

A New Testament Companion

*A Simplified Aid For The
Study Of The New Testament*

Table of Contents

TABLE OF CONTENTS.....	3
HOW TO USE THIS BOOK.....	5
BOOKS OF THE NEW TESTAMENT	6
SURVEY OF THE NEW TESTAMENT	7
The Life of Paul.....	8
TYPES OF BIBLICAL LITERATURE.....	9
A Brief Sketch of the New Testament.....	12
The Life of Christ.....	16
A Harmony of the Four Gospels	19
The Gospels	24
Acts	28
The Missionary Journeys of Paul	30
Romans.....	33
1 Corinthians	35
2 Corinthians	37
Galatians.....	39
Ephesians	41
Philippians.....	43
Colossians.....	45
1 Thessalonians	47
2 Thessalonians	49
1 Timothy.....	50
2 Timothy.....	52
Titus	54
Philemon.....	56
A Word About Slavery	57
Hebrews.....	58
James	59
1 Peter	60
2 Peter	62
1 John	63
2 John	65
Note on the “Elect Lady”.....	66
3 John	67
Jude	68
Revelation	69

TABLE OF CONTENTS

- Title
- Introduction
- Purpose
- How to Use This Book
- Books of the New Testament
- Survey of the New Testament
- Types of Biblical Literature
 - I. The Gospels and Acts
 - II. The Letters (Real Correspondence)
 - III. Tracts in Letter Form (General Epistles)
 - IV. Apocalypse
- The New Testament (A Brief Sketch)
 - I. Gospels
 - II. History
 - III. Epistles (Pauline)
 - IV. Epistles (General)
 - V. Prophecy
- The Life of Christ (A Harmony of the Four Gospels)
 - I. The Thirty Years
 - II. Beginning of His Ministry
 - III. Early Judean Ministry
 - IV. Galilean Ministry
 - V. Perea Ministry
 - VI. The Passion Week
 - VII. From the Resurrection to the Ascension
- The Gospels
 - I. Matthew
 - II. Mark
 - III. Luke
 - IV. John
- Acts (History of the Church)
- The Missionary Journeys of Paul
 - First Missionary Journey
 - Second Missionary Journey
 - Third Missionary Journey
 - Voyage to Rome
- Romans (God's Plan for Man's Righteousness)
- 1 Corinthians (Church Problems)
- 2 Corinthians (Church Problems - Continued)
- Galatians (The Law and the Gospel)
- Ephesians (The Letter of the Church)
- Philippians (The Inspired Thank You Note)
- Colossians (Superiority of Christ)
- 1 Thessalonians (Mistaken Eschatology)
- 2 Thessalonians (Mistaken Eschatology)

1 Timothy (Advice to a Young Preacher)
2 Timothy (Paul's Farewell Address)
Titus (Setting Things in Order)
Philemon (Defense of a Runaway Slave)
A Word About Slavery
Hebrews (Superiority of the New covenant)
James (Practical Christianity)
1 Peter (Encouragement in Persecution)
2 Peter (Peter's Farewell Address)
1 John (Refutation of Heresy)
2 John (Commendation of the Elect Lady)
Special note on the "Elect Lady"
3 John (Commendation of Gaius)
Jude
Revelation (Triumph with Christ)

HOW TO USE THIS BOOK

The Book in your hand was originally prepared to meet the apparent need for the bible student to have at his disposal a simple and brief synopsis of the background and message of each book in the New Testament. This material serves just such a purpose and is used in my Survey of the New Testament Course at Magnolia Bible College to enable each student to place in his own memory the historical facts surrounding each New Testament book. Your own Bible study will be more meaningful to you if you will follow the simple procedure outlined below as you study your own Bible with the aid of your New Testament Companion.

1. Read through the section of “Types of Biblical Literature” rapidly without any thought of committing this section to memory. Notice only that the different types of literature have different characteristics and different purposes. In time you will begin to associate each book of the New Testament with its proper purpose and characteristics.
2. Memorize the Memory Tool! The phrases located on this page are specifically designed to help call to memory a set of historical circumstances which, in turn, will help recall the message of the book.
3. As the “Memory Tool” becomes familiar, proceed to the next section which gives a brief sketch of each New Testament book. Try to associate this information with the “Memory Tool.”
4. Now move on to the next section of the book. It is the purpose of this section to present relatively concisely both the historical background of each book and an overall view of the content of each book in outline form. The outlines have been designed for ease of memory and are not intended to be exhaustive in nature.
5. Spend time studying your own Bible with the aid of the suggestions here given, and with the help of the information contained in you New Testament Companion.
6. Remember that the New Testament was written to people in the First Century, but also to people of every century. For us to understand accurately it’s message for people today, we must first determine its meaning for the people to whom it was originally written.

BOOKS OF THE NEW TESTAMENT

(Memory Tool)

1. Matthew - Life of Christ for the Jews
2. Mark - Life of Christ for the Romans
3. Luke - Life of Christ for the Greeks
4. John - Life of Christ for All

5. Acts - History of the Church

6. Romans - God's Plan for Man's Righteousness
7. 1 Corinthians - Church Problems (Corrections for Worldliness)
8. 2 Corinthians - Church Problems (Continued)
9. Galatians - The Law and the Gospel
10. Ephesians - Letter of the Church
11. Philippians - Inspired Thank You Note
12. Colossians - Superiority of Christ
13. 1 Thessalonians - Mistaken Eschatology
14. 2 Thessalonians - Mistaken Eschatology (Continued)
15. 1 Timothy - Advice to a Young Preacher
16. 2 Timothy - Paul's Farewell Address
17. Titus - Setting Things in Order
18. Philemon - In Defense of a Runaway Slave

19. Hebrews - Superiority of the New Covenant
20. James - Practical Christianity
21. 1 Peter - Encouragement in Persecution
22. 2 Peter - Peter's Farewell Address
23. 1 John - Refutation of Heresy (Walking in the Light)
24. 2 John - Commendation of the Elect Lady
25. 3 John - Commendation of Gaius
26. Jude - Warning Against False Teachers
27. Revelation - Triumph With Christ (Victory in Jesus)

SURVEY OF THE NEW TESTAMENT

INTRODUCTION:

1. In 2 Timothy 2:15, we are told to be able to “handle correctly the Word of Truth.” It is the purpose of this present study to help us be better able to correctly handle the Word of God.
2. The twenty-seven books from Matthew through Revelation are sacred to the Church. They are set apart from other literature of that same period and considered Holy Scripture.
3. These Scriptures function in the Church as the Standard by which the church measures itself and its activity.
4. There are three “barriers” which seem to hinder us in our understanding of these Scriptures. These are the barriers of time, language and culture. The New Testament was written 2,000 years ago which seems to remove it from our present situation in terms of time. The New Testament was originally written in the Greek language—a language unknown to us. The events of the New Testament took place in an Asian or Eastern culture, which simply means that many of the customs and ideas common to Asians are strange to our customary thought and practice. With proper study, these three barriers can be removed.
5. The message of the Bible is a living message. For us to understand its message for us today, we must come to understand what it originally meant to those to whom it was first directed. What did it mean? What does it mean?

The Life of Paul

	<u>Year (AD)</u>
Born in Tarsus (Roman citizenship (Acts 22:28) and son of a Pharisee (Acts 23:6))	~ 3
Taught tent making (Acts 18:3) and sent to Jerusalem to study under Gamaliel (Acts 22:3, 26:4-5)	~ 16
Presided over the execution of Stephen and persecution of the church	~ 33-35
Conversion	35
(1) Jerusalem (Acts 9:26)	37
(2) Jerusalem (Acts 11:30)	44
I. First Missionary Journey (Acts 13-14)	47-48
Paul, Barnabas, John Mark Cyprus, Lystra, Derbe, Antioch of Pisidia	
(3) Jerusalem (Acts 15, Galatians 2)	49
GALATIANS (Southern Galatian Area?)	
II. Second Missionary Journey (Acts 15:36-18:22)	49-51
Paul, Silas, Timothy (Lystra). Philippi, Thessalonica, Athens, CORINTH (18 months - Acts 18:11), Ephesus, Caesarea, Antioch	
(a) 1 st visit to Corinth (18 months - Acts 18:11)	
Acts 18:5) 1 & 2 THESSALONIANS (18:6-18) Corinth	50-51
(4) Jerusalem (Acts 18:22)	51
III. Third Missionary Journey (Acts 18:23-21:17)	52-57
Paul, Titus, Luke Galatia, Phrygia EPHESUS (3 years - Acts 20:31)	
PREVIOUS/FORMER LETTER TO CORINTHIANS (1 Corinthians 5:9)	
Received report from Chloe (1 Corinthians 1:11)	
Received letter from church at Corinth (1 Corinthians 7:1)	
1 CORINTHIANS (Acts 19:8-22) Ephesus (1 Corinthians 16:8)	55
(b) 2 nd visit to Corinth - humiliated; returned to Ephesus (2 Corinthians 2:2)	
SORROWFUL/STERN LETTER TO CORINTHIANS Ephesus	55
This letter sent by Titus. Paul left Ephesus for Troas;	
Titus caught up with him in Macedonia and gave to him a	
Rather good report on Corinth (2 Corinthians 2:12-14, 7:6)	
2 CORINTHIANS (Acts 20:1b-2a) Macedonia	56
(c) 3 rd visit to Corinth (3 months - Acts 20:2-3)	
ROMANS (Acts 20:3) Corinth	56
GALATIANS (Northern Galatia Area?) (Acts 19:8-22?)	56
(5) Jerusalem (Acts 21:17)	57
Arrested in Jerusalem	57
Prison Caesarea (Acts 24:27)	57-59
Procurator Felix (52-60) succeeded by Procurator Festus (60-62) Acts 24:27	
FIRST ROMAN IMPRISONMENT (Acts 28:30) House arrest for two years	60-62
PHILEMON, COLOSSIANS EPHESIANS, PHILIPPIANS (Acts 28:30)	60-62
RELEASED FROM ROMAN PRISON (May have gone to Spain - Romans 15:24-28)	62
1 TIMOTHY, TITUS (After close of Acts) Macedonia	62-67
SECOND ROMAN IMPRISONMENT	67-68
2 TIMOTHY - "The Farewell Epistle" (After close of Acts) Macedonia	67-68
Executed on the Ostian Road outside of Rome as Nero watched	68
<i>Key Roman Emperors during Paul's Ministry: Caligula (37-41), Cladius (41-54), and Nero (54-68)</i>	

Notes:

5 visits to Jerusalem

3 visits to Corinth

4 letters to Corinth

TYPES OF BIBLICAL LITERATURE

As we begin our study of the New Testament, let us first try to obtain a better understanding of the various types of literature contained in the New Testament.

I. The Gospels and Acts

1. A basic problem: Modern man, who is accustomed to objective, scientific history writing, tends to approach these writings as he does a high school history text book, or a modern biography of some great man. This approach leads to much misunderstanding and distortion.
2. The aim of the author is not so much historical (in the modern sense) as it is theological. History is involved, but the main emphasis is theological rather than historical or biographical. Isolated events of history are USED by the author for theological purposes.
3. The Gospel writers are not interested in things which interests a true biographer. For example, Mark says nothing about the birth of Christ, his youth, or the formative influences of his thinking and conduct.
4. The Gospels are simply proclamations of God's acts in Christ—not biographies in the strictest sense.
5. The authors of the Gospels and Acts have little concern for chronology. They recorded these events accurately, but these events are carefully selected and placed in order that will best suit the purpose of the authors.
6. In studying the Gospels and Acts, we should realize that we are dealing with post-resurrection literature written in the context of the church. We should try to determine the main theme and aim of each of the Gospels (and Acts) individually.
7. Remember in studying the Gospels, that each was written for different communities. None of these communities had the collection of all the gospels. Therefore, we conclude that each book had a message independent of all the others and we should give due consideration to the individual message of each.

II. The Letters (Real Correspondence)

1. The first step in gaining an understanding of the letters is to try to piece together the problems to which the author responds. For example, let us look at the Galatian letter.
 - (1) The churches of Galatia are primarily Gentile (4:8, 5:2).
 - (2) There were some teachers who began to teach and to demand that the Gentiles be circumcised and keep the Law of Moses (3:1-5; 4:9, 29; 5:2-7; 6:12-13).
 - (3) Some among the churches had attacked Paul, calling his apostleship into question (1:1, 11, 16).
 - (4) Some had charged him with being a “man-pleaser” (1:10).
 - (5) Some raised questions about his relationship to the “Jerusalem apostles” (1:18-2:10).
Note: They believed Paul was a “second hand apostle” who preached a watered down gospel (i.e.; without the requirement of circumcision) and that if Galatia had been evangelized by the Jerusalem apostles (those of repute, 2:2), they would have received the full gospel.When we begin to understand the problems, the answers of Paul become more intelligible.
2. The second step in gaining a better understanding of the letters is to understand and examine the letter form.
 - (1) A to B
 - (2) Greetings
 - (3) Thanksgiving and wishes for good health
 - (4) Body of the letter
 - (5) Farewell

Note: In 1 Thessalonians, Paul follows this form precisely; but in Galatians, he breaks from it. In the Galatian letter, after stating his name and giving a greeting, Paul immediately starts arguing his case. There is no thanksgiving! Instead of thanksgiving, we find two curses pronounced on those who teach “another gospel.” We see in this situation Paul is displaying his emotions about this problem. Because of the urgency of the problem there is no time to be polite.

3. The third step in gaining an understanding of the letters is to take each letter separately and study it individually.

(1) To illustrate the soundness of this procedure, let me simply state that the readers of Romans did not possess copies of the other letters.

(2) Each letter was originally written to a specific group (or individual) with a specific set of circumstances. Each letter should first be understood within that setting before trying to harmonize it with other letters.

III. Tracts in Letter Form (General Epistles)

1. This type of writing has some of the marks of the letter form, but is not real correspondence.

2. It was customary in the ancient world to write essays and tracts intended for a wide audience as if they were letters.

3. Consider the following examples:

(1) Hebrews:

A. Contains no letter introduction, but does have a letter ending.

B. Is not a real letter, but is rather a theological treatise.

C. Is not as closely dependant on specific problems found in a particular church as are most of Paul’s letters.

D. Is really more of a sermon than a letter.

IV. Apocalypse

1. The book of Revelation falls into a distinct class of writing known as “Apocalyptic literature.”

2. The Greek title of the book “Apokalupois” literally means an “unveiling,” hence the English translation “Revelation.” As the term suggests, the purpose of the writer of apocalyptic literature, was not to “cover up” his message, but to make it especially clear by “unveiling” it through the use of very vivid and descriptive language. The message is made more picturesque by means of the symbols and signs employed to help “reveal” the writer’s thoughts.

3. Though apocalyptic literature is found in a wide variety of religious and ethnic backgrounds, Judaism is especially abundant as a source of apocalyptic writing, most of which was written between 200 B.C. and 200 A.D.

4. Apocalyptic writing always has its roots in extremely troublesome times. Severe trials, suffering, sorrow and despair were the conditions which called forth apocalyptic writing. In such desperate conditions, the immediate need was that of encouragement through the assurance of a future that would see the end of suffering and sorrow.

5. The nature of the apocalyptic work, produced in adversity, always described the difficult conditions of the present, but in contrast to them, it presented a picture of the future as a time of deliverance and triumph. This was expected to come through the intervention of God in human affairs, bringing judgment upon unrighteous powers and setting up His own government.

6. The purpose of these writings was to stress the virtue of loyalty and to stimulate faith by showing in a vivid and picturesque way the certainty of the overthrow of evil and the final victory of God’s righteousness. (The writers of apocalyptic books performed an invaluable service in encouraging faith and loyalty under extremely turbulent conditions).

7. One of the most prominent features of the Jewish apocalyptic writing is the use of the “vision” to introduce the message of the writer. (A close study of the Book of Revelation indicates that the visions described in the book were objectively real to John).

8. In the case of the Jewish Apocalyptic, specific political conditions called forth an influx of apocalyptic literature:

(1) Exile of the Jews in Babylon (cf. Daniel and Ezekiel)

(2) Persecution under Antiochus IV Epiphanes (Jewish revolt under Maccabees)

(3) Persecution under Roman emperors—Nero, Domitian

9. Apocalyptic literature was written in dangerous times. The personal safety of both the writer and the reader was endangered if the persecutors understood the true meaning of the book. For this reason, the message of the apocalypse was written so as to conceal and reveal—to conceal the message from the persecutor, but to reveal the message in unmistakable terms to those for whom it was intended.

10. Apocalyptic literature possessed certain definite characteristics:

(1) Apocalyptic literature always possessed a historical significance. There was invariably some critical historical situation with which it was connected. (A knowledge of that historical situation—when possible—greatly aids interpretation).

(2) Apocalyptic literature was generally of pseudonymous authorship (though this was not true in the case of revelation—John was already known to the persecutor and was presently in exile because of his faith). The writing was generally ascribed to some great Jewish leader—Moses, Abraham, Enoch—to lend authority to the message, and to conceal the true identity for the author.

(3) Visions were the literary vehicle used to present the message of the author. (Remember that God was responsible for John’s vision).

(4) The predictive element is always present in apocalyptic literature. The predictions, however, appear in broad general references to events much broader than the specific isolated events foretold by the Old Testament prophets. (Example of victory of righteousness—Christ to be born in Bethlehem).

(5) Another prominent characteristic of apocalyptic literature is the prevalent use of symbols. Especially frequent in Jewish apocalyptic writing is the symbolic use of numbers, where numbers are used to represent a specific idea rather than a mathematical quantity, and the vast amount of figurative language deliberately exaggerated for dramatic effect.

Note: Symbolism is a system in which qualities, ideas, and principles are represented by things concrete. The writer employs symbols as a means of communicating his thoughts to those who are familiar with this process, and at the same time concealing his ideas from those unaccustomed to this practice.

(6) The dramatic character of apocalyptic writing is one of the most effective instruments of the writer in making the truth he desires to teach as vivid and forceful as possible.

Frequently the figures are presented for the purpose of adding vividness to aid in creating the desired impression. The details are of significance only from this viewpoint and are not to be pressed. (Revelation uses many grotesque symbols to accomplish this same purpose).

Summary: Apocalyptic literature has a FORM as well as a PURPOSE all its own. An understanding of apocalyptic literature is essential to an understanding of the Book of Revelation. The primary difference between revelation and the other non-biblical apocalypses is one of source—God is the author of Revelation: he saw the need, produced the visions observed by John, and inspired the recording of the divine “Apocalypse.”

A Brief Sketch of the New Testament

I. Gospels (4 books) “Life of Christ”

1. Matthew: “Life of Christ for the Jews”

- (1) Matthew recorded Christ’s life especially for the Jews
- (2) His purpose seems to have been to convince his readers that Jesus was the Messiah.
- (3) He placed his emphasis on the teaching and the messiahship of Christ.

2. Mark: “Life of Christ for the Romans”

- (1) Mark’s purpose was to tell the Romans about a man who was a man indeed—the all powerful “Son of Man.”
- (2) As Mark records the life of Christ, he places emphasis on his power (over disease, natural elements and death).

3. Luke: “Life of Christ for the Greeks”

- (1) Luke wrote to show mankind’s need for a savior and that Christ was the redeemer of the world.
- (2) As Luke records the life of Christ, he places emphasis upon his humanity.

4. John: “The Gospel for All” (written much later)

- (1) John wrote for all men: the unbeliever, the doubter, the believer
- (2) John wrote to reaffirm to the world the deity of Jesus.
- (3) John wrote so that “all might believe Jesus is the Christ, the Son of God.”

II. HISTORY (1 book)

1. Acts: The history of the Early Church

- (1) In Acts we see the “Great Commission” carried out.
- (2) Acts records the formation and spread of the early church during the first century (see Acts 1:8)
- (3) In Acts we follow the formation and spread of the early church in Jerusalem (ch. 1-7), the spread into Judea and Samaria (ch. 8-12), and the spread of the church to the “uttermost parts of the earth” through the missionary journeys of Paul (ch. 13-28).

III. EPISTLES (13 books) Pauline

1. Romans “God’s Plan for Man’s Righteousness”

(Doctrine of Justification)

- (1) Romans has been called the “Bible in Miniature” because it teaches in condensed form the basic contents of the entire Bible.
- (2) Romans shows (a) that some men are wicked, (b) that men need to be made righteous, (c) that righteousness is available to all through Christ; and (d) God’s plan for making man righteous.

NEW TESTAMENT COMPANION

(3) The theme of the book is Romans 1:16-17.

2. 1 Corinthians: “Church Problems”

- (1) The city of Corinth was a seaport, a commercial town, a military town, and the largest city in Greece with a population of over 400,000.
- (2) The city of Corinth had become a byword for immorality
- (3) Before becoming Christians, many of the brethren had been guilty of the worst sins imaginable.
- (4) There were problems and tendencies toward division and worldliness in the church in Corinth.
- (5) Paul wrote to correct these problems.

3. 2 Corinthians: Church Problems (continued)

- (1) Paul suffered much anxiety about the church in Corinth
- (2) He was anxious that they handle their problems correctly (especially the problem with the erring brother).
- (3) He also wrote to defend his apostleship which was being attacked by enemies.

4. Galatians: “The Law and the Gospel”

- (1) The churches of Galatia were made up of people of Gualic (French) ancestry.
- (2) These people were very quick-tempered, impulsive and fickle.
- (3) Following Paul’s departure from Galatia, Judaizing teachers had introduced errors— which had been readily accepted.
- (4) Paul wrote to root out the errors that the teachers had introduced.
- (5) He showed the proper relationship of the Christian to the Law.

5. Ephesians: “The Letter of the Church”

- (1) The Ephesian letter is a letter of general instruction to the church.
- (2) It is thought to be intended as a circular for all the congregations in the region of Ephesus.
- (3) There were many false religions in the area of Ephesus, and this letter was greatly needed.

6. Philippians: “The Inspired Thank You Note”

- (1) Paul penned this letter while a prisoner in Rome.
- (2) The letter is written in the style of a very close friend.
- (3) It seems to be a spontaneous expression of love and gratitude.
- (4) The letter as a whole seems to be an inspired “thank you” note from Paul to some close friends at Philippi.

7. Colossians: “The Superiority of Christ”

- (1) At Colossae, false teachers were poisoning the church.
- (2) There were two problems:
 - A. Christ was merely one of the many beings in the universe to be worshipped.
 - B. False teachers were attempting to force the observance of angel worship coupled with extreme asceticism.
 - C. The letter was written to defend the supremacy of Christ.

8. 1 Thessalonians: “Mistaken Eschatology”
 - (1) Thessalonica was a stronghold for Christianity
 - (2) Paul wrote to send affectionate greetings, and to console them in their afflictions.
 - (3) Paul also wrote to correct them to proper Christian conduct
 9. 2 Thessalonians: “Mistaken Eschatology” (Continued)
 - (1) This second letter was also written to correct their wrong views about the coming of Christ
 - (2) It was also intended to correct their errors of life growing out of the mistaken view.
 10. 1 Timothy: “Advice to a Young Preacher”
 - (1) Paul wrote to Timothy to instruct him regarding his duties as a preacher of the gospel.
 - (2) This letter is invaluable in showing the duties of a preacher and his relation to the church and the world.
 - (3) Timothy was serving as minister for a church in Ephesus at the time this letter was written.
 11. 2 Timothy: “Paul’s farewell Address”
 - (1) Paul wrote to stimulate Timothy’s faith and courage.
 - (2) He also wrote to report on his personal affairs as a prisoner.
 - (3) This letter tells us of Paul’s condition just before his death.
 12. Titus: “Setting Things in Order”
 - (1) The letter was written to give instructions to Titus about how to finish the work that needed to be done in Crete.
 - (2) This letter contains a great deal of instruction about the practical aspects of Christianity.
 13. Philemon: “In Defense of a Runaway Slave”
 - (1) This letter is written to Philemon, a close personal friend of Paul, to tell him of the conversion of Onesimus (Philemon’s runaway slave) and to make a plea on behalf of Onesimus.
 - (2) This letter is of great value in showing the power of the gospel to win and transform a poor slave and to soften the harsh relations that usually existed between masters and slaves in ancient society.
- IV. Epistles (8 books) General
1. Hebrews: “Superiority of the New Covenant”
 - (1) The author of this book is considered to be uncertain by many scholars.
 - (2) This book was written to prevent apostasy from Christianity to Judaism and to comfort Christians in their suffering and persecution at the hands of the Jews.
 2. James: “Practical Christianity”
 - (1) James is one of the most “practical” books in the New Testament.
 - (2) James applies the principles of Christianity to every day living.
 - (3) James’ theme is “faith without works is dead.”
 3. 1 Peter: “Encouragement in Persecution”
 - (1) This message was addressed to Jewish Christians who had settled in Asia Minor.
 - (2) It was written to console them in their suffering and to exhort them to faithfulness in their Christian duties.
 4. 2 Peter: “Peter’s Farewell Message”

NEW TESTAMENT COMPANION

(1) In view of Peter's impending death, Peter wrote this last letter to the Christians in Asia Minor with the intent of saying something to keep them faithful after his death.

(2) Peter especially encourages these brethren to grow spiritually, and to refuse to be deceived by the false teachers who were poisoning the church.

5. 1 John: "Refutation of Heresy"

(1) This letter was written primarily to the churches of Asia Minor.

(2) It seems to be more of a sermon than a letter.

(3) John wrote to refute the Gnostic heresy, and to tell the brethren to whom he was writing how they may be sure of eternal life and fellowship with God.

6. 2 John: "Commendation of the Elect Lady"

(1) This letter is addressed to the elect Kyria, who is probably a close personal friend of John.

(2) John writes to commend her for her faithfulness, and to warn her against false teachers who were endangering the church.

7. 3 John: "Commendation of Gaius"

(1) This letter is addressed to a personal friend named Gaius.

(2) A problem had arisen in the church about receiving certain brethren.

(3) John writes to commend Gaius for receiving them, and condemns Diotrephes for refusing them.

8. Jude: "Warning Against False Teachers"

(1) Jude wrote to Christians in general (most probably to the ones in the area of Palestine).

(2) He wrote to expose false teachers in the church.

V. PROPHECY: (1 book)

1. Revelation: "Victory in Jesus"

(1) Revelation was written to encourage the persecuted Christians to remain faithful to Christ.

(2) The book foretold the ultimate triumph of Christ over Satan and all evil.

(3) It foretold victory for Christ and his followers over Satan and his allies.

The Life of Christ

A Harmony of the Four Gospels

INSERT MAP

A GENERAL OUTLINE

- I. THE THIRTY YEARS
- II. BEGINNING OF HIS MINISTRY
- III. EARLY JUDEAN MINISTRY
- IV. GALILEAN MINISTRY
- V. PEREAN MINISTRY
- VI. THE PASSION WEEK
- VII. THE RESURRECTION TO THE ASCENSION

NEW TESTAMENT COMPANION

THE LIFE OF CHRIST

Basic Outline

I. THE THIRTY YEARS

1. Announcements
2. Birth
3. Infancy
4. Boyhood

II. BEGINNING OF HIS MINISTRY

1. Baptism
2. Temptation
3. First Miracle

III. EARLY JUDEAN MINISTRY

1. Cleansing the Temple
2. Nicodemus
3. Woman of Samaria

IV. GALILEAN MINISTRY

1. Rejection
2. Selection of the Twelve
3. Sermon on the Mount
4. Parables by the Sea
5. Miracles by the Sea
6. Confession of Peter
7. Transfiguration

V. PEREAN MINISTRY

1. The Seventy Commissioned
2. Good Samaritan
3. The "Lord's Prayer"
4. Parables About the Lost
5. Parables of Warning
6. Raising of Lazarus
7. Anointed of Mary

VI. THE PASSION WEEK

1. Sunday: Entrance
2. Tuesday: Cleansing the Temple
3. Tuesday: Preaching
4. Wednesday: No Record
5. Thursday: Last Supper
6. Friday: Crucifixion
7. Saturday: In the Tomb

VII. THE RESURRECTION TO THE ASCENSION

1. Empty Tomb
2. Appearances
3. Great Commission
4. Ascension

A Harmony of the Four Gospels

(A Harmony of the Four Gospels)

	Matthew	Mark	Luke	John
I. THE THIRTY YEARS				
1. Introductory				
1) Prologue of John's gospel				1:1-18
2) Preface to Luke's gospel			1:1-4	
3) Genealogies	1:1-17		3:23-28	
2. Announcements				
1) John the Baptizer Promised			1:5-25	
2) Announcement to Mary			1:26-38	
3) Announcement to Joseph	1:18-25			
4) Mary's visit to Elizabeth			1:39-56	
3. Birth of John and Jesus				
1) Birth of John			1:57-80	
2) Birth of Jesus	1:18-25		2:1-7	
3) Announcement to the Shepherds			2:8-20	
4. Infancy of Jesus				
1) Circumcision			2:21	
2) Presented at the Temple			2:22-39	
3) The Maggi (Wise Men)	2:1-12			
4) Christ in Egypt and Return to Nazareth	2:13-23			
5. Years in Nazareth				
1) Childhood	2:23		2:29-40	
2) In Jerusalem at Age Twelve			2:41-50	
3) Remaining Years in Nazareth			2:51-52	
II. BEGINNING OF HIS MINISTRY				
1. Work of John the Baptizer	3:1-12	1:1-18	3:1-20	
2. Christ's Baptism	3:13-17	1:9-11	3:21-23	
3. Temptation of Jesus	4:1-11	1:12-13	4:1-13	
4. First Disciples				1:35-42
5. First Miracle (Water into Wine)				2:1-11
III. EARLY JUDEAN MINISTRY				
1. In Jerusalem				
1) First Cleansing of the Temple				2:13-22
2) First Discourse (Nicodemus)				3:1-21
2. In Judea				
1) Christ Baptizing				3:22-24
2) John at Aenon (His Testimony)				3:25-36
3. In Samaria				
1) Leaving Judea	4:12	1:14		4:1-3
2) Woman of Samaria				4:4-26
3) In Sychar-People Believe				4:27-42

IV. GALILEAN MINISTRY

First Period

- | | | | | |
|--|---------|---------|---------|---------|
| 1. Beginning of the Ministry | 4:12-17 | 1:14-15 | 4:14-15 | 4:43-45 |
| 2. Healed Nobleman's Son | | | | 4:46-54 |
| 3. First Rejection at Nazareth | | | 4:16-30 | |
| 4. Settled at Capernaum | 4:13-16 | | 4:31 | |
| 5. Call of the Four | 4:17-22 | 1:16-20 | 5:1-11 | |
| 6. Miracles at Capernaum
(healed Peters' mother-in-law) | 8:14-17 | 1:21-34 | 4:31-32 | |
| 7. Preaching in Galilee | 4:23 | 1:35-45 | 4:42-44 | |
| | 8:2-4 | | 5:12-16 | |
| 8. Healing the Paralytic | 9:2-8 | 2:1-12 | 5:17-26 | |
| 9. Call of Matthew | 9:9-13 | 2:13-17 | 5:27-32 | |
| 10. Healing of the Lame Man | | | | 5:1-16 |
| 11. Christ and the Father | | | | 5:17-47 |
| 12. Plucking grain on the Sabbath | 12:1-8 | 2:23-28 | 6:1-5 | |
| 13. Healing the Withered Hand | 12:9-14 | 3:1-6 | 6:6-11 | |

Second Period

- | | | | | |
|--|----------|---------|---------|--|
| 1. Selection of the Twelve | 10:2-4 | 3:13-19 | 6:12-19 | |
| 2. Sermon on the Mount | Ch. 5-7 | | 6:20-49 | |
| 3. Healed Centurion's Servant | 8:5-13 | | 7:1-10 | |
| 4. Raised Widow's Son at Nain | | | 7:11-17 | |
| 5. Messenger's From John the Baptizer | 11:2-30 | | 7:18-35 | |
| 6. Coming to the Father Through the Son | 11:25-30 | | | |
| 7. Jesus' Anointed in Simon's House | | | 7:36-50 | |
| 8. Parable of the Two Debtors | | | 7:36-50 | |
| 9. The Companions of Jesus | | | 8:1-3 | |
| 10. Teaching by the Sea of Galilee | | | | |
| A. Warned Disciples and Pharisees | 12:22-45 | 3:19-30 | | |
| B. True Kingship With Christ | 12:46-50 | 3:31-35 | 8:19-21 | |
| C. Parables by the Sea | 13:1-53 | 4:1-34 | 8:4-18 | |
| (Parables of Sower, Seed (Mk), Tares, Mustard Seed, Leaven, Leaven, Hidden | | | | |

Treasure, Costly Pearl, Drag-Net)

- | | | | | |
|--|-----------|---------|---------|---------|
| 11. Miracles by the Sea | | | | |
| A. Stilling the Storm | 8:18-27 | 4:35-41 | 8:22-25 | |
| B. The Gadarene Demonic | 8:28-34 | 5:1-20 | 8:26-39 | |
| C. Raised Jarius' Daughter | 9:18-26 | 5:21-43 | 8:40-56 | |
| D. The Blind Man and Mute Demonic | 9:27-34 | | | |
| 12. Second Rejection at Nazareth | 13:54-58 | 6:1-6 | | |
| 13. The Twelve Commissioned | 9:35-11:1 | 6:7-13 | 9:1-6 | |
| 14. Death of John the Baptizer | 14:1-12 | 6:14-29 | 9:7-9 | |
| 15. Feeding the Five Thousand | 14:13-23 | 6:30-46 | 9:10-17 | 6:1-15 |
| 16. Jesus Walking on the Sea | 14:24-36 | 6:47-56 | | 6:16-21 |
| 17. The Bread of Life | | | | 6:22-71 |
| 18. Hypocrisy of Scribes and Pharisees | 15:1-20 | 7:1-23 | | |

Third Period

- | | | | | |
|---|----------|---------|--|--|
| 1. Withdrawal to the North (Tyre and Sidon) | | | | |
| a. Syrophenician's Daughter | 15:21-28 | 7:24-30 | | |
| b. Returning Through Decapolis | 15:29-31 | 7:31-37 | | |
| 2. Returning to the Sea of Galilee | | | | |

NEW TESTAMENT COMPANION

a. Feeding the Four Thousand	15:32-38	8:1-9	
b. Pharisees Demand a Sign	15:39-16:12	8:10-21	
c. Blind Man Near Bethsaida		8:22-26	
3. Second Northern Withdrawal			
a. Peter's Great Confession	16:13-20	8:27-30	9:18-21
b. First Announcement of Coming Death	16:13-20	8:31-9:1	9:22-27
c. The Transfiguration	17:1-13	9:2-13	9:28-36
d. Demoniac Boy	17:14-20	9:14-29	9:37-43
e. Second Announcement of Coming Death	16:21-28	9:30-32	9:43-45
4. In Capernam			
a. Temple Tax-Tribute Money	17:24-27	9:33	
b. Humility and Forgiveness	18:1-20	9:33-50	9:46-50
c. Parable of Wicked Servant	18:21-35		
5. The Visit to Jerusalem			
a. At the Feast of Tabernacles			7:1-52
b. The Woman Taken in Adultery			7:53-8:11
c. Christ the Light of the World			8:12-30
d. Spiritual Freedom			8:31-59
V. PEREAN MINISTRY			
First Period			
1. The Departure From Galilee	19:1-2	10:1	9:51-62
2. The Seventy Commissioned			10:1-24
3. The Good Samaritan			10:25-37
4. Visit to Bethany (Mary and Martha)			10:38-42
5. The Man Born Blind			9:1-42
6. The Good Shepherd			10:1-21
7. At the Feast of Dedication (Attack on Pharisees in Temple)			10:22-42
Second Period			
1. Discourse on Prayer			11:1-13
2. Healing the Dumb Demoniac			11:14
3. Discourse Against the Pharisees			11:15-54
4. The Coming Christ (The Parable of the Rich Fool)			12:1-59
5. Galileans Slain by Pilate			13:1-9
6. The Crippled Woman			13:10-21
7. Dining With a Pharisee			14:1-24
8. Counting the Cost			14:25-35
9. Receiving Sinners Defended by Three Parables (Lost Sheep, Lost Coin, Lost Son)			Ch. 15
10. Parables of Warning			C16
11. Nature of True Service			17:1-10
12. Raising of Lazarus			11:1-46
13. Withdrawal to Ephraim			11:47-54
Third Period			
1. Healing of Ten Lepers			17:11-19
2. Coming of the Kingdom			17:20-18:8

3. The Pharisee and the Publican			18:9-14	
4. Concerning Divorce	19:3-12		10:2-12	
5. The Children Blessed	19:13-15	10:13-16	18:15-17	
6. The Rich Young Ruler	19:16-30	10:17-31	18:18-30	
7. Laborers in the Vineyard	20:1-16			
8. Third Announcement of Coming Death	20:17-19	10:32-54	18:31-34	
9. Ambition of James and John	20:20-28	10:34-35		
10. The Blind Man Near Jericho	20:29-34	10:46-52	18:35-43	
11. Zacchaeus, Chief Publican at Jericho			19:1-10	
12. Parable of the Pounds			19:11-28	
13. Jesus Anointed by Mary of Bethany	26:6-13	14:3-9		12:1-8
VI. THE PASSION WEEK				
1. Sunday:				
The Triumphal Entry into Jerusalem	21:1-11	11:1-11	19:24-44	12:12-19
2. Monday:				
1) The Fig Tree Cursed	21:18-19	11:12-14		
2) Second Cleansing of the Temple	21:12-17	11:15-19	19:45-48	
3. Tuesday:				
1) The Withered Fig Tree	21:20-22	11:20-25		
2) Christ's Authority Challenged	21:23-27	11:27-30	20:1-8	
3) Parables of Warning (Two Sons, vineyard, Wedding Feast)	21:28-22:14	12:1-12		20:9-19
4) Questions by Jewish Rulers	22:15-40	12:13-34	20:20-40	
5) Christ's Unanswerable Question	22:41-46	12:35-37	20:41-44	
6) Denounces Pharisees	23:1-39		12:38-40	20:45-47
7) Widow's Mites		12:41-44	21:1-4	
8) Jesus Sought by Gentiles				12:20-36
9) Christ Rejected by Jews				12:37-50
10) Discourse at Mt. Olivet (Coming Events and Coming of Christ; Parable of Ten Virgins, Parable of Talents, Judgment of Nations)	ch. 24-25	13	21:5-38	
11) The Plot (Chief Priests and Judas)	26:1-16	14:1-11	22:1-6	
4. Wednesday:				
No record of this day in Scripture				
5. Thursday:				
1) Passover and Lord's Supper	26:17-30	14:12-26	22:7-30	
	13:1-30			
2) Last Discourses	26:17-30	14:12-26	22:7-30	
	13:1-30			
Discourses in Upper Room (Jn. 14); Vine and Branches (Jn. 15), Going and Returning (Jn. 16)				
3) The Intercessory Prayer				ch. 17
6. Friday				
1) In Gethsemane	26:30-46	14:32-42	22:39-46	18:1
2) Betrayal and Arrest	26:47-56	14:43-52	22:47-53	18:1-11
3) Christ Before Pilate	27:1, 11-31	15:1-20	23:1-25	
	18:28-19:16			
4) The Crucifixion	27:57-61	15:42-47	23:50-56	19:16-37
5) In the Tomb	27:57-61	15:42-47	23:50-56	19:38-42
7. Saturday:				
The Tomb Under Guard	27:62-66			

NEW TESTAMENT COMPANION

VII. FROM THE RESURRECTION TO THE ASCENSION

1. The Empty Tomb	28:1-10	16:1-11	23:56-24:12	20:1-18
2. The Report of the Guard	28:11-15			
3. The Walk to Emmaus		16:12-13	24:13-35	
4. Appearances				
1) To Disciples Except Thomas		16:14	24:36-43	
20:19-25				
2) To Thomas With Others				20:26-29
3) To Seven Disciples by the Sea (Draught of Fish)				21:1-24
4) To the Eleven in Galilee	28:16-20	16:15-18		
5) Final Appearance and Ascension		16:19-20	24:44-53	

The Gospels

I. MATTHEW

1. Author: Matthew
2. Written: To Jews
3. Date: About 60 AD (After Mark)
4. Theme: Matthew 7:28-29 “The people were astonished at his doctrine, for he taught them as one having authority and not as the scribes.”
5. Purpose: To convince the Jews that Christ was the Messiah. (The teaching of Christ is emphasized).

6. Brief Outline:

- I. Genealogy to Sermon on the Mount (Ch. 1-4)
 1. Genealogy
 2. Work of John
 3. Temptations of Christ
- II. Teachings of Jesus (Ch. 5-25)
 1. Sermon on the Mount
 2. The Twelve and the Limited Commission
 3. Teaching in Parables:
 - (1) Sower
 - (2) Tares
 - (3) Mustard Seed
 - (4) Leaven
 - (5) Treasures
 - (6) Pearl of Great Price
 - (7) Lost Sheep
 - (8) Vineyard
 - (9) Marriage Feast
 - (10) Fig Tree
 - (11) Ten Virgins
 - (12) Talents
- III. His Death and Related Events
 1. Last Supper
 2. Trials and Crucifixion
 3. Resurrection and Great Commission

II. MARK

1. Author: Mark
2. Written: To Romans
3. Date: About 60 AD (Before Matthew)
4. Theme: Mark 2:21 “They were all amazed and glorified God, saying we never saw it in this fashion. (Mark emphasizes the power of Christ). Note also Mark 15:39 “Truly this was the Son of God.”

NEW TESTAMENT COMPANION

5. Purpose: Mark showed the Romans a man who was a man indeed—the powerful “Son of Man.”

Note: Mark is a gospel of:

- (1) Vividness and detail
- (2) Activity and Energy
- (3) Power over Satan
- (4) Wonder and Amazement

6. Brief Outline:

I. Declared to be Son of God (1:1-1:13)

1. By the Preaching of John

2. At his Baptism

3. With Success Over Temptation

II. The Almighty King at Work (1:14-Ch. 10)

1. Power Over Unclean Spirits

(1) Man in Synagogue

(2) Gadarene Demoniac

2. Power Over Sickness and Physical Needs

(1) Peter’s Wife and Mother

(2) Leper

(3) Palsy

(4) Feeds 5,000

(5) Feeds 4,000

3. Power With God’s Commands

(1) Sabbath Day

(2) Marriage and Divorce

(3) Your Sins Are Forgiven

(4) Humility

4. Power Over Elements

(1) Stills the Storm

(2) Walks on Water

5. Power Over Death—Resurrection (Later)

III. His Death and Triumph

1. Preparation for Death

2. Trials and Crucifixion

3. Resurrection and Commission

III. LUKE

1. Author: Luke

2. Written: To the Greeks

3. Date: About 60-63 AD

4. Theme: Luke 2:10 “Behold, I Bring you tidings of great joy which shall be to all people.”

5. Purpose: To present to the Greeks Jesus, the perfect man, the world’s savior.

6. Brief Outline:

I. Birth of Jesus and Related Events (Ch. 1-4)

1. John's Birth Announced
2. Jesus' birth Announced
3. Jesus in the Temple
4. Preaching of John
5. Genealogy

II. His Galilean Ministry (4:14-9:51)

1. Temptation
2. Rejected at Nazareth
3. Sermon on the Mount
4. Parable of the Sower
5. The Twelve Sent Out

III. The Perea and Judean Ministry (9:51-19:20)

1. Samaritans Reject Him
2. Seventy sent Out
3. Good Samaritan
4. Parable of the Rich Fool
5. Great Supper
6. Rich Man and Lazarus
7. Ten Lepers
8. Zachaeus

IV. Last Week

1. Entry into Jerusalem
2. Cleanses the Temple
3. Lord's Supper
4. Trials
5. Death, Resurrection, Commission

IV. JOHN

1. Author: John, the Apostle

2. Written: To the doubtful, the unbeliever, the believer

3. Date: 85-90 AD

4. Theme: John 20:30-31 "These things are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name."

5. Purpose: To reaffirm to the world the deity of Jesus which had come under attack by certain doubters.

6. Brief Outline:

Introduction: (1:1-1:18)

1. Divine nature of the Word (Christ)
2. The Word Manifested as the World's Savior
 - I. Testimony of His Great Public Ministry (1:19-ch. 12)

NEW TESTAMENT COMPANION

1. He is Revealed
2. He is Recognized
3. He is Antagonized
4. He is Honored
- II. Testimony of His Private Ministry With His Disciples (Ch. 13-17)
 1. Teaches and Comforts Disciples
 2. Prays for Disciples
- III. Testimony of His Passion (Ch. 18-19)
 1. Betrayal
 2. Jewish Trial
 3. Roman Trial
 4. Death and Burial
- IV. Testimony of his Resurrection and Appearances (Ch. 20-21)
 1. His Resurrection and Appearances to his Disciples
 2. Instructions to His Disciples

Note: Seven lines of testimony concerning Christ

1. Testimony of John the Baptizer
2. Testimony of certain others
3. Testimony of Jesus' work
4. Testimony of Jesus Himself
5. Testimony of the Scriptures
6. Testimony of the Father
7. Testimony of the Holy Spirit

Acts

Author: Luke

Written: To Theophilus (continuation of Luke's gospel)

Date: Probably 62-63 AD

It is generally believed to have been written while Luke was with Paul in Rome as it closes abruptly at that point.

Theme: Acts 1:8 "You shall be my witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the earth."

Purpose: to record the history of the establishment of the church and its spread through the nations and the world. Acts records the "Great Commission" carried out.

BACKGROUND:

1. Content: Luke's gospel contains the acts of Christ; Acts contains the acts of the Holy Spirit as He directs and aids the apostles and early Christians in spreading the New Testament Church.

2. Compare the closing verses of Luke's gospel with the opening verses of Acts.

3. Acts tells "how to become a Christian" and gives several examples of conversion including:

(1) 3000 people at Pentecost - Acts 2

(2) Ethiopian Eunuch - Acts 8

(3) Paul - Acts 9

(4) Cornelius - Acts 10 & 11

(5) Lydia - Acts 16

(6) Philippian Jailer - Acts 16

OUT LINE:

Introduction (Ch. 1)

1. Two Commands

(1) Be my witnesses

(2) Wait in Jerusalem

2. Ascension

I. Witnessing in Jerusalem (Ch. 2-7)

1. First gospel Sermon - Ch. 2

2. Peter's Second Sermon - Ch. 3

3. First Persecution - Ch. 4

4. First Deception - Ch. 5

5. First Deacons - Ch. 6

6. First Martyr - Ch. 7

II. Witnessing in Judea and Samaria (Ch. 8-12)

1. Conversion of Samaritan Jews - Ch. 8

2. Conversion of Ethiopian Eunuch - Ch. 8

3. Conversion of Saul - Ch. 9

4. Conversion of Cornelius - Ch. 9

NEW TESTAMENT COMPANION

5. First Persecution by Official government - Ch. 12
(Death of James, Arrest of Peter by Herod)

III. Witnessing in Uttermost Parts of the Earth - Ch. 12

1. First Missionary Journey - Asia Minor - Ch. 13 & 14
(Jerusalem Conference)

2. Second Journey - Europe - Ch. 15:36-18:22

3. Third Journey - Asia Minor and Europe - Ch. 18:23-21:15

4. Journey to Rome - Ch. 21:16-28:31

Letters by Paul

Paul wrote no letters for 18 years after his conversion

First Journey: No letters

Second Journey: Wrote 1 & 2 Thessalonians near the end of the second journey from Corinth

Third Journey: Wrote Galatians, and 1 & 2 Corinthians, and Romans

In Prison in Rome: Wrote Ephesians, Philippians, Colossians and Philemon

After Release from Prison: Wrote 1 Timothy and Titus

Second Imprisonment: Wrote 2 Timothy

The Missionary Journeys of Paul

First Missionary journey (Paul and Barnabas) Acts 13 and 14

1. Antioch 13:1-3 Paul and Barnabas were set apart for special missionary work.
2. Cyprus 13:4-12
 - (1) Salamis - Paul preached in the synagogue
 - (2) - Conversion of Sergius Paulus; Elymus the sorcerer struck blind
3. Perga 13:13 Paul preached in the synagogue. He was well received and was asked to preach again the following Sabbath. The Gentiles also wanted to hear Paul. The next Sabbath the whole city came together to hear Paul. The Jews grew jealous and spoke against Paul. Paul announced his intention of turning to the Gentiles. A persecution arose and Paul and Barnabas were expelled from the city.
4. Antioch in Pisidia 13:14-50 Paul preached in the synagogue. Many believed. However, the unbelieving Jews initiated a plot to stone Paul. When he and Barnabas learned of the plot, they left the city.
6. Lystra 14:6-9 At Lystra, Paul healed a crippled man. Consequently, he and Barnabas were considered as gods. Jews from Antioch and Iconium caught up with Paul and Barnabas here and stoned Paul and drug him out of the city supposing he was dead. While the disciples stood by looking at Paul, he rose up and went back into the city.
7. Derbe 14:20 Paul preached here and made many disciples.
8. Lystra, Iconium, Antioch, Perga, 14:21-24 Paul revisited these cities strengthening the brethren and appointing elders.
9. Attalia 14:25 Paul and Barnabas caught a ship for Antioch
10. Antioch 14:26-27 Paul and Barnabas stayed here a long time with the disciples in Antioch

Second Missionary Journey

1. Antioch 15:36-40 As Paul and Barnabas prepared for a second missionary journey, a great dispute occurred between these two men over John Mark. Paul refused to allow Mark to accompany them, so he and Barnabas separated. Barnabas took Mark and sailed for the island of Cyprus. Paul selected Silas to go with him into Asia Minor and Europe.
2. Syria and Celicia 15:41 Paul and Silas passed through the regions of Syria and Celicia preaching as they went and strengthening the churches.
3. Derbe and Lystra 16:1-3 Paul and Silas preached in these cities where congregations had been established on the first Journey. At Lystra Timothy joined them.
4. Phrygia and Galatia 16:4-6 Paul, Silas and Timothy passed through Phrygia and Galatia preaching and delivering decrees from the Jerusalem elders. The churches were strengthened in faith and increased in number daily.
5. Troas 16:7-10 At Troas, Luke joined them. While there, Paul saw in a vision a man of Macedonia saying, "come over into Macedonia and help us." In response to that Macedonian call, the group of preachers sailed for Macedonia.
6. Philippi 16:11-40 At Philippi, Paul and his companions went down by the riverside where there was a place of prayer and spoke to the women gathered there. As a result, Lydia and her household were converted. Later Paul and Silas were cast into prison and beaten for casting a demon out of a young woman. At midnight, an earthquake opened the doors of the prison. The jailer of the prison was converted to Christ. When it became known that Paul was a Roman citizen, the leaders of the city asked Paul to leave quietly. After a brief visit to

NEW TESTAMENT COMPANION

Lydia's home, Paul and his company departed. Note: The language of the text sounds as if Luke remained behind in Philippi.

7. Thessalonica 17:1-9 Paul preached for three Sabbaths. Many believed, but the unbelieving Jews stirred up a persecution against Paul. These Jews, hoping to find Paul, made an assault on the house of Jason. The rulers took security from Jason and let him go. The brethren sent Paul and Silas away by night.

8. Berea 17:10-14 Paul and Silas preached in the synagogue. The Bereans received the word gladly and searched the Scriptures daily. The Jews from Thessalonica came down to Berea and stirred up a persecution against Paul. The brethren sent Paul away, but Silas and Timothy remained.

9. Athens 17:15-34 Alone in Athens, Paul soon sent for Silas and Timothy to join him. While Paul waited for them, he observed a city filled with idols. He could not refrain from preaching any longer. So he began preaching in the synagogue and in the market places. Paul was taken to Mar's Hill and asked to explain this "new doctrine" he had been preaching. As he preached his sermon on Mar's Hill, some believed, some mocked, others said they would hear him again. Somewhat discouraged, Paul left for Corinth.

10. Corinth 18:1-18 At Corinth, Silas and Timothy caught up with Paul. Encouraged by their arrival and reports from the brethren in Macedonia, Paul started preaching. For a time he lived with Aquilla and Priscilla making tents. Many Corinthians believed and were baptized. When a persecution was stirred up against Paul, Paul was dragged before Gallileo the proconsul. (This is a very important event for Bible chronology). Paul was in Corinth for about eighteen months.

11. Ephesus 18:19-21 Priscilla and Aquilla accompanied Paul to Ephesus where he preached in the synagogue for a brief time.

12. Jerusalem 18:22 Paul saluted the church and left for Antioch.

13. Antioch 18:22 Remained in Antioch for some time.

Third Missionary Journey (Paul and Timothy) Acts 18:23-21:27

1. Antioch 18:23 Paul spent some time in Antioch before beginning his third journey.

2. Phrygia and Galatia 18:23 Paul and Timothy went through the regions of Phrygia and Galatia strengthening the churches.

3. Ephesus 18:24-19:41 Before Paul's arrival in Ephesus, Apollos was at work there preaching only the baptism of John. Aquilla and Priscilla taught him the way more perfectly. Paul worked in Ephesus preaching in the synagogues and teaching daily in the school of Tyrannus. He stayed in Ephesus for more than two years. Here, seven sons of Sceva tried to exorcise an evil spirit. Also a persecution was stirred up against Paul by Demetrius. Paul planned to go through Macedonia and Achaia, then to Jerusalem and on to Rome. While he remained in Ephesus a short while longer, he sent Timothy and Erastus on into Macedonia.

4. Macedonia 20:1 Paul exhorted the Macedonia brethren.

5. Greece 20:2-3 (Corinth) Paul remained in Greece for about three months. When he learned of a Jewish plot to kill him, he changed his course and returned through Macedonia.

6. Troas 20:4-12 At Troas, Paul met with the brethren on the first day of the week when they had come together to break bread. He preached to them until midnight. Eutychus went to sleep during Paul's sermon and fell out of a third story window and was killed. Paul raised him from the dead.

7. Assos, Mitylene, Samos 20:13-16 Paul simply passed through these places en route.

8. Miletus 20:17-38 Here Paul called the Ephesian elders and spoke to them.

9. Jerusalem 21:1-17 At Tyre, Paul was warned not to go to Jerusalem. At Caesarea he was warned. Paul said he was ready to die at Jerusalem if necessary, and he went on to that city.

Voyage to Rome Acts 21:18-28:31

1. Jerusalem 21:18-23:23 (1) In Jerusalem, Paul reported to James and the other elders in Jerusalem all the things that God had done with him in the ministry among the Gentiles. Four Jews evidently had taken a vow to destroy Paul because they believed he was teaching people to disobey the Law. Jews from Asia, who were in Jerusalem for the feast, recognized Paul and stirred up the city against him. They dragged him out of the Temple and tried to kill him. The chief captain rescued Paul and arrested him thinking he was a well known Egyptian rebel. While under arrest, Paul was permitted to speak to the crowd from the stairs.

(2) In this speech (Ch 22) Paul related his conversion and told of his work. The next day Paul was brought before the Jewish Sanhedrin (Ch 23). Paul, knowing the beliefs of the Sadducees and the Pharisees, stated that he was called before the council because of his belief in the resurrection. A turmoil followed and the chief captain had Paul returned to his cell.

(3) In the night (23:11) the Lord told Paul he must “bear witness in Rome.” Forty men plotted to kill Paul, but Paul’s nephew reported the plot to the chief captain. The chief captain made ready a strong force in the night and sent Paul to Caesarea where the governor commanded him to be kept in Herod’s judgment hall.

2. Caesarea 24:1-26:32 (1) Before Felix—After five days, Jews from Jerusalem arrived and an orator named Tertullius stated their case against Paul. Paul was permitted to defend himself. Felix made no decision on the case. For two years Paul was left in Prison (Ch 24).

(2) Before Festus—Festus who succeeded Felix as governor desired to hear Paul. While Festus was visiting Jerusalem, Jews there had informed him against Paul, and had even tried to involve him in a plot to kill Paul. While speaking before Festus, Paul appealed unto Caesar (25:10-12) (Ch 25).

(3) Paul later made his defense before King Agrippa. In so doing, Paul recounted his conversion and his work. After hearing Paul, Agrippa said that Paul might have been set free had he not appealed to Caesar (Ch 26).

3. Voyage to Rome (Ch. 27) As they sailed for Rome, Paul was told by an angel of an impending ship wreck. However, he was told that all lives would be saved if they remained with the ship.

4. Malta 28:1-11 The shipwrecked persons escaped to the island of Malta. While warming by the fire, Paul was bitten by a poisonous snake, but suffered no ill effects (much to the amazement of the onlookers). Also while on the island, Paul healed a man named Publius who was the chief man of the island. Paul also healed many others on the island.

5. Rome 28:18-31 in Rome Paul called the chief Jews together and told them of this situation and preached to them. Some believed, some did not. Paul dwelt two whole years in his own hired house and received all that came to him, preaching the kingdom of God.

Romans

God's Plan for Man's Righteousness

INTRODUCTION:

1. Author: Paul
2. Written: To the church in Rome
3. Date: Probably 58 AD - from Corinth at the close of his third missionary journey.
4. Theme: Romans 1:16-17 "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."
5. Purpose: to present God's plan for man's justification (or righteousness).

BACKGROUND:

1. The church in Rome—
 - (1) was probably established by Roman Jews who had learned the gospel in Jerusalem on the day of Pentecost (See Acts 2)
 - (2) was comprised of both Jews and Gentiles. Some of the statements contained in Romans are of special interest to the Jews, some are especially important to the Gentiles. Through this book, BOTH Jew and Gentiles are made to realize that they are exactly alike in sin and salvation
 - (3) evidently no apostle had been in Rome (Romans 1:11) as none of the Christians there had received any of the miraculous spiritual gifts.Note: Evidently, Peter was not in Rome at the time Paul wrote this letter (See salutations in Romans 16)
2. Paul expressed a desire—
 - (1) to come to them
 - (2) to impart some spiritual gift to them (so they may be established
 - (3) to have fruit among them
3. The letter—
 - (1) is the sixth of Paul's letters chronologically
 - (2) is placed first in the Bible because of its doctrinal importance
 - (3) deals with the universal problem of man's need for justification rather than specific isolated problems like we find in the rest of Paul's epistles. Romans very plainly shows man's need for salvation, and the means of receiving that salvation.

OUTLINE:

Introduction: 1:1-17

1. Greetings to Roman Christians 1:1-15
 2. Purpose of the Letter 1:16-17
-
- I. Jews and Gentiles Alike in Sin and Salvation (Ch 1-8)
 1. Gentile Corruptness 1:18-32
 2. Jews Are No Better Ch 2
 3. Rescue Through Faith Ch 3
 4. Illustration of Abraham Ch 4
 5. Contrast of Adam and Christ Ch 5

- 6. Freedom from sin Ch 6
- 7. Freedom from Law Ch 7
- 8. Freedom from death Ch 8

II. Results of the Jew's Rejection of Jesus as Messiah (Ch 9-11)

- 1. Purpose of God is Without Respect of Persons Ch 9
- 2. Israel responsible for Own Rejection Ch 10
- 3. Gentiles Brought in By Israel's Fall Ch 11

III. Christian Duty For All (Ch 12-16)

- 1. How to Live Ch 12
- 2. Civil Responsibility Ch 13
- 3. Respect For Another's Conscience Ch 14
- 4. Paul's Desire for New Fields Ch 15
- 5. Concluding Remarks Ch 16

1 Corinthians

Church Problems

INTRODUCTION:

1. Author: Paul
2. Written: to church in Corinth
3. Date: Spring of 57 AD from Ephesus
4. Theme: 1 Corinthians 15:58 “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.”
5. Purpose: To correct many errors in doctrine and practice in the Corinthian church.

BACKGROUND

1. We find the record of the apostle Paul coming to Corinth in Acts 18. After planting churches in Philippi, Thessalonica, Berea, and preaching in Athens, Paul came to Corinth in the year 51 or 52 A.D.
2. At Corinth, Paul met Aquilla and Priscilla and stayed with them because they were of the same trade.
3. Evidently, Paul was very discouraged when he came to Corinth, but when Silas and Timothy came to him from Macedonia bringing the word of faithfulness of the brethren in Thessalonica, Paul was much encouraged and began preaching in the city.
4. When the Jews refused to hear Paul, he turned to the Gentiles.
5. In a vision in the night, the Lord told Paul not to be afraid to preach because “no man shall hurt you, for I have many people in this city.”
6. While in Corinth, Paul was dragged before Gallio, the proconsul, and accused of misconduct. Gallio saw through the false charges and drove the people out of his judgment chamber.
7. Paul remained in Corinth for at least a year and six months.
8. Leaving Corinth, Paul sailed for Jerusalem to keep the feast.
9. Following the feast, Paul went to Antioch where he remained for a good while.
10. Leaving Antioch, Paul began his third missionary journey. He journeyed through the interior of Asia Minor, apparently working especially in the provinces of Galatia and Phrygia.
11. Passing through Asia Minor, Paul came to Ephesus where he worked for at least two years.
12. While at Ephesus, Paul received reports of the deteriorating condition of the church in Corinth. He then sat down and penned the first letter to the Corinthians. It was Paul’s intention to try to correct the various problems found in the church in Corinth at this time.
13. The city of Corinth had been destroyed in 146 B.C. by the Romans. In 46 B.C. Julius Caesar rebuilt it and planted a Roman colony there. Paul visited it about a century after its second founding. At the time of Paul’s visit, about 400,000 people lived in Corinth. It was a highly commercial city, a military town, and a busy sea port. People of all nationalities lived in Corinth.
14. The people of the town were pagan in background and very immoral. 1,000 priestesses/prostitutes served all comers to the temple of Venus. Sexual union with one of these prostitutes was considered to be union with their god. Thus even in the name of religion, the worst forms of immorality were practiced.
15. Since the people were heathen in background and had no knowledge of the Old Testament with its divinely given moral principles, and with no New Testament to guide them, it is easy to see how some of the Christians in the town could be led astray.

16. Paul pointed out the sins of the congregation which he had planted and told how to correct them.

OUTLINE:

Introduction: 1:1-9

- I. Cause, Curse, Cure for Division (1:10-4:21)
 - 1. Reproof for Division 1:10-17
 - 2. Gospel vs. Philosophy 1:18-2:16
 - 3. Estimate of Ministers by Work 3:1-23
 - 4. Apostolic Stewardship and Authority 4:1-21

- II. Moral Problems (5:1-10:33)
 - 1. Licentiousness 5:1-13
 - 2. Civil Suits 6:1-11
 - 3. Christian Liberty 6:12-20
 - 4. Marriage 7:1-40
 - 5. Eating Meats 8:1-13
 - 6. Liberty and Self Denial 9:1-27
 - 7. Exhortations on History 10:1-13
 - 8. Eating Meats 10:14-11:1

- III. Church Problems (11:1-14:40)
 - 1. Work of Women 11:2-16
 - 2. Abuse of the Lord's Supper 11:17-34
 - 3. Spiritual Gifts 12:1-14:40
 - 4. (Love) 13:1-13

- IV. Resurrection 15:1-58

- V. Closing Remarks 16:1-24

2 Corinthians

Church Problems Continued

INTRODUCTION:

1. Author: Paul
2. Written: To the church in Corinth
3. Date: 57 A.D. (just a few months after the first)
4. Theme: 2 Corinthians 6:17 “Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you.”
5. Purpose: Paul penned this second letter to continue to give instructions to the Corinthian Christians concerning their problems. Paul also found it necessary on this occasion to defend his apostleship and his influence which was being attacked by his enemies.

BACKGROUND:

1. The second letter to the brethren in Corinth is really a supplement to the first. As it is written, basically the same set of circumstances exists with only a few minor changes.
2. The second letter was written just a few short months after the first from some point in Macedonia, after Paul had left Ephesus and was making his way toward Corinth.
3. Not long after Paul had written the first letter to the Corinthians from Ephesus, Demetrius, a silversmith, caused an uproar in Ephesus in which Paul nearly lost his life (2 Corinthians 1:8-10). Shortly afterward, Paul left Ephesus to visit the churches of Europe.
4. It seems that Paul had sent Titus to Corinth to learn how the first letter had been received. By the time Paul left Ephesus, Titus would be returning from Corinth, and Paul hoped to meet him in Troas (2 Corinthians 2:13) but did not find him there.
5. Paul then journeyed on into Macedonia. At some point in Macedonia, Paul met Titus and received the anxiously awaited report on the brethren in Corinth (2 Corinthians 7:5-7). Titus reported that the first letter had been received well and the commands obeyed, but still it seemed that the circumstances required another letter to be written before Paul’s coming to Corinth. In this second letter he expresses his joy over their reception of the first letter and gives them further instruction.

OUTLINE:

Introduction: 1:1-2:18

1. Greetings 1:1-12
 2. Paul’s Confidence in Them 1:13-14
 3. Explains Reason for Change of Plans 1:15-2:4
 4. Restore the Erring Brother 2:5-11
 5. Anxiety Over the Corinthians 2:12-18
-
- I. Law and the Gospel (3:1-7:16)
 1. Comparison Between Old and New Covenants 3:1-18
 - (1) Letter kills/Spirit gives life 3:1-6
 - (2) Old is glorious/new is more glorious 3:7-11
 - (3) Old Testament is veil to the New Testament 3:12-17
 - (4) Liberty in Spirit of Christ 3:17-18
(Transformed into the image of Christ)
 2. Responsibility to the Gospel 4:1-18 (as a minister)

- (1) Steadfast devotion
- (2) Sincerity
- 3. Faithful Labor 5:1-21
 - (1) Reason For It 5:1-15
 - (a) Because of assurance of heaven 5:1-8
 - (b) Because of judgment 5:10
 - (c) Because of terror of the Lord 5:11-13
 - (d) Because of love of Christ 5:14-15
 - (2) Purpose of it 5:16-21
 - (1) Produce "new creatures" 5:17
 - (2) Reconcile man to God 5:18-21
- 4. Endure hardships 6:1-13
- 5. Be Pure in Life 6:14-18
- 6. Interest in Others 7:1-16
(Concern for the Corinthians)

II. The Grace of Giving (Ch 8-9)

- 1. The Example of the Macedonians 8:1-5
- 2. Exhortation to Corinth 8:6-9:15
(Concerning the spirit and manner of giving)

III. Defense of Apostleship (10:1-12:21)

(Paul's Apostleship was questioned by some)

- 1. Danger of outward appearance 10:1-18
- 2. Paul stated his rights as an apostle 11:1-33
- 3. Paul cites his experiences and work as evidence 12:1-21

Conclusion: 13:1-14

- 1. Warnings 13:1-11
 - (1) I will not spare you 13:2
 - (2) Examine your own selves 13:5
 - (3) Obey what I have written some I will not have to use sharpness when I come 13:10
 - (4) Finally
 - a. Be perfected
 - b. Be of good comfort
 - c. Be of one mind
 - d. Live in peace
- 2. Closing Salutations 13:12-14

Summary

- 1. Discipline is not to be pressed beyond proper purpose.
- 2. The glory of the new covenant far surpasses the old.
- 3. Our responsibility to the gospel includes:
 - a. Sincerity and devotion
 - b. Faithful labor
 - c. Enduring hardships
 - d. Purity of life
 - 5. Interest in others
- 4. God loves a cheerful giver (Follow the example of the Macedonians who first gave themselves).

Galatians

The Law and the Gospel

INTRODUCTION:

1. Author: Paul
2. Written: To the churches of Galatia
3. Date: 57 or 58 A.D.
4. Theme: Galatians 2:16 (also Galatians 3:11, 24) “Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”
5. Purpose: Paul wrote the letter to the churches of Galatia in order to root out the error that had been introduced by the Judaizing teachers, and also to show the proper relationship of the Christian to the Old Law.

BACKGROUND:

1. The Galatians letter was not address to a single church in a great city, but was sent to a group of churches in a rather large district—the Roman province of Galatia.
2. About 280 B.C. a large group of Western Europeans of French (Gallic) descent, left their home in Gaul and migrated southeastward in search of a better climate and longer growing seasons for their crops. They invaded Asia Minor and won for themselves a home. The land they settled was almost square in the center of Asia Minor, about the same distance from the Black Sea on the North and the Mediterranean on the South.
3. During the days of the Roman republic, Galatia was a small kingdom, but with the beginning of the Roman Empire (around 31 B.C.) it became of Roman province. In reality, much of the surrounding territories of Lycaonia, Pamphylia, Pisidia, and a large part of Phrygia were added to the original territory settled by the Galatians by Caesar Augustus to form the Roman province known as Galatia.
4. The people of Galatia were described by Caesar as restless and changeable (very fickle). The Epistle of Galatians seems to confirm the fickleness of these people.
5. The book of Acts does not give us a detailed account of the establishment of the churches in this region. We do know that in A.D. 51, Paul, Silas, and Timothy passed through Lycaonia, Phrygia and Galatia and planted the gospel (Acts 16:6) near the beginning of the second missionary journey.
6. Again, on the third missionary journey (A.D/ 54 or 55), Paul went “over all the country of Galatia and Phrygia in order, strengthening all the disciples” Acts 19:23.
7. As Paul had preached the gospel in this region, the people had received his message with great readiness, and had received Paul as “an angel of God” Galatians 4:14.
8. However, following Paul’s departure, Judaizing teachers had introduced erroneous doctrine to these people—teaching them that they must keep the Jewish Law. Just as these Galatians had readily accepted the gospel, these changeable people just as readily accepted the instructions of these Judaizing teachers.
9. Most of Paul’s letters were called out by the evils found in the churches—Galatians is no exception.
10. The letter to the Galatians is an indignant protest against the Judaizing teachers and the refutation of their teaching.

OUTLINE:

Introduction: (1:1-15)

I. The Authority of Paul's Gospel 1:16-2:21

1. It is Independent of Man 1:6-24

2. It is the Gospel of an Apostle 2:1-21

II. The Teaching of Paul's Gospel 3:1-4:31

1. Their Experience Proves It 3:1-5

2. Example of Abraham Attests to It 3:6-25

3. The Scriptures Teach It (3:8)

4. The Work of Christ Provide It 3:26-4:22 (3:13)

5. Sarah, Hagar, and Sons Illustrate It 4:22-31

III. Application of Paul's Gospel to Faith and Conduct 5:1-6:10

1. Exhortation to Stand Fast in the Liberty of Christ 5:1-12

2. Exhortation not to Abuse This Liberty 5:13-15

3. The Conflict of Flesh and Spirit 5:16-26

4. Various Practical instructions 6:1-10

Conclusion: 6:11-18

Summary:

1. Authority of Paul's Gospel—it is from God, not man.

2. Teaching of Paul's gospel—justification by faith, not law

3. Application of Paul's gospel—stand fast in the freedom of Christ; let love be the motivation for all Christian service.

Ephesians

INTRODUCTION:

1. Author: Paul
2. Written: To the church at Ephesus (possibly intended as a circular letter for churches in the region of Ephesus)
3. Date: 62-63 A.D. From Rome (During Paul's first imprisonment—Philippians, Colossians and Philemon were also written during this time).
4. Theme: Ephesians 4:3-6 "Eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all."
5. Purpose: To present a picture of the church—the body of Christ.

BACKGROUND:

1. Paul came to the city of Ephesus very near the end of his Second Missionary Journey. He had already worked in the interior of Asia Minor, in the European cities of Philippi, Thessalonica, Berea, Athens and had spent more than a year and a half in the city of Corinth.
2. At Corinth (Cenchrea) Paul made a vow and shaved his head signifying his determination to keep the feast in Jerusalem. Paul then caught a boat and sailed for Syria, Acts 18:8ff.
3. The ship apparently sailed directly for Ephesus, the next important port on the route to the East. During the layover, Paul had opportunity to go into the synagogue and reason with the Jews. Apparently, the Jews wanted Paul to remain with them longer, but he did not consent to do so, as he was on his way to Jerusalem to keep the feast. However, he did promise to return to Ephesus if it be the Lord's will.
4. Paul then left Ephesus, leaving behind Aquilla and Priscilla, who had accompanied him from Corinth to Ephesus.
5. After keeping the feast in Jerusalem and visiting with the brethren in Antioch, Paul began his third missionary journey. Passing through the interior of Asia Minor, he came to Ephesus (Acts 18:23, 19:1).
6. In Ephesus Paul preached for three months in the synagogue and then preached daily in the school of Tyrannus for two years.
7. Near the end of this time, as Paul was thinking of leaving Ephesus for Greece, the silversmiths of the city—led by Demetrius—stirred up a great persecution against Paul.
8. When the uproar ceased, Paul departed for Greece. After spending about three months in Greece, he determined to go to Jerusalem for the feast, and hoped after that to see Rome (Acts 19:21, 20:3).
9. After leaving Greece, the ship first stopped first at Troas for a seven day layover (Acts 20:6-12). From Troas, Paul walked to Assos, where he again boarded the ship. After several days of sailing with a number of stops along the coast, Paul and his companions came to Miletus. (Note: Paul had determined to sail by Ephesus this time because he did not want to spend any more time in Asia—remember he was trying to reach Jerusalem in time for the feast, Acts 20:16).
10. From Miletus, Paul called the Ephesian elders unto him, and spoke to them face to face for the last time, Acts 20:17-38).
11. After Paul reached Jerusalem, he was arrested. Following a lengthy time in prison in Caesarea and a number of trials, Paul was taken as a prisoner to Rome.

12. As a prisoner in Rome, Paul writes to he beloved brethren in Epehsis.
13. Ephesus was a city filled with a wide variety of religious and superstitious ideas. Both Asian and European ideas could be seen here.
14. In the midst of this religious confusion where paganism, magical arts, eastern mystery religions, Greek philosophy and Judaism were contending for the minds and affection of men, Christianity was introduced.
15. In this situation, it is obvious that there was a great need to accurately describe the New Testament Church so that it would no be confused with existing religions. To accomplish this end, Paul penned the Epistle to the Ephesians.

OUTLINE:

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|-----|--|----------|-----------|
| I. | Unity of the Church | 1:1-3:21 | |
| 1. | All Things Gathered Into One In Christ | | 1:1-23 |
| 2. | Salvation in Christ | | 2:1-22 |
| 3. | Paul's Mystery of the Gospel | | 3:1-21 |
| II. | The Mystical Body of Christ | 4:1-6:20 | |
| 1. | Unity of All Members in One Body | | 4:1-16 |
| 2. | Purity of the Body | | 4:17-5:21 |
| 3. | Specific instructions to Various Members of the Body | | 5:22-6:9 |
| 4. | Protection for the Body | | 6:10-20 |
| | Conclusion: | 6:21-24 | |

Philippians

The Inspired Thank You Note

INTRODUCTION:

1. Author: Paul
2. Written: To the church at Philippi
3. Date: 62-63 A.D/ From Rome (During Paul's first imprisonment—Ephesians, Colossians and Philemon were also written during this time).
4. Theme: Philippians 1:3-6 "I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ."
5. Purpose: Paul penned this letter to express his love and appreciation and concern for the well being of the Philippian brethren and to correct a spirit of discord within the church.

BACKGROUND:

1. Paul first came to the city of Philippi in response to the "Macedonian Call" (Acts 16:9ff).
2. As Paul began his second missionary journey (Acts 15:41), he and Silas went through Syria and Cilicia, Derbe and Lystra (picked up Timothy), passed through Phrygia and Galatia. They were directed by the Holy Spirit toward the city of Troas. At Troas, a vision appeared in the night. In the vision, Paul saw a man of Macedonia saying "come over into Macedonia and help us."
3. Leaving Troas, Paul, Silas, Timothy and Luke sailed for Philippi.
4. While in Philippi, Paul and Silas converted Lydia, cast the demon out of a woman, were thrown in prison, were miraculously released from prison, and converted the jailer.
5. As Paul, Silas and Timothy left Philippi for Thessalonica, apparently Luke remained.
6. Apparently, the church in Philippi sent money to Paul on several occasions as he continued his missionary work in Europe.
7. The Philippian church treated Paul kindly once again, while he was in prison in Rome. They sent Epaphroditus to Paul with some financial assistance. While in Rome, Epaphroditus became ill. After his recovery, he decided to return to Philippi. Paul sent this letter by him, in which he acknowledged the goodness of the church and his appreciation for them.
8. In this letter, Paul also desires to correct some of the problems which existed among his beloved brethren—specifically pride and discord.

OUTLINE:

- I. Paul's Situation and Feelings 1:1-30
 1. His Fond Memories of Them
 2. His View of Death
 3. Exhortations for Their Faithfulness
- II. Christ is the Example 2:1-30
 1. Let This Mind Be in You
 2. Christ is Above All
 3. Plans to send Timothy and Epaphroditus

III. Warnings 3:1-21

1. Against Judaizing Teachers
2. Against All False Teachers

IV. Final Exhortations

1. To faithfulness
2. To Unity
3. To Mental health

Conclusion 4:9-23

Final Remarks and Salutations

Colossians

Superiority of Christ

INTRODUCTION:

1. Author: Paul
2. Written: To the church at Colosse
3. Date: 62-63 A.D. From Rome (During Paul's first imprisonment—Ephesians, Philippians and Philemon were written during this same time.)
4. Theme: Colossians 1:18 "And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent."
5. Purpose: To establish the superiority of Christ. Paul tried to accomplish this purpose by refuting the false teachers who were poisoning the church. There were two specific problems to be corrected: (1) False teachers were claiming that Christ was merely one of many beings in the universe to be worshipped; and (2) they were attempting to force the observance of angel worship coupled with an extreme asceticism

BACKGROUND

1. The church of Colosse was located in the interior of Asia Minor in the region known as Phrygia, and was situated just across the Lycus valley from the city of Laodecia.
2. Paul and his coworkers had worked in this area on both the second and third missionary journeys (Acts 16:6, 18:23) but apparently Paul had not personally had part in establishing the church at Colosse, cf. Colossians 2:1. It seems more likely that one of Paul's companions, possibly Epaphras, had planted the gospel in Colosse while working under the supervision of Paul. Paul did not seem to hold himself responsible for the condition of the church and was determined to do everything possible to correct the problems there.
3. The letter to the Colossians is very similar to the Ephesian letter in both content and language. Note: it was written by the same author, sent about the same time, addressed to the same general area, under similar circumstances, to congregations with similar needs.
4. Phrygia was sort of a border land between regions. In this area could be found the polytheism of the Greeks, the eastern mystery religions, a large colony of Jews, and the influence of the Zoroastrian religion. There was great danger of these philosophies corrupting the simple gospel. Paul wrote to guard against this. More specifically, he wrote to correct false teaching and point out the supremacy of Christ.

OUTLINE:

- Introduction 1:1-11
- I. Pre-eminence of Christ Ch 1:12-29
 1. He is Deliverer 1:13
 2. He is Redeemer 1:14
 3. He is Creator 1:15-17
 4. He is Head of church 1:18-19
 5. He is Peace Maker 1:20-23
 6. He Has Provided the Gospel 1:24-29
 - II. Urgency of Knowing Christ 2:1-23
 1. Understanding Christ 2:1-4

2. Walk in Christ 2:5-7
 3. Don't Be Led Away From Christ's Teaching 2:8-23
- III. Life in Christ 3:1:-4:1
1. A Heavenly Life 3:1-4
 2. A Mortifying Life 3:5-11
 3. A Progressive Life 3:12-17
 4. A Family Life 3:18-4:1
- IV. Closing Exhortations 4:2-8
1. Concerning Prayer 4:2-4
 2. Concerning Conduct 4:5-6
 3. Salutations 4:7-18

1 Thessalonians

Mistaken Eschatology

INTRODUCTION:

1. Author: Paul
2. Written: To the church at Thessalonica
3. Date: 51-52 A.D.
4. Theme: 1 Thessalonians 4:13 “But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope.”
5. Purpose: To inform the brethren more completely concerning the second coming of Christ. (In addition to this purpose, Paul wished to express his deep appreciation for these brethren, his deep concern for them, and to encourage them to steadfastness).

BACKGROUND:

1. Paul, Silas and Timothy came to Thessalonica on their second missionary journey after having planted the church at Philippi.
2. Acts 17:1-9 records briefly some of the events which took place as Paul and his co-workers tried to preach the gospel in that city.
3. As a result of Paul’s preaching, unbelieving Jews stirred up a persecution against Paul and the new Christians there. When an assault was made on the house of Jason, Paul and Silas moved on to Berea.
4. When the Jews of Thessalonica learned of Paul’s success in Berea, they came there and stirred up a persecution against him. As a result, the brethren sent Paul away, but Silas and Timothy remained in Berea.
5. Several of the brethren from Berea apparently accompanied Paul to Athens. As they departed, Paul sent instructions by them for Timothy and Silas, asking them that they complete their assigned tasks and come to him as soon as possible.
6. While Paul waited in Athens for the arrival of Timothy and Silas, he was compelled to speak against the idolatry he saw everywhere in the city.
7. Still alone, and largely unsuccessful in Athens, Paul came to Corinth a very discouraged man (1 Corinthians 2:3).
8. At Corinth, Silas and Timothy caught up with Paul. Their arrival was greatly encouraging to him—especially as they brought very favorable news of the church in Thessalonica (Acts 18:5; 1 Thessalonians 3:6-7).
9. Upon receiving the report from Timothy, Paul penned the first letter to the brethren at Thessalonica to express his appreciation for them, his concern for their well being, and to encourage and further instruct them.
10. The city of Thessalonica was the largest city of Macedonia and was the capitol of that province.
11. Its strategic location and its fine harbor made it very important in the trade route between East and West. It also was a point where many roads met, and even the Via Ignatia, the Roman highway to the East passed through Thessalonica.

OUTLINE:

Salutation 1:1

- I. Thanksgiving 1:2-10
 1. For their Manifestation of Christian Graces 1:2-3
 2. For Their Conversion 1:4-5

- 3. For Their Imitation and Influence 1:6-10
- II. Reflection 2:1-3:13
 - 1. Upon His Ministry in Thessalonica 2:1-16
 - a. Background and approach, 2:1-2
 - b. Authority and manner, 2:3-12
 - c. Spirit and suffering of the Thessalonians, 2:13-16
 - 2. Upon His Desire to Visit Them 2:17-3:10
 - a. The desire expressed, 2:17-20
 - b. A messenger sent, 3:1-5
 - c. Timothy's report, 3:6-10
 - 3. Upon His Prayer for Them 3:11-13
- III. Exhortation, 4:1-12
 - 1. Concerning Personal Purity 4:1-8
 - a. A challenge is given, 4:1-2
 - b. A will is expressed, 4:3-7
 - c. A conclusion is drawn, 4:8
 - 2. Concerning Relations With Others 4:9-12
 - a. Within the Christian group, 4:9-11
 - b. Without the Christian group, 4:12
- IV. Instruction 4:13-5:11
 - 1. Events Which Relate to Christ's Second Coming 4:13-18
 - a. Concerning the Dead, 4:13-16
 - b. Concerning Christ's Appearance, 4:16a
 - c. Concerning the living, 4:17-18
 - 2. Encouragements to Prepare for His Coming 5:1-11
 - a. Their basic understanding, 5:1-2
 - b. The unexpectedness of His coming, 5:3-7
 - c. Obligations prior to His coming, 5:8-11

Conclusion: 5:12-28

Concluding exhortations, instructions and remarks

2 Thessalonians

Mistaken Eschatology

INTRODUCTION:

1. Author: Paul
2. Written: Written to church at Thessalonica
3. Date: 52 A.D. from Corinth—only one or two months after 1 Thessalonians was written
4. Theme: 2 Thessalonians 2:1-2 “Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come.”
5. Purpose: To give additional instructions regarding the second coming of Christ.

BACKGROUND:

1. See BACKGROUN on 1 Thessalonians for notes relative to the establishment of the church in Thessalonica (Acts 17:1-9) and Paul’s movements from that time to his coming to Corinth and the writing of 1 Thessalonians.
2. The second letter to the Thessalonians was written only one or two months after the first letter.
3. The first letter had been sent to Thessalonica, and Paul, Silas and Timothy were still in Corinth as the letter is penned.
4. It seems (2:2) that a forged letter had been sent to the brethren at Thessalonica with the pretense that it had come from Paul. Apparently this had created further misunderstanding concerning the second coming of Christ.
5. Paul wrote this letter to set their minds at rest, and to give them a definite understanding of the second coming of Christ.

OUTLINE:

Salutation 1:1-2

- | | | |
|------|-------------------------------|---------|
| I. | Expectation in Persecution | 1:3-12 |
| | a. Thanksgiving for Growth | 1:3-4 |
| | b. Explanation for Purpose | 1:5 |
| | c. Expectation of Outcome | 1:6-10 |
| | d. Prayer | 1:11-12 |
| II. | Explanation of Events | 2:1-17 |
| | a. Alarms Quieted | 2:1-2 |
| | b. Apostasy Predicted | 2:3-7 |
| | c. Antichrist Revealed | 2:8-12 |
| | d. Attitude of Faith revealed | 2:13-17 |
| III. | Exhortation to Readiness | 3:1-15 |
| | a. Exhortation to Prayer | 3:1-5 |
| | b. Exhortation to Industry | 3:6-15 |

Conclusion: 3:16-18

1 Timothy

Advice to a Young Preacher

INTRODUCTION:

1. Author: Paul
2. Written: To Timothy (while preaching at Ephesus)
3. Date: Between 64 and 67 A.D. (Paul is not in prison at this time)
4. Theme: 1:3 “As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine.”
5. Purpose: to encourage, support, instruct and exhort Timothy to be diligent in the performance of his duties as a minister.

BACKGROUND:

1. Timothy was a native of the city of Lystra, a town visited by Paul and Barnabas on the first missionary journey. This was the city where Paul was stoned (Acts 14)
2. Timothy was the child of a Jewish mother and a Greek father, and apparently was given sound religious instruction from the time of his infancy by his mother, Eunice, and his grandmother, Lois (2 Timothy 1:5, 3:15).
3. As Paul began his second missionary journey, he and Silas journeyed by land from Antioch north and west through Syria and Cilicia. Coming to the city of Lystra, Paul desired Timothy to accompany him in his work (Acts 16:1-3).
4. Because of the Jews in the area, Paul had Timothy circumcised—“because they knew his father was a Greek” (Acts 16:3)
5. Timothy continued to work with Paul on the second and third missionary journeys (see Acts 17:14, 18:5, 19:22) as the gospel was preached in Europe and Asia Minor. He became Paul’s trusted and valued co-worker in the preaching of the gospel.
6. It was on the third journey that Paul worked in Ephesus for about three years with Timothy assisting him in that work (Acts 19).
7. Leaving Ephesus, Paul and his companions worked in Europe for about three months and then began to make their way back to Jerusalem.
8. In Jerusalem Paul was arrested. After a series of trials and lengthy imprisonments, he went as a prisoner to the city of Rome. In Rome, Paul was a “prisoner in his own hired house” for about two years (Acts 28:30) and continued to preach during that time. The years of this imprisonment are approximately 62-63 A.D. (Incidentally, a letter to the church at Ephesus was written by Paul during this time).
9. Apparently at this time, Paul was tried and acquitted by Nero (Note: The persecution of Christians by Nero did not break out in Rome until the summer of 64 A.D.).
10. After Paul’s release from prison we can only guess at most of his movements. We know from Romans 15:24, 28 that Paul desired to go to Spain from Rome. We can only assume that he did. From Philemon 22, we also learn of Paul’s desire to come to Philemon at Colosse. From Titus 1:5, we learn that Paul also came to Ephesus. How long Paul stayed in Ephesus this time we do not know. We do know however, that when Paul left Ephesus for Macedonia he left his trusted co-worker Timothy there to continue to work with the church in Ephesus.
11. For some point in Macedonia, Paul penned this letter to Timothy to further instruct him concerning the work which needed to be done in the church in Ephesus and to lend authority and support to Timothy in this work.

OUTLINE:

Introduction: 1:1-2

NEW TESTAMENT COMPANION

I.	False Teachers	1:3-20
II.	Exhortation to Prayer	2:1-8
III.	Instructions Concerning Women	2:9-15
IV.	Qualifications of Elders and Deacons	3:1-16
V.	Departures From the faith	4:1-16
VI.	Advice on Various Matters	5:1-6:10
VII.	Personal Instructions to Timothy	6:11-21

2 Timothy

Paul's Farewell Address

INTRODUCTION:

1. Author: Paul
2. Written: To Timothy (probably at Ephesus)
3. Date: 67 or 68 A.D. (from Rome)
4. Theme: 2 Timothy 4:5 "As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry."
5. Purpose: To encourage and instruct Timothy, and to relate his own experiences and expectations as he faces death.

BACKGROUND:

1. After completing three missionary journeys, Paul was taken as prisoner to the city of Rome for the purpose of standing trial before Caesar (See Acts 25:10-11).
2. The Book of Acts closes while Paul is a prisoner in his "own hired house" in Rome, and indicates that at the time the book was concluded Paul had been in Rome for two years (apparently still awaiting trial).
3. Though the New Testament does not tell us, apparently Paul was eventually tried before Nero and released. This evidently took place in 63 A.D.
4. On July 19 64 A.D. a terrible fire consumed a large part of the city of Rome. A Roman historian name Tacitus supports the belief that the people of Rome were convinced that the emperor Nero had ordered the fire to be set. Tacitus also states that in order to try to divert the suspicion from himself, Nero blamed the fire on Christians and began to persecute them fiercely in Rome. Please remember that Paul had already left Rome before this persecution began.
5. After Paul was released from prison, he most probably did take a journey to Spain. We know that he also sailed to Crete, where he left Titus, and to Ephesus where he left his beloved friend Timothy.
6. Leaving Timothy in Ephesus, Paul traveled into Macedonia. It seems that from some point in Macedonia, Paul wrote the first letter to Timothy. A letter to Titus was also written about this time.
7. The last geographical location we have for Paul is the city of Nicapolis (Titus 3:12) where Paul intended to stay the winter.
8. Whether Paul was rearrested in Nicapolis, or whether Paul extended his journey into the city of Rome before being rearrested we cannot say. We can only suggest that as Nero was viciously persecuting Christians, that either he or some high official "remembered" that a so-called "ring-leader" of the Christians, named Paul, had a few years before been on trial in Rome. Paul was subsequently arrested and condemned to die.
9. As Paul writes this letter to Timothy, he is a prisoner in Rome awaiting the stroke of the executioner's sword. His last thoughts are of his eternal reward, and of his beloved friend and companion, Timothy.
10. Paul uses his last opportunity to instruct and encourage him to continue to be faithful in doing the work of a minister of the gospel, and to request that Timothy come to be with him during his last days.

NEW TESTAMENT COMPANION

11. It seems that in a moment of loneliness Paul greatly desired the presence of his dear friend, and these words, his last, were directed to his closest earthly companion, Timothy.

OUTLINE:

Introduction 1:1-5

- | | | |
|------|-------------------------|----------|
| I. | Instructions to Timothy | 1:6-2:26 |
| II. | Apostasy Predicted | 3:1-17 |
| III. | Final Charge to Timothy | 4:1-8 |

Conclusion: 4:9-22

Titus

Setting Things in Order

INTRODUCTION:

1. Author: Paul
2. Written: To Titus (at Crete)
3. Date: 67 or 68 A.D. (about the same time as 1 Timothy)
4. Theme: Titus 1:5 “This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you.”
5. Purpose: To instruct Timothy regarding completing the organization and instruction of the church in Crete. Note: Like the letters to Timothy, Paul wrote Titus to encourage and instruct him, to support his authority, and to exhort him to be diligent in the performance of his duties.

BACKGROUND

1. Titus was a beloved friend, companion, and co-worker of the apostle Paul, and probably had been converted by Paul (see Titus 1:4—compare 1 Timothy 1:2).
2. Apparently Titus was living in Antioch about the time of Paul’s return from his second missionary journey and he accompanied Paul to Jerusalem for the conference recorded in Acts 15 (See Galatians 2:1-21).
3. Though the name of Titus is not mentioned in the book of Acts, he did work with Paul during the First Missionary Journey (at least during some of the time).
4. According to 2 Corinthians, Titus was very instrumental in Paul’s work with the church in Corinth, filling much the same role as did Timothy in connection with the church in Thessalonica—that of informing Paul of the condition of the church and implementing his instructions (see 2 Corinthians 2:13; 7:13-14; 8:16, 23; 12:18).
5. As was seen in the background material in 1 Timothy, following Paul’s release from his first imprisonment in 63 A.D. he probably journeyed into Spain for a short period of time. It was also at this time that Paul left Titus in Crete and Timothy in Ephesus to work with the respective congregations.
6. After leaving Timothy in Ephesus, Paul journeyed on toward Macedonia, Paul penned the first letter to Timothy. About the same time from the same general area Paul wrote the letter to Titus giving him instructions concerning the work of the church in Crete.
7. As Paul wrote this letter, it is evident from the very beginning that Paul’s intention is to help Titus to “set things in order” in the church in Crete.

OUTLINE:

Introduction 1:1-4

- I. Qualifications and Responsibilities of Elders 1:5-16
- II. Instruction in Christian Living 2:1-15
 - A. Aged Men
 - B. Aged Women
 - C. Young Women
 - D. Young Men
 - E. Servants
 - F. Reason for Instruction
- III. Further Admonitions 3:1-11
 - A. Right Attitude Toward Rulers
 - B. Readiness In Christian Service

NEW TESTAMENT COMPANION

C. Manner of Dealing With Heresy

Conclusion 3:12-15

Philemon

Defense of a Run Away Slave

INTRODUCTION:

1. Author: Paul
2. Written: To Philemon
3. Date: 62-63 A.D. (during Paul's first imprisonment)
4. Theme: Verse 10 "I appeal to you for my child, Onesimus, whose father I became in my imprisonment."
5. Purpose: To tell Philemon of the conversion of Onesimus and to request a kind reception for him.

BACKGROUND:

1. The letter to Philemon is the most personal and the most brief of all Paul's letters.
2. Philemon, a close personal friend of Paul, was a member of the Lord's church and a resident of the city of Colosse.
3. Onesimus, Philemon's slave, had run away from his master. Like many slaves in search of freedom, Onesimus made his way to Rome. While in Rome, he came in contact with Paul—whether deliberately or accidentally we do not know. As a result of his contact with Paul, Onesimus was converted by Paul, and soon to be proved to be of much assistance to Paul. Paul probably would have been glad to keep Onesimus, but instead, he convinced him it was his duty to return to Philemon.
4. So as Onesimus returned home to Philemon, along with Tychicus, who carried the letter to the Colossians, Paul sent with him a letter to his master. The letter told of the conversion of Onesimus and requested kind treatment for him "as a brother." (see Colossians 4:7-9).

OUTLINE:

- I. Introduction 1-7
 - A. Salutation, v. 1-3
 - B. Thanksgiving, 4-7
- II. The Request, 8-12
 - A. Paul's Personal Interest in Onesimus, 8-14
 - B. Paul's Plea for Onesimus, 15-21
- III. Conclusion 22-25
 - A. Paul's Proposed Visit, 22
 - B. Greetings, 23-25

A Word About Slavery

1. Slavery was universal.
2. Aristotle, one of the most intelligent and understanding of Greeks, believed that the Creator had made the majority of the human race for slavery.
3. Mosaic Law permitted slavery but protective regulations made Jewish slavery the mildest in the world. (Under Jewish Law a certain portion of money was set aside by the master at periodic intervals in the interest of the slave which would in time enable the slave to purchase his freedom).
4. Under Roman law, however, a slave was not considered a man, but property. He was without rights and completely at the mercy of his master. The master could sell him, give him away, crucify him or put him to death any way he saw fit, and no law could interfere on his behalf.
5. When Christ came, he introduced new relations between man and man. All in the church were brothers (neither bond nor free, male nor female); all were equal in the eyes of the Lord. All were God's children bound together by love.
6. These new relationships would in time DESTROY slavery, but in the meantime the "master-slave relationship" was greatly modified by Christian love. The servant continued to render faithful service to his master, who was a brother in Christ. Likewise, the master loved and respected his servant and treated him like a brother.
7. It is very interesting to note that in the early church, thousands of masters met on equal footing. It is also interesting to note that slaves often served as elders in the church and watched over the spiritual welfare of their masters.

Hebrews

Superiority of the New Covenant

INTRODUCTION:

1. Author: Not known (many think it was Paul)
2. Written: To the Hebrew Christians (Note: Hebrews appears to be a general epistle written to Hebrew Christians who were in danger of being enticed to go back into Judaism)
3. Date: No definite date is known
4. Theme: Hebrews 8:6-7 "But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second."
5. Purpose: The Book of Hebrews was written to prevent Jewish Christians from abandoning Christianity and returning to Judaism.

BACKGROUND:

1. It was terribly difficult for Jews to realize that they should renounce the Jewish system. It would be easy for them to continue to hold to Mosaic rituals and customs. Consequently, there was a great danger of Jewish Christians lapsing back into Judaism.
2. The author wrote this book to bring the Jew to a full realization of the relationship of Judaism to Christianity and to make it clear that Christ has fulfilled those temporary Mosaic institutions and made them obsolete.

OUTLINE:

- | | | |
|------|--|-------------|
| I. | Christ, the Superior Messenger
(Superior to Angels) | 1:1-2:18 |
| II. | Christ, the Superior Apostle
(Superior to Moses) | 3:1-4:13 |
| III. | Christ, the Superior Priest | 4:14-7:28 |
| IV. | Christianity, the Superior Covenant | 8:1-9:28 |
| V. | Christ, the Superior Sacrifice | 10:1-21 |
| VI. | Christ's Way, the Superior Way
(The Way of Faith) | 10:22-12:29 |
| VII. | Conclusion: Faith Put Into Practice | 13:1-25 |

James

Practical Christianity

INTRODUCTION:

1. Author: James, the brother of Jesus
2. Written: To Jews “of the dispersion” (Jews who had settled outside of Palestine)
3. Date: About 50 A.D. (probably the earliest of the New Testament books)
4. Theme: James 1:22 “But be doers of the word, and not hearers only, deceiving yourselves.”
5. Purpose: To show to the Jewish Christians the proper relationship between true faith and works.

BACKGROUND:

1. James, the author of this book is the brother of Christ.
2. James is not to be confused with the early disciples of Christ, because prior to the resurrection, Christ’s brothers did not believe on him. It was evidently the resurrection that convinced them that he was the Messiah.
3. This James, latter called James the Just, became a very devout Christian.
4. Apparently, following the death of James the apostle (brother of John), James the Lord’s brother became an elder in the church at Jerusalem and apparently occupied a very prominent place in the church.
5. He was present and very influential in the council in Jerusalem (Acts 15:13-29).
6. It was to this James that Paul came after his conversion in Damascus (Acts 21:28).
7. About 53 A.D. James was killed by fanatical Jews. Some of the Jewish leaders reportedly forced him to the roof of the Temple and demanded the he blaspheme Christ. He courageously declared that Christ was the Son of God. James was hurled from the Temple and killed.

OUTLINE:

- I. Proper Attitudes 1:1-27
 - A. Toward trials
 - B. Toward God’s Word
- II. Various Warnings 2:1-5:6
 - A. Respect of Persons, 2:1-13
 - B. Faith Without Works, 2:13-16
 - C. Use of the Tongue, 3:1-12
 - D. False and True Wisdom, 3:13-18
 - E. Strife and Warrings, 4:1-12
 - F. Presumption, 5:13-17
 - G. Concerning Riches, 5:1-6
- III. Various Exhortations, 5:7-20
 - A. Patience, 5:7-8
 - B. Avoid Grudges, 5:9-12
 - C. Prayer, 5:13-18
 - D. Importance of Soul Saving, 5:19-20

1 Peter

Encouragement in Persecution

INTRODUCTION:

1. Author: Peter
2. Written: To Jewish Christians in Asia Minor
3. Date: About 64-67 A.D.
4. Theme: 1 Peter 4:12 “Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.”
5. Purpose: to comfort and strengthen Jewish Christians in view of impending persecution.

BACKGROUND:

1. Apparently, Peter penned this book about the time that Nero began persecuting Christians in Rome. Remember, Nero began this persecution of Christians to shift the blame from himself for burning Rome.
2. Though Nero did not directly persecute Christians in Asia Minor, his influence was felt there. Jews and Gentiles living in Asia Minor who did not appreciate Christianity no doubt felt that they could carry on a persecution of their own (in “Nero-like fashion) without feat of official reprimand.
3. Peter knew that Jewish Christians in Asia Minor, who had always been persecuted to some degree, were about to undergo a “fiery trial” and that this persecution would become much more intense in the years to come (for example under Domitian in 96 A.D.).
4. Peter’s task was to prepare these brethren for a severe persecution which may cost their lives, and to help them remain faithful when the persecution comes.
5. To accomplish this task, Peter—
 - a. Holds up the hope of heaven before them
 - b. Tells them that because of this hope, they can endure whatever comes
 - c. Tells them of the strong Christian character that is to be developed in adversity, and
 - d. Exhorts them to humility, sobriety, and watchfulness

OUTLINE:

- I. Hope of Believers, 1:1-25
 - A. Basis of Hope—the Resurrection 1:1-5
 - B. Results of Hope 1:6-25
 - a. Strength in time of trial, 1:6-8
 - b. Salvation, 1:9-12
 - c. Holy living, 1:13-25
- II. Endurance of Believers, 2:1-25
 - A. Preparation for Endurance 2:1-12
 - B. Submissive in Affliction 2:13-20
 - C. Christ, the Example 2:21-25
- III. Character of Believers, 3:1-4:19
 - A. In Domestic Relationships 3:1-7
 - B. In Christian Fellowship 3:8
 - C. In Righteous Living 3:9-16
 - D. In Trials 3:17-4:19
- IV. Closing Exhortations, 5:1-14
 - A. Two Groups Exhorted, 5:1-5

NEW TESTAMENT COMPANION

- a. Elders
- b. youngsters
- B. Various Admonitions, 5:6-9
 - a. Humility, 5:6-7
 - b. Sobriety, 5:8
 - c. Watchfulness, 5:8-9
- Conclusion, 5:10-14

2 Peter

Peter's Farewell Message

INTRODUCTION:

1. Author: Peter
2. Written: To the Jews scattered throughout Asia Minor (same as 1 Peter)
3. Date: Prior to 68 A.D., after first Peter (63-67 A.D.), closer to 67 A.D.
4. Theme: 2 Peter 1:12 "Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to stir you up by way of reminder."
5. Purpose: To stir up the brethren to steadfastness in the faith. Say something to keep them faithful after his death.

BACKGROUND:

1. Peter evidently realized his death was near.
2. As Peter wrote, he realized this was his last opportunity to say something to these brethren.
3. His task was to help these brethren remain steadfast in the faith and sound doctrine. He must say something to keep them faithful after his death and sound doctrine. He must say something to keep them faithful after his death.
4. He tried to accomplish this task by:
 - a. encouraging them to grow spiritually
 - b. Warning them not to be deceived by false teachers.
 - c. Exhorting them to prepare for the second coming of Christ.
5. He wants to "stir up the brethren" by reminding them of some basic fundamental truths which they already knew.

OUTLINE:

- I. Spiritual Growth, 1:1-21
 - A. Exhortation to Spiritual Growth, 1:1-7
 - B. Reasons for Spiritual Growth, 1:8-11
 - C. Purpose for Writing, 1:12-15
 - D. Authority for Peter's Message, 1:16-21
- II. False Teachers, 2:1-22
 - A. The Certainty of False Teachers, 2:1-3
 - B. The End Reward of False Teachers, 2:4-13
 - C. The Description and Character of False Teachers, 2:13-22
- III. Second Coming of Christ, 3:1-18
 - A. False Teachers Deny Second Coming of Christ, 3:1-4
 - B. Their Reasoning Refuted (Peter's Refutation), 3:5-9
(Peter interprets reason for delay)
 - C. The Certainty of Christ's Second Coming Expressed, 3:10-13
 - D. The Christians Exhorted to Live in Preparation for Christ's Coming, 3:14-16
 - E. Final Admonitions (In View of Christ's Coming), 3:17-18
 - a. Don't fall away
 - b. Grow

1 John

Refutation of Heresy (Walking in the Light)

INTRODUCTION:

1. Author: John
2. Written: 1 John is a general epistle written to all Christians who were in danger of being led into Gnosticism.
3. Date: About 90 A.D. (Note: This time is prior to the outbreak of persecution under Domitian).
4. Theme: 1 John 5:13 "I write these things to you who believe in the name of the Son of God that you may know that you have eternal life."
5. Purpose: To refute the erroneous Gnostic doctrine that was becoming prominent in the church

BACKGROUND:

1. Gnostic heresy had been introduced into the church.
2. The Gnostic heresy:
 - (A) Denied the incarnation of Christ
 - (B) Denied any essential relationship between faith and conduct
3. The Gnostics contended that:
 - (A) Either Christ was not human
 - (B) Or Jesus was not divine
4. The Gnostics hold to a BASIC necessary contrast between the spiritual and material.
 - (A) Spirit is basically good and
 - (B) The flesh is essentially evil
5. As a result of Gnostic teaching, it was believed:
 - (A) That a man could be a faithful Christian, yet continue to live a life of sin
 - (B) A great deal of confusion came to being concerning who truly was a Christian and who was not
6. Two questions seemed to be foremost in the mind of Christians:
 - (A) Can a person who persistently lives in sin be a Christian?
 - (B) Does a person cease to be a Christian when he commits an act of sin?
7. John's letter is to provide a solution for their dilemma by refuting Gnostic doctrines.
8. John accomplishes this task by:
 - (A) Affirming the incarnation of Christ
 - (B) Showing the true relationship between faith and conduct
 - (C) Pointing out the true identifying marks of a true Christian
 - (D) Giving the brethren assurance (eliminating doubts and fears by answering their questions) by giving them "TRUE KNOWLEDGE."
9. General progression of John's argument:
 - (A) There is no sin in God
 - (B) When a man follows God's instructions, his sin is forgiven
 - (C) When a man lives in sin, he is not God's

OUTLINE:

- I. Certainty of Christ (Chapter 1)
 1. Christ's incarnation, 1:1-4

2. Christ's Message, 1:5-6
3. Christ's Cleansing, 1:7-10
- II. Certainty of Fellowship (Chapter 2)
 1. The Means of Fellowship, 2:1-2
 2. The Conditions of Fellowship, 2:3-6
 3. The Evidences of Fellowship, 2:7-29
- III. Certainty of Christ's Love (Chapter 3)
 1. Evidence of God's Love, 3:1-5
 - a. He made us God's children, 3:1
 - b. He gave us hope, 3:2-3
 - c. he took away our sin, 3:4-5
 2. Results of God's Love, 3:6-24
(Because of God's love, His children...)
 - a. Refrain from sin (live righteously) 3:6-10
 - b. Love each other, 3:10-21
 - c. Keep his commandments, 3:22-24
- IV. Certainty of Produce (Chapter 4)
(“By their fruits you shall know them”)
 - a. Error—the Product of False Teachers, 4:1-6
 - b. Love—the Product of the Christian, 4:7-21
- V. Certainty of the Victory of Faith, 5:1-12
 1. Tests of faith and Love, 5:1-4
 2. Victory of Faith, 5:5-12
- Conclusion: Certainty of Salvation, 5:13-21
 1. Assurance of salvation, 5:13-17
 2. The Christian's Confidence, 5:18-20
 3. Warning Against idolatry, 5:21

2 John

Commendation of the Elect Lady

INTRODUCTION:

1. Author: John
2. Written: To the “elect lady.”
3. Date: About 90 A.D. (shortly after 1 John)
4. Theme: Verse 9 “Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son.”
5. Purpose: To warn the elect lady of the Gnostic heresy dealt with in 1 John, and to urge her not to show hospitality to those who were false teachers

BACKGROUND:

1. This book, like 1 John, was written in the context of the Gnostic heresy.
2. The “Elect Lady” to whom this letter is address has given rise to many questions concerning her identity. She is either a devout women or a figurative representative of a church that was known for her hospitality (as was Gaius in 3 John). Because of her hospitality it was likely that she had been or would be in contact with some of the heretical Gnostic teachers as they traveled about under the pretense of preaching the gospel.
3. As the true gospel preachers of his day were apparently accustomed to receiving food and shelter in the home of this woman, it was most probable that even those who had fallen into the “Gnostic brand of Christianity” would continue to try to seek shelter in her home during their journeys.
4. The “Elect Lady” is warned that not all who call themselves “Christians” are holding true to Christ’s teaching, and she is exhorted to not be deceived by them.
5. It appears that after writing 1 John to the churches in the area of Ephesus, John desired to warn this close personal of the destructive Gnostic heresy. He condensed his thoughts, and wrote her a brief note expecting to see her personally very soon.
6. The elect lady is commended for the faithful religious education of her children; she is exhorted to abide in the doctrine of Christ, to avoid the delusions of false teachers, and to practice love.

OUTLINE:

- | | |
|-----------------|-------|
| 1. Greeting | 1-3 |
| 2. Commendation | 4 |
| 3. Admonition | 5-6 |
| 4. Warning | 7-11 |
| 5. Conclusion | 12-13 |

Note on the “Elect Lady”

There is much diversity of opinion as to who, or what, is meant by “Elect Lady.” The “Elect Lady” has been considered by some to be:

- (1) The church (or a congregation of the church)
- (2) a Christian woman whose name is not known, but who was well known to John and appreciated by him
- (3) Mary, the mother of Christ
- (4) A Christian woman name “Eklekte Kyria,” (translated elect lady)

In regard to these possible suggestions, it seems very unlikely that John was referring to the church as the elect lady. The church is described as a woman only in highly symbolic or figurative language (cf., Revelation 12) or as the “bride of Christ” in certain contexts, but it is nowhere else referred to as a “lady.”

It also seems very unlikely that the mother of Christ would still be alive at the time of the writing of this letter (around 90 A.D.)

It is very possible that the person addressed by John is a devout Christian woman whose name is “Eklekte Kyria.” Documentation from ancient Greek literature show both “Eklekte” (translated elect) and “Kyria” (translated lady) to be quite common as proper names for women. There appears to be no reason for assuming the words “Elect Lady” were intended by John to mean anything else.

3 John

Commendation of Gaius

INTRODUCTION:

1. Author: John
2. Written: To Gaius (Uncertain which Gaius; look at Acts 19:29, 20:4, Romans 16:23, 1 Corinthians 1:14)
3. Date: 90 A.D. About the same time as 2 John
4. Theme: Verse 11 “Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God.”
5. Purpose: Twofold: (1) Commend Gaius’ steadfastness in the faith and his hospitality and (2) Caution him against the ambition and turbulent practice of Diotrephes

BACKGROUND:

1. This book, like 1 John, was written in the context of the Gnostic heresy.
2. It appears that after writing 1 John to the churches in the area of Ephesus, John penned the letter to Gaius, a close personal friend, and devout Christian.
3. Three persons are dealt with in the letter:
 - (a) Gaius : The dependable disciple, liked, hospitable, devoted.
 - (b) Diotrephes: A church boss, dominating, boastful, proud
 - (c) Demetrius: Commended by all, humble, kind, worthy
4. The attitude of Diotrephes is typical of the Gnostic attitude—haughty, hateful to all those considered beneath his dignity. He was evidently trying to be a church boss and dictator and because of this had caused a great uproar in the church. Even forbidding hospitality to true Christian teachers, and protecting Gnostic heretics.
5. John writes to commend Gaius for his faithfulness, loyalty to truth and hospitality to brethren and requests continued faith and hospitality. He also writes to caution him concerning the sinful attitude and actions of Diotrephes and to commend Demetrius who was evidently coming Gaius’ way (bringing letters).

OUTLINE:

Commendation:	1-4
Request	5-8
Denunciation of Diotrephes	9-10
Exhortation	11
Commendation of Demetrius	12
Conclusion	13-14

Jude

The Faith Once For All Delivered

INTRODUCTION:

1. Author: Jude (the Lord's brother)
2. Written: To "them that are sanctified in Christ" (vs. 1); no graphical detail is known. Many think this letter was written to Christians in Palestine.
3. Date: Likely 64-68 A.D.
4. Theme: Verse 3 "Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints."
5. Purpose: Warn against false teachers (Libertines and Antinomians), very similar to 2 Peter 2, which warns against false teachers.

BACKGROUND:

1. Written by Jude, brother of Jesus, to combat false teaching in the church
2. This letter was probably directed especially to Christians in the area of Palestine
3. Jude is very fond of the number three. He uses words and illustrations often in "threes"

OUTLINE:

Salutation	1-3
Denunciation of False Teachers	4-7
Description of Their Wickedness	8-16
Predictions Concerning False Teachers	17-19
Exhortations	20-23
(1) Concerning themselves	
(2) Concerning the wicked	
Benediction	24-25

Revelation

Victory in Jesus

INTRODUCTION:

1. Author: John
2. Written: Revelation is specifically addressed to the seven churches in Asia Minor
3. Date: 96 A.D.
4. Theme: Revelation 17:14 “They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.”
5. Purpose: the Book of Revelation was written to comfort the militant church in its struggle against the forces of evil. It abounds in consolation for the afflicted believers and assures them:
 - a. God sees their tears, 7:17, 21:4
 - b. Their prayers rule the world, 8:3-4
 - c. Their death is precious in the Lord’s sight, and the glory of heaven awaits, 14:13, 20:4
 - d. Their final victory is assured, 15:2
 - e. Their blood will be avenged, 6:9, 8:3
 - f. Their Christ lives and reigns forever and ever, 5:8-9
 - g. He is coming again to take His people unto himself to live with Him forever in a rejuvenated universe, Chapters 21-22

BACKGROUND:

1. The book of Revelation was penned by the Apostle John while he was in exile on the Isle of Patmos.
2. In 96 A.D. the church was undergoing a terrible persecution under the Emperor Domitian. Domitian came to look upon himself as “god” and began to insist upon being worshipped as “god” by all subjects of the Roman Empire.
3. Since Christians could not perform the required acts of worship in honor of the “deity of Domitian” they were branded as disloyal to Rome.
4. These “disloyal citizens” were then identified and punished in a number of different ways. Some had their property confiscated, some were banished, and others were executed.
5. Since Asia Minor was a stronghold of Christianity at this time, the major portion of the persecution fell in Asia Minor.
6. Under Domitian, the church entered a life and death struggle. To the Christians who were suffering, it appeared that Satan had dethroned god and was in fact himself ruling through Rome.
7. Under such conditions, the suffering Christians needed to be assured that God was still in control and that he would help them in their time of suffering. They also needed to be comforted, and encouraged to remain faithful “even unto death” because faithfulness would be rewarded and the wicked would be punished.
8. The Christians needed to be reminded that God would be victorious, and that if they would remain faithful to him, they would share in that triumph.

OUTLINE:

- I. Christ in the Midst of the Seven Golden Candlesticks Ch. 1-3

II.	Book With Seven Seals	Ch. 4-7
III.	The Seven Trumpets of Judgment	Ch. 8-11
IV.	Woman and the Man-Child Persecuted by the Dragon and His Helpers	Ch. 12-14
V.	The Seven Bowls of Wrath	Ch. 15-16
VI.	Fall of the Great harlot and the Beast	Ch. 17-19
VII.	Judgment on the Dragon (Satan) Followed by a New Heaven, Earth and Jerusalem	Ch. 20-22

Note: The Book of Revelation contains seven sections; the first three describe vividly the conflict between forces of evil and Christians; the last four sections give the reasons underlying the present conflict and also the outcome of the conflict.