

A   N E W   T E S T A M E N T   C O M P A N I O N

A Simplified Aid For The  
Study Of The New Testament

by  
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## HOW TO USE THIS BOOK

The book in your hand was originally prepared to meet an 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 the Hermeneutics course at the Brown Trail School of Preaching 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 on "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 your New Testament Companion.
6. Remember that the New Testament was written to people of the first century, but also to people of every century. For us to understand accurately its message for people today, we must first determine its meaning for the people to whom it was originally written.

Roy H. Deaver  
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## 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 (Cont.)
9. Galatians - 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 (Cont.)
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 to 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 situations 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?

## 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 Gospel 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 textbook, 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 interest 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 record these events accurately, but these events are carefully selected and placed in an 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 apostle-ship in 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 upon those who preach "another gospel." We see in this situation that 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 dependent 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.

#### (2) James--

- A. Has a letter introduction, but no letter ending.
- B. Is addressed "to the twelve tribes of the dispersion." It was not intended to be mailed or carried to one specific person or congregation, but was rather intended for wide distribution.
- C. Is really a collection of important ethical material needed by all Jews, and is not tied to any specific situation.
- D. Rather than trying to sketch a specific historical situation that called forth the writing of James (as we would do for a real letter), we would do better to compare the material in James with the traditional ethical material used by the Jews in Jerusalem. This will help us to see why James says what he does.

### 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 'ΑΠΟΚΑΛΥΨΙΣ ' 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 had 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 judgement 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. (Note: 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 Epiphanes (Jewish revolt under the 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 is 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 of 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. (Ex. 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."

\* \* \* \* \*

## THE NEW TESTAMENT

### (A Brief Sketch)

#### 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 try 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 that Jesus is the Christ, the Son of God."

#### II. HISTORY: (1 book)

##### 1. Acts:

- (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 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 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.
- (3) The theme of the book is Rom. 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 name "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" (cont.)
  - (1) Paul suffered much anxiety about the church at 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 Gaulic (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 readily been 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 concerning 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 Colosse, false teachers were poisoning the church.
  - (2) There were two problems:
    - A. Christ was merely one of many beings in the universe to be worshipped.
    - B. False teachers were attempting to force the observance of angel-worship coupled with extreme asceticism.
  - (3) This 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 their mistaken ideas about the second coming of Christ, and to exhort them to proper Christian conduct.
- 9. 2 Thessalonians: "Mistaken Eschatology" (cont.)
  - (1) This second letter was also written to correct their wrong views about the second coming of Christ.
  - (2) It was also intended to correct their errors of life growing out of their mistaken views.
- 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) This 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 was 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) Though the author of this book is considered to be uncertain by many scholars, there is strong evidence in favor of the apostle Paul as its writer.
- (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 everyday 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"

- (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 the 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 Diotrophes 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.

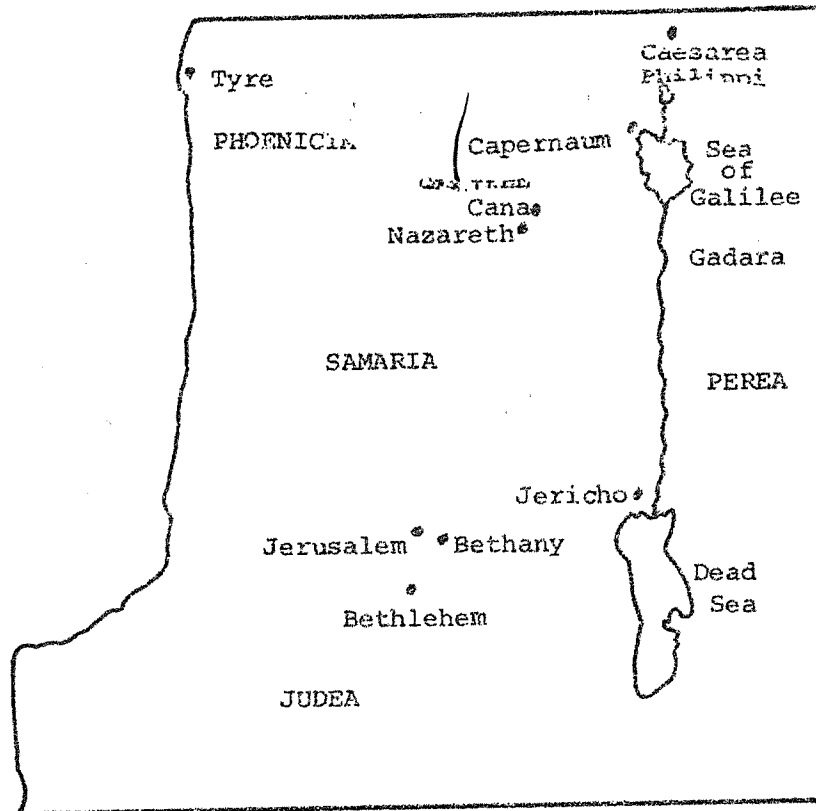
V. PROPHECY: (1 book)

1. Revelation: "Triumph with Christ"

- (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



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. FROM THE RESURRECTION TO THE ASCENSION

# 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 by Mary
- VI. PASSION WEEK
  - 1. Sunday - Entrance
  - 2. Monday - Cleansing the Temple
  - 3. Tuesday - Preaching
  - 4. Wednesday - No Record
  - 5. Thursday - Last Supper
  - 6. Friday - Crucifixion
  - 7. Saturday - In the Tomb
- VII. RESURRECTION TO ASCENSION
  - 1. Empty Tomb
  - 2. Appearances
  - 3. Great Commission
  - 4. Ascension

THE LIFE OF CHRIST  
(A Harmony of the Four Gospels)

I. THE THIRTY YEARS	Matthew	Mark	Luke	John
1. <u>Introductory</u>				
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. <u>Announcements</u>				
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. <u>Birth of John and Jesus</u>				
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. <u>Infancy of Jesus</u>				
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. <u>Years in Nazareth</u>				
1) Childhood	2:23		2:39,40	
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 made into wine)				2:1-11
III. EARLY JUDEAN MINISTRY				
1. <u>In Jerusalem</u>				
1) First cleansing of the temple				2:13-22
2) First Discourse (Nicodemus)				3:1-21
2. <u>In Judea</u>				
1) Christ Baptizing				3:22-24
2) John at Aenon (his testimony)				3:25-36

	Matthew	Mark	Luke	John
3. <u>In Samaria</u>				
1) Leaving Judea	4:12	1:14		4:1-3
2) Woman of Samaria				3:4-26
3) In Sychar-People Believe				4:27-42
IV. GALILEAN MINISTRY				
<u>First Period</u>				
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 in Capernaum	4:13-16		4:31	
5. Call of the Four	4:18-22	1:16-20	5:1-11	
6. Miracles in Capernaum (healed Peter's mother-in-law)	8:14-17	1:21-34	4:31-42	
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 Lame Man				5:1-16
11. Christ and the Father				5:17-47
12. Plucking Grain on Sabbath	12:1-8	2:23-28	6:1-5	
13. Healing the Withered Hand	12:9-14	3:1-6	6:6-11	
<u>Second Period</u>				
1. Selection of the Twelve	10:2-4	3:13-19	6:12-19	
2. Sermon on the Mount	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. Messengers from John the Baptist	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 two debtors)			7:36-50	
9. The companions of Jesus			8:1-3	
10. Teaching by the Sea of Galilee				
1) Warned Scribes and Pharisees	12:22-45	3:19-30		
2) True Kingship with Christ	12:46-50	3:31-35	8:19-21	
3) Parables by the Sea	13:1-53	4:1-34	8:4-18	
(Parables of Sower, Seed (Mk), Tares, Mustard Seed, Leaven, Hidden Treasure, Costly Pearl, Drag-net)				

	Matthew	Mark	Luke	John
11. Miracles by the Sea				
1) Stilling the Storm	8:18-27	4:35-41	8:22-25	
2) The Gadarene Demoniac	8:28-34	5:1-20	8:26-39	
3) Raised Jairus' Daughter	9:18-26	5:21-43	8:40-56	
4) Two Blind Men & Dumb Demoniac	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 & Sidon)
  - 1) Syrophenician Woman's Daughter 15:21-28 7:24-30
  - 2) Returning through Decapolis 15:29-31 7:31-37
2. Returning to the Sea of Galilee
  - 1) Feeding of the Four Thousand 15:32-38 8:1-9
  - 2) Pharisees demand a sign 15:39-16:12 8:10-21
  - 3) Blind Man near Bethsaida 8:22-26
3. Second Northern Withdrawal
  - 1) Peter's great confession 16:13-20 8:27-30 9:18-21
  - 2) First announcement of coming 16:21-28 8:31-9:1 9:22-27 death
  - 3) The Transfiguration 17:1-13 9:2-13 9:28-36
  - 4) Demoniac Boy 17:14-20 9:14-29 9:37-43
  - 5) Second announcement of coming 17:22,23 9:30-32 9:43-45 death
4. In Capernaum
  - 1) Temple tax-tribute money 17:24-27 9:33
  - 2) Humility & Forgiveness 18 9:33-50 9:46-50
  - 3) Parable of Wicked Servant 18:21-35
5. The Visit to Jerusalem
  - 1) At the Feast of Tabernacles 7:1-52
  - 2) The Woman Taken in Adultery 7:53-8:11
  - 3) Christ the Light of the World 8:12-30
  - 4) Spiritual Freedom 8:31-59

	Matthew	Mark	Luke	John
V. PEREAN MINISTRY				
<u>First Period</u>				
1. 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 & 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				10:22-42
(Attack on Pharisees in temple)				
<u>Second Period</u>				
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			12:1-59	
(Parable of the Rich Fool)				
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			15	
Three Parables (Lost Sheep, Lost Coin, Lost Son)				
10. Parables of Warning			16	
11. Nature of True Service			17:1-10	
12. Raising of Lazarus				11:1-46
13. Withdrawal to Ephraim				11:47-54
<u>Third Period</u>				
1. Healing Ten Lepers			17:11-19	
2. Coming of the Kingdom			17:20-18:8	
3. The Pharisee and 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. 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	20:17-19	10:32-54	18:31-34	
Death				
9. Ambition of James & John	20:20-28	10:34-45		
10. The Blind Man Near Jericho	20:29-34	10:46-52	18:35-43	

	Matthew	Mark	Luke	John
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. <u>Sunday:</u>				
The triumphal entry into Jerusalem	21:1-11	11:1-11	19:24-44	12:12-19
2. <u>Monday:</u>				
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. <u>Tuesday:</u>				
1) The withered fig tree	21:20-22	11:20-25		
2) Christ's authority challenged	21:23-27	11:27-33	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	24-25	13	21:5-38	
(coming events & coming of Christ; parable of ten virgins; parable of talents, judgment of nations)				
11) The Plot	26:1-5	14:1,2	22:1-6	
(chief Priests and Judas)	26:14-16	14:10,11		
4. <u>Wednesday:</u>				
No record of this day				
5. <u>Thursday:</u>				
1) Passover and Lord's Supper	26:17-30	14:12-26	22:7-30	13:1-30
2) Last Discourses	26:31-35	14:27-31	22:31-38	13:31-
discourses in upper room (Jn 14); vine & branches (Jn 15), going & returning (Jn 16)				16:33
3) The Intercessory Prayer				



	Matthew	Mark	Luke	John
6. <u>Friday:</u>				
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
4) Christ before Pilate	27:1,11-31	15:1-20	23:1-25	18:28- 19:16
5) The Crucifixion	27:32-56	15:21-41	23:26-49	19:16- 37
6) In the tomb	27:57-61	15:42-47	23:50-56	19:38- 42
7. <u>Saturday:</u>				
The tomb under guard	27:62-66			
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 of Galilee (draught of fishes)				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 A.D. (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 is 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 Limited Commission
    3. Teaching in Parables:

(1) Sower	(7) Lost Sheep
(2) Tares	(8) Vineyard
(3) Mustard Seed	(9) Marriage Feast
(4) Leaven	(10) Fig Tree
(5) Treasures	(11) Ten Virgins
(6) Pearl of Great Price	(12) Talents
  - III. His Death and Related Events (Ch. 26-28)
    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 A.D. (before Matthew)
4. Theme: Mark 2:21 "They were all amazed and glorified God, saying we never saw it on this fashion." (Mark emphasizes the power of Christ.) Note also Mark 15:39: "Truly this was the Son of God."
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 the 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's Mother
    - (2) Leper
    - (3) Palsy
    - (4) Feeds 5,000
    - (5) Feeds 4,000
  3. Power with God's Commandments
    - (1) Sabbath Day
    - (2) Marriage and Divorce
    - (3) Thy Sins be Forgiven
    - (4) Humility
  4. Power over Elements
    - (1) Stills the Tempest
    - (2) Walks on Water
  5. Power over Death--Resurrection (later)
- III. His Death and Triumph (Ch. 11-16)
  1. Preparation for Death
  2. Trials and Crucifixion
  3. Resurrection and Commission

III. LUKE

1. Author: Luke
2. Written: To Greeks
3. Date: About 60-63 A.D.
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. Jesus' Last Week (19:21-24:53)

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 A.D.
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)

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 Baptist

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

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## ACTS

### History of the Church

#### INTRODUCTION:

1. Author: Luke
2. Written: To Theophilus (continuation of Luke's gospel)
3. Date: Probably 62-63 A.D.  
It is generally believed to have been written while Luke was with Paul in Rome as it closes abruptly at that point.
4. Theme: Acts 1:8 "ye shall be my witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the earth."
5. 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 Jailor - Acts 16

#### OUTLINE:

##### 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 the Ethiopian Eunuch - Ch. 8
3. Conversion of Saul - Ch. 9
4. Conversion of Cornelius - Ch. 10, 11
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. 13-28)

1. First Missionary Journey - Asia Minor - Ch. 13, 14  
(Jersualem Conference - Ch. 15)
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 and 2 Thessalonians near the end of the second journey  
from Corinth.

Third Journey - wrote Galatians, 1 and 2 Corinthians, and Romans.

In Prison in Rome - wrote Ephesians, Philippians, Colossians, and Philemon.

After release from prison - wrote 1 Timothy, Titus

Second Imprisonment - wrote 2 Timothy

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## The Missionary Journeys of Paul

### First Missionary Journey (Paul and Barnabas) Acts 13, 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) Paphos - Conversion of Sergius Paulus; Elymas the sorcerer struck blind.
3. Perga 13:13 - As Paul and Barnabas began their journey into the interior of Asia Minor, John Mark left them and returned home.
4. Antioch in Pisidia 13:14-50 - 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.
5. Iconium 13:51-14:5 - 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 14:6-19 - At Lystra, Paul healed a crippled man. Consequently, he and Barnabas were regarded 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 abode a long time with the disciples in Antioch.



Second Missionary Journey (Paul and Silas) Acts 15:36-18:22

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 Cilicia 15:41 - Paul and Silas passed through the regions of Syria and Cilicia 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 jailor 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 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. 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 synagogues and in the market places. Paul was taken to Mars Hill and asked to explain this "new doctrine" he had been preaching. As he preached his sermon on Mars 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 Gallio the proconsul. (This is a very important date for New Testament 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 18:23-21:17

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, Appolos was at work there preaching only the baptism of John. Aquilla and Priscilla taught him the way of the Lord 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 Macedonian 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.

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 castle 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 judgement 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 shipwreck. However, he was told that all lives would be saved if they remained with the ship.

4. Melita 28:1-11 - The shipwrecked persons escaped to the island of Melita. While warming by a 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 while 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 in unto him, preaching the kingdom of God.

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## ROMANS

### God's Plan for Man's Righteousness

#### INTRODUCTION:

1. Author: Paul
2. Written: To the church in Rome
3. Date: Probably 58 A.D. - from Corinth at the close of his third missionary journey.
4. Theme: Rom. 1:16,17 "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."
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 Gentile are made to realize that they are exactly alike in sin and salvation; and,
  - (3) evidently no apostle had been in Rome (Rom. 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 Rom. 16)
2. Paul expressed a desire--
  - (1) to come to them;
  - (2) to impart some spiritual gift to them (so they may be established); and,
  - (3) to have some 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; and,
  - (3) deals with the universal problem of man's need for justification rather than specific isolated problems like those 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 - Ch. 4
5. Contrast of Adam/Christ - Ch. 5
6. Freedom from sin through obedience - Ch. 6
7. Freedom from the law through Christ - Ch. 7
8. Freedom from death (live by Spirit) - Ch. 8

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

1. Purpose of God Carried out Without Respect of Persons - Ch. 9
2. Israel Responsible for Own Rejection - Ch. 10
3. Gentiles Brought in on 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 to Preach in New Fields - Ch. 15
5. Concluding Remarks - Ch. 16

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## 1 CORINTHIANS

### Church Problems

#### INTRODUCTION:

1. Author: Paul
2. Written: To church in Corinth
3. Date: Spring of 57 A.D. from Ephesus
4. Theme: 1 Cor. 15:58 "Be steadfast, unmoveable, always abounding in the work of the Lord, for ye know your labor is not in vain in the Lord."  
2 Cor. 1:17, 18 "Come ye out from among them and be ye separate."
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 word of the 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 set on thee to hurt thee; for I have much people in this city."
6. While in Corinth, Paul was drug before Galio, the procounsul, and accused of misconduct. Galio saw through the false charges and drove the people out of his judgement chamber.
7. Paul remained in Corinth for at least a year and six months.
8. Leaving Corinth, Paul sailed to Ephesus where he remained for only a very short time and then sailed for Jerusalem to keep the feast.
9. Following the feast, Paul went to Antioch where he remained for quite some time.
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 seaport. People of all nationalities lived in Corinth.
14. The people of the town were pagan in background and very immoral. 1,000 priestess-prostitutes served all comers to the temple of Venus. Sexual union with one of these prostitutes was considered to be union with 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 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 Admonitions (16:1-24)

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## 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 Cor. 6:17 "Come ye out from among them and be ye separate."
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 exist 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 Cor. 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 Cor. 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 Cor. 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 (Ch. 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 veil to the new - 3:12-16
- (4) Liberty in Spirit of Christ - 3:17-18  
(transformed into image of Christ)

2. Responsibility to the Gospel 4:1-18 (as 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 judgement - 5:10
  - C. Because of terror of Lord - 5:11-13
  - D. Because of love of Christ - 5:14-15
- (2) Purpose of it - 5:16-21
  - A. Produce "new creatures" - 5:17
  - B. 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. 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 (Ch. 10:1-12:21)

(Paul's apostleship was questioned by some)

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

CONCLUSION: (Ch. 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 these things I have written so I will not have to use sharpness  
when I come - 13:10
- (4) Finally - 13:11
  - 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--
  - (1) Sincerity and devotion;
  - (2) Faithful labor;
  - (3) Endure hardships;
  - (4) Purity of life; and,
  - (5) Interest of others.
- 4. God loves a cheerful giver.  
(Follow the example of the Macedonians who first gave themselves.)

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## 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: Gal. 2:16 "...a man is not justified by the works of the law, but by the faith of Jesus Christ, even we that believe in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (see also Gal. 3:11, 24)
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 Galatian letter was not addressed 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 (81 B.C.) it became a 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), which are still characteristic of the French. (The Epistle to the 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" (Gal. 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: (Ch. 1:1-5)

#### I. The Authority of Paul's Gospel (Ch. 1:6-2:21)

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 (Ch. 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 Provides 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 (Ch. 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. Conflict of Flesh and Spirit - 5:16-26
4. Various Practical Instructions - 6:1-10

CONCLUSION: (Ch. 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.

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## EPHESIANS

### The Letter of the Church

#### 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: 62-63A.D. from Rome (During Paul's first imprisonment--Philippians, Colossians, and Philemon were also written during this time.)
4. Theme: Eph. 4:3-6: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you 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 18:18ff.
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 Aquila 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. Leaving Greece, the ship 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 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 10:17-38).
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 his beloved brethren in Ephesus.
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 not be confused with existing religions. To accomplish this end, Paul penned the Epistle to the Ephesians.

#### OUTLINE:

- I. Unity of the Church (Ch. 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 Ministry of the Gospel - 3:1-21
- II. The Mystical Body of Christ (Ch. 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: (Ch. 6:21-24)

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## 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: Phil. 1:3-6 "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perfect it until the day of Jesus Christ."
5. Purpose: Paul penned this letter to (1) express his love and appreciation and concern for the well being of the Philippian brethren; and (2) to correct a spirit of discord.

#### 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 jailor.
5. As Paul and 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 Phillipian 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 (Ch. 1:1-30)
  - 1. His Fond Memories of Them
  - 2. His View of Death
  - 3. Exhortations for their Faithfulness
- II. Christ is the Example (Ch. 2:1-30)
  - 1. Let this Mind be in You
  - 2. Christ is Above All
  - 3. Plans to Send Timothy and Epaphroditus
- III. Warnings (Ch. 3:1-21)
  - 1. Against Judaizing Teachers
  - 2. Against All False Teachers
- IV. Final Exhortations (Ch. 4:1-8)
  - 1. To Faithfulness
  - 2. To Unity
  - 3. To Mental Health

CONCLUSION: (Ch. 4:9-23)

Final Remarks and Salutations

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## 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 written during this same time.)
4. Theme: Col. 1:18 "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."
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 teaching 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 city 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 Laodocia.
2. Paul and his co-workers 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., Col. 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 language and content. 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 religion. 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: (Ch. 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 the 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 (Ch. 2:1-23)

1. Understand 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 (Ch. 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 (Ch. 4:2-8)

1. Concerning Prayer - 4:2-4
2. Concerning Conduct - 4:5-6
3. Salutations - 4:7-18

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## 1 THESSALONIANS

### Mistaken Eschatology

#### INTRODUCTION:

1. Author: Paul
2. Written: To the Church at Thessalonica
3. Date: 51-52 A.D. from Corinth
4. Theme: 1 Thess. 4:13 "I would not have you ignorant concerning them which are asleep, that you sorrow not, even as for others which 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, being especially that they complete the assigned task 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 Cor. 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 Thess. 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 capital of that province.
11. Its strategic location and its fine harbor made it a very important point in the trade route between East and West. It was also a point where many roads met, and even the Via Ignatia, the Roman highway to the East, passed through Thessalonica.

OUTLINE:

Salutation (Ch. 1:1)

I. Thanksgiving (Ch. 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 (Ch. 2:1-3:13)

1. Upon His Ministry in Thessalonica - 2:1-16
  - (1) Background and approach - 2:1-2
  - (2) Authority and manner - 2:3-12
  - (3) Spirit and suffering of Thessalonians - 2:13-16
2. Upon His Desire to Visit Them - 2:17-3:10
  - (1) The desire expressed - 2:17-20
  - (2) A messenger sent - 3:1-5
  - (3) Timothy's report - 3:6-10
3. Upon His Prayer for Them - 3:11-13

III. Exhortation (Ch. 4:1-12)

1. Concerning Personal purity - 4:1-8
  - (1) A challenge is given - 4:1-2
  - (2) A will is expressed - 4:3-7
  - (3) A conclusion is drawn - 4:8
2. Concerning Relations with Others - 4:9-12
  - (1) Within the Christian group - 4:9-11
  - (2) Without the Christian group - 4:12

IV. Instruction (Ch. 4:13-5:11)

1. Events which Relate to Christ's Second Coming - 4:13-18
  - (1) Concerning the dead - 4:13-16
  - (2) Concerning Christ's appearance - 4:16a
  - (3) Concerning the living - 4:17-18

2. Encouragements to Prepare for His Coming - 5:1-11

- (1) Their basic understanding - 5:1-2
- (2) The unexpectedness of His coming - 5:3-7
- (3) Obligations prior to His coming - 5:8-11

CONCLUSION: (Ch. 5:12-28)

Concluding exhortations, instructions and benediction.

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## 2 THESSALONIANS

### Mistaken Eschatology

#### INTRODUCTION:

1. Author: Paul
2. Written: To the Church at Thessalonica
3. Date: 52 A.D. from Corinth--only one or two months after 1 Thessalonians
4. Theme: 2 Thess. 2:1, 2 "Now we beseech you, brethren, by the coming our Lord Jesus Christ, and by our gathering unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by work, nor by letter as from us, as that the day of Christ is at hand."
5. Purpose: To give additional instructions regarding the second coming of Christ.

#### BACKGROUND:

1. See BACKGROUND 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 second 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: (Ch. 1:1-2)

- I. Expectation in Persecution (Ch. 1:3-12)
  1. Thanksgiving for Growth - 1:3-4
  2. Explanation of Purpose - 1:5
  3. Expectation of Outcome - 1:6-10
  4. Prayer - 1:11-12
- II. Explanation of Events (Ch. 2:1-17)
  1. Alarms Quieted - 2:1-2
  2. Apostasy Predicted - 2:3-7
  3. Antichrist Revealed - 2:8-12
  4. Attitude of Faith Revealed - 2:13-17

III. Exhortation to Readiness (Ch. 3:1-15)

1. Exhortation to Prayer - 3:1-5

2. Exhortation to Industry - 3:6-15

CONCLUSION: (Ch. 3:16-18)

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## 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: Advice to a young preacher, see 1:3 "I besought thee to abide in Ephesus, when I went into Macedonia, that you might charge certain men that they teach no other 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 Tim. 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 all 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 Rom. 15:24, 28 that Paul desired to go to Spain from Rome. We can only assume that he did. From Phil. 22, we also learn of Paul's desire to come to Philemon at Colosse. From Titus 1:5, we learn that Paul had left Titus in Crete at this time. And now in 1 Tim. 1:3, that Paul also came to Ephesus. How long Paul stayed in Ephesus at 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. From 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: (Ch. 1:1-2)

- |  |            |
|--|------------|
| 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  |

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## 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 Tim. 4:5-8 "Farewell Address" "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only but unto all them also that love his appearing."
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 named 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 the 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 spend 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 this 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.
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: (Ch. 1:1-5)

I. Instructions to Timothy (Ch. 1:6-2:26)

II. Apostasy Predicted (Ch. 3:1-17)

III. Final Charge to Timothy (Ch. 4:1-8)

CONCLUSION: (Ch. 4:9-22)

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## 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: "For this cause I left thee in Crete, that thou should set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."
5. Purpose: To instruct Titus 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 Tim. 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 Gal. 2:1-21).
3. Though the name of Titus is not mentioned in the book of Acts, he did work with Paul during the third missionary journey (at least during some of this 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 Cor. 2:13; 7:13,14; 8:16,23; 12:18).
5. As was seen in the background material on 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. From some point in 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: (Ch. 1:1-4)

I. Qualifications and Responsibilities of Elders (Ch. 1:5-16)

II. Instruction in Christian Living (Ch. 2:1-15)

1. Aged Men
2. Aged Women
3. Young Women
4. Young Men
5. Servants
6. Reason for the Instructions

III. Further Admonitions (Ch. 3:1-11)

1. Right Attitude Toward Rulers
2. Readiness in Christian Service
3. Manner of Dealing with Heresy

CONCLUSION: (Ch. 3:12-15)

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## 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 beseech thee for my son Onesimus, whom I have begotten in my bonds."
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 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 Col. 4:7-9)

#### OUTLINE:

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

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## 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 and slaves 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.

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## HEBREWS

### Superiority of the New Covenant

#### INTRODUCTION:

1. Author: Paul (Note: the author is not named in this book)
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 known.
4. Theme: Christianity is superior to Judaism. Heb. 8:6,7 "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."
5. Purpose: The book of Hebrews was written to prevent Jewish Christians from abandoning Christianity and returning to Judaism.

#### BACKGROUND:

1. The book of Hebrews differs widely from the other epistles of Paul. So widely in fact, that many scholars claim that Paul did not write this book.
2. The differences in style and content may be seen, however, in a proper understanding of the style and intent of this book (a general epistle) as contrasted to the "Pauline Epistles." With the exception of Hebrews, all of Paul's letters are written to specific congregations, small groups of congregations within a province, or to individual friends. All of these deal with the specific needs and situations of those addressed. Specific problems are discussed and specific solutions are suggested. Hebrews does not deal with the problems of an individual, a congregation, or even a group of congregations. It deals with a problem that is NATIONAL in scope. It deals with a problem which affects EVERY JEWISH CHRISTIAN IN THE WORLD. The problem is a doctrinal one. And Paul presents Christian doctrine in this book to all the Hebrews. A proper understanding of Christianity will prevent a national apostasy; Paul intends to give them a proper understanding.
3. It was terribly difficult for Jews to realize that they should renounce the Jewish system. It would be so 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.
4. 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.

## JAMES

### Practical Christianity

#### INTRODUCTION:

1. Author: James, the Lord's brother
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: "Faith without works is dead." James 1:22: "Be ye doers of the word, and not hearers only, deceiving your own selves," and, James 2:24: "Ye see how that by works is a man justified, and not by faith only."
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 own brothers did not believe on him. It was evidently the resurrection that convinced them that he was the Messiah.
3. This James, later 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 21:18).
7. About 63 A.D. James was killed by fanatical Jews. Some of the Jewish leaders reportedly forced him to the roof of the temple and demanded that 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 (Ch. 1:1-27)
  1. Toward Trials
  2. Toward God's Word
- II. Various Warnings (Ch. 2:1-5:6)
  1. Respect of Persons - 2:1-13
  2. Faith without Works - 2:13-26
  3. Use of the Tongue - 3:1-12
  4. False & True Wisdom - 3:13-18

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

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- 5. Strife & Warrings - 4:1-12
- 6. Presumption - 5:13-17
- 7. Concerning Riches - 5:1-6

III. Various Exhortations (Ch. 5:7-20)

- 1. Patience - 5:7-20
- 2. Avoid Grudges - 5:9-12
- 3. Prayer - 5:13-18
- 4. Importance of - 5:19-20  
Soul Saving

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## 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, think it not strange concerning the firey trial which is to prove (try) you, as though some strange thing had happened unto you," and 1 Pet. 5:12 "I have written briefly, exhorting, testifying that this is the true grace of God; stand ye fast therein."
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, but 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 fear 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 "firey 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 is 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--
  - (1) Holds up the Hope of heaven before them;
  - (2) Tells them that because of this hope, they can Endure whatever comes;
  - (3) Tells them of the strong Christian Character that is to be developed in adversity; and,
  - (4) Exhorts them to humility, sobriety, and watchfulness.

OUTLINE:

- I. Hope of Believers (Ch. 1:1-25)
    - 1. Basis of hope--the resurrection - 1:1-5
    - 2. Results of hope-- - 1:6-25
      - (1) Strength in time of trial - 1:6-8
      - (2) Salvation - 1:9-12
      - (3) Holy living - 1:13-25
  - II. Endurance of Believers (Ch. 2:1-25)
    - 1. Preparation for Endurance - 2:1-12
    - 2. Submissive in Affliction - 2:13-20
    - 3. Christ--the example - 2:21-25
  - III. Character of Believers (Ch. 3:1-4:19)
    - 1. In Domestic Relationships - 3:1-7
    - 2. In Christian Fellowship - 3:8
    - 3. In Righteous Living - 3:9-16
    - 4. In Trials - 3:17-4:19
  - IV. Closing Exhortations (Ch. 5:1-14)
    - 1. Two Groups Exhorted - 5:1-5
      - (1) Elders
      - (2) Youngers
    - 2. Various Admonitions - 5:6-9
      - (1) Humility - 5:6-7
      - (2) Sobriety - 5:8
      - (3) Watchfulness - 5:8-9
- CONCLUSION: (Ch. 5:10-14)

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## 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 1 Peter @ 63-67, closer to 67.
4. Theme: 2 Peter 1:12-13: "And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto men. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance."
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.
4. He tried to accomplish this task by:
  - (1) Encouraging them to grow spiritually.
  - (2) Warning them not to be deceived by false teachers.
  - (3) 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 (Ch. 1:1-21)
  1. Exhortation to Spiritual Growth - 1:1-7
  2. Reasons for Spiritual Growth - 1:8-11
  3. Purpose for Writing - 1:12-15
  4. Authority for Peter's message - 1:16-21
- II. False Teachers (Ch. 2:1-22)
  1. The Certainty of False Teachers - 2:1-3
  2. The End Reward of False Teachers - 2:4-13
  3. The Description and Character of False Teachers - 2:13-22

### III. Second Coming of Christ (Ch. 3:1-18)

1. False Teachers Deny Second Coming of Christ - 3:1-4
2. Their Reasoning Refuted (Peter's Refutation) - 3:5-9  
(Peter interprets reason for delay.)
3. The Certainty of Christ's Second Coming Expressed - 3:10-13
4. The Christians Exhorted to Live in Preparation for  
Christ's coming - 3:14-16
5. Final Admonitions (In View of Christ's Coming) - 3:17-18
  - (1) Don't fall away
  - (2) Grow

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## 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: "These things have I written unto you that ye may know that you have eternal life, and that ye may believe on the name of the son of God."
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:
  - (1) Denied incarnation of Christ; and
  - (2) Denied any essential relationship between faith and conduct.
3. The Gnostics contended that:
  - (1) Either Christ was not human---
  - (2) Or Jesus was not divine.
4. The Gnostics held to a BASIC necessary contrast between the material and the spiritual.
  - (1) Spirit is basically good; and
  - (2) The flesh is essentially evil.
5. As a result of Gnostic teaching, it was believed:
  - (1) That a man could be a faithful Christian, yet continue to live a life of sin.
  - (2) 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:
  - (1) Can a person who persistently lives in sin be a Christian?
  - (2) Does a person cease to be a Christian when he commits an act of sin?
7. John's talk is to provide a solution for their dilemma by refuting Gnostic doctrines.
8. John accomplishes this task by:
  - (1) Affirming the incarnation of Christ;
  - (2) Showing the true relationship between faith and conduct;

- (3) Pointing out the true identifying marks of a true Christian; and,
  - (4) Giving the brethren assurance (eliminating doubts and fears -- answering questions) by giving them "TRUE KNOWLEDGE."
9. General progression of John's argument:
- (1) There is no sin in God;
  - (2) When a man follows God's instructions, his sin is forgiven; and,
  - (3) When a man lives in sin, he is not God's.

#### OUTLINE:

- I. Certainty of Christ (Ch. 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 with God (Ch. 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 God's Love (Ch. 3)
  - 1. Evidence of God's love - 3:1-5
    - (1) He made us his children - 3:1
    - (2) He gave us hope - 3:2-3
    - (3) He took away our sin - 3:4-5
  - 2. Results of God's love - 3:6-24 Because of God's love, His children--
    - (1) Refrain from sin (live righteously) - 3:6-10
    - (2) Love each other - 3:10-21
    - (3) Keep His commandments - 3:22-24
- IV. Certainty of Produce (Ch. 4) "By their fruits ye shall know them."
  - 1. Error--the Product of False Teachers - 4:1-6
  - 2. Love--the Product of the Christian - 4:7-21
- V. Certainty of the Victory of Faith (Ch. 5:1-12)
  - 1. Tests of Faith and Love - 5:1-4
  - 2. Victory of Faith - 5:5-12

#### CONCLUSION: Certainty of Salvation (Ch. 5:13-21)

- 1. Assurance of Salvation - 5:13-17
- 2. The Christian's Confidence - 5:18-20
- 3. Warning Against Idolatry - 5:21

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## 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: "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God. He that abideth in the teaching of Christ, he hath both the Father and the Son. (cf., vs. 7)
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" (or "honorable Kyria") was apparently a devout Christian woman 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 travelled about under the pretense of preaching the gospel.
3. As the true gospel preachers of this 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 friend 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; or
- (4) A Christian woman whose name was "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 or pictured as a woman only in highly symbolic or figurative language (cf., Rev. 12) or as the "bride of Christ" in certain contexts, but 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 (@ 90 A.D.).

It is the conclusion and conviction of this writer 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.

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### 3 JOHN

#### Commendation of Gaius

##### INTRODUCTION:

1. Author: John
2. Written: To Gaius (Uncertain which Gaius; re., Acts 19:29; 20:4; Rom.16:23; 1 Cor. 1:14)
3. Date: 90 A.D. About the same time as 2 John
4. Theme: Verse 11: (Gnostic attitude and practice contrasted with Christian attitude and practice.) "Beloved, follow not that which is evil, but that which is good; he that doeth good is of God; but he that doeth evil hath not seen God."
5. Purpose: (1) Commend Gaius' steadfastness in the faith and his hospitality.  
(2) Caution him against the ambition and turbulent practice of Diotrophes.

##### 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 this letter.
  - (1) Gaius: The dependable disciple, liked, hospitable, devoted.
  - (2) Diotrophes: A church boss, dominating, boastful, proud.
  - (3) Demetrius: Commended by all, humble, kind, worthy.
4. The attitude of Diotrephes is typical of the Gnostic attitude -- haughty, hateful to all those considered to be beneath their 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:

- |                               |         |
|-------------------------------|---------|
| 1. Commendation               | - 1-4   |
| 2. Request                    | - 5-8   |
| 3. Denunciation of Diotrephes | - 9-10  |
| 4. Exhortation                | - 11    |
| 5. Commendation of Demetrius  | - 12    |
| 6. Conclusion                 | - 13-14 |

## JUDE

### INTRODUCTION:

1. Author: Jude (probably the Lord's brother)
2. Written: To "them that are sanctified in Christ" (vs. 1); no graphical detail known; cf., Peter wrote to Asia Minor, Jude may have been concerned with Palestine.
3. Date: Likely 64-68 A.D.
4. Theme: Verse 3: "contend for the faith"
5. Purpose: Warn against false teachers (Libertines and Antimonians, very similar to 2 Peter 2, which warns against false teachers.)

### BACKGROUND:

1. Written by Jude, brother of the Lord, to combat false teaching in the church
2. This letter was probably directed especially to Christians in the area of Palestine.

### OUTLINE:

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

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## REVELATION

### Triumph with Christ

#### INTRODUCTION:

1. Author: John
2. Written: Revelation is specifically addressed to the seven churches of Asia Minor.
3. Date: 96 A.D.
4. Theme: Rev. 17:14: "These shall war against the Lamb, and the Lamb shall conquer them; For He is Lord of Lords and King of Kings; and they shall conquer that are with Him, 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--
  - (1) God sees their tears - 7:17; 21:4
  - (2) Their prayers rule the world - 8:3-4
  - (3) Their death is precious in the Lord's sight, and the glory of heaven awaits - 14:13; 20:4
  - (4) Their final victory is assured - 15:2
  - (5) Their blood will be avenged - 6:9; 8:3
  - (6) Their Christ lives and reigns forever and ever - 5:8-9
  - (7) He is coming again to take his people unto himself to life with him forever in a rejuvenated universe - Ch. 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 indentified and punished in a number of different ways. Some had their property confiscated, some were banished, 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 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 upon 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.

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