predicted in Jeremiah 31:31

- Jeremiah 31:31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah."

New Covenant Instituted

- By Whom? Jesus at His birth
- Taught by Whom? Jesus' ministry
- Verified by Whom? Jesus' miracles
- Certified by Whom? Jesus death and resurrection

New Covenant Instituted

- In gospels by the Son of God
- Matthew: Messiah King of Israel 5:17
- Mark: Suffering servant Redeemer 10:45
- Luke: Son of Man 19:10
- John: The Word 20:30-31
- The apostle writing later, giving a rationale for Christianity
- To teach a philosophical basis for faith by dialogues
- Create an apologetic call to faith by signs

New Covenant Proclaimed

- In Acts story of spread of the Gospel
- Acts 1:8, theme for spread of the Gospel
- Benware, *Survey of the New Testament*, p. 126
- Author Luke
- Compare Acts 1:1 with Luke 1:1 - 5
- Christianity seeks to be Religio licita

INSTRUCTOR'S NOTE: ISSUE PAPER REMINDER

Remind students to decide on a topic for their paper and review upcoming assignments.

SESSION 7, PART 1 – ARCHEOLOGY AND THE NEW TESTAMENT

At the end of this session, you will be able to explain the following:

Characteristics and values of New Testament archeology

What is known about New Testament archeology and Palestine

Introduction

- Value of archaeology
 - Preservation
 - Illumination
 - Precision in context
- Usual association with Old Testament
 - Artifacts of ancient history, external evidence
 - Locations of ancient history, external evidence
 - Text is standardized by Masoretes
- Masoretic text verified by the Dead Sea Scrolls

We usually associate the work of archeology with Indiana Jones and the Old Testament. Archaeology is of great value to preserve and illuminate the whole Bible as well as make our teaching more precise by giving us a human context for the Scriptures. New Testament archaeology stands out in a few ways.

Substance of New Testament Archaeology

- Documents
 - Papyrus documents of the New Testament
 - Document evidence of New Testament events

- Tischendorf (Gary Burge, p. 446 *The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Context*, "In 1844 he visited St. Catherine's monastery on Mt Sinai and according to his report, in their library he saw parchment sheets piled and ready for the fire. He saved forty-three pages from the Greek Old Testament, urged the monks to stop, borrowed these texts, and returned to Leipzig where he published them in 1846. In 1853 and 1859 Tischendorf returned to Mt. Sinai with a copy of the published sheets he took in 1844. One monk said he had something better. From his closet he unwrapped a complete codex containing much of the Old Testament and the entire New Testament in pristine condition. Tischendorf studied it all night and after lengthy negotiations the monastery presented it to their protector, the Russian czar, as a gift. This text, Codex Sinaiticus, was published in 1862. Scholars now believe the codex originates from the fourth century. Subsequently St. Catherine's has offered up many more manuscripts, including 12 more sheets from Codex Sinaiticus.

Artifacts of Three Kinds

- Every day artifacts
- Specific records of people and events
- Locations give us local understanding

Palestine

- Important Documents
 - Josephus was a Roman historian
 - He was a Jewish general in war with Rome 66 AD in Galilee and lost and switched sides to convince Israelites to surrender
 - From Rome, wrote histories *Antiquities of the Jews and The Jewish War*
 - Tells us: Pilate & Israel bringing the emperor's image into Jerusalem. This brought silent protest for 5 days. Pilate sent soldiers to kill them, unless they quit. They bowed and vowed to die. Pilate, stunned removed the image.

- Another occasion, “On a later occasion, he provoked a fresh uproar by expending upon the construction of an aqueduct the sacred treasure known as korbanas. ... Indignant at this... the populace formed a ring around the tribunal of Pilate, then on a visit to Jerusalem and besieged him with angry clamor. He, foreseeing the tumult, had interspersed among the crowd a troop of his soldiers, armed, but disguised in civilian dress, with orders not to use their swords, but to beat any rioters with cudgels. From his tribunal he gave the agreed signal. Large numbers of the Jews perished...”
- Compare Luke 13:1, 23:12, Matthew 27:19, 24
- Dead Sea Scrolls in Qumran caves
 - Qumran and their withdrawal
 - Location in the wilderness of Judea
- John the Baptist, Luke 1:80 lived in the deserts; John 1:19-24, “...voice of one crying in the wilderness...”
- Washing/baptism practices
- Expectation of a teacher of righteousness
- Not Jesus: The expected teacher of righteousness would demand meticulous obedience, look forward to Messiah, withdraw from the world

Artifacts

- Daily life
- Roman villa mosaic of woman offends Jews
- Pottery of Jewish upper class uses like a meal with Matthew, Simon or Zacchaeus
- Material from Jewish clothing
- Roman Amphitheater at Beth Shan, offensive plays and games
- Typical 2nd temple Jewish grave

Structures

- Tiberias built by Herod to honor Tiberius Caesar
 - Galilee 696’ below sea level -- great storms
 - Fishing on Galilee by net
 - Weighted on the edges it is hurled in
 - Spreads in a circle on the water
 - Drawn together to gather in fish compared with parable of dragnet
- Caesarea Maritima by Herod
 - Columns, Herod used great quantities of material
 - Corinthian columns imposed Greek culture
 - Herod’s summer palace
 - Paul tried in foreground
 - Roman development brought improvements like aqueduct
- Pnias
 - Built by Herod Philipp at head of Jordan
 - Niches for pantheon of deities
- Capernaum
 - Peter’s home, fish hook

- Mill stone of olive press
- Synagogue built by patron, Luke 7:5
- Inscriptions
 - Pilate in Caesarea inscription
 - Warning inscription from the Temple to Gentiles from entering upon pain of death

INSTRUCTOR'S NOTES: NEW TESTAMENT AS HISTORICAL DOCUMENT

Build confidence in the New Testament as a historically reliable document by reading these verses:

Luke 13:1, 23:12

Matthew 27:19, 24

Luke 1:80

Luke 13:1, Pilate's violent retribution on Jewish protesters.

Luke 23:12, the antagonism between Roman and Palestinian leadership is evident.

Matthew 27:19-24 shows Pilate's deceptive and politically driven nature.

Luke 1:80, this may give John an Essene connection.

Add additional verses as you wish.

Assign Quiz Four

CLASS EXERCISE: NEW TESTAMENT AS HISTORICAL DOCUMENT

Build confidence in the New Testament as a historically reliable document by reading these verses:

Luke 13:1, 23:12

Matthew 27:19, 24

Luke 1:80

Luke 13:1, Pilate's violent retribution on Jewish protesters.

Luke 23:12, the antagonism between Roman and Palestinian leadership is evident.

Matthew 27:19-24 shows Pilate's deceptive and politically driven nature. Luke 1:80, this may give John an Essene connection.

QUIZ FOUR

1 
2 
3 

This test is open book, open Bible

1. Luke wrote over one-quarter of the New Testament. **T** or F__
2. Luke is a **Gentile** ___ or Jewish ___ gospel writer.
3. According to Col. 4:14 Luke's profession was **medicine** _____.
4. Luke has a greater interest than other gospel writers in ___ demons, ___ **women**, ___ Romans.
5. Name two of the three travelers on the Emmaus Road. **Cloepas, Jesus**
6. Of the Synoptic Gospels some think **Mark** _____ was written first.
7. In the Gospel of John healing the royal official's son was the **second** (#) sign.
8. In the Gospel of John **Mary Magdalene** first reported the empty tomb to the disciples.

SESSION 7, PART 2 – ARCHAEOLOGY

At the end of this session, you will be able to explain the following:
Evidence of the New Testament from the near East and Rome

Near East

- Documents
 - Pliny the younger governor of Bithynia 112 AD, the Christian problem, "This made me decide it was all the more necessary to extract the truth by torture from two slave-women, whom they call deaconesses... I have postponed any further examination and hastened to consult you. The question seems to me to be worthy of your consideration, especially in view of the number of persons endangered; for a great many individuals of every age and class, both men and women, are being brought to trial, and this is likely to continue. It is not only the towns, but villages and rural districts too which are infected through contact with this wretched cult." (Burge, 265)
- Roman declarations
 - Nazareth decree by Claudius c. 50 AD at Nazareth based on the conflict over the resurrection and the stealing of the body of Jesus (Matthew 28:13-15 see <http://www.youtube.com/watch?v=MrEZYQR4NQ>.)
 - Sergius Paulus, proconsul from an inscription in Soli on Cyprus
 - Acts 13:6ff Roman coins declare proconsul of Cyprus
- Artifacts
 - Pisidian Antioch
 - "Leading men" Greek magistrates the correct term
 - Acts 13:50, 28:7 "leading man" (NASB)
 - Letters and coins give us terms and language from the 1st century
- Ephesus
 - Temple of Artemis
 - Odeon
- Corinth
 - Law suits at the Bema seat, Acts 18:12
 - Meat market
 - Gallio, brother of Seneca confirmed as Proconsul 51 AD
 - Erastus, Rom. 16:23

Rome

- Documents
 - Tacitus describes Jesus and His followers
 - In connection with the fire in Rome 64 AD
 - He adds that Jesus was executed at the hands of Pilate
- Suetonius
 - Describes the riots of “Chrestos” in 41-54 AD
 - Christians & Jews banned from Rome
 - Acts 18:2 “Claudius commanded all the Jews to leave Rome”
- Artifacts
 - Apian Way and Three Taverns
 - Prison the second time at Mamertine
 - Arch of Titus, Menorah

Archaeology locates the Bible in history. It validates the authorship and the relationship of the story of the Bible to human life. If the story is a human experience recorded, then its truths are genuinely offered to all.

INSTRUCTOR'S NOTES: PALESTINIAN GEOGRAPHY

Review the verses to connect the material and sites presented in the video with corresponding scripture passages to build confidence that the New Testament is a historically reliable document.

Acts 13:6ff

This Cypriot city is known through Archaeology to have existed then.

Acts 13:50, 28:7

Note that Leading Man is an official title in these places.

Acts 16:22, 18:2

Note that Chief Magistrates is a title found in inscriptions and the decree of Claudius is known.

Acts 18:12

Note that the "judgment seat" is the Bema. It is used prophetically in 2 Corinthians 5:10.

2 Tim. 4:7-8

These words were written from the Mamertine Prison.

2 Pet. 1:12ff **These words were also written from the Mamertine Prison.**

Add other verses or information.

Review Palestinian geography. Use the maps available in the course's textbooks.

- Find the following provinces: Perea, Judea, Galilee, Trachonitis (or Iturea), Samaria, Decapolis.
- Find the following bodies of water: Mediterranean Sea, Dead Sea, Sea of Galilee (or Gennesaret), Jordan River.
- Find the following cities: Sychar, Bethlehem, Nazareth, Cana, Jerusalem, Caesarea, Tiberius, Capernaum
- Review the following distances:
 - Galilee is 696 feet below sea level
 - Dead Sea is 1296 feet below sea level
 - Sea of Galilee is 7x14 miles
 - Dead Sea is 10x50 miles
 - Sea of Galilee to Dead Sea is 60 miles
 - Palestine overall is 130 miles
 - Mediterranean Sea to Dead sea 56 miles
 - Mediterranean Sea to Sea of Galilee is 36 miles

Review the list of Fathers writings that give witness to the New Testament. (The list is in the guide.)

CLASS EXERCISE: PALESTINIAN GEOGRAPHY

Review these verses to connect the material and sites presented in the video with corresponding scripture passages to build confidence that the New Testament is a historically reliable document.

Acts 13:6ff

Acts 13:50, 28:7

Acts 16:22, 18:2

Acts 18:12

2 Tim. 4:7 - 8

2 Pet. 1:12ff

Review Palestinian geography. Use the maps available in your textbooks.

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LIST OF FATHERS

Review the list of Fathers writings that give witness to the New Testament.

FATHERS	HOME	WRITTEN	DATE AD
Augustine	Algeria	Hippo	410
Clement of Alexandria	Alexandria		200
Clement of Rome	Philippians 4:3	Rome	95
Eusebius	Palestine	Caesarea	260 - 40
Ignatius	Antioch		110
Irenaeus	Smyrna under Polycarp	Lyons	177
Jerome	Italy	Palestine	400
Justin Martyr	Palestine	Ephesus	150
Papias	Phrygia		110
Polycarp	Smyrna	with John	100
Origen	Alexandria		229
Tertullian	Carthage		190

WRITINGS	REGION	AUTHOR/CONTENT	DATE AD
Anti-Marcionite Prologue		Tertullian	207
Diatessaron	Syria	Tatian	177
Didache	West	handbook of discipline	100
Epistle of Barnabas	East	OT vs. NT	100
Marcionite Canon	Rome	Luke & 10 letters of Paul	144
Muratorian Canon	Rome	Hebrews missing	200
Shepherd of Hermas	Rome	allegory of sin	140

SESSION 8, PART 1 – ACTS

At the end of this session, you will be able to explain the following:

The author of this gospel

The circumstances and purposes of writing Acts

Acts Overview

- Introduction
- Authorship
- Date
- Purpose

Introduction

- Acts 1:1, "The first account I composed, Theophilus, about all that Jesus began to do and teach,"
- Second composition by the same author
- What Jesus began in the first composition He infers will continue in the second

History

- Luke intends to continue a history
- Same research standard
- Plus personal travel with Paul
- Continuance of Holy Spirit's work
- Acts 1:2, "until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen."

Authorship

- Title
- Luke as a person
- External evidence

Title

- Common for biography
- "The Acts of Hannibal" or others
- Varied form "Acts of Apostles" to "The... Of The..."
- Doesn't cover all Apostles
- Doesn't cover all acts
- At least two deacons

Luke

- By the address to Theophilus
- Same ascension story, Luke 24:51
- Reference to first writing
- Tradition of ascription to Luke must go back to Theophilus

Characteristics Like Luke's Gospel

- Luke's language the same
- Prominent work of Holy Spirit
- Medical terms

External Evidence

- Anti-Marcionite Prologue c. 150 AD
- Muratorian Canon c. 160 AD
- Irenaeus 150 AD
- Tertullian 177 AD
- Known in Rome, Asia & Africa early

Date 63 AD

- Internal evidence
- External evidence

Internal Evidence

- For early date 63 AD
- Abrupt end because Rome was the destination, "remotest parts", Acts 1:8
- Argument for "Religio licita" carried to Rome
- Silence on the fall of Jerusalem
- Fits with publication of Luke and Mark
- 63 AD or later

External Evidence

- For an earlier date
- Used by Polycarp, Justin Martyr
- Muratorian Canon, Irenaeus, Tertullian, Clement of Alexandria, say Luke authored this book
- Sources for history before Luke
 - Barnabas and Cypriots at Antioch
 - Peter (Gal. 2:11ff) and Matthew in Antioch
 - Gave Jerusalem beginnings and 1st journey

Purpose

Benware, *Survey of the New Testament* pp. 126-127. Three purposes: tell words and works of Jesus through apostles; give written defense of Christianity; provide stability to the faith

- Jesus
- Holy Spirit
- Geography
- Personalities of early church
- Supernatural development of the Church

Purpose: Jesus

- Jesus still at work
 - Acts 1:1 “Jesus began...” infers
- Key verse, Acts 1:8, “My witnesses” (red ink)
- Acts 1:4-9 begins with ascension & upper room
- Acts 9:4-16 Saul’s conversion
- Acts 11:16 The Lord’s words drive ministry
- Acts 16:7 Spirit of Jesus did not permit them
- Acts 18:9-10 “Do not be afraid.”
- Acts 20:35 “It is more blessed to give than to receive.”
- Acts 23:11 “Take courage.”

Holy Spirit

- Acts 2:4 compared with 10:44 Holy Spirit falls on them
- Holy Spirit calling Jews and Gentiles
- Acts 20:23 compared with 21:11 compared with 21:30 Holy Spirit in the arrest of Paul
- Holy Spirit moving by God’s plan
- Acts 28:25 Holy Spirit speaks through Isaiah
- Holy Spirit speaking through the Word

Geographic Spread

- Acts 1:8 predicts the spread of the Gospel
- Jerusalem at Pentecost, Acts 2:1ff, Acts 41
- Judea to Joppa, Acts 8:1
- Samaria, Acts 8:4, 40
- Antioch to Rome

Portrayal of Personalities

- Heroes
- Peter and all Apostles Acts 1:13
- Deacons, Acts 6:5
- Especially Stephen and Philip
- Peter and John 8:14
- Peter, Acts 9:32ff, 10:9-16, 11:1-18, 12:1ff, 15:7
- Saul/Paul, Acts 12:25 – 13:9
- Paul Acts 13:9, 13

Supernatural

- Origin and expansion of the church
- Apologetic
- Religio licita
- Jewish origin
- Miraculous beginning and spread

Theological Characteristics

- Superiority of Jesus
- Power of the Holy Spirit

The key verse is Acts 1:8, and the purpose is to tell of the spread of the gospel and the establishment of the church.

INSTRUCTOR'S NOTES: LUKE AND THEOPHILUS

Review what is already known about Luke and Theophilus from Luke 1:1-4.

Discussion Questions:

How do you think that the book of Acts continues Luke's purposes in his Gospel?

Please cite any ways we have used Acts to complete the story of the Gospels?

This course has covered the biographies of the gospel writers from Acts and gained insight to the readers of the gospels from Acts.

CLASS EXERCISE: LUKE AND THEOPHILUS

After reading Luke 1:1-4, state what is already known about Luke and Theophilus.

How do you think that the book of Acts continues Luke's purposes in his Gospel?

Please cite any ways we have used Acts to complete the story of the gospels.

SESSION 8, PART 2 – ACTS

At the end of this session, you will be able to explain the following:

The content and characteristics of Acts

Characteristics Catalogue

- Missionary
- Holy Spirit
- Fragmentary
- Biographical
- Sermons
- Historical
- Doctrinal
- Language
- Dreams and Angels

Missionary Characteristic

- Presupposition of Christianity
- Impetus: Jesus alive
- Christianity without missions is impossible

Holy Spirit

- Empowers the witness, Acts 4:8, 13, "Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, ... ¹³ Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and *began* to recognize them as having been with Jesus."
- Source of revelation in Acts 19:1-7, where disciples of John the Baptist receive the Holy Spirit
- Source of power, Acts 4:31, "the place was shaken"

Fragmentary Account

- Not all Apostles' stories told
- Episodic presentation
- Summary statements
- Acts 2:42-47, 9:31, 12:24, summary statements, "the church grew"

Biographical Interests

- Personal stories as testimonies
- More than 100 folks
- Philip the evangelist
- Barnabas
- Paul's nephew
- Priscilla & Aquila

Sermons and Speeches

- Examples of teaching
- 24 sermons and speeches
- Key to establishment of the faith
- Most are only portions
- Peter, Paul, Gamaliel, Demetrius, Festus
- You can project the connection with the writings of Peter or Paul

Historical Facts

- 80 geographic references
- Correct political terms
- Roman political terms: Procurator, Consul, Praetor, Politarch, Asiarch
 - Asiarch** -- *one of a group of civil and priestly officials in the Roman province of Asia who presided over the public games and religious rites.*
 - Politarch** -- *a municipal magistrate in countries of the eastern Mediterranean under the Roman Empire.*
 - Praetor** -- *each of two ancient Roman magistrates ranking below consul.*
 - Procurator** -- *an agent representing others in a court of law in countries retaining Roman civil law.*
- Claudius (Acts 11:28) "famine in the reign of Claudius"
- Historical and archaeological evidence corroborates
- Nazareth Decree
 - Sir Wm. Ramsey accepted Christ because of the accuracy of Acts, "In fact, beginning with the idea that the work was ... 2nd century and never relying on it ... as trustworthy ... I gradually came to find it a useful ally in some obscure and difficult investigations." McDowell, ***Evidence that Demands a Verdict*** (Arrowhead Springs: Campus Crusade for Christ, 1972) p. 73

Doctrinal Importance

- Substance of the Gospel:
 - Jesus, Messiah
 - Son of God, Redeemer
- The Holy Spirit is the agent of Jesus Christ
- No shading of history with Theology
 - Examples of preaching, Acts 13:16-41, 20:18-35
 - No creeds inserted from later

Language and Style

- Septuagint dominates quotes
- Styles vary by locale
- Similar to Xenophon's vocabulary, 4th century Greek historian
- Acts 28:8 Medical terms for Publius' father's illness

Dreams & Angels

- Acts 5:19 angel opens prison
- Acts 8:26 Angel of the Lord spoke to Philip, "Arise"
- Acts 9:10 Ananias, "sees Christ in a vision"
- Acts 18:9 "to Paul in the night by a vision"

Survey of the characteristics of "The Acts of the Apostles." The features of the writing include:

- Missionary
- Holy Spirit
- Fragmentary
- Biographical
- Sermons
- Historical
- Doctrinal
- Language
- Dreams and Angels

Content Overview

- Introduction
- Origin of the church
- Transition of the church
- Expansion to the Gentiles
- Missionary outreach under Paul
- Imprisonment and defense of the Gospel

Introduction: Acts 1:1-11

- Key personality: Jesus
- Ties to Luke
- Key event: Ascension
- Key doctrine: Procession of the Holy Spirit
- Key geography: Outside Jerusalem

Origin of the Church: Acts 1:12-8:3

- Key personality: Peter
- Men vs. Holy Spirit
- Key event: Evangelism
- Key doctrine: Presence of the Holy Spirit
 - Acts 2:4, 4:8 and 31, 5:3, 32, 6:5
- Key geography, Jerusalem

Transition of the Church: Acts 8:4-11:18

- Key personalities:
 - Philip, Peter, John, Barnabas and Saul
- Spread of Spirit-filled preachers, Acts 8:17, 29, 9:17
- Key event Peter at Caesarea
- Key doctrine: Sealing by the Holy Spirit
 - Acts 8:17, 9:17, 11:35
- Key geography: Acts 9:31. "the church throughout Judea, Galilee and Samaria... being built"

Expansion to the Gentiles: Acts 11:19 -12:25

- Key personalities: Barnabas, Saul, Peter, John Mark
- Extends Gospel spread to Gentiles
- Key event: Antioch conversions
- Key doctrine: Holy Spirit resides in the church
- Key geography: Acts 11:19 Phoenicia, Cyprus, Antioch, Acts 12:24, "Word of the Lord continued to grow"

Missionary Outreach Under Paul: Acts 13:1-20:38

- 1st Journey
- Council at Jerusalem
- 2nd Journey
- 3rd Journey

First Missionary Journey: Acts 13:1-14:27

- Holy Spirit through Gentile church leaders
- First intentional missionary work
- Holy Spirit through missionaries Acts 13:9
- Asia opened

Jerusalem Council: Acts 15:1-35

- Issue: Holy Spirit and the Law-Acts 15:1, 5
- Peter leads by defending Church unity, Acts 15:8-10 compared with Acts 11:12ff
- A cultural bridge

Second Missionary Journey: Acts 15:36-18:22

- Again conflict spreads the Gospel, Acts 15:37ff
- Spirit of Jesus forbids and directs Acts 16:6, 7
 - Don't go to Asia, but to Europe instead

Third Missionary Journey: Acts 18:23-20:25

- Discipleship and missions Acts 18:24 Apollos
- Sealing by Holy Spirit at Paul's hand
- Writing of letters to sustain church teaching
- Prominence of teaching, Acts 19:9-10
- Further into Europe, Rom. 15:19 Balkans

Imprisonment: Acts 21:1-28:31

- A defense of the Gospel
- Fourth missionary journey?
- Two imprisonments
- Epistles written in 1st
- Confrontations with leaders
 - Evangelizes two governors
 - Officials at Malta, Puteoli, etc.
- Defenses
 - Temple, council, two times in Caesarea, sailors
 - Phil. 1:12-13, 4:22 Caesar's house

Two Imprisonments

- Caesarea
 - Two years
- Journey of about a year
 - Rome
- Two years
 - Release implied, Phil 1:25, “I know that I shall remain and continue...”
- Writes “Prison Epistles”

The content of Acts can be divided by the key verse into geographic development of Jerusalem Judea, Samaria and the remotest parts of the world. While the first parts verify that Jesus is working by the Holy Spirit through His apostles the bulk of the Acts is devoted to the expansion of Christianity through Paul’s missionary journeys to establish churches in the remotest parts of the earth.

INSTRUCTOR'S NOTES: ACTS

Discussion Questions:

What in Acts seems similar to Luke to you?

The dedication to Theophilus, the presence of the Holy Spirit, the ascension, etc.

Emphasize the key verse Acts 1:8 and ask if any have memorized it.

It continues Jesus' concern for those outside Israel as He is portrayed in Luke.

How does Acts 1:8 predicate the development of this history?

Emphasize that the story of Acts begins in Jerusalem and ends in the capital city of a world empire having touched all the continents of the Eastern hemisphere. Have your students find on the map some of the diverse places the Gospel had spread.

Compare the outlines of Benware, *Survey of the New Testament* and Nelson, *Maps and Charts* with the development described in the video to see the logic of Luke's writing and the emphases of the Acts of the Apostles.

CLASS EXERCISE: ACTS

What in Acts seems similar to Luke to you? The key verse is Acts 1:8 and should be a memory verse.

How does Acts 1:8 predicate the development of this history?

Compare the outlines of Benware, *Survey of the New Testament* and Nelson, *Maps and Charts* to see the logic of Luke's writing and the emphases of the Acts of the Apostles.

SESSION 8, PART 3 – ACTS: JOURNEYS & EARLY EPISTLES

At the end of this session, you will be able to explain the following:

- These epistles in the context of Paul's journeys
- The author and context of the letters

Introduction to Paul's Early Letters

- Galatians, 1-2 Thessalonians
 - Geographic names
 - Galatia a province in Asia Minor
 - Thessalonica a city in Northern Greece

Paul's First and Second Missionary Journeys

- Context for writing his early epistles
- Galatians written after the first journey
- The Thessalonian epistles written during the second journey
- First journey detail
 - Visited Cities on Cyprus, Salamis and Paphos
 - Cities in modern Turkey are Perga, Pamphylia, Pisidian Antioch, Iconium, Lystra, and Derbe

Paul's First Journey

- With Barnabas and John Mark
- Sent out by the church at Antioch, Syria
- First stop, Cyprus
- Sergius Paulus and Simon Magus
- On to the churches of southern provincial Galatia
- Acts 14:20-26, "But while the disciples stood around him, he arose and entered the city. And the next day he went away with Barnabas to Derbe. And after they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, "Through many tribulations we must enter the kingdom of God." And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. And they passed through Pisidia and came into Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and from there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished."
- Establishment of churches mostly in Province of Galatia
- Some in other provinces
- Leadership established in the churches

Return To Syrian Antioch

- Greets the brethren

- Reports and writes Acts 14:27, “And when they had arrived and gathered the church together, they *began* to report all things that God had done with them and how He had opened a door of faith to the Gentiles.”

Second Missionary Journey

- Through same areas
 - Encourages
 - Delivers letter from Jerusalem council
- On to Macedonia with the first stop at Philippi
 - Acts 16
- Then to Thessalonica
 - Acts 17:1ff
- Preaches in Athens, then Corinth after visiting Thessalonica
- From Corinth writes back to the Thessalonians
- Letters as a means to affirm, correct, and direct

INSTRUCTOR’S NOTES: ACTS

Review with your students what they know about Luke and Theophilus by reading Luke 1:1-4.

Have your students state their findings and write them down on a white board or flip chart.

How do you think that the book of Acts continues Luke’s purposes in his Gospel?

Compare the purposes of Luke for each of his writings as stated by Benware on pp. 99, 126.

Please cite any ways we have used Acts to complete the story of the gospels?

Tell the stories of the gospel writers after Jesus’ ascension.

CLASS EXERCISE: ACTS

What do you know about Luke and Theophilus by reading Luke 1:1-4?

How do you think that the book of Acts continues Luke's purposes in his gospel?

Please cite any ways we have used Acts to complete the story of the gospels.

SESSION 9, PART 1 – GALATIANS

At the end of this session, you will be able to explain the following:

- The author of these letters
- The writings of Paul
- The unique circumstances of these letters

Overview

- Author
- Date
- Purpose

Author

- Paul
- In Scripture
- In history

Author in Scripture

- Gal. 6:11 writes with large letters
- Gal. 1:1 Apostle through Jesus
- Gal. 1:9 no other gospel contrary to the one I preached

Author in History

- Unchallenged since the beginning
- Issue of *to whom* and not *by whom*
- “Magna Carta” of Christian liberty
- Luther, “The Epistle to the Galatians is my epistle; I have betrothed myself to it; it is my wife.”

Date

- 49 AD
- Origin
- Destination
- Internal evidence
- Dating

Origin

- From Antioch, Syria, It was written after Paul finished his first missionary journey and 2nd visit to the churches of provincial Galatia–49 AD
- Acts 14:23 appoints elders
- It was written before the Jerusalem council of Acts 15 and before he returned to the Galatian churches to deliver the letter at the beginning of his 2nd missionary journey. This leads him to an 18 month stay in Corinth.
- Third visit to Lystra, Iconium, Pisidian Antioch, Derbe, Acts 16:1ff
- 18-months in Corinth, Acts 18:11

Destination

- North versus south Galatia
- North is ethnic Galatia
- South is provincial Galatia Nelson, *Maps and Charts* p. 383
- “Paul was referring to ‘Galatia’ in its wider political sense as a province of Rome.”
- Paul didn’t visit the north until his 3rd journey
- Passed ethnic Galatia on the 2nd journey, Acts 16:6
- Acts 13:13, 14, visited provincial Galatia

Internal Evidence

- Gal. 1:6, deserting for a different gospel
- Gal. 2:1, 14 years gone from biography
- Lack of greetings where Paul is well known, especially circular letters

Dating

- As Early as 1 Thessalonians
- Or the late part of the Corinthian stay on second journey
- Early fits with “so quickly deserting the Gospel,” Gal. 1:6
- Delivery of letter from Jerusalem council
- Paul’s inability to return to address the problem, Acts 15:36 “see how they are”
- As early as 49 AD “Time Line of Paul’s Espistles,” Nelson, *Maps and Charts* p. 363

Purpose Overview

- Readers
- Occasion
- Intent
- Purpose & key verse

Readers

- Group of churches
- Southern province of Galatia
 - Pisidian Antioch
 - Iconium

- Lystra
- Derbe Acts 1:2
- Visited twice on first journey
- Visited again with letter from the Jerusalem council

Occasion

- Judaizers corrupting the churches
- Circular letter on the subject
- Limiting the liberty of believers by the Law Acts 5:1, "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."
- Accusing Paul of antinomianism

Intent

- Defend their liberty
- Defend his apostleship
- Defend the Gospel
- Defend its origins

Purpose & Key Verse

- To encourage them to live by the gospel in love under the Holy Spirit and not the Law
- Gal. 5:1, "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."

1-2 Thessalonians

- Author
- Date
- Purpose
- Characteristics
- Content
-

Author

Date 51 AD

Survey Includes

- Origin
- Destination
- Internal evidence
- External evidence

Origin

- Corinth
- Second missionary journey
- Acts 18:11, "And he settled *there* a year and six months, teaching the word of God among them."

Destination

- Thessalonica, Macedonia
- Acts 17:1-9
 - Amphipolis, Apollonia, Thessalonica
 - Three Sabbaths in synagogue
- Paul founded the church there
- Strong Jewish opposition
 - Acts 17:5, formed a mob
 - Acts 17:13, persecuted Paul in Berea

Internal Evidence

- Church organization is primitive
- Writer expects the "parousia," 1 Thes. 4:15
- The address is to Gentiles Acts 17:5 "Jews jealous"
- Two journeys of Timothy and Silas (Silvanus), Acts 17:16, 18:5

External Evidence

- Inclusions: Marcion, Muratorian, Old Latin, Old Syriac
- Quotations: Irenaeus, Tertullian, Clement of Alexandria

Purpose for 1-2 Thessalonians

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers for the Two Letters

- Recent converts
- Citizens of provincial capitol
 - Free city
 - Use of “politarch”
 - Acts 17:6, 8, “city authorities”
- God-fearing Greeks (1 Thes. 1:9) Burge notes that one 1st century Greek synagogue had over 50 god-fearers: Gentiles, uncircumcised, and attached to synagogue. Many were important officials.
- Under intense, organized Jewish persecution, they receive a letter from Paul

Occasion for the Letters

- 1 Thessalonians
 - Jewish persecution
 - 1:6, 2:2, 3:3, 4:18 opposition, tribulation, affliction
- 2 Thessalonians
 - False eschatology
 - 1:6, 2:2 affliction by a spirit, message, letter

Intent for 1 & 2 Thessalonians

- 1 Thes. Encourage with hope
- 2 Thes. Correct the doctrine of future things

Purpose & Key Verse

- 1 Thessalonians
 - *To build them up after his brief visit*
 - 1:9-10, “For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who delivers us from the wrath to come.”
- 2 Thessalonians
 - *To give an accurate hope for the future*
 - 2:15, “So then, brethren, stand firm and hold to the traditions which you were taught, whether by word *of mouth* or by letter from us.”

INSTRUCTOR'S NOTES: PAUL'S LETTERS AND JOURNEYS

Review what your students know about the apostle Paul and his missionary journeys. Ask for specific cities visited on each journey. Use the map in Nelson's Maps and Charts to point them out.

Identify the tone of each letter and tell how they are different from one another.

Paul wrote differently to different audiences in different situations.

Identify the different pressures that these churches were facing when each of these letters were written.

The outline under "Occasion" may also be found in Benware's discussion of purpose and theme.

How are these pressures like those facing the church and Christians today?

This is an opinion question where you should direct the students to consider the moral and spiritual direction of our times.

Assign Quiz Five

CLASS EXERCISE: PAUL'S LETTERS AND JOURNEYS

Review what you know about the apostle Paul and his missionary journeys. What specific cities did he visit on each journey?

Identify the tone of each letter and tell how they are different from one another.

Identify the different pressures that these churches were facing when each of these letters were written.

How are these pressures like those facing the church and Christians today?

QUIZ FIVE

1 
2 
3 

This test is open book, open Bible.

1. Who wrote the Gospel According to John? **John**_____.
2. John was the son of **Zebedee**_____.
3. John was the brother of **James**_____.
4. John's gospel was written about **90** AD.
5. From John 20:30-31, what was God's purpose? **Provide the cause of faith and strengthen existing faith**_____.
6. Luke wrote Acts to **Theophilus**_____ his patron.
7. From Acts 1:8 what is the outline of Acts? **Witness in Jerusalem, Witness in Judea and Samaria, Witness in the remotest parts**_____.
8. Acts records the acts of the **Apostles**_____.
9. Acts begins in **Jerusalem**_____ (city) and ends in _____ **Rome**_____ (city).
10. Name two apostles featured in Acts. **Peter, Paul, John**_____.

SESSION 9, PART 2 – GALATIANS & 1-2 THESSALONIANS

At the end of this session, you will be able to explain the following:

The characteristics and content of the letters

Galatians Characteristics

- Pauline portrait
 - Passion
 - Self-worth
 - Relationships
- Distinctive tone
 - Severe, Gal. 5:12
 - Winning, Gal. 4:12
 - Unified to establish apostolic authority for justification by faith

Content of Galatians

- Greeting, Gal. 1:1-5
- Rebuke, Gal. 1:6-10
- Establishment of Apostolic authority, Gal. 1:11-2:21
- Establishment of justification by faith, Gal. 3:1-4:31
- Establishment of Christian liberty, Gal. 5:1-6:10
- Concluding remarks, Gal. 6:11 - 18
- Greeting and Rebuke
- Greeting
 - Establishes authority immediately
 - Establishes Gospel immediately
- Compare 1 Cor. 1:1, 1 Thess. 1:1
- Rebuke
 - For desertion
 - Singular claim of the Gospel

Apostolic Authority Established

- History or credentialing
- Effect of his apologetic
 - Justification in Christ is sufficient alone
 - Gal. 2:7 entrusted with the gospel in the same way as Peter
- Establishment of justification by faith, Gal. 3:1-4:31
 - Pattern of logic
 - Abraham's example
 - Logic
 - Personal history
 - Allegory of Hagar
 - Importance of Old Testament examples in combating Judaizers

Establishment of Liberty in Christ: Gal. 5:1-6:10

- Call to liberty
 - Out workings of the Spirit's control
 - Exhortations to sharing the burdens of liberty
 - Concluding remarks Gal. 6:11-18

Characteristics of 1 and 2 Thessalonians

- Intimacy of Paul with his converts
 - 1 Thes. 2:7, 11, as a nursing mother or as a father
 - 2 Thes. 1:4, 3:17 we speak proudly, greeting in own hand
- Eschatology worked out
 - Detail
 - Early in church growth
 - 2 Thes. 2:5, 13ff, "I was telling you...so stand firm"
- Witness value of the letters
 - Within 20 years of the resurrection
 - Eschatology established

Content: 1 Thessalonians

- Greeting and encouragement, ch. 1
- Confession for encouragement, chs. 2 - 3
- Instruction for encouragement, 1 Thes. 4:1-5:11
- Exhortations for encouragement, 1 Thes. 5:12ff

1 Thes. Greeting and Encouragement

- Address, 1 Thes. 1:1
- Remembrances, 1 Thes. 1:2 - 10

1 Thes. 2-3 Confession for Encouragement

- Paul's past love, 1 Thes. 2:1-16
- Paul's continued anxiety for their growth, 1 Thes. 2:16-3:5
- Paul's present relief, 1 Thes. 3:6 - 13

1 Thes. 4:1-5:11 Instruction for Encouragement

- Conduct, 1 Thes. 4:1-12
- Hope for the future, 1 Thes. 4:13-18
- Encouragement toward the future, 1 Thes. 5:1-11

1 Thes. 5:12-28 Exhortation for Encouragement

- How to relate in the church, 1 Thes. 5:12-22
- Greetings

Content of 2 Thessalonians

- Day of persecution, 2 Thes. 1
 - Address, 2 Thes. 1:1 - 2
 - God's plan in persecution, 2 Thes. 1:3-12
- Day of the Lord 2 Thes. 2
 - Correction of false teaching, 2 Thes. 2:1-12
 - Blessing and benediction, 2 Thes. 13 - 16
- Day of the Church 2 Thes. 3
 - Gospel spreads before persecution, 2 Thes. 3:1-5
 - Church must be orderly, 2 Thes. 3:6-15
 - Signing off, 2 Thes. 3:16ff

INSTRUCTOR'S NOTES: UNIQUE FEATURES OF EACH LETTER

Compare outlines in Benware, *Survey of the New Testament* and Nelson, *Maps and Charts* with the material presented on the video.

The broad similarities encourage discussion about which is correct. The point is to have your students grasp the content and not a particular outline.

Where does the key verse appear in Benware's outline?

Note that the key verse is the beginning of the last major point of the outline according to Benware's outline, "Practical: The life of Christian Liberty."

Discuss what is meant by a "different gospel," and how that was understood differently by the Galatian churches than the Thessalonian church.

Point out the issue of moral culpability. The Galatians were willfully choosing what they knew to be false while the Thessalonians were confused and misdirected by persecution and deceit.

CLASS EXERCISE: UNIQUE FEATURES OF EACH LETTER

Compare outlines in Benware, *Survey of the New Testament* and Nelson, *Maps and Charts* with the material presented on the video.

Where does the key verse appear in Benware's outline?

Discuss what is meant by a "different gospel" and how that was understood differently by the Galatian churches than the Thessalonian church.

INSTRUCTOR'S NOTE: SUMMARY SHEET FOR FOUR GOSPELS + ACTS

At the beginning of Session 9, Part 3 explain that the summary sheet should be filled out during this session. These sheets are a helpful compendium of information to assist with examination preparation or when teaching from the Bible.

CLASS EXERCISE: SUMMARY SHEET FOR FOUR GOSPELS + ACTS

The summary sheet should be filled out during this session.

	Matthew	Mark	Luke	John	Acts
Author					
Date					
Readers					
Occasion					
Subject					
Key Verse					
Outline					

SESSION 9, PART 3 – END OF EARLY EPISTLES, CORINTHIANS INTRO

At the end of this session, you will be able to explain the following:

Origin and destination for 1-2 Corinthians

Information contained on the Summary Sheets

1 Corinthians Origin

- Ephesus
- Third Missionary Journey
- Two years at the School of Tyrannus

1 Corinthians Destination

- Corinth, Greece
- A most secular city
- Acts 18:9-10 Paul was fearful until assured by the Lord
- Responding to reported problems

2 Corinthians Origin

- Macedonia
- Enroute to Corinth
- Waiting For Titus
 - 2 Cor. 2:13 went on to Macedonia to meet Titus
 - 2 Cor. 7:13 "For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all."

2 Corinthians Destination

- Corinth, Greece
- Follow up on problems
- Defend ministry

Summaries of Books

- To highlight content
- To single out things to know
- To provide a basis for study
- To give a reference compendium for future use.

Format

- Author
- Date
- Readers
- Occasion
- Subject
- Key verse
- Outline

Matthew for Example

- Author: Matthew (Levi)
- Date 45-55 AD
- Readers: Jewish Christians
- Occasion: Dispersion Gospel
- Subject: Jesus of Nazareth, King of the Jews
- Outline Benware, *Survey of the New Testament* p. 71
 - Presentation, Matt. 1:1-4:11
 - Teaching, Matt. 4:12-7:29
 - Power, Matt. 8:1-11:1
 - Opposition, Matt. 11:2-16:12
 - Preparation, 1 Matt. 6:13-20:34
 - Rejection, Matt. 21:1-26:66
 - Proof, Matt. 28:1-20

Mark Another Example

- John Mark (Mark 14:51), Peter's disciple
- Date 64-68 AD
- Readers: Roman Christians
- Occasion: Peter's preaching at death
- Subject: Christ the Servant
- Key verse: Mark 10:45
- Outline Benware. *Survey of the New Testament* p. 91
 - Present the Servant, Mark 1:1-13
 - Manifest the Servant, Mark 1:14-3:6
 - Oppose the Servant, Mark 3:7-8:13
 - Instruct Servant's Disciples, Mark 8:14-10:52
 - Reject the Servant, Mark 11:1-15:47
 - Raise the Servant, Mark 16:1-8

SESSION 10, PART 1 – 1-2 CORINTHIANS

At the end of this session, you will be able to explain the following:

Author and writing of 1-2 Corinthians

Overview:

- Author
- Date
- Purpose

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment but preceded his martyrdom.

Date 57 AD

- Origin
- Destination
- Internal evidence
- External evidence

Origin

- Ephesus 1 Cor. 16:8, 19, "I shall remain in Ephesus"
- Third missionary journey, spring 57 AD
- Acts 19:10, "But when some were becoming hardened and disobedient, speaking evil of the Way before the multitude, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks."

Destination

- Church at Corinth
- Founded on 2nd journey
- Apollos, Acts 19:1, "Apollos was at Corinth"
- Peter 1 Cor. 1:12 & 9:5, Cephas also Silas and Timothy
- Lost first letter 5:9 "I wrote you in my letter not to associate with immoral people;"
- 2 Cor. From Macedonia after Titus brought news from Corinth 2:13

Internal Evidence

- 1 Cor. 16:7-9 "But I shall remain in Ephesus until Pentecost"
- Timothy's visit 16:10
- Paul accused of fickleness
- He answers, 2 Cor. 1:23ff
- Close connection of the two letters
- Both Pauline
- Both 3rd journey

External Evidence

- Universal early acceptance
- Modern struggles over the unity of the letters

Purpose of 1 & 2 Corinthians

- Paul's relations with his readers
- Intent in writing
- Purpose and key verse

Paul's Relations with the Corinthians

- Founder, Acts 18:1ff
- Paul's ministry at Ephesus, Acts 19:1ff
- Brief visit to Corinth, 2 Cor. 12:14
- Timothy for the collection, 1 Cor. 16:1, Then Titus 2 Cor. 8:6, 10
- Timothy delivers lost letter, 1 Cor. 5:9
- Those from Chloe visit, 1 Cor. 1:11
- Timothy back to Corinth, Acts 19:21-22, Timothy & Erastus return to Paul
- Delegates from Corinth to Paul, 1 Cor. 7:1, 8:1, 12:1, 16:7

1 Corinthians Written and Subsequent Events

- Judaizers come to Corinth, 2 Cor. 3:1, 10:12-18, 11:1ff
- Titus returns to Corinth, 2 Cor. 2:1, 3-13 with "sorrowful letter"
- Titus from Corinth meets Paul in Macedonia 2 Cor. 2:12-13, 7:6-7
- A restless Paul relieved to see Titus

2 Corinthians Written and Subsequent Events

- 2 Cor. delivered by Titus 8:6, 16-18
- Paul visits Corinth Acts 20:3 and writes Romans

Intent

- Correct moral problems, 1 Cor. 5:1ff compared with 2 Cor. 2:6 corrected
- Make the collection, 2 Cor. 8:1ff

Purpose and Key Verse

- 1 Cor. To answer problems with love
- 1 Cor. 13:1 “If I speak... but do not have love...”
- 2 Cor. To prepare them to move on in ministry
- 2 Cor. 5:20-21 We are ambassadors for Christ

INSTRUCTOR'S NOTES: PAUL'S LETTERS

Note that we are not going over the justifications for asserting Paul's authorship of the letters to the Corinthians, but assuming a correspondence to the book of Acts as an accurate history.

Read Acts 19:8-10.

Note that Paul did not preach at the church at Ephesus, but at the school of Tyrannus.

Discussion Question:

What is implied about the results of teaching by the Apostle Paul from the phrase "all who lived in Asia heard the Word of the Lord?"

Note that he was training itinerant preachers. They worked primarily in the province of Asia and adjoining regions. Then discuss who Paul sent to Corinth as his representatives.

Look up these verses and note that there were four letters and three visits to Corinth.

- Founder, Acts 18:1ff
- Paul's ministry at Ephesus, Acts 19:1ff
- Brief visit to Corinth, 2 Cor. 12:14
- Timothy for the collection, 1 Cor. 16:1 and 16:10, then Titus 2 Cor. 8:6, 10
- Timothy delivers lost letter, 1 Cor. 5:9
- Those from Chloe visit, 1 Cor. 1:11
- Timothy back to Corinth, Acts 19:21-22, Timothy & Erastus
- Delegates from Corinth to Paul, 1 Cor. 7:1, 8:1, 12:1, 16:3-9

1 Corinthians

- Judaizers come to Corinth, 2 Cor. 3:1, 10:12-18, 11:1ff
- Titus returns to Corinth, 2 Cor. 2:1, 3-13 with "sorrowful letter"
- Titus from Corinth meets Paul in Macedonia, 2 Cor. 2:12-13, 7:6-7
- A restless Paul relieved to see Titus

2 Corinthians

- 2 Corinthians delivered by Titus, 8:6, 16-18
- Paul visits Corinth, Acts 20:3 and writes Romans

Outline the above events for your students after they have looked up the verses.

CLASS EXERCISE: PAUL'S LETTERS

Read Acts 19:8-10.

What is implied about the results of teaching by the Apostle Paul from the phrase "all who lived in Asia heard the Word of the Lord?"

Look up these verses.

- Founder, Acts 18:1ff
- Paul's ministry at Ephesus, Acts 19:1ff
- Brief visit to Corinth, 2 Cor. 12:14
- Timothy for the collection, 1 Cor. 16:1, then Titus 2 Cor. 8:6, 10
- Timothy delivers lost letter, 1 Cor. 5:9
- Those from Chloe visit, 1 Cor. 1:11
- Timothy back to Corinth, Acts 19:21-22, Timothy & Erastus
- Delegates from Corinth to Paul, 1 Cor. 7:1, 8:1, 12:1, 16:3-9

1 Corinthians

- Judaizers come to Corinth, 2 Cor. 3:1, 10:12-18, 11:1ff
- Titus returns to Corinth, 2 Cor. 2:1, 3-13 with "sorrowful letter"
- Titus from Corinth meets Paul in Macedonia, 2 Cor. 2:12-13, 7:6-7
- A restless Paul relieved to see Titus

2 Corinthians

- 2 Corinthians delivered by Titus, 8:6, 16-18
- Paul visits Corinth, Acts 20:3 and writes Romans

SESSION 10, PART 2 – 1-2 CORINTHIANS

At the end of this session, you will be able to explain the following:

Character and content of the letters

A Note on Signatures by Paul

“Paul made it a practice to dictate his letters to an amanuensis, writing the concluding words himself. Tertius...the scribe to whom Paul dictated...Romans, even added a greeting of his own (Rom. 16:22). Paul’s concluding words to his epistles constituted the evidence of their genuineness (2 Thes. 3:17, 1 Cor 16:21, Col 4:18). Apparently he adopted this method of authenticating his letters because of a case of forgery where someone had written a letter to the Thessalonians in Paul’s name teaching that the Day of the Lord was already upon them (2 Thes. 2:1f)” Heibert, *An Introduction to the New Testament, Vols. 1-3*, p. 19

Characteristics

1 Corinthians

Variety of Issues:

- Organized around reports
- “1 Corinthians at a Glance,” Nelson, *Maps and Charts* p. 372
- Mostly practical
- 1 Cor. 13:1ff love is vital
- Simple style

2 Corinthians

- More emotional style
- Many digressions
- Varied doctrinal teachings
- Compare
 - 2 Cor. 3:4-18 ministry of the Holy Spirit
 - 2 Cor. 2:10-11 forgiveness and Satan
 - 2 Cor. 5:10 Bema seat judgment

Content 1 Corinthians

- Reply one 1 Corinthians 1-4
 - Salutation
 - Divisions
- Reply two 1 Corinthians 5-6
 - Incest
 - Law suits
 - Immorality
- Reply three 1 Corinthians 7-16
 - Marriage
 - Food
 - Worship
 - The resurrection
 - The collection

Content of 2 Corinthians

- Defense one: Paul's ministry to them 2 Corinthians 1-7
- Defense two: the collection for the saints in Judea 2 Corinthians 8-9
- Defense three: Paul's apostleship 2 Corinthians 10-13

INSTRUCTOR'S NOTES: 1-2 CORINTHIANS

Read Nelson, *Maps and Charts* Themes and Structures pp. 371, 379.

Discussion Question:

What are some of the differences that you have seen between the letters?

Be sure to note the difference of tone between 1 and 2 Corinthians.

Read all of Benware, *Survey of the New Testament* comment on p. 186.

Note that detractors of the Bible pick on the differences to discredit the inspiration.

Compare outlines and take your students through Benware, *Survey of the New Testament* outline of 1 Corinthians.

Go through each reply by Paul that makes up the outline of 1 Corinthians, and find statements of division, problems and sins.

Ask your students to share speculations about what has been going on in Corinth and how Paul's reply would address and correct that issue. Ask for examples of these in the church today.

List characteristics of true ministry in 2 Corinthians 2:14-6:10 and list instructions about giving from 10:1-13:10.

Emphasize that the two letters to the Corinthians were written during Paul's third missionary journey. Review all the visits and letter of Paul to the Corinthians. Include the visit when he wrote the letter to the Romans.

Develop a profile of godly leadership from the list.

Note the "we" passages that describe Paul and those he sent.

Discuss godly motives for soliciting gifts and for giving.

CLASS EXERCISE: 1-2 CORINTHIANS

Read Nelson, *Maps and Charts* Themes and Structures pp. 371, 379.
What are some of the differences that you have seen between the letters?

Read all of Benware, *Survey of the New Testament* comment on p. 186.
Note that detractors of the Bible pick on the differences to discredit the inspiration.

Go through each reply by Paul that makes up the outline of 1 Corinthians, find statements of division, problems, and sins. What are examples of these in the church today?

List characteristics of true ministry in 2 Corinthians 2:14-6:10 and list instructions about giving from 10:1-13:10.

Develop a profile of godly leadership from your list.

Discuss godly motives for soliciting gifts and for giving.

SESSION 10, PART 3 – CONNECTION OF COR. - ACTS; INTRO TO ROM.

At the end of this session, you will be able to explain the following:

Review the book of Acts

The central role of Acts in New Testament Development

Summary of Acts

- Author: Luke
- Readers: Theophilus
- Occasion: History
- Subject: World evangelization
- Key verse: Acts 1:8

Outline

- Introduction, Acts 1:1-2:4
- Witness in Jerusalem, Acts 2:5-8:3
- Witness in Judea & Samaria, Acts 8:4-12:25
- Witness to the uttermost parts, Acts 13:1-28:31

Romans

Origin

- Corinth
- 3 month stay 3rd journey
 - Acts 20:3, "And *there* he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia."
 - Leaves Corinth and returns to Jerusalem and ends up in prison in Rome
- Destination
 - Roman Church
 - Founded from Pentecost
 - Remember the connection of Rufus (Romans 16:13) with Mark's gospel
 - Never visited by Paul
 - Center of Roman Empire
 - Fulfilling, Acts 1:8

INSTRUCTOR'S NOTES: ACTS AND CORINTHIANS

Review "Roman's at a Glance," Nelson, *Maps and Charts* p. 366.

Discussion Question:

How has the book of Acts contributed to our understanding of the letters to the Corinthians?

Outline the movements of Paul recorded in Acts and compare this with the letters written.

Assign Quiz Six

CLASS EXERCISE: ACTS AND CORINTHIANS

Review "Roman's at a Glance," Nelson, *Maps and Charts* p. 366.

How has the book of Acts contributed to our understanding of the letters to the Corinthians?

SESSION 11, PART 1 – ROMANS

At the end of this session, you will be able to explain the following:

The author and writing of Romans

Edmond Heibert says of Romans, "The epistle to the Romans is acknowledged to be one of the most profound books in existence. Its impressive grandeur and impenetrable depths make it one of the most highly prized parts of the Holy Scripture. It has very appropriately been termed the Cathedral of the Christian faith. It was not without adequate reason that this epistle was assigned first position among the Pauline writings..." *An Introduction to the New Testament, Vols. 1-3* p.163

Overview

- Author
- Date
- Purpose

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment but preceded his martyrdom.

Date 57 AD

- Origin
- Destination
- Internal evidence
- External evidence

Origin of Romans

- From Corinth
- Third Missionary journey
- Acts 20:3 He spent three months in Greece
 - Or perhaps Troas
- Acts 20:6 Paul stayed seven days in Troas
- First delivery of collection for the Saints to Rome
 - Romans 15:25-26, Acts 24:17

Destination of Romans

- Church in Rome, Rom. 1:7
 - All in Rome
 - Not one congregation or building
- Paul had not visited Rome
- Rom. 1:13 “often planned... but been prevented”

Importance of Roman Destination

- Central to empire
- Strategic for evangelism
- Had been on his agenda
- Acts 19:21, 23:11, “I must see Rome, “You must visit Rome”-Jesus

Conditions in Rome

- Christians returned after expulsion in 49 AD
- Better days of Nero’s early rule
- Government generally fair and just
- Police and jury system were effective
- 4 million people in Rome
- Slaves around 50% of the population
- Welfare, bread, and circuses
- Large, influential Jewish colony
- Religious free market
- Many “god-fearers”

Church at Rome

- Acts 2:10 for origin
- Acts 10 Cornelius converted
- Priscilla, Aquila Acts 18:2 in Rome
- Rufus, Rom. 16:13, Mark 15:21 whose father carried the cross for Jesus
- Rom. 15:23 the Church has a long existence
- Membership: Gentiles, Jews, “god-fearers” Rom. 1:5, 4:1
- No error or conflict but arguments with Jews about Judaism
- Meeting in various venues

Internal Evidence

- Toward the end of the 3rd missionary journey
- Rom. 1:11-15 “I have longed to see you...I have planned to come...I am eager to preach”, Rom. 15:23, “no further place for me...”
- Collection must go to Jerusalem Acts 20:1ff
- Commendation of Phoebe from Cenchrea Rom. 16:1-2
 - Port for Corinth
 - Supports Corinthian origin
- Gaius hosted Paul at Corinth 1 Cor. 1:14 compared with Romans 16:23
- Logical trip through Rome to Spain Rom. 15:24-28 “whenever I go to Spain I hope to see you”

External Evidence

- All manuscripts agree about authorship and destination
- Ending is in dispute
 - Benediction at Rom. 15:33
 - Some manuscripts of Romans 14 or 16
 - But the evidence for the ending we have is strong
- Date 57 AD

Purpose from Understanding the Readers, Occasion and Intent

- Readers: Gentiles who are mostly former “god-fearers”, some Jews Benware, *Survey of the New Testament* p. 198
- Occasion: Plan to come to Rome and then West to evangelize

Intent

- To make up for lack of personal visit in letter
- Prepare for a larger outreach from Rome
- Enlist prayer
- Build a theological foundation for outreach from the Roman church

Purpose and Key Verse

- *To instruct the Romans in the theology of salvation*
- Rom. 1:16 - 17

Tenney says, “Romans is a superb example of the integration of doctrine with missionary purpose.”

INSTRUCTOR'S NOTES: ROMANS

In this session's discussion about the destination of the letter, emphasize that Paul did not know the church personally, because he had not founded the church through his missionary effort nor had he visited it.

The providence of God in this letter served as an introduction to his residence in Rome as a prisoner.

How does the fact that Paul had never had personal contact with the church at Rome impact the purpose of the letter?

Since he had not done the foundational teaching for the church, or raised up its local leadership, he had to communicate some teaching that was probably basic to his work with the churches he did found and visit.

Read this quote from Guthrie, *New Testament Introduction p. 393*

"At an early stage in his missionary labors Paul recognized the importance of strategic centers for the propagation of the gospel, and Rome, the metropolis of the world, was an obvious choice. Although he did not himself found the church he cherished it as part of his field as an apostle to the Gentiles."

Was the church population at Rome mostly Jewish or mostly Gentile?

Why do you think so?

The knowledge of Judaism and the Old Testament was fairly wide spread. So, though the Jewish population was perhaps small, the issues of God's promises to Israel were well known.

Ask your students to find the references to Tychicus in Ephesians, Colossians, and Philemon. How do these references help us understand the bundling of the three letters for delivery?

Review the collection that Paul was to deliver to Jerusalem by looking up Acts 24:17 and Rom. 15:25-26.

The appeal for gifts made in 1 and 2 Corinthians is now described as complete in Romans 15:25 & 26.

Read Rom. 15:1-2.

How does the mention of Phoebe confirm Corinth as the origin for the letter?

Cenchrea was the eastern port city for Corinth thus connecting Phoebe with the larger Corinthian church. Find Cenchrea in *Maps and Charts p. 371*.

Read Rom. 15:24-28.

What would make it wise to go to Rome before proceeding to Spain? Note that fundraising was part of the missionary effort of Paul's missionary enterprise.

Ask who has memorized the key verse and go over the two verses together.

Have your students state the key verse(s) of Romans. 000000000Is the purpose of Romans to evangelize the lost with the gospel or to edify the saints and why?

Evangelism without correct theology is a fruitless effort.

CLASS EXERCISE: ROMANS

Paul did not know the church personally, because he had not founded the church through his missionary effort nor had he visited it.

How does the fact that Paul had never had personal contact with the church at Rome impact the purpose of the letter?

Read this quote from Guthrie, *New Testament Introduction* p. 393

“At an early stage in his missionary labors Paul recognized the importance of strategic centers for the propagation of the gospel, and Rome, the metropolis of the world, was an obvious choice. Although he did not himself found the church he cherished it as part of his field as an apostle to the Gentiles.”

Was the church population at Rome mostly Jewish or mostly Gentile? Why do you think so?

Find the references to Tychicus in Ephesians, Colossians and Philemon. How do these references help us understand the bundling of the three letters for delivery?

Review the collection that Paul was to deliver to Jerusalem by looking up Acts 24:17 and Rom. 15:25-26.

Read Romans 16:1-2.

How does the mention of Phoebe confirm Corinth as the origin for the letter?

Read Rom. 15:24-28.

What would make it wise to go to Rome before proceeding to Spain? Note that fundraising was part of the missionary effort of Paul's missionary enterprise.

State the key verse(s) of Romans.

Is the purpose of Romans to evangelize the lost with the gospel or to edify the saints and why?

SESSION 11, PART 2 – ROMANS

At the end of this session, you will be able to explain the following:

- Distinctive features of Romans
- Content and development of the letter

Characteristics

- Language and style
- Unique contents
- Extensive influence

Characteristic Language and Style

- Formal letter
- Catholic
 - Doesn't address church issues
 - Doesn't address church problems
- More quotes from Old Testament

Unique Content

- Very doctrinal
- Particularly the doctrine of righteousness
- Systematic and logical
 - Rom. 1-8 Salvation
 - Rom. 9-11 Israel
 - Rom. 12-16 application of doctrine

Extensive Influence

- Connected to every great revival of the church
- Augustine converted by reading it
- Background for Luther and the reformation
- Coleridge, "...most profound book in existence."
- Schaff, "...most remarkable production of the most remarkable man."

Content of Romans "Outline of Romans," Nelson, *Maps and Charts* p. 367

- Salvation by faith
- Salvation by faith & Israel
- Righteousness with salvation by faith
- Results of righteousness

Doctrine of Salvation by Faith

- Rom. 1-8
- Need for salvation, Rom. 1:1-3:20, "by the works of the Law no flesh will be justified"
- Salvation offered Rom. 3:21-4:25 (cf. 3:21-27), "apart from the Law the righteousness of God has been manifested"
- Righteousness acquired Rom. 5:1-7:25

Results of Righteousness: Rom. 8:1-39

- Promises of Mosaic covenant conditioned on righteousness according to the Law
- Here men are justified and they receive promises by grace

Relation of Salvation by Faith to the Covenant with Israel

- Rom. 9 - 11
- Election of Israel Rom. 9:4, "Israelites to whom belongs adoption..."
- Salvation of Israel Rom. 10:1, "prayer for their salvation"
- Failure of Israel Rom. 11:11 salvation to Gentiles
- Results of their failure Rom. 11:15 they must come to Jesus
- Hope for their future Rom. 11:23, God has a place to *graft* them in

Application of Salvation by Faith to Church Life

- Or results of Salvation by faith, Rom. 12:1-15:13
- Relationships in the church Rom. 12:5, "members one of another"
- Relations to authority Rom. 13:1, "be in subjection to government authorities"
- Relations to the weak Rom. 14:1, "accept the one who is weak"

Concluding Remarks

- Business, Rom. 15:14ff
- Greetings, Rom. 16:1ff

INSTRUCTOR'S NOTES: ROMANS

Why do you think that Romans has been so influential over the centuries?

The clear teaching on salvation, called soteriology, has solidified belief and advanced evangelism.

Why do you think the doctrine of righteousness is so important in the Judeo-Christian religion?

While this is an opinion question, your students should be affirmed that the Judeo-Christian tradition differs from all other religions since it is about living right with God rather than about prosperity or strictly an afterlife. The key problem is sin and the goal is righteousness.

Righteousness, salvation, and faith are three important concepts. Use these three words to summarize the message of Romans. Share the summaries and create a statement to support the letter.

CLASS EXERCISE: ROMANS

Why do you think that Romans has been so influential over the centuries?

Why do you think the doctrine of righteousness is so important in the Judeo-Christian religion?

Righteousness, salvation, and faith are three important concepts. Use these three words to summarize the message of Romans.

SESSION 11, PART 3 – ROMANS, ACTS & INTRO TO PRISON LETTERS

At the end of this session, you will be able to explain the following:

The journeys of Paul and the writing of his letters

Paul's Journeys

- Review Paul's journeys, especially the first three
- Connect to a summary of Acts
- To remind us of the context for writing the letters we have been studying

Paul's Journey Purpose

- Missionary, Acts 13:3 "Then, when they had fasted and prayed and laid their hands on them, they sent them away."
- Luke organizes Acts 13-28 to focus on this purpose
- Gal. 2:7-8 "But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles)."

Paul's Journey Pattern

Holy Spirit Direction in Acts 13:2, 16:7 "...Spirit of Jesus did not permit..."

- Evangelizes in Synagogue first Rom. 1:16
- Then move to another venue open to Jew and Gentile
- Leadership established locally and sent by Paul
- Return visits supplemented with letters (Romans is our first exception)

Summary of Acts

- Author: Luke
- Readers: Theophilus
- Occasion: History
- Subject: World evangelization
- Key verse: Acts 1:8
- So Acts becomes the backdrop for Paul's letters

Summary of Acts

- Outline
 - Introduction, Acts 1:1-2:4
 - Witness in Jerusalem, Acts 2:5-8:3
 - Witness in Judea & Samaria, Acts 8:4-12:25
 - Witness to the uttermost parts, Acts 13:1-28:31

First Journey

- Galatians

Second Journey

- 1 Thessalonians & 2 Thessalonians

Third Journey

- 1 & 2 Corinthians
- Romans

Prison Epistles

- Ephesians, Philippians, Colossians, Philemon

Classes of Letters

- Paul generally followed up with letters
- There are classifications of these.
- Most are personal and to the specific church in a specific place like 1 & 2 Thessalonians
- Galatians to a group of churches
- Romans to a church not known previously

Prison Epistles

- Ephesians, Philippians, Colossians, Philemon
- All three classes and one additional class of letter
- Philippians to a church known personally
- Ephesians to a group of churches
- Colossians to a church not personally known
- Philemon, to a friend, a fourth class

Prison Epistles Origin

- All were written from Rome
- Paul in rented quarters with a guard, Acts 28:30
- Awaiting a hearing before Caesar
- Bundles and sends Ephesians, Colossians and Philemon
- Later Philippians

INSTRUCTOR’S NOTES: PAUL’S JOURNEYS

Identify the cities on Paul’s journeys that he later wrote letters to. Use the following maps or find other materials. The students should fill out the chart during class.

Acts	Destination(s)	Means of transport
Journey One		
13:3-4	Cyprus	Sail
13:13-14	Perga and the cities of the Galatian Province	Sail and on foot
13:51	Iconium	On foot
14:6	Lystra and Derby	On foot
14:26	Antioch in Syria	Sail
Journey Two		
After the Jerusalem Council in Acts 15, the goal is to begin to carry the letter from the council to the churches		
15:41	Syria and Cilicia	On foot
16:1	Derby and Lystra	On foot
16:6	Phrygia, Galatia, Asia	On foot
16:7	Mysia, Bithynia	On foot
16:8	Troas	On foot
16:12	Philippi in Macedonia	Sail
17:1	Through Amphipolis & Apollonia to Thessalonica	On foot
17:10	Berea	On foot
17:15	Athens	On foot
18:1	Athens to Corinth	On foot
18:19	Cenchrea to Ephesus	Sail (v. 18)
18:22	Caesarea & Antioch	Sail and on foot

Acts	Destination(s)	Means of transport
Journey Three		
18:23	Galatia & Phrygia	On foot
19:1	Ephesus	On foot
19:21	To Jerusalem through Macedonia and Achaia	On foot and sail
20:1	Ephesus to Macedonia	Foot and sail
20:2	Greece	On foot
20:3	To Syria through Macedonia	On foot
20:4	Macedonia	On foot with traveling companions
20:5	Troas	sail
20:13	Assos	On foot while companions sailed
20:14	Mytilene	On foot
20:15	Chios to Samos to Miletus	Sail
21:1	Cos to Rhodes to Patara	Sail
21:2	Phoenecia	Sail
21:7	Tyre to Ptolemais	Sail
21:15	Jerusalem	On foot



CLASS EXERCISE: PAUL’S JOURNEYS

Identify the cities on Paul’s journeys that he later wrote letters to. Use the following maps or find other materials.

Acts	Destination(s)	Means of transport
Journey One		
13:3-4		
13:13-14		
13:51		
14:6		
14:26		
Journey Two		
After the Jerusalem Council in Acts 15, the goal is to begin to carry the letter from the council to the churches		
15:41		
16:1		
16:6		
16:7		
16:8		
16:12		
17:1		
17:10		
17:15		
18:1		
18:19		
18:22		

Acts	Destination(s)	Means of transport
Journey Three		
18:23		
19:1		
19:21		
20:1		
20:2		
20:3		
20:4		
20:5		
20:13		
20:14		
20:15		
21:1		
21:2		
21:7		
21:15		

QUIZ SIX

1 
2 
3 

This test is open book, open Bible

1. Galatians was written to combat the teachings of Judaizers. T **T** F ____.
2. The Galatian churches were in the **South** or **North** part of Asia Minor.
3. Paul visited the Galatian churches on his **First** missionary journey.
4. Thessalonica is a port city in Macedonia. T **T** F ____.
5. Both Thessalonian letters were written from **Corinth**.
6. Paul wrote to the Thessalonians on his **Second** missionary journey.
7. 1 Thessalonians was written to **encourage them in persecution**, and 2 Thessalonians was written to **combat false teaching about the day of the Lord**. (Choose one for each of the above: combat false teaching about the day of the Lord; encourage them in persecution.)
8. The theme of Galatians is Christian **liberty or freedom**.
9. The “man of lawlessness” or “man of sin” is introduced in 1 Thessalonians ____, **2 Thessalonians** ____ or Galatians ____.

SESSION 12, PART 1 – THE PRISON LETTERS

At the end of this session, you will be able to explain the following:

- The author and date of each letter
- The origin and destination of each letter
- A characteristic of each letter

Martin Luther King Jr. wrote his influential letters from a Birmingham jail. He had a model in the letters St. Paul wrote while a prisoner in Rome.

Ephesians

Author and date

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment but preceded his martyrdom.

Paul's Authorship in Scripture

- Acts 18:19-21 return from 2nd journey
- End of the 2nd journey
 - Acts 18:24-28 Apollos, Aquila & Priscilla in the synagogue before Paul arrived
- Acts 19:1-10
 - Beginning of the 3rd journey, Paul goes to Ephesus

Paul's Authorship in History

- Acts 16:6 Forbidden to go on 2nd journey to Asian cities by the Holy Spirit
- It still wasn't the time at the end of the 2nd journey, Acts 18:19-21 19 "And they came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews. And when they asked him to stay for a longer time, he did not consent, but taking leave of them and saying, "I will return to you again if God wills," he set sail from Ephesus."
- Paul under a Nazarite vow
- Acts 18:18 had his hair cut for a vow
- Returns on 3rd Journey, Acts 19:1
- After the rejection from the Synagogue in Ephesus he goes to the School of Tyrannus 2 years
- Paul's work made Asia a stronghold for Christianity for many years
- Regional influence in surrounding cities
- By sending out trained planters from the School of Tyrannus
- It was a location for writing other letters
- 1 Cor. 16:8 in Ephesus

Dating Overview

- Origin of Ephesians
- Destination of Ephesians
- Internal evidence for the letter
- External evidence for the letter

Origin of Ephesians

- Acts 28:16, 30-31
- Paul is in Rome
- Conditions
 - In his own house
 - With friends "fellow prisoners"
 - Allowed visitors
 - Roman guard present at all times
 - Awaiting appeal from Caesar
- 61 AD
- With Colossians & Philemon written at the same time

Destination of Ephesians

- Title: “The Epistle of Paul to the Ephesians”
 - Ascription
 - Not part of the text
- Greeting “at Ephesus” is not in every manuscript
- Theory one: copied and circulated because not all copies have the phrase
- Theory two: destination was cities of the Maeander and Lycus valleys
- Nelson, *Maps and Charts* p. 386
- Addressed readers whose salvation was not known to him
 - Letter from Colossae to Laodicea Col. 4:16 is Ephesians Benware, *Survey of the New Testament* p. 208

Internal Evidence

- The situation is that there are “god-fearers” in the church Eph. 2:11
- Paul greets few people
- Eph. 6:21 only Tychicus
- Eph. 1:15, 16 Heard of their faith
- Eph. 3:3 Reminds them of material from the School of Tyrannus from which they had been taught

External Evidence

- Universal acceptance

“There are no signs that the genuineness of the Epistle to the Ephesians was ever doubted in the Church.” -- John Llewelyn Davies, *The Epistles of St. Paul to the Ephesians, the Colossians, and Philemon*

Read Benware, *Survey of the New Testament* p. 208

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment, but preceded his martyrdom.

Paul’s Authorship in Scripture

- Acts 16:11-40
 - Stopped at Samothrace an Island
 - Entered Neopolis, Philippian port
 - Macedonia Colonial head
 - Philippi free city–no Roman occupying forces
 - Prominent women in the church, Phil. 4:2
 - Paul returned two times on 3rd journey

Philippians in History

- Luke the Pastor, Acts 16:11-40
- Prison break and jailer’s conversion
- Magistrates embarrassed
- Church planted by Paul’s visit there

History of Philippi

- Colonized by soldiers of Mark Antony
- Population:
 - Ruling Roman citizens
 - Native Macedonians
 - Orientals, Lydia of Thyatira
 - A few Jews, not enough for a synagogue
- Later received Ignatius on his trip to martyrdom
- Commended by Polycarp
- Continuous historical testimony until both the church and city disappeared
- Points in the 2nd Journey

Dating 62 AD

- Origin Roman prison, Acts 28:30
- Destination: The church in the city of Philippi
- Meeting in various venues
- Well-organized, Phil. 1:1 Overseers & Deacons
- Generous church, Phil. 1:4, 4:10 a receipt for money and donations
- Affectionate relationship with Paul
- His case has progressed, Phil. 1:7 imprisonment, defense and confirmation of Gospel

Colossians

Author and Date

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment but preceded his martyrdom.

In Scripture

- Acts 19:10 All in Asia heard the Gospel
- Col. 2:1 “not personally seen my face”
- Paul knew of their salvation and condition from others
- Col. 1:4, 6, 7 “learned it from Epaphras”

Colossians in History

- In the Lycus Valley
- At the opening of the canyon of the Lycus
- Near cities of Hierapolis, Laodicea
- Colossae a small town
- Surrounded by agriculture
- On a trade route that brought oriental religion

Dating 61 AD

- From Roman imprisonment, Acts 28:30, Col. 4:3, “for which I have been imprisoned”
- Destination:
 - Church in the city of Colossae
 - Mix of Gentile and Jewish
 - Forced resettlement to Colossae of the Jews by Seleucid emperors 100s of years before Christ
 - Mostly Gentile, ethnic Phrygians
 - Philemon’s home the center of the church at Colossae
 - Circular letter coming Col. 4:16

Evidence

- Internal
 - Properly instructed, Col. 1:5-6, 23 “You have heard”
 - Epaphras is their instructor Col. 1:7, 4:12, Philemon 23
 - Diverse contacts in the church, Col. 3:11
 - Philemon makes forgery impossible
 - Timothy mentioned in corroboration Col. 1:1
- External
 - Strong and universal acceptance
 - Parallel letter to Philemon

Philemon

Author and date

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment but preceded his martyrdom.

Paul & Philemon in Scripture

- Acts 28:30
- Paul is in prison
- Onesimus:
 - Escaped slave
 - With stolen property
 - Phil. 1:18 “If he owes you”
- Returning with Tychicus Phil. 1:10, Col. 4:9
- Philemon converted by Paul Phil. 1:10, “my child”

Paul and Philemon in History

- Same history as Colossians
- This letter effected the demise of slavery

- Tenney, *New Testament Survey* pp. 50-1, “less than half the Roman world were free men, and only relatively few of them were citizens with full rights”
- Written and delivered with Colossians
- Tychicus with the letters could avoid bounty hunters

Date 61 AD

- Origin, Paul’s first Roman imprisonment
- It is written for an individual
- Home address
- Philemon a business man of Colossae and a leader in the church

Internal Evidence

- Philemon’s home center of church
- Archippus lives there and conducts ministry
- Genuine faith and love between Philemon and Paul
- Philemon is obedient and loyal to Paul
- Philemon kept company with Mark, Aristarchus, Demas & Luke, Acts 20:13

External Evidence

- Universally accepted
- Characteristic of Paul in language and style
- “It breathes the great-hearted tenderness of the apostle and its dealing with an intensely difficult situation points to an author of much experience in handling social problems.” Guthrie, *New Testament Introduction* p. 638

INSTRUCTOR'S NOTE: PRISON LETTERS

Assign one student or a group of students to one epistle each. Have your students look for evidence that Paul is writing from prison. These should include direct statements of imprisonment or chains, statements implying release, statements implying curtailed ministry.

Note these observations on the white board and be prepared to share your own observations.

Examples are Eph. 3:1, 13, Phil. 1:13-17, 2:24, Col. 4:10, Philemon 1:1, 22-23.

Each of the four classifications of letters is represented in the prison epistles.

Match the classification with the respective letters:

- To a personally known church–Philippians
- To a collection of churches–Ephesians
- To an unknown church–Colossians
- To an individual–Philemon.

How does the mention of Tychicus in Ephesians, Colossians and Philemon contribute to our understanding of the writing and distribution of these letters?

Compare the circumstances of each letter and observe a range of issues facing the churches at the time.

The following verses would help the students review the circumstances for the writing of each letter:

Letter to the Ephesians

Acts 19:1ff, Eph. 1:15, 2:11-21, 3:1-3, 4:1, 6:10-11,

Letter to the Philippians

Acts 16:14-39, Phil. 1:3-6, 12, 2:19, 25, 3:2, 4:2 & 10,

Letter to the Colossians

Col. 1:7, 2:1, 8, 4:7

The Letter to Philemon

Philemon vv. 2, 10, 22.

CLASS EXERCISE: PRISON LETTERS

Using one of the letters discussed in this session, answer the following:
What is the evidence that Paul is writing from prison? These should include direct statements of imprisonment or chains, statements implying release, statements implying curtailed ministry.

Each of the four classifications of letters is represented in the prison epistles. Write them below:

Philippians

Ephesians

Colossians

Philemon

How does the mention of Tychicus in Ephesians, Colossians and Philemon contribute to our understanding of the writing and distribution of these letters?

Compare the circumstances of each letter and observe a range of issues facing the churches at the time.

SESSION 12, PART 2 – THE PRISON EPISTLES

At the end of this session, you will be able to explain the following:

The purpose and characteristics of each prison epistle

Ephesians

Purpose and Characteristics

Purpose of Ephesians

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers of Ephesian Letter

- Free city: no soldiers and no imposed government by Rome
- Elected officials
- Acts 19:40
- See Nelson, *Maps and Charts* p. 389
- Dredged harbor
- Greatest commercial city of Asia
- Gentiles and “god-fearers”

Occasion for Ephesian Letter

- Need to solidify teaching with all churches
- Tychicus returns to Paul from Asia
- Eph. 6:21 the letter is sent by Paul
- Acts 20:4 member of Paul’s traveling group

Intent of Ephesian Letter

- Give a big picture of the gospel
- Eph. 1:10 summation of all in heaven and earth
- Uphold the concept of the universal church
- Eph. 3:10 wisdom of God through the church

Purpose & Key Verse

- Establish the unity of the Church in Christ
- Eph. 3:6 “Gentiles are fellow heirs...”

Characteristics

- Prays She is from a “in Christ”
- Punctuated with prayers
 - Eph. 1:15ff “I do not cease to give thanks for you...”
 - Eph. 3:14ff “I bow my knees before the Father...”
- No personal greetings
- Emphasis on Jew plus Gentile unity

Philippians

Purpose and Characteristics

Overview of Purpose

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers

- Began with Lydia, Acts 16:13 - 14
- She is from a Roman city, is a “God-fearer,” “worshipper of God” and a business woman, seller of purple
- Slave girl and church member, Acts 16:16
- Roman jailer and household who came to Christ, Acts 16:31
- Three classes of population

Occasion

- Epaphroditus returns home after his illness, Phil. 2:25-30
- News of a disagreement, Phil. 4:2
- Paul sends receipt for a gift from Phillipians, Phil. 4:18

Intent

- Phil. 2:23-24
 - Let them know his status
 - Expects a release
 - Update on the advance of the Gospel
- Phil. 1:13-16, 4:22 opposition and acceptance
- Promise help, Phil. 2:19 & 25 Timothy and Epaphroditus

Purpose and Key Verse

- Find joy in Christ through every circumstance
- Phil. 4:4, "Rejoice in the Lord always..."
- Secondary Theological purpose: explain the humiliation of Christ

Characteristics

- Joy in some form is found throughout
- Kenosis Phil. 2:3-11
- Personal "I" more than usual
- Affectionate Phil. 1:7, 2:1-2
- Expects a good outcome, Phil. 2:24

Colossians

Purpose and characteristics

Purpose

- Readers
 - Ethnic Phrygians
 - Significant Jewish population imported by Seleucid king from Babylon
 - Gentile Christians who live in a religious buffet
- Occasion: Return of Onesimus
- Occasion: Insidious heresy begins here
- Occasion: Epaphras sought help, Col. 1:7 -8, 2:1, 4:12-13 deep concern

Mystery religions: Eastern origin including the cult of Cybele, the Great Mother from Asia, Isis and Osiris from Egypt, Mithraism from Persia. Each centered on a god who died and was resuscitated. Each used ritual formulas and lustrations of symbol and secret dramatic representations of the experience of god. The initiate was inducted into these and became a candidate for immortality like modern secret societies. Tenney ***New Testament Survey*** p. 68

Heresy Characteristics

- Ritualistic, Col. 2:16
- Ascetic, Col. 2:20-23
- Mystical or speculative, Col. 2:18
- Combines Jewish tradition, oriental mysticism, Greek Gnostic speculation
- God is holy and matter is evil
- Aeons or emanations between God and man

Intent

- Help Epaphras refute
- Send Tychicus with Onesimus
 - Avoid slave catchers
- Strengthen and stabilize church

Purpose and Key Verse

- Christ pre-eminent
- Christ the all sufficient Son of God
- Christ the head of the church
- Col. 1:18 Christ the head of the body, the church

Characteristics of a Heresy

- Ritualistic, Col. 2:16 festival, new moon, Sabbath
- Ascetic, Col. 2:20-23 denial, "Do not handle...taste...touch"
- Mystical or speculative, Col. 2:18 worship of angels, visions
- Combines
 - Jewish tradition (note absence of Law)
 - Oriental mysticis and Greek speculative philosophy
- Tenney, *New Testament Survey* p. 68
 - God is holy, matter evil
 - Aeons or emanations between God and man
 - When Gnosticism and Christianity combine Christ becomes an Aeon, not God
- In Colossians, Paul wants to defend the pre-eminence and divinity of Christ

Characteristics

- Like John, a "cosmic" Christ
- Acquaintance with Jewish tradition Col. 2:16 Sabbaths, etc.
- High Christology, Col. 1:15-23
 - "all the fullness"
 - Lofty language
 - Intense movement of thought
- Epaphras sought help from Paul, Col. 1:7 -8, 2:1, 4:12 - 13

In Summary

Intent

- Help Epaphras refute
- Send Tychicus with Onesimus
- Avoid slave catchers
- Strengthen and stabilize church

Purpose and Key Verse

- Christ pre-eminent

- Christ the all sufficient Son of God
- Christ the head of the Church
- Col. 1:18

Philemon

Purpose and Characteristics

- Readers
 - Individual
 - Aphia, his wife
 - Archippus, pastor
- Occasion
 - To make Onesimus' return acceptable
 - Comply with demands of Roman law
 - Explain how this fits together

Intent

- Paul wants to apply forgiveness
- He also demonstrates his teaching
 - Romans 13:1-7 submit to governing authorities
 - Col. 3:22-4:1 "Bond servants obey...Masters treat...justly and fairly"

Purpose & key verse

- To establish love between the slave and slaveholder
- Philemon 1:16

Philippians was written a year later than the others and sent to Philippi in Macedonia while the others were sent to the Lycus Valley in the Province of Asia.

INSTRUCTOR’S NOTE: PURPOSES AND KEY VERSES

Compile a list of purposes and key verses for each letter on a white board. Note the similarities and differences. You may wish to do something similar as a review for all the letters.

Letter	Purpose(s)	Key Verses
Ephesians	Establish the unity of the church in Christ	3:6
Philippians	Find joy in Christ through every circumstance	4:4
Colossians	Christ the pre-eminent, all sufficient, head of the church	1:18
Philemon	Establish love between the slave and the slaveholder	1:16

Discussion Question:

What was the concern of the Apostle for each church or individual?

See *Survey of the New Testament*, chapters 17-20 for the purpose of each letter.

Look up the verses and emphasize the background and purposes.

CLASS EXERCISE: PURPOSES AND KEY VERSES

Compile a list of purposes and key verses for the 4 Prison letters. Note the similarities and differences.

Letter:	Purpose(s):	Key Verses:

What was the concern of the Apostle for each church or individual?

SESSION 12, PART 3 – THE PRISON EPISTLES

At the end of this session, you will be able to explain the following:
The development of the content of each letter

Content of Ephesians

- Constituting the church
- Gathering the church
- Conducting the church
- Conflict and the church
- Conclusions
 - Constituting the church, Eph. 1:1-15 by election
 - Prayer, Eph. 1:16-21
 - Gathering the church, Eph. 2:1-3:13
 - Gathered by, Eph. 2:1-10
 - Gathered into, Eph. 2:11-22
 - Gathered for a purpose, Eph. 3:1 - 13
 - Punctuates with prayer, Eph. 3:14-21
 - Conducting the church Eph. 4:1-6:9
 - Interpersonal conduct, Eph. 4:1-16
 - Conduct of the church in the world, Eph. 4:17-32
 - Conduct of the church morally, Eph. 5:1-21
 - Special look at marriage, Eph. 5:22 - 33
 - Conflict and the church, Eph. 6:1 - 20
 - Conflict with Satan
 - Putting on the armor of God
 - Prayer
 - Conclusion, Eph. 6:21ff

Ephesians is a good letter for all churches because it deals with ecclesiology or the theology of the church in its establishment, purpose and survival.

Content of Philippians Overview

- Joy in present circumstances, Phil. ch. 1
- Joy in humble service, Phil. ch.2
- Joy in the knowledge of Christ, Phil. ch. 3
- Joy and peace for them, Phil. ch. 4

Paul's Joy

- In his circumstances, Phil. chapter 1
 - His circumstances, Phil. 1:1 - 26
 - The moral of lesson of his circumstances, Phil. 1:27-29
- Phil. 1:18 "What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice."

Believer's Joy

- In humble service, Phil. ch. 2
 - Christ's humility, Phil. 2:1-18
 - Humility of Paul, Timothy, Epaphroditus, Phil. 2:19-28
 - Moral, Phil. 2:29-30
- Phil. 2:2, "Make my joy complete..."
- Kenosis

Joy in the Knowledge of Christ

- Paul's example, Phil. ch. 3
- Alert for false teachers, Phil. 1:18 compared to Phil. 3:1-4
- Paul's example of a true teacher, Phil. 1:18 compared to Phil. 3:5-16
- Moral in their encounters, Phil. 1:18 compared to Phil. 3:17-21
- Phil. 1:18 compared to Phil. 3:1 "rejoice in the Lord...a safeguard for you."

Joy and Peace

- Joy and peace in the church, Phil. ch. 4
 - Joy in reconciliation, Phil. 4:1-9
 - Joy in providence, Phil. 4:10-20
 - Final greetings, Phil. 4:21ff

The theme of joy, Philippians 1:18, is worked out in the outline of Philippians and includes some serious Christology in chapter 2.

Content of Colossians

Overview: Pre-eminence of Christ

- In doctrine
- In ethics
 - Pre-eminence of Christ in doctrine, Col. 1-2
 - Begins with a salutation, Col. 1:1-8
 - Outlines the doctrine of Christ, Col. 1:9-23
 - Threatened treasures of Christ, Col. 1:24-2:23
 - Pre-eminence of Christ in ethics, Col. 3-4
 - Ethics of heart, mind, temper, Col. 3:1 - 17
 - Ethics of relationships, Col. 3:18-4:1
 - Ethics of conduct, Col. 4:2-9
 - Greetings, Col. 4:10ff

High Christology in Colossians works out as high ethics in Colossians.

Content of Philemon

- Greeting and assurance, Phlm. 1:1-9
- Appeal for Onesimus, Phlm. 1:10-16
- Securing a pledge of forgiveness, Phlm. 1:17ff

Introduction to the Pastorals

1 Timothy, 2 Timothy, Titus

The New Testament grouping of Pauline letters has its own logic not based on date, destination, or size, but readership. The Pauline letters begin with letters to churches ordered, if at all, by size. Then follow the personal letters at the end. The Pastoral Epistles are personal letters written to individuals. Philemon is also written to an individual and so, placed at the end of the corpus by size. In one sense Philemon is pastoral since it is written as a letter from a pastor to a parishioner about a personal issue. The Pastoral Epistles are personal letters from a pastor to individual pastors whom he has trained and placed in their fields of service.

Pastoral Epistle Overviews

- Written to pastors
- Appointed by Paul
- Timothy and Titus
- Pastor to pastor
- Pastoral instruction
 - On church organization
 - On public church life
 - On personal life

Written From

- Journeys between Roman imprisonments: 1 Timothy and Titus
- Written from Mamertine Prison shortly before death: 2 Timothy

INSTRUCTOR'S NOTES: OUTLINE PHILEMON

Review the outline of Ephesians. Ask your students to describe Paul's expectations for the church. Read Philippians 1:18 and explain how it previews the outline of Philippians.

Review the outline of Colossians ask your students to share their favorite verses on Christ's preeminence.

Read the outline Philemon. Ask your students to take turns reading. Then have them suggest outline main and sub points. This could be written out on a white board or flip chart.

Discussion Question:

What is the argument of Philemon and how does Paul develop it and strengthen it?

The main point is fellowship and brotherhood in Christ and that this is the key argument against slavery.

Ask your students to identify and read a favorite passage from the other prison epistles.

As they read, help them to identify where it is in the outline of that letter. As you do this connect their passages with the outline in Benware.

CLASS EXERCISE: OUTLINE PHILEMON

In Benware, *Survey of the New Testament*, read the outlines for:

Colossians,
Ephesians, and
Philemon.

Describe Paul's expectations for the church as stated in Ephesians.

Read Philippians 1:18, how does that preview the outline of Philippians?

What is the argument of Philemon and how does Paul develop it and strengthen it?

Identify a favorite passage from the other Prison Epistles. Identify where it is in the outline of that letter.

SESSION 13, PART 1 - PASTORAL EPISTLES 1 TIMOTHY AND ACTS

At the end of this session, you will be able to explain the following:

- The author, date, and purpose of 1 Timothy
- The characteristics and content of 1 Timothy

1 Timothy Overview

- Author
- Dating
- Purpose
- Characteristics
- Content

Author

- In Scripture
- In History

In Scripture

- Acts 28:30-1 Paul ends up in house arrest
- Phil. 2:24 released - "coming to them shortly"
- Acts 20:38 Tells Ephesian elders, "see his face no more"
- 1 Tim. 1:3-4 "instruct certain men" in Ephesus
- 2 Tim. 1:1, Titus 1:1
 - Self-identified
 - "Apostle of Jesus Christ"
- End of Acts in Prison
- His personal emissary is Timothy
- Shared persecuted at Ephesus
- Left Timothy at Ephesus
- "Paul" is the writer

In History

- Testimony of the church until 1800s
- Paul wrote

This uniform acceptance by the Church of the contents of these epistles as Pauline “can only be dismissed on the lofty presumption that until this late age they were never studied with any real insight or intelligence.” Hiebert, *An Introduction to the New Testament, Vols. 1-3* p. 310

- 2 Tim. 1:17 written from Rome
- 2 Tim. 4:16 imprisonment and awaiting trial
- Imprisonment not mentioned in 1 Tim.
- Written while free, 1 Tim. 1:3
- After Acts 28:31
- Order: 1 Tim., Titus – free; 2 Tim. – prison

Date

- 62 AD earliest possible release date from 1st imprisonment
- Origin
- Destination
- Internal evidence
- External evidence

Origin

- 1 Tim. 1:3
 - Written from Macedonia
 - Departs from prison in Rome
 - Goes to Ephesus via Crete
 - Then on to Macedonia
- Churches Paul regularly visited: Thessalonica, Philippi, Apollonia, Berea

Destination

- Person, Timothy
- Acts 16:1-3 circumcision, travelling companion
- Acts 17:4-5 Timothy shares in Paul's suffering
- Acts 20:4 Paul's company
- Phil. 2:19-24 quality "I have no one else..."
- Ministry at Ephesus
- 1 Tim. 1:4 Theology teacher
- 1 Tim. 4:6-10 told to be a model of discipline
- 1 Tim. 3:2-7 compared with Acts 16:1-5 Timothy is an elder above reproach

Internal Evidence

- Hopes to return 1 Tim. 3:14 "hoping to come to you before long"
- Silence about next or future visit
- Church is well-developed
- 1 Tim. 3:1ff selecting elders
 - First selected by Paul
 - cf. Acts 20:17ff
 - Explains Acts 20:38 the elders would "see his face no more"

More Internal Evidence: unbiased self-reporting both bad (1 Tim. 1:13, 15) and good (1 Tim. 2:7, 2 Tim. 1:11).

- 23 personal references in 2 Timothy. (Thiessen, *Introduction to the New Testament* pp. 256-7).

External Evidence

- Many Ephesian contacts and witnesses
- Acts 18:24 Apollos came from Ephesus
- Paul's 4 visits - Paul is known
- Timothy the pastor
- Later join the Apostle
- 2nd letter to Ephesus
- This letter is just to this church
- Eph. 1:15, 4:13 compared with 1 Tim. 3:9-4:1
 - "the faith"
- Eph. 4:3-9 compared with 1 Tim. 3:16, 6:15-16
- Use of hymns

Some Objections To Paul As Author

- Vocabulary is different between 1 & 2 Timothy
- Average ratio of 3 common to 1 uncommon word
 - 2 Tim fits and does better than Shakespeare
- Vocabulary varies with topic, writer, circumstance, and reader
- Ecclesiology too developed
 - Elders were appointed early in the church, Acts 14:23

Purpose

- Readers
- Occasion
- Intent
- Key verse

Readers

- Timothy
- Addressing Timothy's struggles
- Addressing Timothy's conflicts
- Addressing attacks on Timothy
- Addressing Timothy's insecurities

Occasion

- 1 Tim. 1:3 "instruct certain men not to teach strange doctrine."
- Direction
- 1 Tim. 1:4 meaningless genealogies
- Problems
- This is what makes the pastorals so applicable to those in ministry today

Intent

- Acts 20:29-30 wolves from the outside and perverse men from within – seek to destroy the church
- In and out problems
- 1 Tim. 4:1-5, 6:3-4 "latter times some will fall away...Appearing of our Lord Jesus"
- Future anticipated
- Furnish a credential

Key Purpose

- Encourage to a strong stand
- Verse:
 - 1 Tim. 3:15 “but in case I am delayed, *I write* so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.”

Characteristics

- Divided
- Three topics
- Church government

Concerns & Topics

- Private concerns
- Public concerns
- Topics:
 - Pure gospel
 - Worthy worship
 - Faithful ministry

Church Government

- Women:
 - 1 Tim. 2:9
 - 1 Tim. 3:11
 - 1 Tim. 5:3
- Regulations or policies:
 - 1 Tim. 2:1-4, 3:16 godly relations
 - 1 Tim. 2:5-6 Jesus mediator
 - 1 Tim. 4:1-3 what is good
 - 1 Tim. 6:6-10 love of money

Content

- Salutation, 1 Tim. 1:1-2
- Preamble, 1 Tim. 1:3-20
 - False teachers, 1 Tim. 1:3-11
 - Personal credibility, 1 Tim. 1:12-17
 - Call to the task, 1 Tim. 18-20

- Official instruction, 1 Tim. 2:1-3:16
 - Prayer, 1 Tim. 2:1-8
 - Women, 1 Tim. 2:9-15
 - Officers, 1 Tim. 3:1-16

- Personal instruction, 1 Tim. 4:1-6:19
 - Personal discipline, 1 Tim. 4:1-16
 - Personal conduct, 1 Tim. 5:1-6:2
 - Personal instruction in money, 1 Tim. 6:3-19
 - Greeting, 1 Tim. 6:20ff

INSTRUCTOR'S NOTES: 1 TIMOTHY

Review the accounts of Paul's second and third missionary journeys, and find the number of visits to Ephesus (cf Acts 18, 19, 20). Compare with 1 Timothy to find the number of visits.

These are both completed and anticipated visits in 1 Timothy 1:3, 3:14, 4:13.

Find and report on evidence of Timothy's:

- struggles
- conflicts with others
- attacks from others
- insecurities

Have your students note the "you" references as a way to locate these concerns.

Examine 1 Tim. for evidence of Paul's concern for Timothy's private and public life. Find statements of Paul's concern for the pure gospel, worthy worship, and faithful ministry.

You may wish to assign students by chapters: pure gospel—chapters 1 & 4, worthy worship—chapter 2 & 3, faithful ministry—chapters 5 & 6.

Review Paul's teaching on the role of women and discuss how he views a woman's role in the church, in worship, in marriage and in life.

While Dr. Wilkinson is a complementarian, you may wish to make your case for the egalitarian, or the complementarian understanding of Paul's teaching.

Review any of the scriptures cited in this session that you want to emphasize.

Compare and contrast the outlines in Benware, *Survey of the New Testament* and Nelson, *Maps and Charts* emphasizing that Benware's is on the examination, but also noting broad similarities and the emphasis on Paul's concern for Timothy's conduct of ministry.

CLASS EXERCISE: 1 TIMOTHY

Review the accounts of Paul's second and third missionary journeys and find the number of visits to Ephesus (cf Acts 18, 19, 20).

Compare with 1 Timothy to find the number of visits.

Find and report on evidence of Timothy's:
struggles

conflicts with others

attacks from others

insecurities

Examine 1 Timothy for evidence of Paul's concern for Timothy's private and public life. Find statements of Paul's concern for the pure gospel, worthy worship, and faithful ministry.

Review Paul's teaching on the role of women and discuss how he views a woman's role in the church, in worship, in marriage and in life.

Review any of the scriptures cited in this session that you want to emphasize.

Compare and contrast the outlines for 1 Timothy in Benware, ***Survey of the New Testament*** and Nelson, ***Maps and Charts***. Note the Benware outline is on the exam.

SESSION 13, PART 2 - THE PASTORAL EPISTLES

At the end of this session, you will be able to explain the following:

The author, date, and writing of Titus

The purpose and content of Titus

Titus

- Author
- Dating
- Purpose
- Characteristics
- Content

Author

Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment, but preceded his martyrdom.

- In Scripture
- In history

In Scripture & History

- Titus 1:1 "Apostle"
- Titus 1:5 "I left you in Crete..."
- Titus 3:12 Nicopolis where Paul will winter
- Acts 27:8 Lasea
- Ministry in Crete Titus 1:5
- Titus of Antioch Gal. 2:1-3
- One author makes a case for Titus as Luke's brother
- Titus to Corinth, 2 Cor. 7:6-16
- Paul testifies to the character 2 Cor. 8:16, 19, 23
 - Titus has an earnest heart
 - Titus appointed by the church
 - Partner and fellow worker
 - Includes Titus in "us," Acts 20:5

Dating 63 AD

- Origin
- Destination
- Evidence

Origin

- Paul in Ephesus and sends a note back to Crete
- Or sent with 1 Timothy from Macedonia

- Acts 2:11 Cretans were at Pentecost
- Titus may have worked there before Paul's visit

Destination

- Island of Crete, Titus 1:5
- Three cities: Gortyn, Lasea, Phoenix
- Titus the intended reader
 - Through him to the church receives a Pauline letter
- Resolves authority issue

Evidence

Internal:

- Titus 1:1 very personal letter
- Elder appointments, Acts 14:23 compared with 1:5
- Pauline characteristic "in Christ," "the faith"

External:

- Polycarp
- Irenaeus

Purpose

- Reader
- Occasion
- Intent
- Key

Reader

- Titus 1:4 "Titus my true child in a common faith"
- Titus is the once (Corinth) and future emissary of Paul
- 2 Tim. 4:10 Paul agrees to send Titus to Dalmatia
- Paul's regard like 1 Tim. 1:2 "True child"
- Brother, 2 Cor. 2:13
- Partner, 2 Cor. 8:23

Occasion

- Paul's recent visit, Titus 1:5
- Moral laxity, church disorganization
- Paul lacks firsthand knowledge, Titus 1:12
- Encourage Titus to be his apostolic representation in Crete, Titus 3:9-12
- Prepare Titus future assignment, Titus 3:12 compared with 2 Tim. 4:10

Intent

- Introduce itinerants Apollos and Zenas, Titus 3:13-14
- Prepare their hospitable reception
- Up Titus' credibility
- Augment previous instruction, Titus 1:4-5
- Exhort to the work

Key

- Purpose:
 - To exhort and equip Titus to order the church
- Verse:
 - Titus 2:11-14, "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds."

Characteristics

- More compact but like 1 Timothy
- Titus 1:6, 2:7, 14, 3:1, 8, 14
 - More emphasis on *worthy* conduct
- Doctrinal summaries, Titus 3:5ff
- Opponents are Judaizers

Content

Overview

- Salutation
- Administration of doctrine
- Apply sound doctrine
- Advice by sound doctrine

Salutation

- Apostle. Titus 1:1
- His child. Titus 1:4

Administration of Doctrine

- Through elders, Titus 1:5-9
- Against false & immoral, Titus 1:10-16

Apply Sound Doctrine

- To individuals, Titus 2:1-10
- Summary gospel application, Titus 2:11-15

Advice by Sound Doctrine

- To Cretans, Titus 3:1-8
- To Titus, Titus 3:9-14
- Greetings, Titus 3:15

The letter to Titus is similar to 1 Timothy. However, there is little, if any, church development on the Island of Crete. So Titus must establish a rudimentary order and found a bulwark against ungodliness.

INSTRUCTOR'S NOTES: TITUS

Read Titus.

Discussion:

The three Pastoral Epistles were written during the period after Paul was released from prison in 62 AD and before his martyrdom in 66-67 AD.

In his letters prior to his release from his first imprisonment he had proposed some visits to various places after his anticipated release.

Three possible routes have been proposed that would allow for his anticipated visits and fit within the years between his release and his martyrdom:

1. In the first itinerary, Paul does not go to Spain (Rom. 15:28). Since there is little record and the relics in Spain are questionable, some think he didn't go directly from Rome. Instead he travels to Ephesus via Crete possibly and visits churches for a year or more (Philemon 22). There he leaves Timothy. Moving on to Macedonia he writes 1 Timothy and Titus. Then having visited churches in Macedonia (Phil. 2:24) he goes to Nicopolis where he is arrested in late 64 AD. He is imprisoned in Rome and writes 2 Timothy before his martyrdom.
2. In the second proposed itinerary, Paul does go to Spain and returns to Ephesus. From there he travels and writes as proposed in the first itinerary. This is a tighter schedule with less time to visit churches in Crete, Asia and Macedonia before his arrest at Nicopolis.
3. The third itinerary is a variation on the first itinerary for Paul does not go to Spain from Rome after his imprisonment, but travels to Ephesus as proposed and visits churches and writes as suggested. From Nicopolis he travels to Spain for a brief visit and is arrested in Marseilles. He is imprisoned in Rome and writes 2 Timothy before his death.

Each of these fits within the time from Paul's release from his first imprisonment in 62 AD and his martyrdom at the hands of Nero in 66-67 AD. They each allow for more or less time for visiting churches and writing the Pastoral Letters ascribed to Paul.

Read Benware, *Survey of the New Testament* p. 224

Ask your students to find statements about women in Titus and compare them with 1 Timothy to come up with Paul's view of the role of women in the church, worship, marriage, and life.

This is an opportunity to foster discussion of egalitarian versus complementarian positions and explain your understanding of these positions.

The Observations Column below could include statements like, “women are examples of godliness and righteousness”, “women are leaders”, “women provide important service.”

Titus	1 Timothy	Observations
2:3	2:9-15	
2:4 - 5	3:11	
	4:2-16	

Review the emphasis on worthy conduct in Titus 1:6, 2:7, 3:1, 8, 14 and ask why this emphasis would be important in Cretan society and ours today.

CLASS EXERCISE: TITUS

Read Titus.

Discussion:

The three Pastoral Epistles were written during the period after Paul was released from prison in 62 AD and before his martyrdom in 66-67 AD.

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Read Benware, *Survey of the New Testament* p. 224

Find statements about women in Titus and compare them with 1 Tim. Provide Paul’s view of the role of women in church, worship, marriage, and life.

Titus	1 Timothy	Observations

Review the emphasis on worthy conduct in Titus 1:6, 2:7, 3:1, 8, 14 and explain why this emphasis would be important in Cretan society and ours today.

SESSION 13, PART 3 – THE PASTORAL EPISTLES 2 TIMOTHY

At the end of this session, you will be able to explain the following:

- The author, date, and writing of 2 Timothy
- The purpose and content of 2 Timothy

2 Timothy

- Author
- Dating
- Purpose
- Characteristics
- Content

Author: Paul

We believe that the letters ascribed to Paul were written by him in the course of the ministry as described in Acts or in the course of events which followed his imprisonment, but preceded his martyrdom.

Author: Paul

- In Scripture
 - 2 Tim. 1:5 “sincere faith” compared with Acts 16:1ff
 - 2 Tim. 1:8 Paul in prison
 - 2 Tim. 2:9 Paul suffering
- In History
 - 2 Tim. 3:1 compared with Acts 13:14 Troubles in Galatia compared with last days
 - Paul less vigorous Philemon 9, 2 Tim. 4:13 “aged prisoner”
 - 1st State sponsored persecution, Nero Tenney, *New Testament Survey*, pp. 8 - 9

Mamertine Prison

Where Peter and Paul were held during Nero’s persecution

Dating

- 64-67 AD depending on date of Paul’s death
- Origin
- Destination
- Evidence

From and To

- Origin
 - Mamertine Prison, 2 Tim. 1:17
 - Paul's last defense Nelson, *Maps and Charts* p. 409
- Destination
 - To Ephesus
 - Corinth & Miletus 2 Tim. 4:20
- Tychicus to Ephesus
- Mark from Colossae, 2 Tim 4:11 compared with Col. 4:10
- Tychicus, 2 Tim. 4:12 brings letter to Ephesus

Aside on Paul's Movements

1. In the first itinerary, Paul does not go to Spain (Rom. 15:28). Since there is little record and the relics in Spain are questionable, some think He didn't go directly from Rome. Instead he travels to Ephesus via Crete possibly, and visits churches for a year or more (Philemon 22). There he leaves Timothy. Moving on to Macedonia he writes 1 Timothy and Titus. Then having visited churches in Macedonia (Phil. 2:24) he goes to Nicopolis where he is arrested in late 64 AD. He is imprisoned in Rome and writes 2 Timothy before his martyrdom.
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3. The third itinerary is a variation on the first itinerary, for Paul does not go to Spain from Rome after his imprisonment, but travels to Ephesus as proposed and visits churches and writes as suggested. From Nicopolis he travels to Spain for a brief visit and is arrested in Marseilles. He is imprisoned in Rome and writes 2 Timothy before his death.

Benware, *Survey of the New Testament* p. 224

Evidence of Date

- 2 Tim. 4:13, 20 details of real Paul
- 2 Tim. 1:18 imprisonment of suffering
- 2 Tim. 1:16, 2:9 Don't be ashamed of suffering
- Alone, 2 Tim. 4:11, 19
- Rome burned in 64 AD
- Nero declares scapegoats Christianity
- Declared, "Religio illicita"
- Paul waits final judgment, 2 Tim. 4:17
- Tychicus brings letter, 2 Tim. 4:12

Purpose

- Occasion
- Intent
- Key

Occasion

- Paul's hardship, 2 Tim. 1:8, 4:6 "don't be ashamed...join me...time of departure has come"
- Timothy's hardship, 2 Tim. 2:3, 4:5 "suffer hardship...endure"

Intent

- Engender boldness
- Confront risks
- Summon Timothy, 2 Tim. 1:4
- Record eulogy, 2 Tim. 4:6-8, "For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

Key

- Purpose
 - To pass missionary mantle to next generation
- Verse
 - 2 Tim. 4:2, "preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction."

Characteristics

- Last words of testimony and advice
- General personal content with little church organization
- Prophecy, 2 Tim. 3:1-6, 4:3-4
- Doctrine of Scripture, 2 Tim. 3:16-17
- Hymn, 2 Tim. 2:11-13

Content

- Salutation, 2 Tim. 1:1-2
- Pastoral pattern, 2 Tim. 1:3-3:17
 - Suffering, 2 Tim. 1:13-18
 - Discipleship, 2 Tim. 2:1-25
 - Perseverance, 2 Tim. 3:1-17
- Final charge, 2 Tim. 4:1-8
- Concluding instructions

Paul's last letter, 2 Timothy, couched in the suffering of the Mamertine Prison it is an intimate look at a saint facing his martyrdom for the faith. The work of the gospel is passed on to the next generation.

General Epistles Group 1

- Hebrews
 - General epistles have general destination
 - Uncertain author
 - Uncertain origin
 - Destination Hebrew believers scattered in Roman empire, but centered in Rome

James

- Dispersed Jewish readers
- Origin, Jerusalem

INSTRUCTOR'S NOTES: 2 TIMOTHY

Read 2 Tim. 1,2 & 4. Ask your students to identify common suffering, common discipleship for those who lead in ministry and the charge to the work in chapter 4.

Compare Ephesians 4:3-9 with 1 Timothy 3:16 and 6:15-16.

Ask your students to identify the similar theology in these passages.

Discussion Question:

Is this a job description for a sane person, why or why not?

Note how varied the job expectations are and how constant the expected performance is.

Read Benware, *Survey of the New Testament* p. 224, and ask what makes this second imprisonment of Paul different from the first?

It was the expectation of martyrdom.

If you have Tenney, *New Testament Survey* read pp. 8-9.

Assign Quiz Seven

CLASS EXERCISE: 2 TIMOTHY

Read 2 Tim. 1,2 & 4. Identify common suffering, common discipleship for those who lead in ministry and the charge to the work in chapter 4.

Compare Ephesians 4:3-9 with 1 Timothy 3:16 and 6:15-16. Identify the similar theology in these passages.

Discussion Question:

Is this a job description for a sane person, why or why not?

Read Benware, *Survey of the New Testament* p. 224. What makes this second imprisonment of Paul different from the first?

QUIZ SEVEN

1
2
3

This test is open book, open Bible.

1. Corinth was a city in North Africa. T ___ F **F**.
2. Corinth was known for its luxury and **sensuality, depravity, immorality, sin.**
3. Paul founded the church at Corinth on his **2nd** missionary journey.
4. Paul visited the church at Corinth **2** times on his third journey.
5. One major issue in both letters was the discipline of a man guilty of **incest**.
6. Paul founded the church at Rome T ___ F **F**.
7. Paul wrote Romans to: a. provide a doctrinal basis, b. to prepare for a future visit, c. **both.** (*circle one*)
8. The theme of Romans is: a. future things b. **righteousness** c. money. (*circle one*)
9. Two people associated with the founding of the church are Cornelius and **Rufus**.

SESSION 14, PART 1 – GENERAL LETTERS AND JEWISH LITERATURE

At the end of this session, you will be able to explain the following:

- The General Epistles and their nature
- The Hebrew literature of the New Testament

Introduction to General Letters

- Content
- Definition
- Character

General Letters, Table of Contents

- Hebrews, James, First Peter, Second Peter, First, second and Third John, Jude
- Order of writing: James, Hebrews, 1 & 2 Peter, Jude, 1-3 John (cf. Benware, *Survey of the New Testament* p. 239)

General Letters, Definition

- Also known as “Catholic Epistles”
- The audience is unspecified
- They are alike in this
- Unlike Paul’s letters
- James to dispersed Jews
- Hebrews to Jewish church, but unspecified location
 - Perhaps Rome
 - Author unknown, but tradition ascribes to Paul

General Letters, Definition

- Audience unspecified
- 1 & 2 Peter suffering and persecuted Christians
- Perhaps circular for northern Turkey
- Jude to unknown church or churches
- 1 John audience unspecified but known to Apostle
- 2 & 3 John to individuals but unknown lady and indeterminate Gaius
- Note on The Revelation: sometimes included, but circular to 7 churches

Character

- Theological and ethical issues
- Hebrews Christological
- James and 1 Peter ethical
- 2 Peter and Jude eschatological
- 1-3 John Christological and ethical

Henry Clarence Thiessen, *Introduction to the New Testament* p. 271

“The seven (Hebrews not included) Epistles written by James, Peter, John, and Jude have been known as the Catholic Epistles at least as far back at (sic) the time of Origen. The term was used in the sense of general or universal, to distinguish them from the Pauline Epistles which were addressed to individual churches or persons. The Second and Third Epistles of John seem to be an exception to this rule; but they were, no doubt, included among the Catholic Epistles as properly belonging to 1 John and as of value to the general reader. ... They were written over a period of some forty years and have little in common, save their catholic character.”

Jewish Literature in the New Testament

Jewish literature in the New Testament as a way of framing our discussion of Hebrews and James.

General Introduction

- Jewish literature in the New Testament
- Attitudes

Jewish Literature in the New Testament

- Whole Books vs. Portions dealing with Jewish issues i.e.:
- Romans 9-11 only part of a book
- Form a body of literature
- Focused on Jewish believers
- Reflect their predicament in the first century-in transitions
- Identify them as a group, but part of overall church

New Testament Books

- Matthew
- James
- Hebrews

Matthew

- Early
- Jesus is a rabbi
- Jesus is the Messiah
- Persecution by Palestinian Jews
- Drove away from Jerusalem
- Need for the story of the Messiah

James

- Written to dispersed Jews
- Believers
- Class differences in between Hellenists and refugees
- Proverbial in nature
- Emphasis on practical wisdom
- Not the story, but the ethical teaching of Jesus

Hebrews

- The next entry
- Will pick up themes of concern to Jews

History

- Behind these books
- Acts 2:10-12, 37 Asia Minor, North Africa, Crete, Arabia
- Day of Pentecost begins the church at Jerusalem
- Acts 6:3, 7 organized group of diverse Jews
- Acts 8:4 scattered
- Jerusalem the place of formation and first mission

Jerusalem

- Acts 11:2, 22 parent church superintending growth
- Oversees the missionary outreach
- Acts 15:2 Jerusalem council
- The deciding body of the larger church
- Acts 24:17 alms brought to a poor church
- Tide turns
- 66-70 AD civil war to fall of temple
- Period of transition between James and Hebrews

Attitudes

- Within Judaism
- Within the Church

Attitudes within Judaism

- Acts 10:14, 28 Peter holding on to dietary and social rules
- Acts 11:1-2
 - Sheeth let down in a vision
 - “circumcised took issue with him”
- This would create factions
- Faction of Judaizers
- Open to Christianity if under Jewish Law

Faction of Cultural Jews

- Maintain distinctives, but see grace to all

Attitudes in the Church

- Acts 2:39, don't see the promises as gone
- Romans 9:3, Paul's heart for his kinsmen
- Acts 28:28, Jewish rejection at Rome and unbridled offer to Gentiles

The definition of the “General Epistles” as sent to an unknown or indefinite audience. In the process of establishing the canon these took more time since their audience was indeterminate, they are smaller and in the case of Hebrews because the author is unknown.

The body of Jewish literature in the New Testament. Setting aside any portions of books like Romans 9-11, we mean those books of the New Testament written for Jewish readers. The church struggled with accepting these books into the canon, in part, because of the exclusive audience.

INSTRUCTORS'S NOTES: THE CHURCH

Read the following scripture: Acts 2:10, 11, 12, 37, Acts 6:3, 7, 8:4, Acts 15:6, 24:17. With your students, identify the changes in the status and conditions of the Jerusalem church between 33 and 70 AD.

You may wish to list on a whiteboard the above scriptures under the following headings: Growing Influence, Controlling Influence, Declining Influence, and Needing Help.

Read Acts 4:5-22. With your students describe the attitude of unbelieving Jews toward the church.

Encourage your students to use descriptors like foolish, ignorant, weak, etc.

Read Acts 10:14, 28, Acts 2:39, Romans 9:3-5, Acts 28:28 and describe the attitude of the larger church toward the believers of Jewish descent.

The attitude ranged from positive to negative. It includes a view as separationist and legalistic to brethren and benefactors.

CLASS EXERCISE: THE CHURCH

Read the following scriptures Acts 2:10, 11, 12, 37, Acts 6:3, 7, 8:4, Acts 15:6, 24:17 and develop a picture of the change in the status and condition of the Jerusalem church between 33 and 70 AD.

Read Acts 4:5-22 and describe the attitude of unbelieving Jews toward the church.

Read Acts 10:14, 28, Acts 2:39, Romans 9:3-5, Acts 28:28 and describe the attitude of the larger church toward the believers of Jewish descent.

SESSION 14, PART 2 – JAMES

At the end of this session, you will be able to explain the following:

- The author, date, and purpose of James
- The characteristics and content of James

Overview

- Author
- Date
- Purpose
- Characteristics
- Content

Author

- In Scripture
- In History

Author in Scripture

- Will the real James please stand up?
- Four James in the NT, but rule out the father of Judas, Luke 16:16
- James the son of Zebedee, martyred early
- James the son of Alphaeus, Matthew's younger brother
- James the half-brother of Jesus

Author: James the Half Brother

- Matt 13:55 "carpenter's son...brothers James, Joseph, Simon, Judas
- Mark 6:3 ditto
- Doubter, John 7:5 "For not even His brothers were believing in Him."
- 1 Cor. 15:7 received a post resurrection appearance
- Acts 1:14 in the upper room
- Gal. 1:18, 19, 2:9 "James, the Lord's brother" approves Paul's ministry
- Acts 15:20-21, 21:18-25 authors council edict and approves Paul's mission

James Old Testament Background

- 5 quotes
- Many allusions James 5:16-18 Elijah and prayer
- Hebraic phrasing
 - Idioms
 - Assonance
 - Fullness
 - Prophecy, James 5:4 sounds like Isaiah or Jeremiah
- Addressees, James 1:1 “to the 12 tribes who are dispersed”
- He best fits the story of Acts

Parallels to Sermon on the Mount

- 14 all together
- James 1:2 compared with Matthew 5:10-12
- James 1:4 compared with Matthew 5:48
- More allusions to Jesus’ teaching than any other epistle

Author in History

- Origen
- Hegesippus called him a Nazarite and man of prayer
- “James the Just”
- Part of antilegomena
- Yet authorship is James the half brother
- Eusebius
- Quoted by Clement, Ignatius, Polycarp, Didache, Hermas, Barnabas

Date

- Between 45 and 50 AD
- By origin
- By destination
- By internal evidence
- By external evidence

Origin

- Jerusalem
- Temple still standing
- After the persecution in connection with Stephen 44 AD
- Acts 11:19 "scattered because of the persecution that arose in connection with Stephen"
- Before Jerusalem council
 - Acts 15:1ff 49 AD
 - No indication of the letter from the council

Destination

- Jewish Christians
- James 1:1 "to the 12 tribes who are dispersed"
- Spread by persecution
- Or converted in dispersion
- Hellenistic Jewish contact
- Eastern provinces

Internal Evidence

- Greeting, James 1:1
- Jewishness of style, structure and subject
- Presumed acquaintance with the Old Testament
- Tie to Matthew's sermon on the Mount
- Author's acquaintance with Jesus' oral teaching Mark 3:31, "And His mother and His brothers arrived, and standing outside they sent *word* to Him, and called Him."

External Evidence

- Little from early times
- Origen
- Clement of Rome
- Jerome uncertain
- Martin Luther called it "a right strawy epistle"

Purpose

- Readers
- Occasion
- Intent
- Purpose & key verse

Purpose

- Readers
 - Jewish Christians
 - Gentile church is growing
 - Acts 11:15-21 Holy Spirit on Gentiles through Peter
 - Gentile church at Antioch growing & Paul's mission about to begin
 - They are tempted to antinomianism

Occasion

- Concept: Christianity is the consummation of the hope of Israel
- Need for exhortation
 - Influence is less in the church
 - Rejection by the synagogue
- Ethical demands of Christianity
 - No less than with Judaism
 - Reasoning needs reinforcement

Intent of James

- Reduce pressures of wealth and poverty
- Direct the use of the tongue
- To reinforce Christianity as a religion
- To help them face trials

Purpose and Key Verse

- Practical and ethical
- True faith is genuine, living, and fruitful.
- James 1:22 (see also James 2:20) "prove yourselves doers"

Characteristics

- Style
- Theology

Style

- Q & A "catechetical"
- James 3:13, "Who among you is wise and understanding?"
- Moralistic story telling
- Repetitious phrasing
- James 1:2-6, patience, lack, ask, doubt
- James cf. 3:2-8, pairs of metaphors
- Illustrations from nature like Jesus, James 1:6, 10, 11 & ships, horses, fire

Theology

- Omissions of incarnation, atonement, future life, etc.
- Compressed or implied theology, James 1:8, 1:21, 1:25, 2:5, 4:5

- “unstable in all his ways”, hamartiology
- “word implanted...which is able to save your souls” theology of the word
- Election and pneumatology
- Concrete expressions, James 5:1-6 “weep & howl for your miseries...garments have become moth-eaten”
- OT and temple worship background, James 2:1 compared with Pss. 24 & 96

James

Content

- Salutation, James 1:1
- The nature of true religion, James 1:2-27
- The nature of true faith, James 2:1-3:12
- The nature of wisdom, James 3:13-5:18
- Conclusion, James 5:19-20

First Two Sections

- The nature of true religion, James 1:2-27
 - In trials, James vv. 2-18
 - In works, James vv. 19-27
- The nature of true faith, James 2:1-3:12
 - Ethical relations with the poor, James 2:1 - 26
 - Integrity of speech, James 3:1 - 12
- The Nature of true wisdom, James 3:13-5:18
 - In temper, James 3:13-18
 - In conflict, James 4:1-12
 - In planning, James 4:13-17
 - In future judgment, James 5:1-12
 - In intercession, James 5:13 - 18

James: The Testing of Your Faith

- By trials and temptations, James 1:2-18
- By your attitude to the Word, James 1:19-27
- By social distinction, James 2:1-13
- By production of good works, James 2:14-29
- By self-control, James 3:1-18
- By reaction to the world, James 4:1-5:12
- By your resort to prayer, James 5:13-18

INSTRUCTOR'S NOTES: JAMES

What is the connection to Jesus' teaching, the Old Testament likenesses, catechetical teaching, and other literary devices?

James uses references to nature like Jesus, and a Q & A approach to catechism like both Jesus and the Prophets.

How does James develop the concept of testing of faith? Refer to these verses:

- By trials and temptations, James 1:2-18
- By your attitude to the Word, James 1:19-27
- By social distinction, James 2:1-13
- By production of good works, James 2:14-29
- By self-control, James 3:1-18
- By reaction to the world, James 4:1-5:12
- By your resort to prayer, James 5:13-18

These verses open up the ethical demands of Christianity that have been stressed by James.

CLASS EXERCISE: JAMES

What is the connection to Jesus' teaching, the Old Testament likenesses, catechetical teaching, and other literary devices?

How does James develop the concept of testing of faith? Refer to these verses:

By trials and temptations, James 1:2-18

By your attitude to the Word, James 1:19-27

By social distinction, James 2:1-13

By production of good works, James 2:14-29

By self-control James, 3:1-18

By reaction to the world, James 4:1-5:12

By your resort to prayer, James 5:13-18

SESSION 14, PART 3 – HEBREWS

At the end of this session, you will be able to explain the following:

- The author, date, and purpose of Hebrews
- The characteristic and content of Hebrews

Hebrews

Author, Unknown

- In Scripture
- In history

Author in Scripture

- Heb. 1:1 no introduction or salutation
- No author
- No reader
- Not an apostle of Jesus
- Heb. 2:3 "How shall we escape...confirmed by those who heard?"
- In Pauline circle
- Heb. 10:38, 13:20, 23 quote used by Paul and Timothy

In History

- KJV title, "The Epistle of Paul to the Hebrews"
- Oldest manuscripts, "To Hebrews"
- Eusebius, "...fourteen epistles of Paul"
- Clement of Rome quotes without author
- Clement of Alexandria 200 AD by Paul in Hebrew, translated by Luke
- Tertullian 200 AD Barnabas (Priscilla or Silas)
- Papyrus 46 AD places it between Romans and 1 Corinthians
- Luther said, Apollos
- Separate authorship from authority

Dating 65–70 AD

- Inspiration
- Early acceptance
- Internal evidence
- Destination

Dating 65-70 AD

- Inspiration never questioned
- Lack of authorship slowed acceptance in the West
- Jerome said it was Paul
- Then it was accepted in the canon

Dating Early Acceptance

- Clement of Rome 96 AD
- Justin Martyr 150 AD
- Clement of Alexandria 200 AD
- Fell into disuse for a time
- Jerome and Augustine

Dating Internal Evidence

- Readers knew the writer
- Writer knew the readers
- Heb. 5:11-6:12, 10:32ff, 12:4, 5, 13:7 “We have much to say...you have become dull of hearing...”
- Author knows their history, knows present struggle is not to blood and knows their leaders.

Dating and Destination

- For 2nd Generation Jewish believers
- Heb. 2:1-4 “lest we drift away”
- Time lapse since conversion
- Heb. 5:12, 10:32, 13:7
- Temple still standing Heb. 12:27
- Elegant Greek for Hellenistic Jews
- Definite place implied Heb. 13:19, 23 “that I may be restored to you the sooner”, Timothy
- Rome
 - Italians with the author
- Heb. 13:24
- Homogeneity by the house group or persecution
- After the eviction of Chrístos
- Nero declared Christianity “religio illicita”
- Jewish believers avoid persecution by reverting

Purpose

- Readers
- Occasion
- Intent
- Purpose and key verse

Occasion

- Renewed persecution
- Outbreak of persecution by Nero
- Heb. 3:12 “falling away from the living God.”
- Christian believers targeted
- Judaism is still “Religio licita”
- Christian Jews tempted to hide in synagogues “do not forsake the assembling of yourselves together,” Heb. 10:25

Intent

- Prevent backpedaling or denial
- Heb. 2:1, 3:12, 5:11, “falling away” or “becoming dull of hearing”
- Warnings of loss
- Heb. 4:1-9, 10:35, 13:13
- Heb. 10:35 “Therefore, do not throw away your confidence, which has a great reward.”
- Remember Jewish freedom is temporary
- Exhort to be bold, Heb. 10:35-36
- Warn against apostasy, Heb. 6:4-8, 10:26-31, 12:14 - 29

Purpose and Key Verse

- To remind Jewish Christians of their responsibility in light of the revelation of Jesus Christ
- Heb. 10:31 “It is a terrifying thing to fall into the hands of the living God.”
- Review:
 - Author an unknown member of Pauline circle
 - Readers, Jewish Christians under persecution
 - Purpose, remind of their responsibility in light of the revelation of Jesus Christ

Characteristics

- It is not a letter, but a tract or essay, Heb. 1:1-2 "God after He spoke long ago..."
- Main arguments seem to be sermons
- Elegant Greek
- 86 direct references to OT using the LXX
- Doctrine of the priesthood of Christ is articulated
- Argument suspended for warnings
- Heb. 2:1-4, 5:11ff, 10:26-39, 12:25ff
- "Let us..." ethical warnings Heb. 4:1, 11, 14, 16, 6:1, 10:22, 23, 24, 12:1, 13:13, 15

Contents, "Better Worship"

- Better Messenger
- Better Apostle
- Better Priest
- Better Covenant
- Better Sacrifice
- Better Way
- Conclusion: the better practice of the faith

Better Messenger: Heb.1:1-2:18

- Let us "He is..." existential Jesus Christ
- Angels Heb. 1:4, 14, 2:5
- Christmas story
 - Heb. 1:3 a nutshell gospel
 - Birth, death, ascension

Better Apostle: Heb. 3:1-4:13

- The voice of Christ vs. the voice of Moses
- Typology of wilderness wandering, 1 Cor. 10:6
- Meaning of Sabbath for the Church (?)

Better Priest: Heb. 4:14-7:28

- Longest section
- Main point at Heb. 3:1 “Apostle & high priest of our confession”
- Introduced and summed up Heb. 4:14 since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
- Importance of Psalm 2 cf. 1:5, 5:5
- Difficulty of Heb. 6:4-8
 - Lose your salvation?

Better Covenant: Heb. 8:1-9:28

- Heb. 8:13 Israel is not replaced
 - Matthew 26:28, Luke. 9:20, 22:20,
 - New Covenant in My blood
- Heb. 9:22 - 24 blood is actual and effectual

Better Sacrifice: Heb. 10:1-31

- Heb. 10:1-2 actuality and effectuality vs. form
- The effort of revivalist protestant Christianity
- Heb. 10:10 promise of sanctification with justification
- Key verse at the heart of all warnings

Better Way: Heb. 10:32-12:29

- Faith in OT figures
- Compare Romans 2:12-16 and Law vs. faith

Conclusion, The Better Practice of Faith: Heb. 13:1-25

- Congregational care
- Leadership
- Worship

The letter to the Hebrews has the characteristics of an essay made from a collection of sermons. It is teaching alternated with exhortations or warnings. All of it is to emphasize the superiority of Jesus as the object of faith and worship.

INSTRUCTOR'S NOTES: HEBREWS

Review the verses in Hebrews that point to authorship and purpose. Emphasize the key verse. Go through the sections on characteristics and look up the examples of argument suspended for warning, "let us," and Christology.

Have your students scan the text for "let" or "let us." Here are some verses from the lecture: Heb. 2:1, 3:12, 4:1-9, 6:4-8, 10:26-36, 12:14-29, 13:13.

Have your students identify what the writer knew about the readers by looking up 5:11-6:12, 10:32; 12:4-5.

Discussion Questions:

What dimension of the person of Jesus Christ is developed in Hebrews? Examples?

The exalted person of Jesus, who is worthy of worship and through whom God yet communicates with His people, is the picture of Christ. Ask your students to find examples such as a priest after the order of Melchizedek.

When you read through Heb. chapters 1 & 2 where do you see the Christmas story told in different terms?

Focus on 1:1-5 and 2:9ff.

After reading Heb. 3 & 4 and other parts of the letter, what is the Christian understanding and practice of the Sabbath?

This is an observation question. However, it would be worthwhile to discuss church practices as a continuum ranging from Adventists who meet on Saturday to those who honor no special day at all. Then lead a discussion on worship and ethical practices implied in the teaching of Hebrews on the Sabbath.

Compare the outlines and ask to check their notes to get the author information, date, purpose, characteristics as well.

CLASS DISCUSSION: HEBREWS

Review the verses in Hebrews that point to authorship and purpose.

What is the key verse?

Find the sections on characteristics and look up the examples of argument suspended for warning, "let us" and Christology.

What dimension of the person of Jesus Christ is developed in Hebrews? Examples?

When you read through Heb. 1 & 2 where do you see the Christmas story told in different terms?

After reading Heb. 3 & 4 and other parts of the letter, what is the Christian understanding and practice of the Sabbath?"

SESSION 14, PART 4 – 1-2 PETER, JUDE, GALATIANS, 1-2 THES.

At the end of this session, you will be able to explain the following:

Review of the Epistles of Paul: 1-2 Peter, Jude, Galatians, 1-2 Thessalonians

Review of General Epistles

- General Epistles
 - Also “Catholic”
 - James and 1 Peter to refugees
 - Hebrews to unknown audience in Rome
 - Where author and/or readers are unstated

Overview of 1 Peter

- Dispersed Christians
- Peter Martyred 67 AD
- Things had changed
- 2 Timothy written and Paul’s death
- End of “Religio licita”
- General Christian dispersion and threat of imprisonment

Overview of 2 Peter

- 1 Peter with secretary or amanuensis
- 2 Peter written without rougher language
- 2 Peter written just before his death
- To the same group with persecution of the end times in mind

Overview of Jude

- Written from Palestine or Syria
- Writer starts to encourage and teach
- Changes to urge apologetic faith
- Aim to retrieve believers from apostasy
- View of the end times
- “Contenders” (Can you find “contender’s in Jude?)

Galatians

Author: Paul

- Date: 48 AD
- Readers: Southern Galatian churches
- Occasion: Judaizers in churches
- Subject: Christian liberty
- Key Verse: Gal. 5:1

Outline Benware, *Survey of the New Testament* p. 153

- Introduction, Gal. 1:1-9
- Personal defense of authority, Gal. 1:10-2:21
- Doctrinal exposition of Justification, Gal. 3:1-4:31
- Practical life of liberty, Gal. 5:1-6:10
- Conclusion, Gal. 6:11 - 18

Summary of 1 Thessalonians

- Author: Paul
- Date: 51 AD
- Readers: Believers in Thessalonica
- Occasion: Persecution
- Subject: Encouragement in persecution
- Key Verse: 1 Thes. 1:9 - 10

Outline Benware, *Survey of the New Testament* p. 164

- Past Ministry, 1 Thes. 1:1-2:16
- Present Ministry, 1 Thes. 2:17-5:11
- Future Ministry, 1 Thes. 5:12 - 28

Summary of 2 Thessalonians

- Author: Paul
- Date: 51 AD
- Readers: Thessalonians
- Occasion: False teaching about the Day of the Lord
- Subject: Accurate hope for the future
- Key Verse: 2 Thes. 2:15

Outline Benware, *Survey of the New Testament* p. 170

- Instructions concerning the future, 2 Thes. 1:1-2:12
- Instructions concerning the present, 2 Thes. 2:13-3:15
- Conclusion, 2 Thes. 3:16 - 18

INSTRUCTOR'S NOTES: GENERAL LETTERS

Review the glossary term Amanuensis.

Amanuensis -- A writer or secretary used to write the words of an Apostle or Biblical author. Peter wrote his first letter using an amanuensis. Look up 1 Peter 5:12.

Highlight the definition of a general letter.

The definition of the General Epistles as sent to an unknown or indefinite audience. Discuss with the students how each seems to fit the definition.

Find evidence of Peter's distress in 2 Peter.

Here are a few possible verses and the distress they evidence 2 Peter 1:12 – 15. He talks about his coming martyrdom or 2 Peter 3:16 where he opens up some dispute about Paul's letters.

Look for the word "contenders" in Jude.

CLASS DISCUSSION: GENERAL LETTERS

Review the glossary term Amanuensis.

What is the definition of a general letter?

Find evidence of Peter's distress in 2 Peter.

Where do you see the word "Contend" in Jude?

SESSION 15, PART 1 - 1 PETER

At the end of this session, you will be able to explain the following:

- The author, date, and purpose of 1 Peter
- The characteristics and content of 1 Peter

Author

- In Scripture
- In history

Author: Peter

- In Scripture 1:1 "Peter, an apostle"
- Self-identifies with Jesus and his earthly ministry as well as a specially chosen follower, apostle

Gospels

- Jn. 1:41-42, Mark 1:16-20, Matt. 16:17, 26:69ff
 - In John he has his first meeting and new name
 - In Mark Jesus says, "Follow Me"
 - In Matthew 16, he receives a blessing and special place after confessing Christ
 - In Matthew 26:69, the account of his denial of Jesus
- Keys, "I will give you the keys of the kingdom..."
 - Acts 2:14, coming of Holy Spirit & first sermon
 - Acts 8:14, gives Holy Spirit to Samaritans
 - Acts 10:6, first sermon to Gentiles and Holy Spirit comes
 - Acts 11:15, wins approval for Gentiles in the church
 - Acts 15:6-11, directs the church to open the door to all Gentiles
 - These are the keys
- Traveled extensively
 - See Nelson, *Maps and Charts* p. 350 for Peter's travels in Acts
 - Nelson, *Maps and Charts* p. 436 for Peter's work for Christ
- 1 Cor. 1:12, in Corinth
- Gal. 2:11, in Antioch

Peter's Key Confessions

- Matthew 16:16, "Thou art the Christ, the Son of the living God."
- Mark 8:29, "Thou art the Christ."
- Luke 9:20, "The Christ of God."
- John 6:69, "...You are the Holy One of God."
- Fake Peter would be rejected

Author in History

- Peter referred to 160 times in New Testament
- John 21:18-19, "Do you love Me..."

- Roman Catholic tradition embellished
- He did go to Rome in late 63 AD, minister and was martyred
- On Paul's way to Spain they met in Rome
- Also met Mark and Luke
- Nero grabbed Peter, writes 2 Peter

Dating Late 63-65 AD

- Origin
- Destination
- Evidence

Dating, Origin

- "Babylon," 1 Pet. 1:15:13
- Babylon = Rome
- Roman provincial names and order

Tenney, *New Testament Survey* p. 349 "Several factors seemingly lend support to the idea that "Babylon" meant Rome. John Mark, who was with Peter at the writing of the epistle, was in Rome at the time of Paul's imprisonment (Col. 4:10). The provinces are named in order that hints that the messenger bearing the letter would make a circuit terminating in the West rather than in the East. If he were making his way back toward the source of the letter, Rome rather than Babylon would be a more logical end for his travels. Uniform patristic evidence places Peter in Rome at the end of his life. For these reasons, it seems wisest to conclude that the epistle was composed in Rome."

- Itinerary of West to East and back west important to understand origin and destination of the letter

Dating, Destination

- Scattered on Roman provinces
- 1 Pet. 1:1, verb "reside"
- Gentiles, 1 Pet. 1:12:11-12 "aliens & strangers...among Gentiles," 1 Pet. 1:14:3 "desire of the Gentiles"
- North of main road though Asia Minor

Dating Evidence

- Clear and early
- Eusebius, Homologoumena
- Polycarp and Clement of Rome quote it
- Few personal references in the body of the letter
- 32 allusions to Jesus' teachings or acts
 - 1 Pet. 1:3, 5:1, 3:8, 4:1, 4:19 parallels Luke 23:46, 1 Pet. 5:5 parallels Jn. 13:1-2. God as Father, relations to disciples
 - Shepherd of the flock, 1 Pet. 5:2 parallels Jn. 21:15

Purpose

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers

- Believers
- 1 Pet. 2:10, "now you are the people of God", 1 Pet. 5:14, "you all who are in Christ"
- Organized, but weak, 1 Pet. 5:1, 2
- Mostly away from Pauline churches (Nelson, *Maps and Charts* p. 359 early churches)
- Persecution from Nero about to begin
- Sporadic, local persecution for readers
- 1 Pet. 4:4, "they malign you"
- Aside on persecution:
 - Persecution not ordered empire wide until Domitian
 - To win favor in empire do what pleases the emperor, persecute

Occasion

- Opposition because of faith
 - 1 Pet. 1:6, 3:13-17, 4:12-19
 - "various trials", "for righteousness sake", "fiery ordeal"
- General distrust by populace
- Tempted to return to heathen ways
 - 1 Pet. 2:11, 12, 16
 - Keep your behavior excellent among the Gentiles
- Even elders tempted, 1 Pet. 5:2-3 "not for sordid gain"

Intent

- Peter affirms the keys
- “elect,” 1 Pet. 1:1-2
- “heirs,” 1 Pet. 1:4
- “new race,” 1 Pet. 2:9
- “baptism,” 1 Pet. 3:21, 5:14
- Present himself as shepherd, Jn. 21:15 - 17

Purpose and Key Verse

- To encourage Christians in their suffering
- 1 Pet. 4:12-13, “Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.”

Characteristics

- Vivid, energetic Greek, Better than 2 Peter
- Amanuensis, Silvanus 1 Pet. 5:12,
 - Silas?
 - Tenney, p. 350 “If Silvanus (*Latin*) is identical with Silas (*Greek*), Paul’s associate and helper, Peter could have learned much about Paul’s teaching from him.”
- Frequent imperatives chain of 30 beginning at 1 Pet. 1:13 “be sober” (cf chart Tenney, p. 352)
- Objective and practical
- Earnest and intense
- Elaborates on suffering
- James had testing as external
- James had tempting as internal
- Peter looks at it as a felt pain
- He wants to direct the response to it

Contents

- Saved through suffering
- Introduction, 1 Pet. 1:1-2
- Character of salvation
- Claims of salvation
- Conduct of the saved
- Confidence of the saved
- Counsel for the saved
- Conclusion, 1 Pet. 5:12 - 14

Character of Salvation

- 1 Pet. 1:3-12
- Beautiful doxology of salvation
- Unique gift of salvation

Claims of Salvation

- 1 Pet. 1:13-2:10
- Introduces hope, 1 Pet. 1:13 - 21
- Love, 1 Pet. 1:22 "sincere love..."
- Faith 1 Pet. 2:6
- 1 Pet. 2:7 "This precious value (cf. v.6), then, is for you who believe."

Conduct of the Saved

- 1 Pet. 2:11-3:12
- If we are holy...
- Freedom in suffering results in right conduct, 1 Pet. 2:16
- Good works in the world and submission to authority and at home
- These win in times of suffering, 1 Pet. 2:12 compared with Matt. 5:16 - 17

Confidence of the Saved

- 1 Pet. 3:13-4:11
- 1 Pet. 3:15, 18
- Suffer as Jesus did and defend the faith
- Suffering in the flesh has value
- 1 Pet. 4:1-2 cease from sin and for the will of God

Counsel for the Saved

- 1 Pet. 4:12-5:11
- Judgment on the house of God is good
- 1 Pet. 4:17 “begins with the household of God”
- Our conduct of the ministry is our only defense against the devil
- 1 Pet. 5:9 “resist him (devil) firm in your faith”

We have looked at the purpose of Peter’s first letter to encourage Christians in their suffering. We understand that they faced rising persecution, and as new believers in an isolated area of Northern Asia Minor, they were tempted to cave. So Peter argued that their faith was proved in suffering.

INSTRUCTOR'S NOTES: 1 PETER

Look up the following verses to review Peter's call: Jn. 1:41-42, Mark 1:16-20, Luke 5:8-11, Matthew 16:17, 26:69ff.

Review the following verses to see Peter's use of the keys of the kingdom: Acts, 2:14, 8:14, 10:6, 11:15, 15:6-11. Peter's prominence is central to the gospels as is evidenced by his confessions.

Look up Matthew 16:16, Mark 8:29, Luke 9:8, John 6:69.

Review the context of each and ask how the church within 40 years of Jesus' life would view a letter from Peter.

Note that the central confessions of Peter would make his post Pentecost professions important.

Review Peter's travels by comparing Nelson, *Maps and Charts* pp. 350 & 436.

Read the following quote from Tenney, *New Testament Survey* p.349

"Several factors seemingly lend support to the idea that "Babylon" meant Rome. John Mark, who was with Peter at the writing of the epistle, was in Rome at the time of Paul's imprisonment (Col. 4:10). The provinces are named in order that hints that the messenger bearing the letter would make a circuit terminating in the West rather than in the East. If he were making his way back toward the source of the letter, Rome rather than Babylon would be a more logical end for his travels. Uniform patristic evidence places Peter in Rome at the end of his life. For these reasons, it seems wisest to conclude that the epistle was composed in Rome."

Look up the following verses and connect Peter's letter with Jesus' teachings: 1 Pet. 1:3, 5:1, 3:8, 4:1, 4:19 compared with Luke 9:22, 5:5 compared with Jn. 13:1-2 Shepherd the flock 5:2 compared with Jn. 21:15.

Look up 1 Pet. 2:10, 4:4, 5:1-2, 14 to describe the condition of the church to which Peter wrote.

If you have access to *New Testament Survey Revised* by Merrill C. Tenney, refer to the chart on p. 352 and have your students look up the verses and discuss which ethical commands are being given.

Describe the opposition the church faced, 1 Pet. 1:6, 3:13-17, 4:12-19.

Connect Silvanus in 1 Pet. 5:12 with Silas as a difference between a Latin and Greek spelling of the same name.

Assign Quiz Eight

CLASS DISCUSSION: 1 PETER

Look up the following verses to review Peter's call: Jn. 1:41-42, Mark 1:16-20, Luke 5:8-11, Matthew 16:17, 26:69ff.

Review the following verses to see Peter's use of the keys of the kingdom: Acts, 2:14, 8:14, 10:6, 11:15, 15:6-11. Peter's prominence is central to the gospels as is evidenced by his confessions.

Read Matthew 16:16, Mark 8:29, Luke 9:8, John 6:69.

Review the context of each and ask how the church within 40 years of Jesus' life would view a letter from Peter.

Review Peter's travels by comparing Nelson, *Maps and Charts* pp. 350 & 436.

Read the following quote from Tenney, *New Testament Survey* p.349

"Several factors seemingly lend support to the idea that "Babylon" meant Rome. John Mark, who was with Peter at the writing of the epistle, was in Rome at the time of Paul's imprisonment (Col. 4:10). The provinces are named in order that hints that the messenger bearing the letter would make a circuit terminating in the West rather than in the East. If he were making his way back toward the source of the letter, Rome rather than Babylon would be a more logical end for his travels. Uniform patristic evidence places Peter in Rome at the end of his life. For these reasons, it seems wisest to conclude that the epistle was composed in Rome."

Read Nelson, *Maps and Charts* top of page 429. Summarize the origin and destination of the letter and define "Babylon" and "Scattered."

Read the following verses and connect Peter's letter with Jesus' teachings, 1 Pet.1:3, 5:1, 3:8, 4:1, 4:19 compared with Luke 9:22, 5:5 compared with Jn. 13:1-2 Shepherd the flock 5:2 compared with Jn. 21:15.

Read 1 Pet. 2:10, 4:4, 5:1-2, 14 to describe the condition of the church to which Peter wrote.

Describe the opposition the church faced, 1 Pet.1:6, 3:13-17, 4:12-19.

Connect Silvanus in 1 Pet. 5:12 with Silas as a difference between a Latin and Greek spelling of the same name.

QUIZ EIGHT

1 
2 
3 

This test is open book, open Bible.

- Paul wrote the prison epistles while imprisoned in Rome (city.)

- Match these dates, either 61 or 62 AD with the following letters:

Philippians 62 AD

Ephesians 61 AD

Philemon 61 AD

Colossians 61 AD

- Onesimus was the run away slave of Philemon.
- According to Acts 16:1-3 Paul took Timothy with him on his (#) 2nd missionary journey.
- Titus was assigned to appoint elders in every city of Crete.
- When Paul went on to Macedonia he left Timothy at Ephesus to instruct the people.

SESSION 15, PART 2 – 2 PETER

At the end of this session, you will be able to explain the following:

- The author, date, and purpose of 2 Peter
- The characteristics and content of 2 Peter

Overview

- Authorship
- Dating
- Purpose
- Characteristics
- Contents

Authorship

- In Scripture
- In history

Author: Peter

- In Scripture, 2 Pet. 1:1 bondservant and apostle
- Gospels
- Jn. 1:41-42 introduced, Mark 1:16-20 called, Matthew 16:16 confessed, 26:69ff (denial from which he was restored in Jn. 21. Now faithful)
- Keys
 - Acts 2:14, 8:14, 10:6, 11:15, 15:6 - 11
 - Traveled
 - 2 Cor. 1:12, Gal. 2:11 (Corinth & Antioch)

Author in Scripture

- Biographical notes in 2 Peter
 - 2 Pet. 1:1, "bond-servant"
 - 2 Pet. 1:9, "former sins"
 - 2 Pet. 13, "as long as I am in my earthly dwelling"
 - 2 Pet. 14, "laying aside of my earthly dwelling"
 - 2 Pet. 16-18, "on the Holy Mountain"
- On a level with Paul, 2 Pet. 3:15

Author in History

- Problem with such varied language
- Peter is in prison before his death
- Same communicants
- Similar message to 1 Peter
- Same Peter from Acts
- Acts 4:19 – 20 defense before the council
- Acts 15:7 – 11 lead spokesperson at Jerusalem Council

Dating 67 AD

- Origin
- Destination
- Evidence

Origin

- Mamertine Prison
- Rome
- Just before his death
- Just after Paul's

Destination

- Unstated or unspecified
- Presumed the same
- Second letter, 2 Peter 3:1
- Soon after the first letter
- Connect to Paul's prison epistles
- 1 Pet. 1:1 compared with Col. 4:15 compared with 2 Pet. 3:15

Evidence

- Canonical: Councils of Laodicea, Carthage
- Jerome
- Narrower circulation
- Superior to pseudepigraphy (the false ascription of a piece of writing to an author.)
- Brevity accounts for lack of recognition
- Language accounts for doubts: 1 Pet. smooth and 2 Pet. rough
- 1 Pet. used an amanuensis, Silvanus
- 2 Pet. without and written from prison conditions
- Both have a similar vocabulary
- “There are 7 times as many rare words in 1 Pet. as in the New Testament ... 10 times as many in 2 Pet....” The discrepancy is with the rest of the New Testament.

Purpose

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers

- 2 Pet. 1:1-2 assumed previous communication
- Suffering was replaced by attack of heretics
- Heresy is a worse problem
- Like faith, 2 Pet. 1:1 compared with Acts 11:15-17
- Like first Gentiles whom Peter led to Christ

Occasion

- Information has come of potential heresy
- Character of heretics in ch. 2:
 - 2:1 deny the Master
 - 2 sensual
 - 10 indulge the flesh and despise authority
 - 12 reviling
 - 13 revel in the daytime
 - 14 entice unstable souls
 - 18 arrogant and vain
 - 19 promise freedom
 - 2 Pet. 3:3-4 mockers
 - Antinomian
- This would appeal to them in their suffering 1 Pet. 4:4

Intent

- Reminder
- 2 Pet. 1:12, 13, 3:1
- By the reminder of the truth they can oppose heresy

Purpose and Key Verse

- Remember to stand on the truth against heresy
- 2 Peter 2:1 "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves."

Characteristics

- Knowledge used 16x
- 2 Pet. 1:2-4, 2 times
- The origin of prophecy
- 2 Pet. 1:20-21 compared with 2 Tim. 3:16 inspiration
- Three worlds, 2 Pet. 3:5-13, heavens, heaven and earth, new heaven and earth

Contents

- Salutation, 2 Pet. 1:1
- The nature of true knowledge
- The peril of abandoning true knowledge
- Hope of true knowledge

The Nature of True Knowledge: 2 Pet. 1:2-21

- It's a gift, 2 Pet. 1:2-4
- But we must work the gift, 2 Pet. 5ff
- Retention and repetition are our assurance

The Peril of Abandoning True Knowledge: 2 Pet. 2:1-22

- Indulgence of heresy, 2 Pet. 2:2, 10, 13
- Insights into Noah, Lot and Balaam

The Hope of True Knowledge: 2 Pet. 3:1 - 18

- Hope in the Lord's coming
- Vigilance until then

2 Peter stands out because it is his last writing before his martyrdom. Though his audience remains the same, his subject has changed. He seeks to remind them that true knowledge will stand against the attacks of heresy.

INSTRUCTOR'S NOTES: 2 PETER

Compare Peter's denial of Christ under pressure in Matthew 26:69ff with his final book before dying for Christ.

Discuss how Peter had changed.

Find places on a map as mentioned in 1 Cor. 1:12 & Gal. 2:11 as places where Peter traveled and contacts with Paul's ministry.

Point out the places on a map.

Review the following verses and note what they add to our understanding of Peter's story, 2 Pet. 1:1, 1:9, 13, 14, 16-18, 3:15.

Ask your students to describe what can be said about Peter from each of these verses.

Have your students compare what they have read in 2 Pet. with the following verses, Acts 4:19-20, 15:7-11, 12.

Peter had faced opposition before.

How is this the same Peter in 2 Pet. as in Acts?

He has the same courage and the background of 2 Peter is a logical continuation of his biography in Acts.

Read Nelson, *Maps and Charts* p. 359 to see a map of early Christian Churches. List which churches Paul and John wrote about and also list which provinces in Asia Minor where there are no churches are listed.

Compare those with the list in 1 Pet. 1:1. Have your students note which are Peter's unique focus and which overlap so that those readers would be personally familiar with Paul.

Which of the churches in these provinces would benefit most from Peter's comment in 2 Peter 3:15?

The churches in the Province of Asia to whom Paul wrote three of his Prison Epistles.

Review the glossary term “antinomian.” Remember to stand on the truth against heresy 2 Peter 2:1. Compare 2 Peter 1:20-21 with 2 Timothy 3:16-17.

Compare the high view of scripture described in both, noting how Peter ties in the New Testament letters with the sacred scripture and how Paul verifies inspiration by the transformative effect of the Word of God.

In the outline above there may be references to Tenney, *New Testament Survey* or Nelson, *Maps and Charts* please use those to reinforce any of the points of the video lecture.

CLASS EXERCISE: 2 PETER

Compare how Peter's denial of Christ under pressure in Matthew 26:69ff with his final book before dying for Christ.

Find places on a map as mentioned in 1 Cor. 1:12 & Gal. 2:11 as places where Peter traveled and contacts with Paul's ministry.

Review the following verses and note what they add to our understanding of Peter's story, 2 Peter 1:1, 1:9, 13, 14, 16-18, 3:15.

Compare what you have read in 2 Peter with the following verses, Acts 4:19-20, 15:7-11, 12. How is this the same Peter in 2 Peter as in Acts?

Read Nelson, *Maps and Charts* p. 359 to see what churches Paul and John wrote of and the provinces of Asia Minor where no churches are listed.

Compare those with the list in 1 Peter 1:1. Note which are Peter's unique focus and which overlap so that those readers would be personally familiar with Paul.

Which of the churches in these provinces would benefit most from Peter's comment in 2 Peter 3:15?

Review the glossary term "antinomian." Review the purpose and key verse above. Compare 2 Peter 1:20-21 with 2 Timothy 3:16-17.

SESSION 15, PART 3 – JUDE

At the end of this session, you will be able to explain the following:

- The author, date, and purpose of Jude
- The, characteristics and content of Jude

Overview of Jude

- Author
- Dating
- Purpose
- Characteristics
- Content

Author: Jude

- In Scripture
- In history

Author in Scripture

- Mark 6:3, four brothers includes Judas
- Jude 1:1, he acknowledges his brother James, also in Mark's list
- Brother of James the Just
- Gal. 1:19, "...apostles, except James the Lord's brother"
- 1 Cor. 9:5, the Lord's brothers travel in ministry

Author in History

- Unbelief before the resurrection, Jn. 7:3-5
- Belief after the resurrection, Acts 1:14
- Not an Apostle, v. 17
- Traveled as an evangelist, 1 Cor. 9:5
- Two grandsons
 - Brought before Domitian - F. F. Bruce *New Testament History* p. 413
 - Peasant farmers of 39 acres in Palestine
- Placement after John's letters
 - Jude an itinerant
 - John's letters about itinerancy
 - Jude deals with heresy
 - As does Revelation

Dating 66-71 AD

- Origin
- Destination
- Evidence

Dating, Origin

- Unknown
- Jude an itinerant evangelist
- Because of grandsons, Palestine

Dating, Destination

- No specific church
- To a collection of churches, v.1
- Personally known to writer, v. 3, yet no personal greetings
- Middle East churches
- "Catholic" or general epistle

Dating, evidence

- Polycarp, Hermas, Clement of Rome allude to it
- In Muratorian Canon
- Origen, "Jude, who wrote a letter of a few lines, it is true, but filled with healthful words of heavenly grace, said in the preface, 'Jude the servant of Jesus Christ and the brother of James.'"

"The external evidence shows that the epistle of Jude quite early won acceptance in the Western Church, being known in Italy, North Africa, and Egypt by the middle of the second century. But the Syrian churches long rejected it. It was little known there until the fourth century." Heibert, *An Introduction to the New Testament, Vols. 1-3* p. 161

Brevity and non-apostolic author limited acceptance for awhile among some churches

- Jude 4-18 compared with 2 Peter 2:1-3:4
 - Jude wrote in an emergency, v. 3
 - Used Peter as a resource
 - Jude quotes more than Peter so he would quote Peter not the other way round
 - Jude expands 2 Peter
 - Same problem, more advanced for Jude
 - Material reworked into triplets
 - Peter diagnosis, Jude anti-dotes
 - 2 Tim. 3:1-8 similar and same time, "In the last days difficult times will come..."

Purpose

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers

- Definite group,
- "our common salvation," v. 3
- Usual mixed Jew/Gentile congregations

Occasion

- Antinomian, libertine itinerant preachers
- Corrupting believers
- Some had been swayed, v. 22
- Pervert divine grace, v. 4

Intent

- Nelson, *Maps and Charts* p. 446 "the threat of subversive teachers compelled him to write"
- Expose
- Set protocols for correction
- Element of rescue, vv. 23, 24

Purpose & Key Verse

- Purpose, "*Warn of heresy*"
- Jude 1:3 "Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints."

Characteristics

- Style and tone: terse, poetic, Jude 1:24-25
- Severe, "darkness has been reserved forever"
- Compassionate, "Have mercy..."
- Groups of threes: Jude, servant, brother; mercy, peace, love; etc.
- Quotes apocrypha, Jude 1:9 & 14

Contents

- Salutation, Jude 1:1-2
- Announcement of emergency, Jude 1:3-4
- Appeal to precedent, Jude 1:5-7
- Arraignment of heretics, Jude 1:8-16
- Advice to believers, Jude 1:17-23
- Concluding benediction, Jude 1:24-25

Introduction to John's letters

- "Johannine" letters (?)
- 1-3 John
- Author: John the Apostle
- Trainer of itinerant preachers
- Lived in Ephesus
- Sent to churches in that area

More Johannine Introduction

- 1 John is theological and ethical
- 2 & 3 John personal and ethical (personal ethics?)
- Perhaps cover letters for the distribution of 1 John

1 John Outline

- Introduction, 1 John 1:1–4
- The focus of the believer’s fellowship: The Father 1 John 1:5–2:17
 - Its basis, 1 John 1:5
 - Its obstacles, 1 John 1:6–10
 - Its evidences, 1 John 2:1–17
- Destruction of the believer’s fellowship: Various Falsehoods 1 John 2:18–4:6
 - Rising of the antichrists, 1 John 2:18-28
 - Children of the devil, 1 John 2:29–3:12
 - Hatred of the world, 1 John 3:13–24
 - Prophets of the world, 1 John 4:1–6
- Essentials of the believer’s fellowship: Righteous Living 1 John 4:7–5:12
 - Mutual love, 1 John 4:7–5:3
 - Overcoming faith, 1 John 5:4–12
- Conclusion, 1 John 5:13–21

INSTRUCTOR'S NOTES: JUDE

Read Jude.

Look up the following verses and state some of Jude's history: Jn. 7:3-5, Acts 1:14, 1 Cor. 9:5.

Write on a white board what each reference tells about Jude's life story.

John 7:3-5, His unbelieving brothers challenged his ministry.

Acts 1:14, After the resurrection His brothers came to believe in Him.

1 Cor. 9:5, The Lord's brothers were traveling evangelists like the apostles.

Based on these verses and Jude's implied disclaimer in Jude 1:17, tell the story of Jude as you imagine it.

Have your students tell what they think, and then you summarize.

Compare 2 Timothy 3:1-8, 2 Peter 2:1-3:4 and Jude 4-18.

How would you describe the heresy that the church faced at the end of the first and beginning of the second centuries?

Draw from these verses the characteristics of the heretics.

2 Tim. 3:1-8, It is a self-serving and immoral religion that opposes the truth

2 Pet. 2:1-3:4, It is a subversive teaching that denies the person and work of Jesus and seeks to draw others into immorality.

Jude 4-18, They clandestinely enter the church to destroy its fellowship and deny its authority.

Find in Jude terse, poetic and compassionate language.

An example is vv. 19-20.

How do you think Jude intended his readers to "contend for the faith"?

Connect the apologetic against heretics in vv. 3 – 16 with the call for mercy in v. 22. The point is to see that contending is a combination of a strong apologetic with mercy for those who have been misled.

CLASS EXERCISE: JUDE

Read Jude.

Look up the following verses and state some of Jude's history: Jn. 7:3-5, Acts 1:14, 1 Cor. 9:5.

Based on these verses and Jude's implied disclaimer in Jude 1:17, tell the story of Jude as you imagine it.

Compare 2 Timothy 3:1-8, 2 Peter 2:1-3:4 and Jude 4-18.

How would you describe the heresy that the church faced at the end of the first and beginning of the second centuries?

Find in Jude terse, poetic, and compassionate language.

How do you think Jude intended his readers to "contend for the faith"?

SESSION 16, PART 1 - 1 JOHN

At the end of this session, you will be able to explain the following:

The author, writing, date, purpose, characteristics, and content of 1 John

1 John Overview

- Author
- Dating
- Purpose
- Characteristics
- Content

Author: John the Apostle

- In Scripture
- In history

John in Scripture

- Nelson, *Maps and Charts* p. 444 his life included residence and travel in Palestine then Ephesus then Patmos
 - Note that he first meets Jesus near Jerusalem
 - Later he is called from fishing on the sea of Galilee
 - He was the closest to Jesus during the passion week
 - He was a leader of the Jerusalem church with Peter and James
- Mark 3:17 "Son of Thunder"
 - John 20:31 Purpose for gospel, "you may believe"
 - 1 John 5:13 letter "to you who believe"
 - Literary connection

In History

- Acts 8:14 with Peter in Samaria
- To Ephesus around 70 AD
- Ministered itinerantly in Asia
- Exiled to Patmos, Rev. 1:9
- Returns after the death of Domitian
- Domitians persecution (Tenney, *New Testament Survey*, pp. 11-12)
 - Domitian tried to raise the moral level of Roman society by suppressing other religions and demanding worship of himself
 - He had Christians executed for not worshipping his likeness, including his nephew, Flavius Clemens
- John wrote his letters just before or after Patmos

Dating, 85 AD or Later

- Origin, Ephesus
- Destination
 - Asian churches e.g., province of Asia
 - Nelson, *Maps and Charts* p. 451 "7 churches"
 - Jerusalem destroyed
 - 1 John 1:1 no address
 - But an admission of eye witness
- Evidence
 - Polycarp quotes 1 John 4:2-3
 - Irenaeus and Eusebius know it
 - Justin Martyr, "There was a certain man with us, whose name was John, one of the Apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem."

Internal Evidence

- 51 references compared with 4th gospel
- 1 John 1:6 compared with John 3:21 "practice the truth"
- 1 John 1:8 compared with John 8:44 "the truth is not in us" compared with "no truth in him"
- Pairs of opposites: love, hate or light, darkness
- Both are anonymous, but intimate
- Firsthand knowledge, 1 John 1:1, 4:14 "we beheld"
- 2 & 3 John may have been cover letters

Purpose

- Readers
- Occasion
- Intent
- Purpose and key verse

Readers

- External pressure was off the believers in Asia before Domitian
- Believers begin to compromise with the world
 - 1 John 2:15-16 “do not love the world...”
 - Conflicts between brothers
- Advanced knowledge implied
 - “you know”
 - 1 John 2:11 - 20
 - 1 John 2:7, 18 “old commandment” applied to “last hour”

Occasion

- Presence of false teachers
- Tenney, *New Testament Survey* pp. 374-375 “written to establish certainty (*of faith*)”
- Heresy closest to Gnosticism of 2nd century
- Tenney, *New Testament Survey* pp. 375-376
 - Spirit good and matter evil
 - Salvation is the escape from realm of matter to realm of spirit
 - Attained by secret knowledge, gnosis
 - Christ of the Gnostics could not be flesh

Intent

- Stir new fervency
- Arm against Gnosticism
- Promote fellowship
- Gnosticism breaks fellowship by creating classes of more and less spiritual believers

Purpose and Key Verse

- Purpose: *Enhanced fellowship*
- 1 John 1:3, “what we have seen and heard we proclaim to you also, that you also may have fellowship with us, and indeed our fellowship is with the Father, and with His Son Jesus Christ.”

Characteristics

- Forceful simplicity (gospel profound simplicity)
- No opening salutation, a homily

- Abrupt end like James
- No proper names

More Characteristics

- Comes like a meditation
- Categorical affirmations (1 John 5:2 By this we know that we love the children of God, when we love God and observe His commandments compared with John 14:21)
- Thought developed by opposites
- Syllogistic logic that moves in circles
- 1 John 1:1-4 expanded in 1:5-10

Contents, Benware, *Survey of the New Testament* p. 262

- This is by certainty.
- Introduction, 1 John 1:1–4
- Certainty, walk in light, 1 John 1:5-2:29
- Certainty, walk in love, 1 John 3:1–4:21
- Certainty, exercise your faith, 1 John 5:1–12
- Resulting certainty, 1 John 5:13ff “know”

Contents

- Certainty, through walking in the light, 1 John 1:5–2:29
- Light, 1 John 1:5, 7, 2:8, 9, 10
- Know, 1 John 2:3, 5, 29
- Certainty, of abiding in love
- Introduced, 1 John 2:5, 15
- 1 John 3:1, 10, 11, 14, 16-18, 4:7, 8, 10–12, 16-18, 20, 21 “love”
- “Know,” 1 John 3:14, 16, 19, 24, 4:13, 16
 - Parallels the concept of abiding in John 15
 - Certainty is to know love
- Certainty, through the exercise of faith
- “Faith,” 1 John 5:1, 4, 5, 10
- “Know,” 1 John 5:2
- Certainty is to know faith
- Resulting certainty
- 1 John 5:13-21 Read and count the “knows”

INSTRUCTORS' NOTES: 1 JOHN

Establishing John as the author is done mostly by the literary affiliation with the gospel of John. Review the verses in 1 John 1:1-2.

What kinds of events described in the Gospel of John could the author of 1 John be referring?

To establish these connections, have the students scan the Gospel of John for examples. If you have more connections to show, use them.

Review Nelson, *Maps and Charts* p. 444 "The Life of John."

The writer of 1 John is sometimes called the "Apostle of love." Have your students compare this characterization of him with his title in Mark 3:17. Ask them to speculate about how he changed over the years he served our Lord.

Why would 70 AD be the time John would take up residence in Ephesus?

Connect the fall of Jerusalem with the move of John to Ephesus.

After reading John 20:31 and 1 John 5:13 how would you state the purpose of each verse?

Establish the purpose of each of John's writings and distinguish those purposes.

If you have Tenney, *New Testament Survey*, pp. 11-12 read the entire description of Domitian and his reign on pp. 11-12. You may use another source.

Read Nelson, *Maps and Charts* p. 451

Why would it make sense to call first John a circular letter?

Note that there is no salutation and no personal greetings.

Also note that John has a circle of churches for which he is concerned in Revelation 2 & 3.

Divide the class into two groups. Assign one to find evidence of intimacy between John and Jesus, and John and his readers in 1 John and the other to find evidences of intimacy in the Gospel of John. To make the task easier for those looking in the gospel suggest they begin at John 13:23 and also look at 21:20. From those they may find useful cross-references. Using the same groups have them look at the first chapter of both the gospel and the letter to find pairs of opposite concepts such as light and dark. Now assign all these themes: Light, Life, Love, Truth. Find it in all the chapters.

If you have Tenney, *New Testament Survey* read pp. 374–376 (or segments from them.) If you do not have access, read about Gnosticism from another source.

Have your students note the purpose and key verse. Refer to Benware p. 261. You may wish to explore the logical development of the letter by looking at the syllogistic circle example in the comparison of 1:1-4 and 1:5-10. Then compare outlines. The one used in the video is based on “Certainty.” Benware, bases his on “Fellowship” and Nelson does the same with a different emphasis. Ask for their opinions from their reading and diaries.

The students should express what they have learned about the Christology of the letter by describing the Jesus whom John presents.

Here are some distinctives of John’s Christology as examples: Christ is the “Word of Life” 1:1, His blood is the efficacious cleanser for forgiveness 1:7, Christ has the role of advocate in heaven 2:1, etc.

Compare this with the Christ presented in the gospel.

Find ethical teaching about how we relate to one another in the letter.

Note similarities such as “Word of life” and additions to John’s Christology like advocate and others.

Does one section of the letter deal with Christology and another with ethics or are those subjects mixed in the same sections?

Direct your students to look for the term “brother” and the directives associated with the treatment of one’s brother.

CLASS EXERCISE: 1 JOHN

Establishing John as the author is done mostly by the literary affiliation with the gospel of John. Review the verses in 1 John 1:1-2. What kinds of events described in the Gospel of John could the author of 1 John be referring?

Review Nelson, *Maps and Charts* p. 444 "The Life of John."

Why would 70 AD be the time John would take up residence in Ephesus?

After reading John 20:31 and 1 John 5:13, how would you state the purpose of each verse?

Read Nelson, *Maps and Charts* p. 451

Why would it make sense to call first John a circular letter? Note that there is no salutation and no personal greetings.

Divide into two groups. Group 1 should find evidence of intimacy between John and Jesus and John and his readers in 1 John. Group 2 find evidences of intimacy in the Gospel of John.

Staying in your same group, look at the first chapter of both the gospel and the letter to find pairs of opposite concepts such as light and dark.

Pick a theme: Light, Life, Love, Truth and find it in all the chapters.

What have you learned about the Christology of the letter by describing the Jesus whom John presents?

Compare this with the Christ presented in the gospel.
Find ethical teaching about how we relate to one another in the letter.

Does one section of the letter deal with Christology and another with ethics or are those subjects mixed in the same sections? Find examples.

SESSION 16, PART 2 2-3 JOHN

At the end of this session, you will be able to explain the following:

- The author, date and purpose of 2-3 John
- The characteristics and content of 2-3 John

Author: John the Apostle

- He is a personal acquaintance of readers
 - “Whom I love”
 - In the first verse of each
- He identifies himself as the elder, being old. Can you calculate how old?
- Each letter fills one sheet of papyrus
- John needed no other identification than elder
- Papias calls him John the Elder and disciple of the Lord

Dating 85 AD or Later

- Origin, Ephesus

2 John ¹The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, ²for the sake of the truth which abides in us and will be with us forever: ³Grace, mercy *and* peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. ⁴I was very glad to find *some* of your children walking in truth, just as we have received commandment *to do* from the Father. ⁵And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. ⁶And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. ⁷For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. ⁸Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward. ⁹Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; ¹¹for the one who gives him a greeting participates in his evil deeds. ¹²Having many things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, that your joy may be made full. ¹³The children of your chosen sister greet you.”
- To a lady & adult children
- Widow and matron of the church, unknown
- Near Ephesus and hospitable to John in his travels (cf. “7 churches” Nelson, *Maps and Charts* p. 451.)

Dating, 85 AD or later

3 John, ¹The elder to the beloved Gaius, whom I love in truth. ² Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. ³For I was very glad when brethren came and bore witness to your truth, *that is*, how you are walking in truth. ⁴I have no greater joy than this, to hear of my children walking in the truth. ⁵Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are* strangers; ⁶and they bear witness to your love before the church; and you will do well to send them on their way in a manner worthy of God. ⁷For they went out for the sake of the Name, accepting nothing from the Gentiles. ⁸Therefore we ought to support such men, that we may be fellow workers with the truth. ⁹I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. ¹⁰For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, neither does he himself receive the brethren, and he forbids those who desire *to do so*, and puts *them* out of the church. ¹¹Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God. ¹²Demetrius has received a *good* testimony from everyone, and from the truth itself; and we also bear witness, and you know that our witness is true. ¹³I had many things to write to you, but I am not willing to write *them* to you with pen and ink; ¹⁴but I hope to see you shortly, and we shall speak face to face. Peace *be* to you. The friends greet you. Greet the friends by name.”

- Gaius a common name
- 3 in New Testament
- Acts 19:29, 1 Cor. 1:14, Rom. 16:23, Acts 20:3
- Sterling Christian brother
- “Beloved” in vv. 1, 2, 5, 11

Evidence for Both

- Irenaeus quoted 2 times
- Clement of Alexandria, “John’s longer epistle...”
- Quoted at Council of Carthage 397 AD
- Those nearest Ephesus accepted it first
- They resemble each other
- Hospitality is an issue in each
- Imagine them as cover letters

Purpose

- Readers
- Occasion
- Intent
- Purpose and key verses

Purposes:

- Readers
- 2 John: to a widow whose circumstances John knows
- 2 John: to Gaius whose struggle John commends

Occasion

- 2 John
 - Persistent efforts of false teachers
 - Affecting the local church of the elect lady
- 3 John
 - Diotrephes refused hospitality to itinerants
 - Gaius offered it
 - John is sending out itinerant evangelists like Demetrius

Intent

- 2 John: Cultivate vigilance
- 3 John: administrative directive
 - Enlist Gaius
 - Commend Demetrius

Purpose & Key Verse

- 2 John
 - Abiding in truth to avoid error
 - V. 9 “abides in the teaching”
- 3 John
 - Hospitality demonstrates truth
 - V. 5 “Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are strangers*”

Characteristics

- 2 John
 - Love and truth linked
 - Denial of humanity of Jesus corrected
 - Deny reception to heretics
- 3 John
 - Importance of hospitality
 - Support missionaries
 - Evaluate controlling leaders

Content

- 2 John
 - Salutation, vv. 1-3
 - Injunctions, vv. 4-11
 - Conclusion, vv. 12-13
- 3 John
 - Introduction, vv. 1 - 4
 - Encourage workers for the truth, vv. 5-8
 - Reprove opponents of truth, vv. 9-11
 - Commend witness for the truth, v. 12
 - Conclusion, vv. 13 - 14

INSTRUCTOR'S NOTES: 2-3 JOHN

Have your students read 2 and 3 John during class.

Ask the students to point out information about the readers, the problems faced by them, and any indicators of the relationship between John and the readers. This exercise should assist in interpretive reading.

Review the "Seven Churches" Nelson, *Maps and Charts* p. 451.

Discussion Questions:

How could Gaius and this lady conceivably be connected with one of these churches and know John well?

They must have been leaders of some sort and suggest what their leadership role could have been.

Describe the qualities of the lady in 2 John.

Things to note: chosen, mother, hospitable.

Describe the qualities of Gaius in 3 John.

Things to note: beloved, witness, faithful.

What is the problem dealt with in 2 John?

A kind of false teacher who denies that Jesus has come in the flesh.

Is the problem external or internal to the church? Why?

It is an outside teaching masquerading as truth.

What is the problem addressed in 3 John? Is it external or internal to the local church? Why?

Control of the church is at issue. Explore why this is a problem for churches in any age.

Identify the ethical demands they both deal with for each letter.

Both are the ethics of hospitality and leadership.

State how the church today should apply these teachings.

This would expand the discussion. Use your own examples. The larger a church gets, the more impersonal it gets, and the less hospitality is practiced so churches should create opportunities for fellowship and teach hospitality. When it comes to leadership the church should extend an enthusiastic welcome for those who teach and serve the truth but beware of those who, though in ministry, are not teachers of truth. The church should also look for servant-leaders not charismatic personality types to stand before the congregation. Self-serving or self-aggrandizing leadership is anathema to the local church. Church leadership that is a personality cult or controlling is to be avoided.

CLASS EXERCISE: 2-3 JOHN

Read 2 and 3 John. As you read find note information about the readers, the problems they faced, and any descriptions of the relation between the readers and John the Apostle.

Review the “Seven Churches” Nelson, *Maps and Charts* p. 451.

How could Gaius and this lady conceivably be connected with one of these churches and know John well?

Describe the qualities of the lady in 2 John.

Describe the qualities of Gaius in 3 John.

What is the problem dealt with in 2 John? Is it external or internal to the church? Why?

What is the problem addressed in 3 John? Is it external or internal to the local church?
Why?

Identify the ethical demands they both deal with for each letter.

State how the church today should apply these teachings.

SESSION 17, PART 1 – REVELATION

At the end of this session, you will be able to explain the following:

The author, date, and purpose of The Revelation of John

Overview

- Author
- Date and place
- Purpose and key verse

Author

In the Text

- Doesn't mention his name in other books
- "John," Rev. 1:4, 9 & 22:8
- Rev. 1:1 claims to have received "The Revelation"
- Note "bond servant(s)"
- Rev. 1:1-2 contrasts with John 1:1
- Rev. 1:4 familiarity with churches
- Rev. 1:9 churches familiar with exile

More About the Author

- Immediate circulation, Rev. 1:4, 11
- Allusions in early 2nd Century: Ignatius (110 AD), Epistle of Barnabas (130 AD), Justin Martyr (155 AD), et al.
- Claimed by author, Rev. 1:1, 22:8

Date & Place

- Rev. 1:9
- Domitian persecution ended 96 AD
- Eusebius and Clement of Alexandria place John as exiled there by the Roman Government
- 95 AD
- Destination fits with John's residence in Ephesus

Purpose

- Unite and complete prophetic truth
- In our scheme The New Covenant Fulfilled
- Other prophetic New Testament passages?
- Persecution by Romans and attacks by Gnostics
- God's purposes could not be destroyed
- Purpose to tell events of the Day of the Lord
- Key verse: Rev. 1:19, "Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things."

John the Apostle, late in life while exiled to Patmos for his faith, tells his vision of the events of the day of the Lord. The outline of the book is in the key verse Rev. 1:19.

INSTRUCTOR'S NOTES: REVELATION

Read the first chapter of Revelation.

Discussion Questions:

What is the portrait of John in these verses? How does that fit with what we know of him?

He was in exile, he was the gospel writer (v. 2), that his focus was Ephesus, and the province of Asia (v. 4), etc.

Read Nelson, *Maps and Charts* p. 451 to identify Patmos and the proximity of 7 churches on a route. Note that there are other churches we know of not mentioned in Revelation but on the same route.

Have your students name other churches.

Why would John select these?

Because he knew them and this could lead to the suggestion that our Lord chose them for their typical model.

Turning their attention to chapters 2 & 3, assign students or groups each a church and ask them to identify the problem addressed and the response commanded.

For example, the Ephesian church 2:1ff has left its first love or perhaps turned its worship into routine ritual. It needs to refresh its commitment and relation to the Lord Jesus.

Using the phrase "Day of the Lord," have your students look up references in both testaments. Share details about this day from their findings.

Write the list on a white board or flip chart. Think about why and how the Revelation may pull these details together.

How does John unite these details?

John gives structure and detail to the biblical expectations of the day of the Lord.

Why do you think it is significant that Jesus said 'write' twice in vv. 11 & 19?

While many discount The Revelation as irrelevant, already fulfilled, or too difficult, Jesus has inspired it for all His church throughout the ages.

After reading Rev. 1:3 & 19, ask your students to compare these verses and describe John's purpose for his readers in writing The Revelation. Ask them to speculate about how 1:19 could be an outline template for the Revelation.

Discuss its relevance today.

CLASS EXERCISE: REVELATION

Read the first chapter of Revelation.

What is the portrait of John in these verses? How does that fit with what we know of him?

Read Nelson, *Maps and Charts* p. 451 to identify Patmos and the proximity of 7 churches on a route. Note that there are other churches we know of not mentioned in Revelation, but on the same route.

Why would John select these?

Form into groups and select a church. Identify the problem addressed and the response commanded.

Using the phrase "Day of the Lord," look up references in both testaments. Share details about this day from your findings.

How does John unite these details?

Why do you think it is significant that Jesus said 'write' twice in vv. 11 & 19?

After reading Rev. 1:3 & 19, compare these verses and describe John's purpose for his readers in writing The Revelation.

SESSION 17, PART 2 – REVELATION

At the end of this session, you will be able to explain the following:

The characteristics and content of the Revelation of John

Characteristics

- Hermeneutic
- Approaches
- Interpretation

Hermeneutic

- Literal
- But what about symbols?
- "symbol is a timeless figurative representation" Bernard Ramm, *Protestant Biblical Interpretation*, W.A. Wilde: Boston, 1956.
- Interpret by scripture, context, nature, cross reference
- Beware double imagery
- Rev. 6:5ff, Rev. 6:12ff "like" or "as" simile
- Beware, *Survey of the New Testament* p. 273, "The very first interpretive principle is that Revelation must be approached literally."
- Never spiritualized. He quotes Ryrie, "The difference between the literalist and the spiritualizer is simply that the former sees the symbols as conveying a plain meaning."

Approaches

- Beware, *Survey of the New Testament* p. 272
- Allegorical
- Historical
- Futuristic

Allegorical

- Denies literal meaning
- Finds message couched in figurative terms to which interpreter assigns meaning
- Problem: the assigned meanings are arbitrary

Historical Approach

- All events are historical
- All events, save perhaps chapters 21-22, fulfilled in first century
- Problems
 - Late date of the Revelation makes it not prophetic but a report
 - Which events of the first century are assigned subjectively since it is in figurative language

Futurist Approach

- The events of chapters 4-22 are future
- These future events are literal, historical events
- The symbolic language describes these events if accurately understood

Interpretation

- Beware, *Survey of the New Testament* p. 275 chart on development of the book
- Opening of 7th seal - opens 7 trumpets
- Sounding of 7th trumpet, 10:7, 11:15
- Opens 7 bowls (same as 7 plagues)
- Note the qualitative difference
- Interludes ch 7, 10:1-14:20, 15:1ff
- Babylon in 16:19 is the subject of 17
- Churches are real Asian churches
- Problems are typical of churches through the ages
- Beware, *Survey of the New Testament* p. 276, "selected because they represented churches of all times"
- Beware, *Survey of the New Testament* p. 279, see chart on chronology of Revelation
- Millennialism view: 3.5 years seals, 3.5 years trumpets and bowls followed by 1,000 year reign of Christ
- Beware, *Survey of the New Testament* p. 274, "Revelation is basically chronological"
- See topics by chapters (chart p. 274)
- Old Testament background
 - Daniel, Ezekiel, Jeremiah, Zechariah
- New Testament background
 - Matthew, Romans, 1 & 2 Thessalonians

Contents

- Rev. 1:19 outline: have seen, which are, which shall take place
- Things which you have seen, Rev. 1:9–20
- Things which are, Rev. 2:1–5:14 churches, heaven
- Things which shall take place, Rev. 6:1-22:21

The Things That You Have Seen

- Rev. 1:9-20
- Rev. vv. 9-11 description of circumstances and command
- Rev. vv. 12-20 description of Christ and command

The Things Which Are

- Rev.2:1-3:22 Messages to 7 churches
- See Nelson, *Maps and Charts* p. 451 order of journey
- Like an itinerant might travel

The Messages to the Seven Churches

- Ephesus, Smyrna, Pergamum, Thyatira, Rev. 2:1-29
 - “I know... but I have this against...” Ephesus, Pergamum, Thyatira
 - Smyrna, “I know... Do not fear”

The Messages to the Seven Churches

- Sardis, Philadelphia, Laodicea, Rev. 3:1-22
 - Sardis, “Wake up...remember”
 - Laodicea, “I know, I advise to buy gold, I stand at the door”
 - Philadelphia, “because you have kept... I will also keep”
- Situation in heaven in the present Rev. 4:1-5:14 book opened to the Lamb

The Thing Which Shall Take Place

- Begins and ends with the scene in heaven
- The scene in heaven and the book is handed to the Lamb in Rev. 4:1-5:14

The Judgments of Sevens

- Six of seven seals of the book broken, Rev. 6:1-16
- Interlude of 144,000, Rev. 7:1-17
- Seven trumpets start from 7th seal, Rev. 8:1-9:21
 - 3 Woes are specified and given more space
- Interlude of prophecies, Rev. 10:1-11:14
- Seventh trumpet followed by Prophetic visions, Rev. 11:15-14:20
- Seven bowls from these visions, Rev. 15:1-16:21

Final Events: Rev. 17:1-22:5

- Final events on earth
 - End of Babylon, Rev. 17:1-18:24
 - Armageddon, Rev. 19:1-21
 - Millennium, Rev. 20:1-15
- Final events in heaven, Rev. 21:1-22:5
- Concluding warnings, Rev. 22:5-21

INSTRUCTOR'S NOTE: REVELATION

Read Rev. 6:5-16 and have your students find the words *as* or *like* in the text. Note how many times it is used.

These are similes, John's favorite way to describe things beyond his comprehension.

What is John trying to communicate by these similes? Note that we read into these our own cultural and historical interpretations and cannot know what these events will exactly look like in a futuristic setting.

Share the following quote from Burge, Cohick, and Greene, *The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Context*, "In antiquity, numbers meant far more than their numerical value. They were symbols. Pythagoras considered 3, 5, and 7 as masculine, 2, 4, and 6 as feminine. Ten was the perfect number since it is a 'triangular number' (from a triangle of dots with four on each side). The Pythagoreans followed Aristotle seeing 7 as symbolizing the first cause, and itself was unused – hence, the unmoved mover."

Note that this differs from the Hebrew symbols for numbers.

State your personal interpretive approach and some of its characteristics and why you use it.

The following picture of a chart by Tenney, *New Testament Survey* may help with the discussion of the approaches to interpretation.

Revelation	1-3	4-19	20-22
Preterist	Historic Churches	Symbolic of Contemporary Conditions	Symbolic of Heaven and Victory
Idealist	Historic Churches	Symbolic of Conflict of Good and Evil	Victory of Good
Historicist	Literal Historic Churches	Symbolic of Events of History: Fall of Rome, Mohammedanism, Papacy, Reformation	Final Judgment Millennium (?) Eternal State
Futurist	Seven Stages of Church History	Future Tribulation Concentrated Judgments on Apostate Church and on Antichrist Coming of Christ	Millennial Kingdom Judgment of Wicked Dead Eternal State
Postmillennial	Historic Churches	Generally Historicist	Victory of Christianity over the World
Amillennial	Historic Churches	Generally Historicist	Coming of Christ Judgment External State
Premillennial	Historic Churches Representative of Historical Stages	Generally Futurists	Literal Millennial Reign Judgment of Great White Throne New Jerusalem

Have your students find the 7th seal and 7th trumpet, and tell how that opens the next set of 7.

Find and note the interludes between the seal and trumpet judgments, and between the trumpet and bowl judgments. Compare outlines.

Assign Quiz Nine

CLASS EXERCISE: REVELATION

Read Rev. 6:5-16 and find the words *as* or *like* in the text. Note how many times it is used.

What is John trying to communicate by these similes? Note that we read into these our own cultural and historical interpretations and cannot know what these events will exactly look like in a futuristic setting.

From Burge, Cohick, and Greene, *The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Context*, "In antiquity, numbers meant far more than their numerical value. They were symbols. Pythagoras considered 3, 5, and 7 as masculine, 2, 4, and 6 as feminine. Ten was the perfect number since it is a 'triangular number' (from a triangle of dots with four on each side). The Pythagoreans followed Aristotle seeing 7 as symbolizing the first cause and itself was unused – hence, the unmoved mover."

Note that this differs from the Hebrew symbols for numbers.

Discuss your personal interpretive approach and some of its characteristics and why you use it.

The following picture of a chart by Tenney, *New Testament Survey* may help with the discussion of the approaches to interpretation.

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Preterist	Historic Churches	Symbolic of Contemporary Conditions	Symbolic of Heaven and Victory
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Find the 7th seal and 7th trumpet and tell how that opens the next set of 7.

Find and note the interludes between the seal and trumpet judgments and between the trumpet and bowl judgments.

QUIZ NINE

1
2
3

This test is open book, open Bible.

1. Paul wrote 1 Timothy before ___ or after X his release from prison in Rome.
2. Paul's furthest Western destination was the country of Spain.
3. Paul's second imprisonment in Rome before he was martyred is recorded in the book of Acts. T ___ or F X.
4. Who did Paul call evil beasts and lazy gluttons?
Cretans
5. Paul wrote 2 Timothy to rebuke ___ or encourage X Timothy because trouble was ahead for both of them.
6. James is the earliest New Testament epistle written in about 45 AD.
7. The James who authored the letter is the half brother of Jesus.
8. The writer of Hebrews is ___ known or X unknown.
9. First X or Second ___ Peter had an amanuensis.
10. Jude wanted his readers to contend for the faith
11. General epistles get their name because the ___ Place or Author or Readership is not specified.
12. Name two books of the New Testament written to a Jewish audience: Matthew, James, Hebrews.
13. The addressee for 3 John is Gaius.

SUMMARY – FINAL QUIZ PREP AND FINAL QUIZ

Use the information as a review and prep for the final quiz which is found at the end of this section.

There are no videos for this final quiz prep material.

Your pastor may want to review this information during class or assign this as outside reading.

Included are Summary Sheets that you can use to take notes.

INSTRUCTOR'S NOTE: SUMMARY SHEETS

There are no videos for this final quiz prep material. You may want to discuss this material in class or assign it to your students as outside reading. The final quiz, which is open Bible, open book is found at the end of this section.

Have your students fill out the summary sheets as you review the material.

You may also wish to have your students find the following topics in Benware, *Survey of the New Testament* listed on the next page. They can enter the page numbers so they can refer to specific information and review it before taking the quiz. These pages do not need to be read in class.

Assign the final quiz.

Review the following pages in **Benware, *Survey of the New Testament***. They do not need to be read in class, but should be reviewed prior to the exam.

Page	Information
13	Overview of New Testament
15	Explanation of the New Covenant
18	Map of Ptolemaic and Seleucid empires
20	3 rd paragraph on Septuagint
23	Chart of Herodian rulers
26	Paragraphs under <i>Emperor Worship, Mystery Religions, Gnosticism</i>
49	Map of Palestine
52	Chart of Christ's life and ministry
59	Map of Christ's movements in Galilee
74	Review of 6 major discourses in Matthew
97	Author of the gospel of Luke continued on 98
100	Luke special considerations
102	Prologue of Luke's Gospel
117	Seven signs of John
126	Purpose and theme of Acts
137	Early spread of Christianity
138	Peter's ministry
139	Map of Paul's first journey
140	Map of Paul's second journey
142	Maps of Paul's third journey and trip to Rome
146	Chronology of Paul's life
152	Purpose of Galatians
155	Review the "South Galatian Theory" according to the map
169	Special considerations of 2 Thessalonians
206	The Prison Epistles
224	The Pastoral Epistles
240	Author of the gospel of James
246	Purpose and special considerations on Hebrews
259	Purpose of Jude
270	Author of Revelation

SUMMARY SHEETS

Matthew

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Mark

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Luke

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

John

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Acts
Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

Gal.
Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

1 Thes.
Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

2 Thes.
Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

1 Cor.

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

2 Cor.

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Rom.

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Eph.

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Col.

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Phlm.

Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

Phil.

Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

1 Tim.

Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

Ti.

Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

2 Tim.

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

James

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Hebrews

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

1 Peter

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

2 Peter

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Jude

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

1 John

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

2 John

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

3 John

Author:

Date:

Readers:

Occasion:

Subject:

Key Verse:

Rev.

Author:
Date:
Readers:
Occasion:
Subject:
Key Verse:

Summaries of Books

- To highlight content
- To single out things to know
- To provide a basis for study
- To give a reference compendium for future use.

Format (see sheet at the end of this section)

- Author
- Date
- Readers
- Occasion
- Subject
- Key Verse
- Outline

The Gospels: The New Covenant Instituted

Matthew

- Author: Matthew (Levi)
- Date: 45-55 AD
- Readers: Jewish Christians
- Occasion: Dispersion gospel
- Subject: Jesus of Nazareth, King of the Jews
- 23:39 "Kingdom of Heaven"

Outline of Matthew (Benware, *Survey of the New Testament* p.71)

- Presentation of the King Matt. 1:1-4:11
- Teaching of the King Matt. 4:12-7:29
- Power of the King Matt. 8:1-11:1
- Opposition to the King Matt. 11:2-16:12
- Preparation of the King's disciples Matt. 16:13 - 20:34
- Rejection of the King Matt. 21:1-26:66
- Proof of the King Matt. 28:1-20

Mark

- Author: John Mark 14:51
 - Peter's disciple
- Date: 64-68 AD
- Readers: Roman Christians
- Occasion: Peter's preaching kept at his death
- Subject: Christ the Servant
- Key verse: Mark 10:45

Outline of Mark (Benware, *Survey of the New Testament* p. 91)

- Present the Servant, Mark 1:1-13
- Manifest the Servant, Mark 1:14-3:6
- Oppose the Servant, Mark 3:7-8:13
- Instruct Servant's Disciples, Mark 8:14-10:52
- Reject the Servant, Mark 11:1-15:47
- Resurrection of the Servant, Mark 16:1-8

Luke

- Luke, Paul's Doctor
- Date: 65 AD
- Readers: Theophilus
- Occasion: Historical Account
- Subject: Christ the Son of Man (SOM)
- Key verse: Luke 19:10

Outline of Luke (Benware, *Survey of the New Testament* p. 99)

- Son of Man-Prologue, Luke 1:1-4
- Son of Man-Coming, Luke 1:5-4:13
- Son of Man-Ministry, Luke 4:14-9:50
- Son of Man-Rejection, Luke 9:51-19:27
- Son of Man-Sacrifice, Luke 19:28-23:56
- Son of Man-Authentication, Luke 24:1-53

John

- Author: John the Apostle
- Date: 85-95 AD
- Readers: Christians in Ephesus
- Occasion: Gnosticism
- Subject: Jesus the Son of God
- Key verse: John 20:30-31

Outline of John (Benware, *Survey of the New Testament* p. 115)

- Introduction John 1:1-51
- Presented to the nation John 2:1-12:50
- Instruction to disciples John 13:1-17:26
- Redemption to the world John 18:1-19:42
- Revelation to believers John 20:1-21:25

New Covenant Proclaimed

Summary of Acts

- Author: Luke
- Date: 63 AD
- Readers: Theophilus
- Occasion: History
- Subject: World evangelization
- Key verse: Acts 1:8

Outline of Acts (Benware, *Survey of the New Testament* p. 126)

- Introduction Acts 1:1-2:4
- Witness in Jerusalem Acts 2:5-8:3
- Witness in Judea & Samaria Acts 8:4-12:25
- Witness to the uttermost parts Acts 13:1-28:31

INSTRUCTOR'S NOTES: GEOGRAPHY REVIEW

Take the students through a geography exercise. Mark these places on the map on the next page.

Or you can create a map on the floor.

Using a scale of 2-6 inches per mile draw the coastline of Israel on the floor of the room using masking or painter's tape. Using the same scale, mark the following places on the floor map with the tape. Then have the students move from place to place identifying each as they do. Ask them to tie stories from the gospels to each place.

GEOGRAPHY REVIEW

Mark these places on the map.

Provinces

Perea, Judea, Galilee, Traconitus (Iturea), Samaria, Decapolis

Bodies of Water

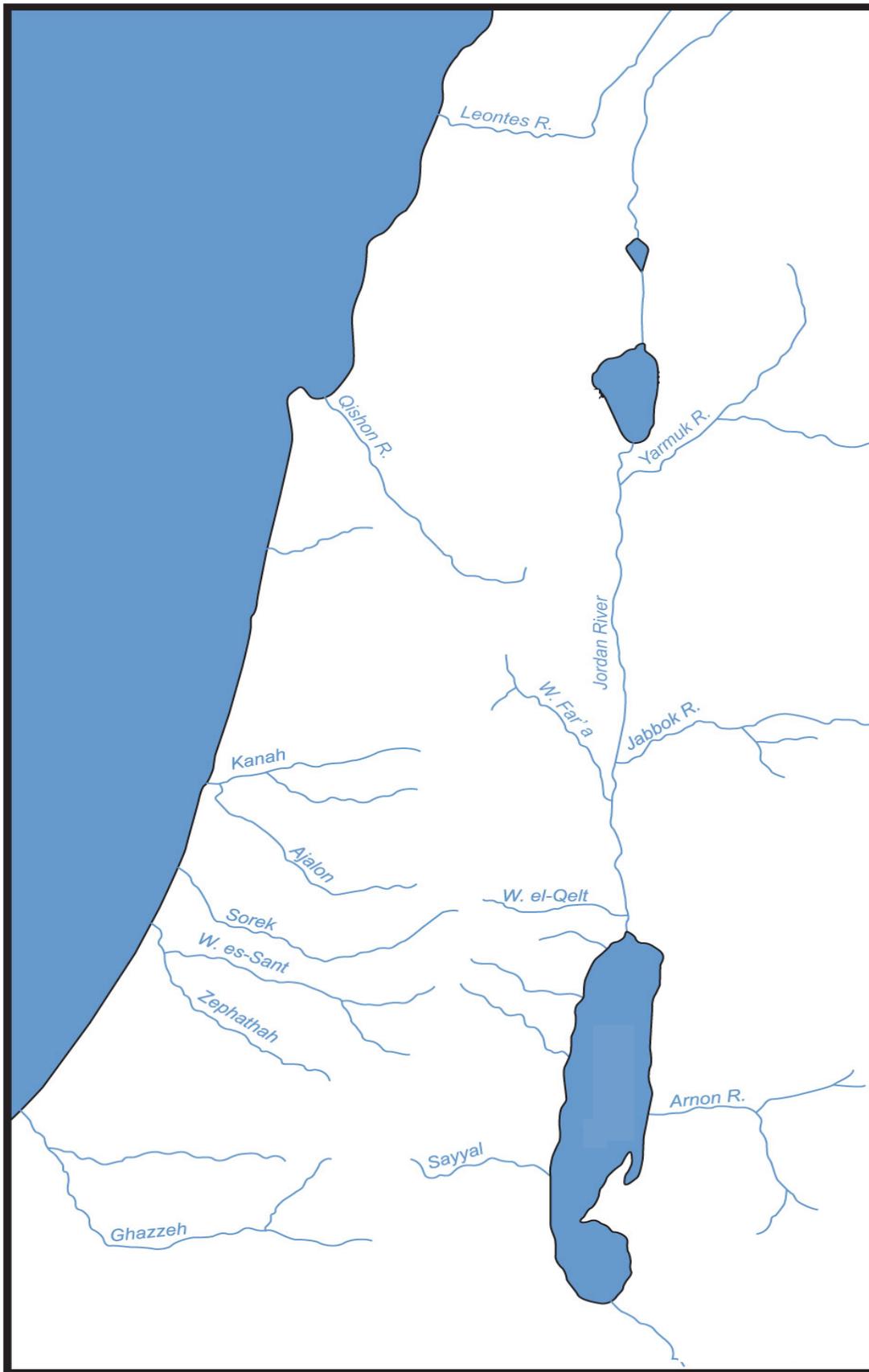
Mediterranean Sea, Dead Sea, Jordan River, Sea of Galilee

Cities

Sychar, Bethlehem, Nazareth, Cana, Jerusalem, Caesarea, Capernaum

Distances

Sea of Galilee 696 feet below sea level, Dead Sea 1300 feet below sea level, Mediterranean to Sea of Galilee 36 miles, Sea of Galilee is 7x14 miles, Mediterranean to Dead Sea 56 miles, Dead Sea is 10x50 miles, Jordan River runs 65 miles, Mt. Hermon to south end of Dead Sea 130 miles.



INSTRUCTOR'S NOTE: ANSWER KEY TO GEOGRAPHY EXERCISE



The Letters: New Covenant Explained

Pauline Letters Summaries

In the order of writing

Early Epistles:

Summary of Galatians

- Author: Paul
- Date: 48 AD
- Readers: Southern Galatian churches
- Occasion: Judaizers in churches
- Subject: Christian liberty
- Key Verse: Gal. 5:1

Outline of Galatians (Benware, *Survey of the New Testament* p. 153)

- Introduction, Gal. 1:1-9
- Personal defense of authority, Gal. 1:10-2:21
- Doctrinal exposition of justification, Gal. 3:1-4:31
- Practical life of liberty, Gal. 5:1-6:10
- Conclusion, Gal. 6:11 - 18

Summary of 1 Thessalonians

- Author: Paul
- Date: 51 AD
- Readers: Believers in Thessalonica
- Occasion: Persecution
- Subject: Encouragement in persecution
- Key Verse: 1 Thes. 1:9 - 10

Outline of 1 Thessalonians (Benware, *Survey of the New Testament* p. 164)

- Past Ministry, 1 Thes 1:1-2:16
- Present Ministry, 1 Thes 2:17-5:11
- Future Ministry, 1 Thes 5:12 - 28

Summary of 2 Thessalonians

- Author: Paul
- Date: 51 AD
- Readers: Thessalonian believers
- Occasion: False teaching about the Day of the Lord
- Subject: Accurate hope for the future
- Key Verse: 2 Thes. 2:15

Outline of 2 Thessalonians (Benware, *Survey of the New Testament* p. 170)

- Instructions concerning the future, 2 Thes. 1:1–2:12
- Instructions concerning the present, 2 Thes. 2:13–3:15

- Conclusion, 2 Thes. 3:16-18

Paul's Major Epistles

Summary of 1 Corinthians

- Author: Paul
- Date: 55 AD
- Readers: Church at Corinth
- Occasion: Problems and questions
- Subject: Answer problems with Love
- Key Verse: 1 Cor. 13:1

Outline of 1 Corinthians: (Benware, *Survey of the New Testament* p. 175)

- Introduction, 1 Cor. 1:1-9
- Divisions, 1 Cor. 1:10-4:21
- Sins, 1 Cor. 5:1-6:20
- Problems, 1 Cor. 7:1-15:58
- Conclusion

Summary of 2 Corinthians

- Author: Paul
- Date: 56 AD
- Readers: Church at Corinth
- Occasion: Negative attitudes to Paul
- Subject: Prepare them to move on in ministry
- Key Verse: 2 Cor. 5:20-21

Outline of 2 Corinthians: (Benware, *Survey of the New Testament* p.185)

- Introduction, 2 Cor. 1:1-11
- Testimony, 2 Cor. 1:12-2:13
- Teachings, 2 Cor. 2:14-6:10
- Exhortation, 2 Cor. 6:11-7:16
- Instruction, 2 Cor. 8:1-9:15
- Defense, 2 Cor. 10:1-13:10
- Conclusion

Summary of Romans

- Author: Paul
- Date: 57 AD
- Readers: Church at Rome
- Occasion: Plan to visit
- Subject: Instruct in Theology
- Key Verse: Rom. 1:16-17

Outline of Romans: (Benware, *Survey of the New Testament* p. 193)

- Introduction, Rom. 1:1-17
- Sin, Rom. 1:18-3:20
- Justification, Rom. 3:21-5:21
- Sanctification, Rom. 6:1-8:39
- Israel, Rom. 9:1-11:36
- Righteous Rom. 12:1-15:13
- Conclusion

Paul's Prison Epistles

Summary of Ephesians

- Author: Paul
- Date: 61 AD
- Readers: Circular letter for Lycus valley
- Occasion: Tychicus' return
- Subject: Establish unity
- Key Verse: Eph. 3:6

Outline of Ephesians: (Benware, *Survey of the New Testament* p. 208)

- Call of the church, Eph. 1:1-3-21
- Conduct of the church, Eph. 4:1-6:20
- Conclusion

Summary of Colossians

- Author: Paul
- Date: 61 AD
- Readers: Church at Colossae
- Occasion: Stop heresy
- Subject: Christ, all sufficient head
- Key Verse: Col. 1:18

Outline of Colossians: (Benware, *Survey of the New Testament* p. 214)

- Introduction, Col. 1:1-14
- Doctrine of Christ, Col. 1:15-23
- Paul's ministry, Col. 1:24-2:7
- False doctrine, Col. 2:8-3:4
- Practical life, Col. 3:5-4:6
- Conclusion

Summary of Philemon

- Author: Paul
- Date: 61 AD
- Readers: Philemon and his household
- Occasion: Return of Onesimus
- Subject: Love between slave and slaveholder
- Key Verse: Phlm. 16

Outline of Philemon: (Benware, *Survey of the New Testament* p. 217)

- Salutation, Phlm. 1-3
- Thanks, Phlm.4-7
- Request, Phlm. 8-21
- Conclusion, Phlm. 22-25

Summary of Philippians

- Author: Paul
- Date: 62 AD
- Readers: Church at Philippi
- Occasion: Epaphroditus returns to Philippi
- Subject: Joy in every circumstance
- Key Verse: Phil. 4:4

Outline of Philippians: (Benware, *Survey of the New Testament* p. 219)

- Introduction, Phil. 1:1-11
- Paul's circumstances, Phil. 1:12-26
- Practicalities, Phil. 1:27-2:18
- Need, Phil. 3:1-21
- Principles, Phil. 4:1-9
- Thanks, Phil. 4:10-23

Paul's Pastoral Epistles

Summary of 1 Timothy

- Author: Paul
- Date: 62 AD
- Readers: Timothy
- Occasion: Assist Timothy in Church oversight
- Subject: Proper ministry and administration of the church
- Key Verse: 1 Tim. 3:15

Outline of 1 Timothy: (Benware, *Survey of the New Testament* p. 226)

- Salutation, 1 Tim. 1:1-2
- Instructions for teachers, 1:3-20
- Instruction for life, 1 Tim. 2:1-3:16
- Instructions for apostasy, 1 Tim. 4:1-16
- Instructions for groups, 1 Tim. 5:1-6:2
- Conclusion

Summary of Titus

- Author: Paul
- Date: 63 AD
- Readers: Titus
- Occasion: Organize Cretan church
- Subject: Exhort Titus to order the church
- Key Verse: Ti. 2:11-14

Outline of Titus: (Benware, *Survey of the New Testament* p. 231)

- Introduction, Ti. 1:1-4
- Leaders in church, Ti. 1:5-16
- Living in church, Ti. 2:1-15
- Living out of church, Ti. 3:1-9
- Conclusion

Summary of 2 Timothy

- Author: Paul
- Date: 64 AD
- Readers: Timothy
- Occasion: Trouble ahead for both
- Subject: Pass on Missionary mantle
- Key Verse: 2 Tim. 4:2

Outline of 2 Timothy: (Benware, *Survey of the New Testament* p. 234)

- Personal greeting, 2 Tim. 1:1-7
- Guard, 2 Tim. 1:8-18
- Suffer, 2 Tim. 2:1-26
- Endure, 2 Tim. 3:1-17
- Preach, 2 Tim. 4:1-22

General Letter, Group One

James

- Author: James
- Date: 45 AD
- Readers: dispersed Jewish believers
- Occasion: Exhorted to live ethically
- Subject: Practical & ethical exhortation
- Key verse: James 1:22

Outline of James: (Benware, *Survey of the New Testament* p. 241)

- Believer's trials James 1:1-18
- Believer's genuineness, James 1:19-27
- Believer's obstacles James 2:1-5:6
- Believer's challenges James 5:7-20

Hebrews

- Author: unknown
- Date: 65-70 AD
- Readers: 2nd Generation Jewish believers
- Occasion: Renewed persecution
- Subject: remind of responsibility
- Key Verse: Heb. 10:31

Outline of Hebrews: (*Benware, Survey of the New Testament* p. 244)

- Jesus, incarnate Son of God Heb. 1:1-2:4
- Jesus, Son of Man Heb. 2:5-4:13
- Jesus, High Priest Heb. 4:14-10:8
- Practical exhortations Heb. 10:19-13:25

General Letters, Group Two

1 Peter

- Author: Apostle Peter
- Date: 63-65 AD
- Readers: Scattered Gentile believers
- Occasion: Opposition & persecution of the faith
- Subject: Encourage in suffering
- Key verse: 1 Pet. 4:12-13

Outline of 1 Peter: (*Benware, Survey of the New Testament* p. 252)

- Praise, 1 Pet. 1:1-12
- Exhorted by our position in Christ, 1 Pet. 1:13-2:10
- Exhorted in our position in the world, 1 Pet. 2:11-4:19
- Exhorted by our position in the church, 1 Pet. 5:1-11
- Conclusion, 1 Pet. 5:12-14

2 Peter

- Author: Apostle Peter
- Date: 67 AD
- Readers: dispersed Gentile believers
- Occasion: Potential heresy in the church and Peter faces martyrdom
- Subject: Stand on the truth
- Key verse: 2 Pet. 2:1

Outline of 2 Peter: (*Benware, Survey of the New Testament* p. 255)

- True knowledge
- False knowledge
- Needed knowledge

Jude

- Author: Jude
- Date: 66-71 AD
- Readers: collection of churches
- Occasion: Antinomian, heretic teachers
- Subject: Warn
- Key verse: Jude 3

Outline of Jude: (*Benware, Survey of the New Testament* p. 259)

- Salutation, Jude 1-2

- False teachers, Jude 3-4
- History of them, Jude 5-7
- Description, Jude 8-16
- Resistance, Jude 17-23
- Doxology, Jude 24-25

General Letters, Group Three

1 John

- Author: Apostle John
- Date: 85 AD
- Readers: Asian Churches
- Occasion: Gnostic teachers
- Subject: Enhanced fellowship
- Key verse: 1 John 1:3

Outline of First John: (Benware, *Survey of the New Testament* p. 262)

- Introduction, 1 John 1:1-4
- Believer's fellowship: the Father 1 John 1:5-2:17
- Believer's fellowship: false 1 John 2:18-4:6
- Believer's fellowship: right 1 John 4:7-5:12
- Conclusion 1 John 5:13-21

2 John

- Author: John
- Date: 90 AD
- Readers: Matron of church
- Occasion: heretics coming round
- Subject: Abide in truth to avoid error
- Key verse: 2 John 9

Outline of 2 John: (Benware, *Survey of the New Testament* p. 264)

- Greeting, 2 John 1-3
- Obedient love, 2 John 4-7
- Warning, 2 John 8-11
- Conclusion, 2 John 12-13

3 John

- Author: John
- Date: 90 AD
- Readers: Gaius, unknown church leader
- Occasion: encourage hospitality
- Subject: Hospitality demonstrates truth
- Key verse: 3 John 5

Outline of 3 John: (Benware, *Survey of the New Testament* p. 266)

- Commend Gaius, 3 John 1-8
- Condemn Diotrephes, 3 John 9-11
- Commend Demetrius, 3 John 12
- Conclusion, 3 John 13-14

New Testament Survey

New Covenant Fulfilled: The Revelation Summary

Revelation

- Author: Apostle John
- Date: 95 AD
- Readers: Asian believers under persecution
- Occasion: Visions on Patmos
- Subject: Complete prophecy
- Key verse: Rev. 1:19

Outline of Revelation: (Benware, *Survey of the New Testament* p. 271)

- Introduction, Rev. 1:1-18
- "...hast seen," Rev. 1:9-20
- "...which are," Rev. 2:1-5:14
- "...which shall be," Rev. 6:1-22:5
- Conclusion, Rev. 22:6-21

Find the maps of Paul's journeys on pp. 353 & 354 of Nelson, *Maps and Charts*.

Paul's Journeys, Map One

- According to this map Paul's journeys are 4
- First to Cyprus and the Galatian regions
- Second to Philippi, Athens Corinth and back to Antioch
- Third to Ephesus and on to revisit Macedonia and Achaia
- His fourth trip started in Caesarea in prison and ended in Rome

Paul's Journeys, Other details Map 2

- On the Aegean Sea map
- Top right star is Samothrace Acts 16:11
- Between Troas and the coast of Macedonia, the top left star
- Patmos is the lower star just off the coast of Turkey

Paul's Journeys, Map 3

- Thessalonian Letters to church at Thessalonica in Macedonia
- From Corinth
- Second Missionary journey
- Just after founding

Paul's Journeys, Map 4

- Paul's letter to the Galatian churches
- South Galatia churches founded on 1st journey
- Letter written from Antioch in Syria
- Between 1st and 2nd Journey

Paul's Journeys, Map 5

- Paul's letter to the Romans
- Written on 3rd journey
- From Corinth anticipating a trip to Rome

Paul's Journeys, Map 6

- Letters to Corinthians (4 altogether)
- Written during 3rd missionary journey
- Our first from Ephesus
- Our Second from Macedonia

Paul's Journeys, Map 7

- Paul's letter to the Ephesians
- First of the Prison letters
- Written from prison in Rome
- To Ephesus

Paul's Journeys, Map 8

- Paul's letter to the Colossians
- Written from Prison in Rome
- Sent with Philemon
- At the same time as Ephesians

Paul's Journeys, Map 9

- Paul's letter to the Philippians
- Written from Rome
- After the other three prison epistles

Lesson

- Maps, journeys, letters correspond Map 10
- Paul the apostle
- Wrote early, major and prison epistles
- During the course of his journeys or imprisonment Map 11
- As described in Acts

Paul's Post Prison Journeys

- After Acts 28:31 Preaching...
- Release expected in Philippians 1:19 "I know it will turn out for my deliverance..."
- There is a way to reasonably account for the writing of the Pastoral letters

To Account for Pastoral Epistles

- Abrupt end to Acts
- Promises to revisit
- Plan to go to Spain
- Fitting in the Pastoral epistles
- Accounting for the end of Paul's life

Order and Dating

- 1 Timothy & Titus
 - Written at about the same time
 - Written from the same locations
 - Written after journeying to previous fields of ministry
 - Written before Neronian persecution
- 2 Timothy
 - Written later
 - Written from prison
 - Written after going to Spain
 - Written during the Neronian persecution

Acquittal

- Philippians 2:23-24 "I trust in the Lord that I myself may be coming shortly"
- Philemon 22 "Prepare a lodging for me..."

Timothy to Philippi Map 12

- Philippians 2:19-23
- By land road, Egnatian Way
- Stops at Thessalonica
- Presses on to meet Paul at Ephesus

Paul Goes to Asia

- By sea
- Ephesus, Colossae, et al.
- Philemon 22
- Timothy catches up to him there

Return to Ephesus Map 13

- Finds heretics
- Expels Hymenaeus and Alexander
- 1 Tim. 1:20
- Timothy left there
- 1 Tim. 1:3 - 4

To Crete Map 14

- Meets Titus there
- Short stay to survey the condition of the church

- Leaves Titus for further work
- Titus 1:5

To Corinth Map 15

- Visits the church
- Prepares Zenas and Apollos for missionary journey
- Titus 3:12
- Announces his destination is Nicopolis
- Preparation for journey west Map 16

To Spain

- About spring 64 AD
- Through Rome to Spain
- Romans 15:28
- Some time in Spain (some put Spain right after release from 1st imprisonment)
- Nero's persecution begins July 64

Return East Map 17

- Spring 66 AD
- Visits to Troas, Miletus, Corinth
- 2 Timothy 4:13, 20 "come...bring cloak" "Erastus at Corinth... Trophimus at Miletus"

Arrest Map 19

- Probably at Troas, 2 Timothy 4:13
- Prisoner for the sake of the gospel Map 20
- Christianity an illegal religion
- 2 Tim. 1:12, 17, 2:8-9
- He had one appearance
- Expected a bad outcome
- 2 Tim. 4:6-8, 16, 17

FINAL QUIZ: NEW TESTAMENT SURVEY

This test is open book, open Bible.

1. Tell one way the Abrahamic Covenant is enlarged by the New Covenant

2. The New Covenant is fulfilled in _____, proclaimed in _____, explained in _____, instituted in _____. *(Fill in the blanks with correct words from this list: Gospels, Acts, Epistles, Revelation.)*
3. After _____ conquered Palestine in 323BC his two generals Seleucus and Ptolemy fought for control of the region.
4. What is the name of the Greek translation of the Old Testament sometimes symbolized, "LXX"? _____
5. The Hasmoneans were independent ____ or puppet ____ rulers of Palestine.
6. The Romans made Herod the Great, the son of Antipater, the King of Palestine. T ____ or F ____
7. Which of these four – Herodians, Sadducees, Pharisees, Essenes – could be labeled as religious separatists? *(Circle your answers.)*
8. Which of these languages was Jesus most likely to use in His teaching, Latin _____, Aramaic _____, or Greek _____?
9. Identify the following places with the region of Biblical Palestine where they were located: Cana _____, Jerusalem _____, Sychar _____, Nazareth _____, Dead Sea _____, Bethlehem _____. *(Use the following regional names: Judea, Galilee, Samaria.)*
10. The Roman emperor, Nero claimed worship as a _____ before his death.

11. Name one discourse or sermon of Jesus found in Matthew
_____.
12. A typical phrase found in Matthew is "...the _____ of heaven."
13. Jesus called Matthew from his _____ booth.
14. Matthew's genealogy shows Jesus to be the son of King David through whom?

15. _____ were the readers of Mathew's gospel.
16. How many verses does Mark use to tell the Christmas story? _____
17. Mark was written for a Spanish audience. T____ or F____
18. Mark wrote whose preaching as his gospel? _____
19. Mark's gospel story can be traced through the periods of Jesus' ministry in
_____, then Judea, then _____.
20. Matthew is the only gospel where Jesus uses the word _____
for the assembly of his followers.
21. Luke wrote his gospel for _____ his patron.
22. Luke was a medical doctor. T____ or F____
23. Mark presents Jesus as a son ____ or a servant ____ or a preacher ____.
24. Cleopas and one other disciple meet Jesus before ____ or after ____ the
resurrection on the road to Emmaus.
25. Luke's gospel represents the preaching of _____.
26. "Son of _____" is Luke's characterization of Jesus in his gospel.
27. Name a woman who is prominent in Luke's gospel. _____.
28. Luke is the most prolific writer in the New Testament. T____ or F____
29. In the presentation of Jesus that opens John's gospel, Jesus is presented as the
_____ or "logos."
30. In the Gospel of John, Jesus is authenticated by a series of 2 ____ or 5 ____ or 7
____ signs or miracles.
31. Jesus is characterized as the "Son of _____" in the Gospel of John.

32. John wrote his gospel late ____ or early _____. (For extra credit give the date _____.)
33. The Gospel of John has the most ____ or least ____ unique material of all the gospels.
34. In all four gospels the New Covenant's redemptive effect for men is instituted in the _____ and _____ of Jesus.
35. From Acts 1:8 what is the outline of the proclamation of the New Covenant in the book of Acts?

36. Which apostle does Acts associate most closely with the proclamation of the gospel in Jerusalem? _____
37. For whom was Acts written? _____
38. Which apostle does Acts most closely associate with the proclamation of the gospel in the remotest parts of the earth? _____
39. How many missionary journeys did Paul make in Acts? _____
40. _____ was Paul's companion in his first imprisonment.
41. Acts tells how the New Covenant was proclaimed through the preaching and teaching of several important women ____ or men ____ or angels _____.
42. Galatian churches were located in the North ____ or South ____ part of Asia Minor.
43. Judaizers required Christian believers to practice the law. T____ or F____
44. According to Galatians 5:1, the theme of Galatians is Christian _____.
45. The Thessalonians were believers in a port city of Italy. T____ or F____
46. 2 Thessalonians was written for the purpose of _____

__ (Choose one: combat false teaching about the day of the Lord, encourage those in persecution.)

47. There are three major epistles of Paul. They are

_____, _____,
and _____.

48. Which of the three major epistles of Paul was written to establish a doctrinal basis for his teaching on a planned trip to that city?

49. Which two of the three major epistles of Paul address the sin of incest committed by a man in the church in that city?

_____.

50. Rome is an _____ city and Corinth is a _____ city. (Match from the following: Greek, Italian)

51. On which missionary journeys did Paul visit Corinth? _____.

52. Paul ended up in Rome because he was in

_____.

53. Why are the "Prison Epistles" called by that name?

54. Which of the four Prison Epistles was not sent at the same time as the other three were sent to the Asia Minor churches?

55. Match the Prison Epistles with their theme: joy

_____, slavery
_____, sufficiency of Christ
_____, body of Christ _____.

(Choices: Ephesians, Philippians, Colossians, Philemon)

56. Match the following with the correct year in Paul's life: first imprisonment

_____, release _____, second imprisonment _____, martyrdom _____.

(Years: 61, 62, 64)

57. While Timothy was at Ephesus Titus was at _____.

58. James is the _____ brother of the Lord _____.

59. Which epistle writer has the same family relationship to Jesus as James

_____.

60. James and Matthew have an early date of about _____ and are written to persecuted _____.

61. James, like the other General or Catholic Epistles, does not specify

_____.

62. The author of Hebrews is _____.

63. The major section of Hebrews deals with Jesus as the great High

_____.

64. The Hebrew readers of that letter were in danger of turning from their New Covenant faith in _____ _____ back to the synagogue.

65. An amanuensis is a _____ who helped Peter write his first letter.

66. Which letters are Petrine?

67. Which letters are Johannine?

68. What two groups of epistles explain the New Covenant?

_____, and

69. The New Covenant is explained in the form of letters directed to the needs of the readers. T____ or F____

70. John wrote the Revelation from the Isle of _____.

71. A prayer ____ or a sermon ____ or a vision ____ prompted John to write the Revelation.

72. John uses many ____ or few ____ Old Testament references in the Revelation.

73. The _____ coming of Jesus Christ is the theme of the Revelation.

74. Revelation 1:19 gives the outline of the book as

_____ /
_____ /
_____ (For
extra credit add the chapter and verse divisions.)

75. The New Covenant is finished in The Revelation, because in it John shows that God will _____ His covenant promises to His people.

Please write an answer to one of the following questions:

1. What unifies all the books of the New Testament?

2. How could you use Benware’s overview of the New Testament – the New Covenant Instituted, Proclaimed, Explained, and Fulfilled – to describe the gospel to someone?

ANSWER KEY TO THE FINAL QUIZ

1. **It explains salvation for all men through the death and resurrection of Jesus Christ as the means of eternal fellowship with God. It expands on the "seed" and on the "blessing."**
2. **Revelation, Acts, Epistles or Letters, Gospels**
3. **Alexander the Great**
4. **Septuagint**
5. **Independent**
6. **T**
7. **Pharisees, Essenes**
8. **Aramaic**
9. **Galilee, Judea, Samaria, Galilee, Judea, Judea**
10. **god**
11. **Sermon on the Mount, charge of the 12, Kingdom parables, teaching on forgiveness, rebuke of leaders, Olivet discourse**
12. **Kingdom**
13. **Tax**
14. **Joseph**
15. **Jewish Christians**
16. **One**
17. **F**
18. **Peter's**
19. **Galilee, Jerusalem**
20. **Church**
21. **Theophilus**
22. **T**
23. **Servant**
24. **After**

25.Paul

26.Man

27.Mary, Elizabeth, Martha

28.T

29.Word

30.7

31.God

32.Late 85

33.Most

34.Death, resurrection

35.Jerusalem, Judea, Samaria, remotest parts...

36.Peter

37.Theophilus

38.Paul

39.3

40.Luke

41.Men

42.South

43.T

44.Liberty or freedom

45.F

46.Combat false teaching about the day of the Lord

47.Romans, 1 & 2 Corinthians

48.Romans

49.1 & 2 Corinthians

50.Italian, Greek

51.2 & 3

52.Prison

53.Written from a Roman imprisonment

54.Philippians

55.Philippians, Philemon, Colossians, Ephesians

56.61,62,64,64

57.Crete

58.Half...Jesus

59.Jude

60.45 (-55) Jewish Christians

61.Readers, destination, church

62.Unknown

63.Priest

64.Jesus Christ

65.Scribe, secretary, writer

66.1 & 2 Peter

67.1, 2 & 3 John

68.Pauline or Paul's, General or Catholic

69.T

70.Patmos

71.Vision

72.Many

73.Second

74.The things which you have seen, are, shall be

75.Fulfill

What unifies all the books of the New Testament? Explain the connection.

How could you use Benware's overview of the New Testament – the New Covenant Instituted, Proclaimed, Explained, and Fulfilled – to describe the gospel to someone?

Here are some suggestions as to the student answers to these questions and important things they should include in their answers:

They should explain the gospel which is the personal and redemptive story of Jesus Christ. Each Gospel contains a portion of or perspective on the story. The Acts tells the history of the power of the gospel as it spreads. Each of the letters provides teaching that explains the import of the gospel story. Revelation prophetically portrays the historical end of the gospel.

The Gospels should be represented as telling the person and story of Jesus who is our object of faith. The Acts could be used as an explanation of the origin and extensive impact of the claim of Christ on one's faith. The letters could be used to teach what that faith means and how it is expressed. Revelation could be represented as portraying the eternal hope of our faith.

GLOSSARY

Antinomian -- Lawless. Usually referring to those who take grace to mean that there are no expectations of conduct for those under grace and they may behave lawlessly.

Amanuensis -- A writer or secretary used to write the words of an Apostle or Biblical author.

Antilegomena -- Written texts whose authenticity or value is disputed.

Antiochian -- Pertaining to Antiochus, a contemporary of Cicero, and founder of a sect of philosophers. Also anything pertaining to the city of Antioch, in Syria.

Antiochus IV Epiphanes (c. 215 BC-164 BC) — Greek king of the Seleucid Empire from 175 BC until his death in 164 BC. Events during his reign include his near-conquest of Egypt, which led to a confrontation that became an origin of the metaphorical phrase, “line in the sand,” and the rebellion of the Jewish Maccabees.

Anthropology -- The study of mankind in different settings to understand the culture, including norms, values, customs, and means of organization.

Apocalyptic -- Literature or other media that deals with the catastrophic events of the end of the world, **the apocalypse**.

Apostle -- Sent one. A designation of one of the twelve followers selected by Jesus Christ for special training and leadership in the early church.

Archaeology -- The discovery of antiquities, relics, and ancient sites in an effort to get a more accurate understanding of history.

Boanerges -- Sons of thunder, a surname given by our Lord to James and John (Mark 3:17) on account of their fervid and impetuous temper (Luke 9:54).

Canon -- Bar or measure, a canon rule is a standard for inclusion in the New Testament. The Canon refers to the accepted books of our New Testament.

Captivity -- The c. 400 years of slavery for the descendants of Jacob in Egypt.

Codex Bezae Cantabrigensis -- A codex of the New Testament dating from the 5th century written in an uncial hand on vellum. It contains, in both Greek and Latin, most of the four Gospels and Acts, with a small fragment of 3 John.

Codex Sinaiticus -- A manuscript of the Christian Bible written in the middle of the 4th century, contains the earliest complete copy of the Christian New Testament. The hand-

written text is in Greek. The New Testament appears in the original vernacular language (koine) and the Old Testament in the version, known as the Septuagint, that was adopted by early Greek-speaking Christians. In the Codex, the text of both the Septuagint and the New Testament has been heavily annotated by a series of early correctors.

Codex Vaticanus -- The most famous manuscript in the possession of the Vatican library and is generally believed to be from the 4th century. It is thought to be the oldest (nearly) complete copy of the Greek Bible in existence.

Cultural Geography -- The description of how men adapted their living to local geography or how the topography impacted the activities of men.

Diatessaron -- (c. 160–175) The most prominent early Gospel harmony; and was created by Tatian, an early Christian Assyrian apologist and ascetic. Tatian sought to combine all the textual material he found in the four gospels—Matthew, Mark, Luke, and John—into a single coherent narrative of Jesus's life and death.

Didache -- "Teaching." Is the short name of a Christian manual. The full title is *The Teaching of the Twelve Apostles*. Some Christians thought *Didache* was inspired, but the church rejected it when making the final decision on which books to include in the New Testament.

Diotrephes -- A man mentioned in 3 John 9-11. His name means "nourished by Jupiter".

Disciple -- A learner or follower of a sage or teacher. All those who follow Jesus are disciples.

Dispersion -- The spread of Christianity through persecution. It can also refer to Jews who have been spread throughout the Mediterranean world (cf. James 1:1).

Doxology – A hymn or form of words containing an ascription of praise to God.

Essenes a group of Jewish religious separatists who formed colonies in the desert and practiced extreme rites of purity. They copied and hid the Dead Sea Scrolls.

Epaphroditus -- A member of the church at Philippi, charged with the supplies which that church contributed for the relief of Paul while imprisoned at Rome, Philippians 2:25-4:18. This labor of love brought him a serious illness at Rome, where we see how much he was esteemed and beloved both by Paul and the Philippians, Philippians 2:25-30. On his return he was the bearer of the epistle to them.

Eusebius of Caesarea -- Also called Eusebius Pamphili (flourished 4th century), bishop, exegete, polemicist, and historian whose account of the first centuries of Christianity, in his *Ecclesiastical History*, is a landmark in Christian historiography.

Exile -- The removal of the Jews from Palestine to Babylon for 70 years

ff or "and following" -- Short for "folios following" (though if read aloud, it should be read as "and following"). The "folios" that follow can be pages, paragraphs, or Bible verses.

Genre -- A kind, sort or type of literature.

Geography -- Descriptive science studying the surface of the earth.

God-fearer -- Gentile who sympathized with Judaism and adopted some, but not all, of Jewish theology and practice. They did not become proselytes which required circumcision. They would attend synagogue and join festivals, but could not enter the temple in Jerusalem.

Gnosticism -- Belief that the world is divided into two parts: the material and the spiritual. The material is evil and the spiritual is good. The two cannot have connections.

Hasmoneans -- Name of the dynasty of rulers who ruled during the period of Judean independence.

Hellenistic -- Having to do with Greek language, culture, or history. Jews who live outside Palestine and speak Greek are Hellenistic.

Hermeneutics -- The science of discovering and interpreting an author's or documents message.

Herodians -- A party of Jews who attached themselves to Herod, the Roman appointed titular king of Palestine, and supported his rule.

Homologoumena -- Books of the New Testament acknowledged as authoritative and canonical from the earliest time.

Irenaeus -- Bishop of Lugdunum (Lyon) and Christian theologian of the 2nd century. His work, *Against Heresies*, written in about 180, was a refutation of Gnosticism. Irenaeus advanced the development of an authoritative canon of Scriptures, the creed, and the authority of the episcopal office.

Johannine -- The body of literature in the New Testament composed by John.

Judaizers -- A Christian term, derived from the Greek "live according to Jewish customs." This term is most widely known from its single use in the New Testament (Galatians 2:14) where Paul publicly challenges Peter for compelling Gentile converts to Early Christianity.

Levant -- Region on the eastern coast of the Mediterranean Sea north of the Arabian Peninsula and south of Turkey.

Logia -- A lost collection of the sayings of Jesus attributed to Matthew.

Lukan -- The body of literature in the New Testament composed by Luke.

LXX -- An abbreviation for the Septuagint.

Maccabeans -- the household of Matthew Maccabeus who led a revolt against Seleucid control and won Judean independence.

Magnificat -- (Latin for: [My soul] magnifies) Also known as the Song of Mary, is a canticle frequently sung (or spoken) in church services. It is one of the eight most ancient Christian hymns. Its name comes from the first word of the Latin version of the canticle's text. The text of the canticle is taken directly from Luke 1:46-55.

Masoretic -- The Hebrew text of the Old Testament is called the Masoretic Text because in its present form it is based upon the Masora—the Hebrew, textual tradition of the Jewish scholars known as the Masoretes (or Masorites). The Masoretes were rabbis who made it their special work to correct the faults that had crept into the text of the Old Testament during the Babylonian captivity, and to prevent, for the future, its being corrupted by any alteration. They first separated the apocryphal from the canonical books, and divided the latter into twenty-two books, being the number of letters in the Hebrew alphabet. Then they divided each book into sections and verses.

Mattathias ben Johanan -- (died 165 BC). Jewish priest whose role in the Jewish revolt against the Syrian Greeks is told in the Book of Maccabees. Mattathias is accorded a central role in the story of Hanukkah.

MS, MSS -- Abbreviations stand for manuscript (singular), manuscripts (plural).

Muratorian Canon (also called the Muratorian Fragment) -- An ancient list of New Testament books—the oldest such list found. The original document, which was probably written in Greek, is dated to about 180 AD and lists 22 of the 27 books that were later included in the New Testament of the Bible.

Nazirite (or Nazarite vow) -- Is taken by individuals who have voluntarily dedicated themselves to God. The vow is a decision, action, and desire on the part of people want to yield themselves to God completely. By definition, the Hebrew word *nazir*, means “to be separated or consecrated.”

Nunc Dimittis -- The canticle from the Song of Simeon (Luke 2:29-32) that opens with the words translated from Latin: “Lord now you let your servant depart.”

Onesimus -- Had been a slave to Philemon of Colossae. He ran away from him and fled to Rome, but converted to Christianity through preaching of Paul.

Papias of Hierapolis -- Along with Ignatius and Polycarp, was considered among the disciples of John, perhaps even his scribe. He later became bishop of Hierapolis in Asia Minor. The tradition that he was John's scribe may have come from the fact that Papias was a compiler of the sayings and teachings of Jesus, which made up his Expositions of the Sayings of the Lord, in five books, which he presumably published sometime around 130 A.D.

Pauline -- Refers to the body of literature in the New Testament composed by Paul.

Petrine -- Refers to the body of literature in the New Testament composed by Peter.

Pharisees -- A group of Jews in the beginning of the New Testament who were insistent on a rigid keeping of the law.

Ptolemies -- Descendants of Ptolemy, a general under Alexander the Great who took rule of a portion of the empire centered in Egypt.

"Religio licita" -- Permitted religion or "approved religion is a Roman description of a legal religion under Roman law.

Sadducees -- The political group connected with the priestly family and the temple in the time of Jesus.

Seleucids -- Descendants of Seleucus, a general under Alexander the Great who took control of a portion of his empire centered in Syria.

Septuagint -- The Old Testament translated into Greek by 72 scholars in Alexandria Egypt. It was commonly used throughout the Roman empire in the time of Christ.

Siglum (*plural* sigla) -- A letter or other symbol that stands for a word or name.

Shema Yisrael -- (or Sh'ma Yisrael; Hebrew: "Hear, [O] Israel") The first two words of a section of the Torah, and is the title (sometimes shortened to simply Shema) of a prayer that serves as a centerpiece of the morning and evening Jewish prayer services. The first verse encapsulates the monotheistic essence of Judaism: "Hear, O Israel: the LORD our God, the LORD is one", found in Deuteronomy 6:4, sometime alternately translated as "The LORD is our God, the LORD alone."

Suzerainty -- A situation in which a powerful region or people controls the foreign affairs of a tributary vassal state while allowing the subservient nation internal autonomy. The dominant entity in the suzerainty relationship, or the more powerful entity itself, is called a suzerain. The term suzerainty was originally used to describe the relationship between the Ottoman Empire and its surrounding regions. It differs from sovereignty in that the tributary enjoys some (often limited) self-rule.

Synagogue -- A gathering of Jews for the study of the Torah and headed by a rabbi.

Synoptic -- The word means viewed together. It refers to the first three gospels which share much common material. The study of synoptics is the study of the order and relationship of the first three gospels.

Tatian the Assyrian -- (c. 120-c. 180 AD) He was an Assyrian early Christian writer and theologian of the 2nd century. Tatian's most influential work is the Diatessaron, a Biblical paraphrase, or "harmony", of the four gospels that became the standard text of the four gospels in the Syriac-speaking churches until the 5th-century.

Theophilus -- Name of the person to whom the Gospel of Luke and the Acts of the Apostles are addressed (Luke 1:3, Acts 1:1).

Transfiguration -- The Transfiguration of Jesus is described in the NT in which Jesus is transfigured or metamorphosed and becomes radiant in glory upon a mountain. The Synoptic Gospels Matt. 17:1-9, Mark 9:2-8, Luke 9:28-36 describe it, and 2 Peter 1:16-18 refers to it.

Topography -- The specific geographic surface features of a particular place.

Tychicus -- A disciple employed by the apostle Paul to carry his letters to several churches. From Asia, he accompanied Paul in his journey from Corinth to Jerusalem, Acts 20:4.

Zealot -- A member of a group of Jews who were dedicated to violently expelling the Romans from Palestine before the fall of Jerusalem. One of the apostles was a Zealot.

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