

**New  
Testament  
Survey**

**Student Manual**

# **New Testament Survey**

## **Contents**

<b>Lesson 1 – Introduction to the New Testament.....</b>	<b>3-10</b>
<b>Lesson 2 – Why Four Gospels?.....</b>	<b>10-16</b>
<b>Lesson 3 – Matthew.....</b>	<b>17-20</b>
<b>Lesson 4 – Mark.....</b>	<b>21-24</b>
<b>Lesson 5 – Luke.....</b>	<b>25-29</b>
<b>Lesson 6 – John.....</b>	<b>30-34</b>
<b>Lesson 7 – Acts.....</b>	<b>35-42</b>
<b>Lesson 8 – Romans.....</b>	<b>43-49</b>
<b>Lesson 9 – I Corinthians.....</b>	<b>50-53</b>
<b>Lesson 10 – II Corinthians.....</b>	<b>54-56</b>
<b>Lesson 11 – Galatians.....</b>	<b>57-62</b>
<b>Lesson 12 – Ephesians.....</b>	<b>63-67</b>
<b>Lesson 13 – Philippians.....</b>	<b>68-72</b>
<b>Lesson 14 – Colossians.....</b>	<b>73-77</b>
<b>Lesson 15 – I &amp; II Thessalonians.....</b>	<b>78-83</b>
<b>Lesson 16 – I &amp; II Timothy.....</b>	<b>84-88</b>
<b>Lesson 17 – Titus and Philemon.....</b>	<b>89-96</b>
<b>Lesson 18 – Hebrews.....</b>	<b>97-101</b>
<b>Lesson 19 – James.....</b>	<b>102-107</b>
<b>Lesson 20 – I Peter.....</b>	<b>108-113</b>
<b>Lesson 21 – II Peter.....</b>	<b>114-116</b>
<b>Lesson 22 – I, II &amp; III John.....</b>	<b>117-121</b>
<b>Lesson 23 – Jude.....</b>	<b>122-125</b>
<b>Lesson 24 – Revelation.....</b>	<b>126-131</b>

# Lesson 1

## Introduction to the New Testament

### I. What world powers controlled Palestine during the inter-testamental period?

#### A. The Persian Period – 536-333 B.C.

The united Medo-Persian Empire conquered the fierce Assyrians and became the primary world power. Under Cyrus king of Persia many of the Israelites were encouraged to go back to Palestine and \_\_\_\_\_. Cyrus philosophy was to conquer a people and then give them back their religious freedom to encourage long term loyalty to him and his kingdom.

A significant thing that happened in this period is that \_\_\_\_\_ was established under Ezra to promote the reading and study of the Old Testament among the Jews both in Palestine and in exile.

Another significant thing that happened in this period that has a huge bearing on understanding the New Testament was the serious antagonism and rivalry that developed between \_\_\_\_\_. The Samaritans were some of the main opposition to the rebuilding of the walls under Nehemiah. This national grudge continued to increase up to the time of Jesus to the point that each despised the other.

#### B. The Greek Period – 333-323 B.C.

Under the leadership of Alexander the Great, perhaps the greatest military leader of all time, the world was brought under the control of the Greek Empire in just a few short years. Alexander subjected most of the world from Greece to India. Legend has it that when he entered Palestine he was shown the predictions of Daniel about the kingdoms of the world and was so impressed that he became very benevolent to the Jews.

Perhaps the most significant thing that happened under the Greek period is that of the unification of the world under \_\_\_\_\_ and in a lesser extent the Greek culture. This would eventually prove extremely beneficial for the spread of the Gospel, particularly as we know of it under the ministry of Paul.

Most of the New Testament would be written in the Greek language which was the \_\_\_\_\_ in the time of Christ.

#### C. The Egyptian Period – 323-204 B.C.

Under the leadership of Ptolemais, Egypt took control of Palestine. They would remain in control for well over 100 years. They were very kind to the Jews and it was not uncommon for a steady stream of Jews to move freely from Palestine to Egypt.

It was under his leadership that Alexandria became a major learning center and the location of the greatest library in the world. He promoted a strong emphasis on learning and education on a wide range of topics including religion. It was through his initiative that \_\_\_\_\_ was produced, which was a Greek version of the Old Testament.

This is significant because the Septuagint, written in the most \_\_\_\_\_ in the world, became the Bible of Jesus, Paul and the Early Church. It was also accessible to people of non-Jewish origin.

#### **D. The Syrian Period – 204-165 B.C.**

As the Egyptian hold on things grew weaker and other powers grew stronger (including the Romans), the Selucids or Syrians were seeking to exercise their own freedom from dominance and desired control of Palestine to serve as \_\_\_\_\_ the rest of the world powers.

The Syrians had a tremendous hatred for the Jewish people and under the leadership of Antiochus Epiphanes killed many of the priests, changed the name of Jerusalem to Antioch, dedicated the temple to Jupiter and outlawed Jewish observances including Passover. When Antiochus declared himself to be a god and set up an altar to Jupiter in the temple offering pig's blood upon it, the Jews saw this as the abomination of desolation to which Daniel had referred (Dan. 12:11).

Unfortunately he went way too far in antagonizing the Jewish people and he aroused the wrath of a man by the name of Maddatheaus Maccabeas. He and his four sons would become freedom fighters for the Jews.

#### **E. The Maccabean Period – 165-63 B.C.**

Maddatheaus Maccabeas began his quest for freedom by killing the priest of Jupiter who had been functioning in the temple. He then fled to the hills and organized about 10,000 volunteers to serve as an army of farmers. Even though they were outnumbered five to one and were armed with much inferior weapons, somehow they overcame the Syrians and drove them out with heroic acts of bravery.

Judas Maccabeas went to Jerusalem, cleansed the temple and the city and brought a restoration of worship. It took several years before complete control of the land was accomplished under the leadership of the Maccabean family.

Unfortunately after the death of the original Maccabean leaders, their successors (nephews and grandchildren) were corrupt politically and the nation declined spiritually over time.

#### **F. The Roman Period – 63 B.C. – 476 A.D.**

Eventually the Romans grew in strength to the point that they were accomplishing their vision for world domination. One of the needs of the empire was clear and safe avenues of transport for goods and supply lines. They hired Pompeii to clear the Mediterranean of pirates. In the course of his efforts he landed in Palestine, saw the internal warring among the Maccabeas and seized the opportunity to take them captive to Rome.

From that point the Romans began their domination of Palestine. This is where we find the situation when Jesus was born. The Jews hated the Romans and the Romans had little respect for the Jews. They saw them as a difficult people who were nearly impossible to rule over because of their narrow, monotheistic views.

The greatest things that the Romans did for the Gospel was to create a universal \_\_\_\_\_, to establish a kingdom of \_\_\_\_\_ (*Pax Romana*) and to establish a \_\_\_\_\_ that made world-wide travel much \_\_\_\_\_ than it had ever been before. Many of the roads that were built by the Romans endure to this day. These roads would be the means by which the Gospel would be carried into the entire world.

## **II. What was the political setting at the time of Christ's birth?**

As has been stated above, the world was under the dominance of the Roman Empire. Palestine was under Roman rule and Roman appointed leaders. The Romans placed kings or tetrarchs over the Jews. Antipater was given the initial position of tetrarch of Palestine about 47 B.C. and served in that position for about 10 years. He was succeeded by the following.

### **A. Herod the Great (37-4 B.C.)**

This is the Herod that was the tetrarch or king of Judea when Jesus was born. He was a very paranoid leader who was afraid of being deposed by freedom fighters (descendants of the Maccabeas) or other rivals. Initially he married a Maccabean woman to ensure a safe relationship with the Maccabeans, but he never trusted his wife. Thinking that she might sell him out he eventually allowed her to be killed. His method of killing off potential rivals continued when he was informed of the birth of a potential rival by an unusual visit from three Persian kings (See: Mt. 2:1-19; Luke 1:5).

### **B. Herod's Three Sons (4 B.C. – 36 A.D.)**

After the death of Herod there was much turmoil over the issue of succession and the realm was divided among his sons.

#### **1. Archelaus (4-6 A.D.)**

He was given rule over the southern areas including Judea. This included the city of Bethlehem. He was a short-lived ruler who was known for his brutality toward both the Jews and the Samaritans. It was because he was over the region which included Bethlehem that Joseph, Jesus' earthly father, determined to move to Nazareth after returning from Egypt rather than back to Bethlehem (Mt. 2:22-23). Archelaus fell into ill favor with the Romans and his own brothers and was deposed after a very short reign.

2. Philip (4-34 A.D.)

Philip was given rule over the northern areas (Luke 3:1). He was a relatively peaceful leader. He was well liked by his subjects. He eventually married Salome, the daughter of Herodias who was responsible for the death of John the Baptist.

3. Antipas (4-39 A.D.)

Antipas (also called Herod) was given rule over the east side of the Jordan (Luke 3:1). Of all of Herod's sons, he played the most prominent role in biblical history because his region included Galilee and Perea, the area where both John the Baptist and Jesus did most of their ministry. He is the one who was most responsible for the death of John the Baptist (Mt. 14:1-12). When people reported of Jesus' ministry to him as possibly John risen from the dead (Mt. 4:1-2; Mark 6:14-16; Luke 9:7-9), he was interested in meeting Jesus. He was reported at a later point to be interested in killing Jesus (Luke 13:31). He was the Herod who tried Jesus and wanted to see a miracle from Him. When Jesus did not perform for him, he abused Him and sent Him back to Pilate for sentencing (Luke 23:6-12).

C. Agrippa I (37-44 A.D.)

Agrippa I was the grandson of Herod the Great. He was a very indulgent and vain man who, in an effort to find favor with the Jews, became a persecutor of Christianity. He was responsible for the death of James, the first one of The Twelve to be martyred (Acts 12:1-3). Agrippa's unusual and agonizing death is recorded in the Book of Acts which seemed to be the judgment of God on his blasphemous attempt to be worshipped as God (Acts 12:20-25).

D. Agrippa II (48-70 A.D.)

Agrippa II was the son of Agrippa I and eventually came to power some time after the death of Agrippa I since he was only seventeen when his father died. He was known to have lived in an incestuous relationship with his sister Bernice. He seemed to have had a good understanding of Jewish affairs and was consulted by Rome on religious matters. He was one of the rulers who heard Paul's case after his arrest by the Jews

(Acts 25:13-26:32). Had not Paul already appealed to Rome, he may have released him. He was the last of the Herodian dynasty.

### **III. Who are the other political leaders that are relevant to New Testament study?**

In addition to kings or tetrarchs being placed over Palestine, there were governors or procurators who served regionally. For the purpose of our study we will only look at procurators in relation to Judea who are specifically mentioned in the New Testament.

#### **A. Pontius Pilate (26-36 A.D.)**

Pilate was the procurator during the most significant time of biblical history, being the one who tried Jesus and ultimately consented to His crucifixion (See: Luke 13:1-2; 23:1-5, 13-25)

#### **B. Antonius Felix (52-59 A.D.)**

Felix was the procurator of Judea when Paul was being prosecuted by the Jews (Acts 23:23-26). He was a corrupt leader who was more interested in bribes than in justice and left Paul in prison for two years throughout the rest of his tenure.

#### **C. Porcius Festus (59-61 A.D.)**

Festus succeeded Felix and was left with Paul's case hanging in the balance. Festus was more interested in making inroads to the Jews rather than justice. Paul's only hope for a fair trial was to appeal to Rome and have his trial moved to a place where the Jew had no political influence (Acts 25:1-12).

### **IV. What are some of the religious and cultural background that serve to help us understand the New Testament?**

The best way to get a picture of the background information is to define certain groups and parties that existed in Christ's day.

A. Synagogues – During the 400 silent years the Jews developed synagogues which most likely can be traced back to Ezra. These were local assemblies in nearly every city where the Scriptures were read, taught and discussed by the people. There was still only one temple, but each city had a synagogue which had its elders. There were no priests who functioned in relation to the synagogue. These synagogues set a beautiful stage for the later development of \_\_\_\_\_. There were some cities in the Roman Empire that were off-limits to an official synagogue. These were Roman colonies that were established to be a model of Roman government and law and they did not allow any foreign temples in these areas. Philippi was such a city (Acts 16:12).

- B. The Sanhedrin – This was the official Jewish council or board that was established perhaps as early as Jehoshaphat to administrate the affairs of the nation (II Chr. 19:8). It consisted of 70 members plus the High Priest, 24 chief priests, 24 elders and 22 scribes or lawyers. These members of the Sanhedrin were given plenty of room by Rome to dictate local affairs as long as they paid due homage to Rome. They found it easier to govern a conquered people if they could work through a body composed of those same people. Jesus stood before this council and so did some of the Apostles (Mt. 26:57-58; John 18:31; 19:7; Acts 4:1-7; 6:12-7:1). The Sanhedrin had limited authority under Rome. They could sentence someone to death, but they could not carry it out without Roman approval and execution.
- C. Priests – The Jewish priesthood was ordained by God in the time of Moses and their function was primarily religious. But after the captivity from the time of Ezra and Nehemiah, the priests also served as \_\_\_\_\_ and princes. The High Priest was the head of all of the priests and, in the absence of a king, was the highest non-Roman, Jewish authority in the land and the official head of the Sanhedrin.
- D. Scribes – In the New Testament the scribes were the students, interpreters and teachers of the Scripture or the Law. They were held in high esteem by the people and may have found their origin as a group in the time of Ezra. They were experts in \_\_\_\_\_ and were serious opponents of Christ, perhaps because He arose to notoriety outside of their rabbinical schools. The scribes were always trying to test Jesus’ Scripture knowledge or to catch Him in His words (Mt. 22:35-36; Luke 10:25-26; 14:3; Mark 12:28, 35).
- E. Pharisees – The Pharisees were a religious sect that arose during the time of the Maccabeas and were called “separatists” by their enemies because they separated themselves from the ambitious political parties in their nation. They were the \_\_\_\_\_ of the day and were sticklers for the letter of the law. The Pharisees had a hatred for Jesus because He exposed them for what they were—white on the outside, but full of death on the inside (Mt. 12:1-2; 23:1-2; Luke 6:6-7; 12:1).
- F. Sadducees – The Sadducees were an aristocratic and political party among the Jews and were seen as the rivals of the Pharisees. They were the liberals and modernists of the day who denied \_\_\_\_\_ (e.g. angels, miracles, the resurrection of the dead, Acts 23:7-8). It is interesting that the Sadducees and the Pharisees who normally disliked each other would team up with to get rid of Jesus (Mt. 16:1-12; 22:23-33).
- G. Herodians – The Herodians were an exclusively political party who took their name from Herod and derived their authority from the Roman government. They were pro-Roman in their emphasis and were not interested in any change in the political

situation of the day. They tended to view Christ as a \_\_\_\_\_ which explains how they interacted with each other (Mark 3:6; 12:13-17).

- H. Zealots – The Zealots were the Jewish \_\_\_\_\_ party and would be on the opposite political spectrum to the Herodians. They wanted to be rid of Roman rule over the Jews and were not oppose to using violent means to overthrow the Roman yoke (See: Luke 6:15; Acts 23:12-13 ).
- I. Galileans – This is a party that arose in northern Palestine and consisted of the followers of Judas of Galilee. He was also violently opposed to Roman rule. The Galileans were quite radical in the expression of their views and were known for inciting riots and other violent clashes with Roman authorities. This party came into a violent collision with Pilate (Luke 13:1-3). In order to turn Pilate against Jesus, His enemies tried to \_\_\_\_\_ and His disciples with this party (Mt. 26:69; Mark 14:70; Luke 23:6).

## V. What is the general timeline for the events covered in the New Testament?

In order to better understand the way in which the events in the New Testament relate to each other, the following timeline will offer incite. Note that all dates are approximate and some expositors may suggest slightly different ones.

4 B.C.	The Birth of Christ
26	The Inauguration of Jesus' Ministry
30	The Death of Christ
32	The Death of Stephen
33	The Conversion of Paul (Acts 9)
43	The Martyrdom of James (Acts 12)
45	The Book of James Written
46-48	Paul's First Missionary Journey
49	The Book of Galatians Written
49-52	Paul's Second Missionary Journey
51	The Book of I Thessalonians Written
52-56	Paul's Third Missionary Journey
54-55	The Books of Corinthians Written
56-58	Paul's Imprisonment in Caesarea
56	The Books of Mark and Romans Written
60	The Books of Ephesians, Colossians, and Philippians Written
60-61	The Books of Luke and Acts Written
61	The Martyrdom of James (the half brother of Jesus)
61	The Books of Hebrews (?) and Philemon Written
62	The Books of I Timothy and Titus
63	The Books of Peter Written
64	The Book of II Timothy Written
64	The Martyrdom of Peter and Paul

66	The Book of Matthew Written
68	The Book of Jude Written
70	The Capture and Fall of Jerusalem
91-95	The Writings of John including Revelation

## Lesson 2 Why Four Gospels?

### I. Does the number four have any significance?

A. The number four is sometimes referred to as the number of \_\_\_\_\_ or the number of \_\_\_\_\_.

1. There are four \_\_\_\_\_ (winter, spring, summer and fall).
2. There are four principle \_\_\_\_\_ (north, south, east and west).
3. There are four ancient \_\_\_\_\_ (earth, air, fire and water).

In addition we speak of:

4. The four \_\_\_\_\_ of the earth.
5. The four \_\_\_\_\_.

B. In type we see that the number four is seen in the following:

1. The \_\_\_\_\_ coming out of one in the Book of Genesis (Gen. 2:10).
2. The \_\_\_\_\_ holding up the veil in the Tabernacle of Moses (Ex. 26:31-32).

The veil was a symbol of Christ's body or \_\_\_\_\_ (Heb. 10:20).

It is interesting that in conjunction with His death the veil in the temple was \_\_\_\_\_ at the same time that His body died (Mt. 27:51; Mark 15:38; Luke 23:45).

### II. Why do the differing accounts give us such a different view?

The four accounts give us different pictures or \_\_\_\_\_ of Christ's earthly ministry. In some ways the accounts give us as much insight into the authors of these books as it does to Christ Himself. No two people will look any anything the same way. Who we are as individuals will often affect our impression of things. In order to give us a well rounded view of Jesus, God has taken four distinctly different individuals and given us their view of Jesus. In these four views, we can all find ample for us to know Jesus in His earthly walk and appreciate Him in His fullness.

### III. What are the four distinct pictures that the four Gospels give us of Christ?

#### A. Four Prophetic Streams

Throughout the Old Testament there are perhaps as many as 300 different prophecies regarding the coming of Messiah. All of these can be divided into four principle pictures of the Coming One (Note: These are meant to be studied in relation to the accompanying chart on page 15).

1. Behold Your \_\_\_\_\_! (See Zech. 9:9; Jer. 23:5-6; 33:15; John 19:14)

Matthew is the Gospel that focuses on Jesus as the King and His Kingdom. It is in his Gospel that Jesus goes up on a mountain in a kingly manner, sits down and gives \_\_\_\_\_ of His kingdom.

2. Behold My \_\_\_\_\_! (See Zech. 3:8; Is. 42:1; 52:13-15)

Mark is the Gospel that views Jesus as the servant of the Lord. In Mark's Gospel, Jesus has no genealogy, no spectacular birth or heavenly choirs. Jesus is a doer or a \_\_\_\_\_ in the Gospel of Mark.

3. Behold the \_\_\_\_\_! (See Zech. 6:12-13; John 19:5)

Luke's Gospel focuses on the \_\_\_\_\_ of Jesus and presents Him as true man. The key title in his Gospel in reference to Jesus is Son of Man. Luke traces Christ's genealogy back to the first man—Adam.

4. Behold Your \_\_\_\_\_! (Is. 40:9)

John's Gospel is the Gospel of Jesus' \_\_\_\_\_. He presents Jesus as the Son of God who is without beginning and end. His genealogy starts with God Himself and with Jesus preexistent union with the Eternal God.

## **B. Four Tabernacle Colors**

The four colors that were used in \_\_\_\_\_ in the Tabernacle of Moses which pointed to Jesus as the true tabernacle reflect in type these four streams (Ex. 26:31-32).

1. Purple

Purple is a kingly color and speaks of \_\_\_\_\_. Matthew is the Gospel of Jesus' kingly splendor.

2. Scarlet

Scarlet is the color of blood and speaks of the pouring out of one's life in humble service and suffering. Mark is the Gospel of Jesus' \_\_\_\_\_.

3. Fine Linen

The fine linen was bleached white by the sun. It speaks of the \_\_\_\_\_ who lived a perfect life to become our sin bearer. Luke is the Gospel of Jesus' perfect humanity.

4. Blue

Blue is the \_\_\_\_\_ color and speaks of Jesus as the Lord of heaven. John presents to us Jesus as the heavenly \_\_\_\_\_ that came down from above (John 6:30-40).

**C. Four Faces of the Cherubim**

The four faces of the cherubim described by Ezekiel reflect in type these same four streams (Ezek. 1:5-11).

1. The \_\_\_\_\_

The lion with its kingly crown is referred to as the “\_\_\_\_\_ of beasts.” Matthew shows us Jesus as the Lion of the tribe of Judah (Rev. 5:5).

2. The \_\_\_\_\_

The ox was used in the culture of the day as a “beast of \_\_\_\_\_” and a symbol of work. Jesus is our burden bearer who is presented to us in the Mark's Gospel.

3. The \_\_\_\_\_

Luke's Gospel presents Jesus as a man of \_\_\_\_\_ who is acquainted with our sorrows qualifying him as our sympathetic High Priest.

4. The \_\_\_\_\_

The eagle is a glorious creature who symbolizes \_\_\_\_\_. The eagle soars high above the earth and has the vision to see well beyond man.

**D. Four Genealogies**

The four genealogies presented in the four Gospels reflect these same four streams.

1. Matthew traces Jesus' lineage back to \_\_\_\_\_, the first one to receive the promise of kings, and to \_\_\_\_\_ to establish His right to the throne.

2. Mark has no genealogy because there is no particular value in recording the lineage of \_\_\_\_\_.
3. Luke traces Jesus' lineage back to \_\_\_\_\_ through His mother \_\_\_\_\_. This genealogy does two things. Like Matthew it traces Jesus back to David and Judah thus giving Him the right to the throne of David. It also goes all the way back to Adam making Jesus fit to be our near kinsman and \_\_\_\_\_, the last Adam.
4. John's genealogy is God. Jesus is God, and therefore has no beginning or no end.

### **E. Four Old Testament Offices**

The four offices that were highlighted in the Old Testament pointed to Jesus who would be the ultimate fulfillment of each one of them. The four Gospels also reflect these four streams.

#### 1. King

The office of Christ's kingship is presented in Matthew.

#### 2. Prophet

Christ as the prophet or suffering servant is announced by prophecy in the Gospel of Mark (Is. 40:3; Mal.3:1).

#### 3. Priest

Luke begins with a priest and pictures Christ as the sympathetic High Priest who identifies with fallen man.

#### 4. Judge

The ultimate judge is God. Through the Gospel of John the relationship of the Son to the Father is highlighted and a thread that runs through it is that the Father has placed judgment into the hands of the Son (John 5:22, 27; 9:39).

### **F. Four Aspects of His Sonship**

The aspects of His sonship reflect these four streams.

1. The Son of David – Matthew
2. The Son of Man – Mark
3. The Son of Adam – Luke
4. The Son of God – John

## G. Four Different Audiences

It is obvious that the writers took to write for a specific purpose and to reach a certain group of people. This is clearly seen as a reflection of these four streams.

1. Matthew was written to the \_\_\_\_\_. It contains more Old Testament references than any of the other Gospels and clearly establishes Jesus as the fulfillment of \_\_\_\_\_ and the King Messiah for whom they were waiting. He talks more about the king and the kingdom than any other of the evangelists.
2. Mark was written to the \_\_\_\_\_. The Romans were not as interested in what a person said as in what they did. They were not the philosophers that the Greeks were, they were pragmatists. In Mark's Gospel, Jesus us a \_\_\_\_\_ and the focus is on His works of service.
3. Luke was written to the \_\_\_\_\_. The Greeks were impressed with learning and culture. Luke was the most educated and cultured of all of the evangelists. His writing reflects a much higher vocabulary and is written in a more \_\_\_\_\_ style.
4. John was written to the \_\_\_\_\_. It is interesting that when people give out testaments for evangelism, it is usually the Gospel of John that is selected. It reflects the coming of Christ as a reflection of God's love for the world.

## H. Four Different Evangelists

The four evangelists were four very different people who reflect a cross-section of humanity and give all of us a point of identification.

1. Matthew was a Jew who originally worked as a \_\_\_\_\_.
2. Mark was a \_\_\_\_\_ to the apostle Paul and Barnabas and a minister who proved profitable.
3. Luke was a Gentile and a trained \_\_\_\_\_ who became a very close friend and a regular traveling companion of the Apostle Paul.
4. John was originally a \_\_\_\_\_ who became perhaps Jesus' most intimate \_\_\_\_\_.

See Chart on the next page.

## THE SYNOPTIC PROBLEM UNFOLDED

	MATTHEW	MARK	LUKE	JOHN
1. Four Prophetic Streams	Behold Your King	Behold My Servant	Behold the Man	Behold Your God
2. Tabernacle Colors	Purple	Scarlet	Fine Linen	Blue
3. Cherubim Faces	Lion	Ox	Man	Eagle
4. Genealogies	To King David	None	To the First Adam	Without Beginning
5. Four Old Testament Offices	King	Prophet	Priest	Judge
6. Four Aspects of His Sonship	Son of David	Son of Man	Son of Adam	Son of God
7. Different Audiences	Jews	Romans	Greeks	Whosoever
8. Four Descriptions of Jesus	What He said	What He did	Who He was	Who He is
9. Four Different Evangelists	Jewish/ Roman Official	Minister/Servant	Gentile/Physician	Intimate Friend
10. Key Words	"That it might be fulfilled" "Kingdom" "Son of David"	"Straightway" "Forthwith" "Immediately"	"Son of Man"	"World" "Son"

## Lesson 3

### Matthew—The Book of the King

#### I. What do we know about the author of the book of Matthew?

- A. He is known by \_\_\_\_\_, Matthew and Levi (Mt. 9:9; Luke 5:27).
- B. He was \_\_\_\_\_ and the son of Alphaeus (Mark 2:14).
- C. He was a \_\_\_\_\_ by occupation (Mt. 9:9-11; Lk. 5:27).
1. Tax collectors worked for \_\_\_\_\_.
  2. Tax collectors had to be literate, educated, bilingual and Roman \_\_\_\_\_.
  3. Tax collectors were ones who had to keep \_\_\_\_\_.
  4. Tax collectors were usually quite \_\_\_\_\_.
  5. Tax collectors were considered \_\_\_\_\_ by the people and despised.
  6. Tax collectors or publicans were considered lower than \_\_\_\_\_ on the Jewish social register (Mt. 21:28-32).
  7. Tax collectors were known to have been killed by \_\_\_\_\_ especially in times of tax revolt.
- D. He was called by Jesus when he was sitting in receipt of \_\_\_\_\_ (Mark 2:14).
- E. His conversion to Christianity seems to have been a rather \_\_\_\_\_ event.
- F. After his conversion he became quite \_\_\_\_\_ (Luke 5:27-32).

#### II. When was the book of Matthew written?

While the date of the writing is not certain, most scholars place the date of the book somewhere between \_\_\_\_\_ A.D.

- A. His use of the phrase “\_\_\_\_\_” suggests that he wrote sometime after the events that are recorded occurred (Mt. 27:8; 28:15).

- B. However, it was most likely written before the \_\_\_\_\_ of Jerusalem in 70 A.D. because of his references to “the city of the great King” (5:35), “the temple” (24:1-2), impending trouble (24:16-20), and the “holy city” (27:53).

### III. To whom was the Book of Matthew written?

Matthew is sometimes referred to as the Gospel to the \_\_\_\_\_. It is believed that his intended audience was the Jewish people for a couple of reasons.

- A. It is clear that he was writing to a people who were very \_\_\_\_\_ with the prophecies of the Old Testament.
- B. It is also clear that he was writing to a people who had an expectation of the coming \_\_\_\_\_.

### IV. What was the apparent purpose for the writing of this book?

The purpose of the Gospel of Matthew seems to be to substantiate the fact that Jesus is indeed \_\_\_\_\_ for whom the Jews were waiting.

- A. He demonstrates that Jesus has the correct \_\_\_\_\_ to qualify as the Messiah.
- B. He proves conclusively that Jesus’ life was a succession of one \_\_\_\_\_ after another.

Note that the key phrase in the Gospel of Matthew is “that it might be fulfilled which was spoken by the prophets” (Mt. 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:14’ 35; 21:4; 24:34; 26:54, 56; 27:9, 35).

- C. He seeks to show that the coming Messiah is coming to reign over a \_\_\_\_\_ and not a natural kingdom. Matthew is the only Gospel that uses the phrase “Kingdom of \_\_\_\_\_.”

He seems to use the phrase consistently where Luke and Mark use the phrase “Kingdom of God.” His basis for doing this may be Daniel 2:44.

Note the following comparison:

### Kingdom of Heaven

### Kingdom of God

“The **kingdom of heaven** is at hand.”  
Matthew 4:17

“the gospel of the **kingdom of God.**”  
Mark 1:14

“Theirs is the **kingdom of heaven**”.  
Matthew 5:3

“Yours is the **kingdom of God.**”  
Luke 6:20

“Preach, saying the **kingdom of heaven**” Matthew 10:7

“to preach the **kingdom of God.**”  
Luke 9:2

“He that is least in the **kingdom of heaven**” Matthew 11:11

“He that is least in the **kingdom of God**” Luke 7:28

“to know the mysteries of the **kingdom of heaven**” Matthew 13:11

“to know the mysteries of the **kingdom of God**” Luke 8:10

“to know the mysteries of the **kingdom of heaven**” Matthew 13:31

“**kingdom of God**...is like a grain”  
Luke 13:18-19

“of such is the **kingdom of heaven.**”  
Matthew 19:14

“of such is the **kingdom of God.**”  
Mark 10:14

### V. What are the things that distinguish this book as the Book of the King?

There are several elements in the Gospel of Matthew that distinguish it as the “Book of the King.” The Old Testament prophets had declared that the Messiah would indeed come as \_\_\_\_\_ (Is. 9:6-7; 32:1; Jer. 23:5-6; Zech. 9:9; 14:9).

A. Jesus’ Kingly \_\_\_\_\_ (Mt. 1:1-17)

B. Jesus’ Kingly \_\_\_\_\_ (Mt. 2:1-12)

C. Jesus’ Kingly \_\_\_\_\_ (Mt. 2:2; 27:37)

D. Jesus’ Kingly \_\_\_\_\_ (Mt. 2:6; Mic. 5:2)

E. Jesus’ Kingly \_\_\_\_\_ (Mt. 3:2-3)

F. Jesus’ Kingly \_\_\_\_\_ (Mt. 5:22, 28, 34, 39, 44)

G. Jesus’ Kingly \_\_\_\_\_ (Mt. 9:27; 12:3, 23; 15:22; 20:30-31; 21:9, 15; 22:42-45)

H. Jesus' Kingly \_\_\_\_\_ (Mt. 17:1-13)

I. Jesus' Kingly \_\_\_\_\_ (Mt. 27:27-30)

**VI. How does Jesus demonstrate the authority of the Kingdom of God in the Book of Matthew?**

Jesus is seen in the Book of Matthew as having all \_\_\_\_\_ (Mt. 28:18). This power of the King of the Kingdom is demonstrated in several ways. As the King of the Kingdom, Jesus is supreme over the following:

- People (4:20, 22)
- Paralysis and Suffering (8:6, 13)
- Illness and Disease (9:22; 14:35-36)
- Blindness (9:30)
- Leprosy (8:3)
- Winds and Waves (8:23-27)
- The Temple (12:3-6)
- Sin (9:2)
- Demons (8:31-32; 15:28)
- Nature (21:18-19)
- History (26:64)
- Human Destiny (7:21-23; 11:27; 13:40-43)
- All (28:18-20)

## Lesson 4

### Mark—The Book of the Servant

#### I. What do we know about the author of the book of Mark?

##### A. His Background

1. His full name was \_\_\_\_\_ Mark (Acts 12:12).
2. His mother's name was \_\_\_\_\_ (Acts 12:12).
3. There is no mention of his \_\_\_\_\_. The emphasis seems to be in his relationship to his cousin (or uncle) Barnabas (Col. 4:10).

##### B. His Early Life

1. Little is known of his early childhood, but it is most likely that he was used to being around very \_\_\_\_\_ in the early church.
2. He was most likely \_\_\_\_\_ to the ministry of Jesus through the faith of his mother and others that were close to him.
3. He is not named in the Gospel that bears his name, but most scholars feel that he was most likely the unnamed man who \_\_\_\_\_ when apprehended by the soldiers (Mark 14:51-52).

##### C. His Biblical Experience

1. He returned to Antioch from Jerusalem with Barnabas and Paul after they presented the church with a \_\_\_\_\_ (Acts 12:25).
2. He accompanied Barnabas and Paul on their first \_\_\_\_\_ to serve as their assistant (Acts 13:4-5).
3. He \_\_\_\_\_ and went home to Jerusalem early on the journey (Acts 13:13). This was interpreted by Paul as a serious \_\_\_\_\_ (Acts 15:37-39).

Some of the reasons that have been suggested for his departure include the following:

- \_\_\_\_\_
- Anxiety for his mother's \_\_\_\_\_
- Home \_\_\_\_\_

- Fear of perils on the journey—\_\_\_\_\_
  - Wanted more preaching and less \_\_\_\_\_
4. He was given a \_\_\_\_\_ by Barnabas (Acts 15:37-39).
  5. He was acknowledged as a \_\_\_\_\_ ministry by the Apostle Paul (Philemon 24; II Tim. 4:11).

#### D. Later Traditions

1. Many believe that because of the unique use of his mother's home that Mark had a bit of a spiritual father/son relationship with \_\_\_\_\_ (I Peter 5:13).
2. He is believed to have acted as Peter's \_\_\_\_\_ when he preached in Rome.
3. It is most likely that much of what is contained in the Gospel of Mark came from his \_\_\_\_\_ with Peter.
4. It is believed that after his work with Peter at Rome he went to \_\_\_\_\_, Egypt and helped establish the church there.
5. While in the work there he was severely \_\_\_\_\_ and tortured.
6. Some traditions have him being martyred by burning under the reign of \_\_\_\_\_.

## II. When was the book of Mark written?

As with most of the books of the Bible there is considerable debate about when this book was written. Many believe it was the first Gospel to be written and date it as early as 45 A.D. which may be a bit early. Most likely it was written about \_\_\_\_\_ A.D. Mark's Gospel covers approximately four years in the life of Jesus from the ministry of John the Baptist to the ascension of Jesus.

## III. To whom was the Book of Mark written?

Mark's Gospel was written to the \_\_\_\_\_ in general and, more specifically, to the \_\_\_\_\_. His desire was to show the Romans that Jesus was God's servant, acting under the authority of the Lord God, giving immediate and full obedience to all of His commands. There are several evidences of this intent.

- A. Since it was written to the Gentiles we find only one actual \_\_\_\_\_ from the Old Testament and that was in regards to John the Baptist and not Jesus (Mark 1:2-3).

- B. Mark omits much of the \_\_\_\_\_ and actual words of Jesus and clearly focuses on the actions of Jesus.

Notice the key word “\_\_\_\_\_” (Gk. *eutheus*). This word occurs 42 times in Mark’s sixteen chapters.

Mark’s Gospel is a Gospel of \_\_\_\_\_. Almost every verse or set of verses begins with a conjunction (and, but, for, then, etc.).

- C. Mark seems to feel the need to explain certain Jewish \_\_\_\_\_ to the reader (Mark 7:3-4, 11; 14:12; 15:42).
- D. Mark gives the \_\_\_\_\_ of certain Aramaic words that the Jews would have known (Mark 3:17; 5:41; 7:34).
- E. Mark often gives a \_\_\_\_\_ of certain normal Greek words which suggest a Roman orientation. The terms that Mark used for basket (4:21), taxes (12:14) and centurion (15:39, 44-45) are all a Latinized version of these words.
- F. Mark seems to feel the need to give a geographical \_\_\_\_\_ of the Mount of Olives (Mark 13:3) and that the Jordan was a river (Mark 1:5), which no Jew would need.
- G. Mark omits any reference to \_\_\_\_\_, which would not impress the Romans.

#### **IV. What was the apparent purpose for the writing of this book?**

Although Mark gives no statement of purpose as some of the other writers (Luke 1:1-4), his basic purpose seems to have been to \_\_\_\_\_ to the Christian faith by presenting Jesus of Nazareth as the perfect and faithful Servant of the Lord.

In his portrayal of Jesus he focuses on two main things that both reflect the mission of Jesus to minister and to give His life as a ransom for many (Mark 10:45). In the first half of the book we see Jesus \_\_\_\_\_ by ministering to human need (Mark 1-10). In the second half we see Jesus laying His life down as \_\_\_\_\_ for our sins (Mark 11-16).

#### **V. What are the things that distinguish this book as the Book of the Servant?**

There are several aspects of this book that highlight the servant nature of Christ’s ministry.

- A. The first indication of servanthood is the \_\_\_\_\_ a genealogy, birth record, adoration of the wise men, pre-existence in glory and early life.
- B. The focus on the work of serving rather than on \_\_\_\_\_ of serving is characteristic of the function of a servant.
- C. After Jesus performed miracles he would often instruct those touched to \_\_\_\_\_ (Mark 1:44; 5:43; 7:36; Compare Mark 8:29-30; 9:9-10, 31-32).
- D. Jesus ministry at times left Him no time \_\_\_\_\_ (Mark 3:20).

*When Jesus returned to the house where he was staying, the crowds began to gather again, and soon he and his disciples couldn't even find time to eat. Mark 3:20, NLT*

- E. There are some other things that are strangely absent. There is no reference to judgments of Christ and the king enthroned in glory (Compare: Mk. 13:32 with John 15:15). In the Garden there is no reference to His ability to call forth angels to His rescue. In His commission He gives no reference to His having \_\_\_\_\_ and authority.
- F. The book ends with Jesus \_\_\_\_\_ in His followers (Mark 16:19-20).

## **VI. What are the concerns about the last chapter of the Book of Mark?**

There are many scholars who feel that Mark 16:9-20 and most particularly verses 15-20 should not be included in the Book of Mark. The reasoning behind this has to do with the fact that some of the oldest manuscripts dating back to the 4<sup>th</sup> Century do not contain these verses. It is rather interesting that the greatest conflict comes over the verses dealing with the supernatural commissioning of the disciples.

Many explanations have been offered for this.

1. Some feel that since Mark ends so abruptly, later writers filled in the gaps from the other Gospels to give a sense of completion. If these were indeed added later, it would seem to confirm that the things mentioned in these verses were part of the practice of the church or at least the belief of the church at that time.
2. Some feel that the manuscripts that omit the verses reflect the fact that the last verses were dropped because they posed a theological problem relating to the miraculous expressions (particularly tongues) in Christ's commission.

Whatever the case, it is important to understand that all of the things mentioned by Christ in this commission are confirmed in other places in the New Testament and, therefore, safe for the purpose doctrinal study and formation.

## Lesson 5

### Luke—The Book of the Perfect Man

#### I. What do we know about the author of the book of Luke?

##### A. Luke, the Author

There is little controversy over the fact that the author of this book is a man by the name of Luke. This can be clearly demonstrated by the fact that whoever wrote this Gospel also wrote the \_\_\_\_\_.

1. The style is the same in both books and uses \_\_\_\_\_ and technical vocabulary.
2. Luke was a companion of Paul and therefore \_\_\_\_\_ to write the book (Acts 16:10, 20:4-6, 28:16; Col 4:14; II Tim 4:11; Phil 4).
3. Luke's authorship of both books is unanimously attested to by the Early Church.

##### B. Luke, the man

1. He was born in \_\_\_\_\_ of Syria.
2. He was not a Jew but of \_\_\_\_\_ background (Col. 4:11, 14).
3. He was educated in the science of \_\_\_\_\_ (Col. 4:14).

As an educated physician...

- a. He was \_\_\_\_\_ from the 12 apostles.
  - b. He was more apt to be concerned about \_\_\_\_\_ records (Luke 1:5; 2:1-2; 3:1-2).
  - c. He was a likely candidate for close \_\_\_\_\_ and relationship to Paul.
  - d. His writing is more \_\_\_\_\_ and technical in its design.
  - e. He gives a greater place and description the \_\_\_\_\_ and to the healing power of the Lord. He uses the word "heal, healed or healing" nearly as much as the other three gospels combined.
4. He was possibly \_\_\_\_\_ of the apostle Paul.
    - a. He was not an \_\_\_\_\_ of Christ in His earthly ministry (Luke 1:2).

- b. He may have been \_\_\_\_\_ in Antioch or later in Troas.
5. He was an occasional traveling \_\_\_\_\_ of Paul.
    - a. His first linking up with Paul seems to have been at Troas on Paul's second missionary journey (Acts 16:11).
    - b. He accompanied Paul to Philippi (Acts 16:12-17).
    - c. He seems to have remained in Philippi (Acts 17:1).
    - d. He rejoined Paul whenever he got near to Philippi (Acts 20:5).
  6. He was most likely discipled into leadership by \_\_\_\_\_.
    - a. Paul seems to have sent him with Titus to carry the second letter to the \_\_\_\_\_ (See the subscription to that letter).
 

*The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas. –KJV*
    - b. Luke seems to have developed into an influential \_\_\_\_\_ in Macedonia (II Corinthians 8:18).
  7. He was one of Paul's most intimate \_\_\_\_\_.
    - a. Paul refers to him as \_\_\_\_\_ (Col 4:14).
    - b. He met Paul and traveled with him anytime Paul got close to his home.
    - c. He was with Paul on his last trip to Jerusalem (Acts 20:6-21:18).
    - d. He was shipwrecked with Paul on the prison ship to Rome (Acts 28:2).
    - e. He stayed with him in Rome during Paul's imprisonment there, and was a fellow-laborer with him when he wrote Colossians (4:14) and Philemon (24).
    - f. He was with Paul during his second imprisonment in Rome when Paul wrote II Timothy (4:11).
    - g. He remained faithful to Paul to the end when others were forsaking him (II Tim 4:11).
  8. Other traditions about Luke
    - a. He never married.
    - b. He most likely returned to Philippi after Paul's death.
    - c. He is believed to have died in Bithynia of natural causes.

## II. When was the book of Luke written?

Luke was written in the same time frame as the other two Synoptic Gospels. Most scholars place the date of the writing between \_\_\_\_\_ A.D. The Gospel of Luke covers approximately \_\_\_\_\_ of history from the announcing of the birth of John the Baptist to the ascension of Jesus.

## III. To whom was the Book of Luke written?

The Gospel of Luke has both a \_\_\_\_\_ audience and a \_\_\_\_\_ audience.

A. The Gospel of Luke is written specifically to a person by the name of \_\_\_\_\_.

If Theophilus is a specific individual, there are many theories as to who he was.

1. He was a Roman \_\_\_\_\_ such as a governor or procurator (Luke 1:3; Acts 23:26, 24:2, 26:25).
2. He was some person of standing in Rome whose influence was sought for Paul's \_\_\_\_\_.
3. He was the magistrate who was due \_\_\_\_\_ Paul's case.
4. He was a Gentile of rank who came under the influence of Luke or under that of Paul in Rome, and was \_\_\_\_\_ to the Christian faith.
5. He was a person of nobility who was the patron of Luke, and who funded the \_\_\_\_\_ of this book.
6. Some have even suggested that he was Luke's \_\_\_\_\_ who was a Greek.

B. The Gospel of Luke is written in a general sense to the \_\_\_\_\_.

The Greeks were those who were in pursuit of the ideal or the \_\_\_\_\_. Their ideal man was a man of beauty, wisdom and grace.

1. Luke was Greek and, therefore, the only fully \_\_\_\_\_ writer in the New Testament who would have had a greater passion for the Gentile or the Greek world.
2. Luke traveled and spent a great deal of time with Paul who ministered almost exclusively among the \_\_\_\_\_ world.

## IV. What was the apparent purpose for the writing of this book?

Luke had a two-fold purpose as declared in Luke 1:1-4.

- A. To set forth a well-researched and \_\_\_\_\_ account of the life of Christ.
- B. To strengthen the faith of believers in Jesus affirming that their faith rested on \_\_\_\_\_.

**V. What are the things that mark this book as the Book of the Perfect Man?**

Luke's Gospel written to the Greeks would portray Jesus as the perfect or the ideal man.

- A. The genealogy of Jesus goes back to the \_\_\_\_\_, Adam (Luke 3:38).
- B. The emphasis in Luke is on Jesus' normal \_\_\_\_\_.
  - 1. His humble, human \_\_\_\_\_ (Luke 2:7).
  - 2. His natural, human \_\_\_\_\_ (Luke 2:40).
  - 3. His reasoning in the temple and hunger for \_\_\_\_\_ (Luke 2:49).
  - 4. His subjection to His human \_\_\_\_\_ (Luke 2:51).
  - 5. His gradual \_\_\_\_\_ into full manhood (Luke 2:52).
    - a. He developed \_\_\_\_\_ (in wisdom).
    - b. He developed \_\_\_\_\_ (in stature).
    - c. He developed \_\_\_\_\_ (favor with God).
    - d. He developed \_\_\_\_\_ (favor with man).
  - 6. His full manifestation at the age of \_\_\_\_\_ (Luke 3:23).
- C. Luke portrays Jesus as a \_\_\_\_\_ more than any other Gospel (Luke 3:21; 5:16; 6:12; 9:18, 29; 11:1; 18:1; 22:32, 41; 23:34, 46).
- D. There are other things that demonstrate Luke's focus on Jesus' humanity.
  - 1. Luke's focus on Jesus' \_\_\_\_\_ both before and after His resurrection (Luke 4:2; 24:41-43).
  - 2. Luke's emphasis on the empowering ministry of the \_\_\_\_\_ in the lives of individuals including Jesus is noteworthy (Luke 1:15, 35, 41, 67; 3:22; 4:1, 18-19; 24:49).
  - 3. Luke's emphasis on Jesus very real relationship with people, His heart of compassion for people and his total identification with \_\_\_\_\_ (Luke 3:21).
  - 4. Luke's depiction of \_\_\_\_\_ ministering to Jesus in Gethsemane (Luke 22:43).

5. Luke's depiction of Jesus \_\_\_\_\_ in the garden and sweating as it were "drops of blood" (Luke 22:44).
6. Luke's record of the centurion's declaration of Jesus as \_\_\_\_\_ or "righteous man" (Luke 23:47).
7. Luke's record of Jesus commending His \_\_\_\_\_ to the Father (Luke 23:46).

**VI. What are some of the distinctive features of the Book of Luke?**

- A. In terms of volume of text, Luke has written \_\_\_\_\_ any other writer in the New Testament.
- B. Only Luke records four songs that became part of the liturgy of the historic church.
  1. The *Magnificat* or song of \_\_\_\_\_ (Luke 1:39-45).
  2. The *Benedictus* or song of \_\_\_\_\_ (Luke 1:67-79).
  3. The *Gloria in Excelsis* or the song of the \_\_\_\_\_ (Luke 2:13-14).
  4. The *Nunc Dimittis* or the song of \_\_\_\_\_ when seeing the Messiah (Luke 2:28-32).
- C. Luke seems to have a much higher emphasis on \_\_\_\_\_ than any other writer.

## Lesson 6

### John—The Book of the Son of God

#### I. What do we know about the author of the book of John?

While the authorship of nearly every book of the Bible is disputed by someone, all of the earliest church fathers agree that this book was written by the apostle after which this book is named.

##### A. John's background

1. John was \_\_\_\_\_ and, therefore, familiar with all of the Jewish customs and feasts (John 5:1; 6:4; 7:2; 10:22; 13:1).
2. John lived in \_\_\_\_\_ and was very familiar with Jerusalem and its surroundings (John 5:2; 11:18).
3. John was one of the sons of Zebedee a successful \_\_\_\_\_ (Mark 1:19-20).
4. John's mother was \_\_\_\_\_ who was most likely the sister or cousin of Mary (Mt. 27:56; Mark 15:40; John 19:25). Salome must have had some financial ability since she seems to have been among those who contributed to Jesus' \_\_\_\_\_ support (Mark 15:40-41; Luke 8:3).
5. John and his family were most likely relatively secure \_\_\_\_\_ (John 19:27).

##### B. John the Apostle in biblical history

1. John started his spiritual journey as a disciple of \_\_\_\_\_ (John 1:35-40).
2. John was called by Jesus while engaged in the fishing business with his \_\_\_\_\_ (Mark 1:19-20; Luke 5:9-11).
3. John was chosen by Jesus as one of The Twelve (Mark 3:17). He was most likely the \_\_\_\_\_ of them all and may even have been a teenager.
4. He and his brother James were nicknamed by Jesus "the sons of \_\_\_\_\_" (Mark 3:17; Luke 9:51-56).
5. John became part of Jesus \_\_\_\_\_ of three with James his brother and Peter (Mark 5:37; Mt. 17:1; 26:37).

6. He and his brother James requested a \_\_\_\_\_ at the right and left hand of the Lord in his glory (Mark 10:35-37).
7. John referred to himself as the disciple “whom Jesus \_\_\_\_\_” (John 13:23; 19:26; 20:2; 21:7, 20) or “the \_\_\_\_\_ disciple” and may have been the closest friend of Jesus (John 18:15-16; 20:2; 21:2).
8. Jesus entrusted John with the most important thing in His life, his \_\_\_\_\_ (John 19:25-27).
9. John was an \_\_\_\_\_ to most of what is recorded (John 1:14).
10. John became a key leader along \_\_\_\_\_ in the establishing of the church at Jerusalem. He is listed second only to Peter (Acts 1:13; Gal. 2:9) and he and Peter seemed to have ministered together often (Acts 3:1; 8:14).
11. His brother James was the first of The Twelve to be \_\_\_\_\_ (Acts 12:1-2).
12. It was rumored that he would not die until Christ \_\_\_\_\_ (John 21:20-23).

C. John’s later non-biblical history and tradition

1. John is referred to as the \_\_\_\_\_ because of his emphasis on love in both his gospel and his epistles. In his gospel alone he makes over \_\_\_\_\_ references to love.
2. John is believed to have served as a key figure in and most likely the \_\_\_\_\_ of the church at Ephesus in the later 1<sup>st</sup> Century.
3. John wrote the gospel that bears his name.
4. John was \_\_\_\_\_ for his faith on the Isle of Patmos by the Roman emperor.
5. John wrote the \_\_\_\_\_ that bear his name and the Book of Revelation.
6. John was later released from exile to return to Ephesus where he most likely died of \_\_\_\_\_ between 96 and 100 A.D.
7. He was \_\_\_\_\_ of The Twelve to die and perhaps the only one who died of natural causes.

## II. When was the book of John written?

There is a considerable amount of debate over the date of this writing. Some date it as early as 45 A.D., but most scholars date it much later sometime between \_\_\_\_\_ A.D.

## III. To whom was the Book of John written?

John is a gospel that is written to \_\_\_\_\_.

The emphasis in the book of John is God's love for and on Jesus' ministry to the world. The word "world" ("*kosmos*" in the Greek) is used nearly \_\_\_\_\_ in the book of John compared to a total of \_\_\_\_\_ in the other three gospels combined.

A. In the Gospel of John, God the Father has \_\_\_\_\_ for the world.

1. God loves the world (John 3:16).
2. God sent His son into the world (John 3:17; 10:36),

B. In the Gospel of John Jesus has \_\_\_\_\_ to the world.

1. He is the \_\_\_\_\_ of the world (John 1:10),
2. Jesus is the \_\_\_\_\_ of the world (John 1:9; 3:19; 8:12; 9:5; 12:46).
3. Jesus takes away the \_\_\_\_\_ of the world (John 1:29).
4. Jesus is the \_\_\_\_\_ of the world (John 4:42; 12:47).
5. Jesus was a \_\_\_\_\_ to the world (John 6:14).
6. Jesus gives \_\_\_\_\_ to the world (John 6:51).
7. Jesus \_\_\_\_\_ his followers into the world (John 17:18).

## IV. What was the apparent purpose for the writing of this book?

The key to discovering John's purpose is to be found in the book itself (John 20:30-31).

<sup>30</sup> *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;* <sup>31</sup> *but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

A. It is clear that John's primary intent is \_\_\_\_\_ in nature.

B. It is also clear that John's intent was to verify \_\_\_\_\_ of Jesus.

John refers to the signs that he has recorded as being only a sample of what Jesus did on earth. But the particular miracles that he selected truly demonstrate Jesus power and divinity.

1. Turning water into wine (John 2:6-11). In this miracle Jesus is demonstrated to have authority over the \_\_\_\_\_.
2. Healing the nobleman's son (John 4:46-54). In this miracle Jesus is demonstrated to have authority over \_\_\_\_\_.
3. Healing the paralyzed man (John 5:1-15). In this miracle Jesus is demonstrated to have authority over \_\_\_\_\_.
4. Feeding the five thousand (John 6:1-14). In this miracle Jesus is demonstrated creative \_\_\_\_\_.
5. Walking on the water (John 6:15-21). In this miracle Jesus is demonstrated to have authority over \_\_\_\_\_.
6. Healing the man born blind (John 9:1-41). In this miracle Jesus is demonstrated to have authority over both natural and spiritual \_\_\_\_\_.
7. Raising Lazarus from the dead (John 11:1-44). In this miracle Jesus is demonstrated to have authority over \_\_\_\_\_.
8. Calling forth a miracle catch of fish (John 21:3-11). In this miracle Jesus is demonstrated to have authority over the \_\_\_\_\_ world.

**V. What are the things that mark this book as the Book of the Son of God?**

There is no question that John's Gospel from beginning to end has the singular focus of establishing Jesus as the \_\_\_\_\_. This is seen in several ways.

- A. This is seen in the opening pages establishing Jesus' \_\_\_\_\_ and equality with God (John 1:1-5).
1. Jesus was in the beginning.
  2. Jesus was God.
  3. Jesus was involved in the creation of everything.
- B. This is seen in Jesus continual reference to God as \_\_\_\_\_ (John 5:17-18; 10:24-39; 14:9).

C. This is seen in John's focus on the "\_\_\_\_\_ " Jesus (John 8:58, Compare Exodus 3:14; John 18:3-8).

1. I AM the \_\_\_\_\_ of Life (John 6:35).
2. I AM the \_\_\_\_\_ of the World (John 8:12:9:5).
3. I AM the \_\_\_\_\_ (John 10:7).
4. I AM the \_\_\_\_\_ (John 10:11, 14).
5. I AM the \_\_\_\_\_ (John 11:25).
6. I AM the \_\_\_\_\_ (John 14:6).
7. I AM the \_\_\_\_\_ (John 15:1).

D. This is seen in the \_\_\_\_\_ of His deity by credible witnesses.

1. John the Baptist (John 1:34)
2. Nathanael (John 1:49)
3. Peter (John 6:69)
4. Jesus Himself (John 10:36)
5. Martha (John 11:27)
6. Thomas (John 20:28)
7. John (John 20:31)

## VI. What are some other distinctive features of the Book of John?

A. \_\_\_\_\_ percent of the content of John is unique to the book.

B. The Gospel of John is the gospel of Jesus' \_\_\_\_\_. Jesus is the "Sent One" who came down from heaven with the authority of the Father to build the church (John 4:34; 5:19, 23, 30, 36, 43; 7:16, 18, 28-29; 8:18, 29, 38, 42; 9:4; 10:38; 12:44, 45, 49; 14:9-11, 24; 16:28; 17:18; 20:21).

C. The Gospel of John concludes with an interesting \_\_\_\_\_ from an eyewitness (John 21:25).

## Lesson 7

### The Book of Acts—The Book of the Holy Spirit

#### I. Why is the Book of Acts such an important book?

A. The Book of Acts is \_\_\_\_\_ connecting the Gospels and the Epistles.

1. It is the \_\_\_\_\_ of the Gospels.

a. In the Gospels, Jesus is seen as a \_\_\_\_\_ who falls to the ground and dies (John 12:24).

b. The book of Acts gives us \_\_\_\_\_ of Jesus' willingness to lay down His life.

c. It is \_\_\_\_\_ to the Gospels.

- In the Gospels, Christ purchases \_\_\_\_\_ with His blood. In the Book of Acts, that Church rises to actual existence.

- In the Gospels, Jesus gives His famous prophecy stating, "I will build my church" (Matt 16:18). In the Book of Acts, we see \_\_\_\_\_ of that prophecy.

- In the Gospels, Christ issued the commands to His followers to take the gospel to the \_\_\_\_\_. In the Book of Acts, we get a glimpse of just how the apostles responded under the guidance and direction of the Holy Spirit.

2. It is an \_\_\_\_\_ to the Epistles

a. It gives the \_\_\_\_\_ and occasion for much of what will follow.

b. It helps us to understand the Epistles in their \_\_\_\_\_ context (See Chart).

B. The Book of Acts is a book of \_\_\_\_\_.

1. Acts establishes for us the foundational truths and principles of the Church "in \_\_\_\_\_."

2. It \_\_\_\_\_ for us in living form all of the teaching of Christ in the Gospels.

3. It illustrates the \_\_\_\_\_ of all the doctrine outlined in the Epistles.

4. It provides \_\_\_\_\_ on such things as:

- a. Evangelism
- b. Ministry in the Spirit
- c. Missions
- d. Church planting
- e. Church government
- f. Team ministry
- g. Prayer life of the church
- h. Character of a biblical Christian
- i. Discipling and raising up leaders

C. The Book of Acts is a book \_\_\_\_\_.

The book, like Genesis, is the book of beginnings and is just as important. It contains the following beginnings:

1. The Holy Spirit's work of evangelism
2. The preaching of the Gospel
3. A new dispensation of the Spirit
4. The Church of our Lord
5. World-wide evangelism
6. Salvation through the blood of Christ

D. The Book of Acts is a book of inspiration in days of \_\_\_\_\_.

1. It provides a record of the \_\_\_\_\_ outpouring of the Spirit.
2. It is a description of that which God is \_\_\_\_\_.
3. It provides us a glimpse of and stirs our faith in regard to what God wants to do in the \_\_\_\_\_.

E. The Book of Acts is the only \_\_\_\_\_ book in the New Testament.

1. It is one book that has no " \_\_\_\_\_ " to it (Acts 28:30-31).
2. It closes with the continued preaching of the \_\_\_\_\_.
3. Our lives are to \_\_\_\_\_ the book throughout the ages.

## II. What is the title of the book and what other names have been suggested?

- A. The book is titled “The Acts of the Apostles,” or more literally “Acts of Apostles.”
1. Although many would suggest other titles, this one has merit.
  2. It is the story of how God uses \_\_\_\_\_ to implement His eternal purposes.
  3. It is the story of what can be accomplished as we stand "\_\_\_\_\_."
  4. A key word to the Book of Acts is "\_\_\_\_\_".
- B. Some expositors have suggested other titles.
1. Some have suggested in jest, "\_\_\_\_\_ of the Acts of \_\_\_\_\_ of the Apostles."
  2. Others feel it could more appropriately be called "The Acts of the \_\_\_\_\_ in the Church".
  3. Other suggestions include:
    - a. Acts
    - b. The Acts of the Holy Spirit
    - c. The Gospel of the Holy Spirit
    - d. The Gospel of the Resurrection
    - e. The Acts of the Ascended and Glorified Lord
    - f. Luke-Acts
    - g. The Life of Paul
    - h. The Book of the \_\_\_\_\_ of the Living Christ by the Holy Spirit through His Body Which Is the Church (Morgan)

### **III. Who is the author of this book and when was it written?**

- A. The real author is the \_\_\_\_\_, but He worked through a man by the name of \_\_\_\_\_ (See introduction to the Gospel of Luke for details regarding Luke, the man).
- B. The Book of Acts was most likely written between \_\_\_\_\_ A.D.
- C. The Book of Acts covers approximately \_\_\_\_\_ from the ascension of Jesus to the time when Paul had been in prison in Rome for two years.

#### IV. What was the purpose for which this book was written?

There are many possible reasons that have been suggested for which Luke may have written this book.

- A. To preserve an \_\_\_\_\_ of the origins of the Early Church.
- B. To demonstrate the \_\_\_\_\_ of Christ through the ministry of the Holy Spirit (Acts 1:1).
- C. To defend the church from the Roman Empire's antagonism toward the Jews by showing that while they share common scriptures, they are a \_\_\_\_\_ that the Romans need not fear.
- D. To demonstrate \_\_\_\_\_ by which Christ builds His church.
- E. To provide a \_\_\_\_\_ in a time when world-wide persecution was foreseen. From this book could be demonstrated the past Roman policy of \_\_\_\_\_ but never persecuting the early Christian leaders.
- F. To assist in the evangelization of the Jews by showing that Christianity is indeed the \_\_\_\_\_ of the Old Testament.
- G. To provide a \_\_\_\_\_ of the life of one of the greatest apostles in the early church.
- H. To provide a \_\_\_\_\_ to be presented at Paul's trial to explain his arrest and the charges that were against him.

#### V. What is the key verse and how is it fulfilled in the Book of Acts?

The key verse in the Book of Acts is Acts 1:8. It is the key verse because it gives the order of witness in the Book of Acts.

*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*

- A. Jerusalem (Acts 1:8, 4; Luke 24:47)
- B. Judea (Acts 2:9, 14, 8:1, 9:31, 10:37, 11:1, 19, 15:1)
- C. Samaria (Acts 8-10)
- D. Uttermost parts of the earth (Acts 11:19, 23:11, 28:14-31).

## VI. What are the keys to the kingdom that operate in the Book of Acts?

### The Four Keys of the Kingdom in the Book of Acts

#### A. The \_\_\_\_\_—The Sword of the Spirit

The Apostles in the Book of Acts looked solely to the Word of God to impart faith and life to their hearers.

1. The word of God was \_\_\_\_\_ to all of their teaching and preaching.

The Word of God was:

- The Word of exhortation (Acts 13:15)
- The Word of salvation (Acts 13:26)
- The Word of His grace (Acts 14:3, 20:32)
- The Word of the gospel (Acts 15:7)
- The Word of the Lord (Acts 16:32, 13:48-49)
- The Word of truth and soberness (Acts 26:25)

2. The word of God was the \_\_\_\_\_ that they wielded skillfully.
  - a. They spoke it boldly (Acts 4:29, 37).
  - b. They preached the Word everywhere (Acts 8:4, 11:19, 13:5, 14:25, 15:35-36).
  - c. They taught the Word (Acts 15:35, 18:11).
  - d. They testified the Word (Acts 8:25).
  - e. They published the Word (Acts 13:49).
  - f. They used the Word to determine policy (Acts 15:15).
  - g. They commended people to the Word (Acts 20:32).
3. The word of God affected \_\_\_\_\_.
  - a. The Word moved in power (Acts 10:44).
  - b. All in the area heard the Word (Acts 19:10).
  - c. The Word of God increased (Acts 6:7).
  - d. The Word of God grew and multiplied (Acts 12:23-24).
  - e. The Word of God grew mightily and prevailed (Acts 19:20).

#### B. The \_\_\_\_\_

1. The Holy Spirit has a \_\_\_\_\_ of in the Book of Acts.

- The Commander-in-Chief (1:2)
- The Inspirer of Prophecy (1:16, 11:28, 13:2, 4)
- The Fulfillment of Prophecy (2:17-18)
- The Promise of the Father (2:33)
- The Gift of God (2:28, 15:8)
- The Comforter of the Churches (9:31)
- The Confirmer of the Word (10:38, 44-47)
- The Rain from Heaven (2:11-18, 10:38, 44-47)
- The Bringer of Joy (13:52)

2. The disciples have a nine-fold \_\_\_\_\_ to the Holy Spirit in the Book of Acts.

- Empowered by the Spirit (1:8) or baptized in the Spirit (1:5)
- Recipients of the Spirit (8:15, 19:2-6)
- Co-witnesses of the Spirit (5:32)
- Prompted by the Spirit (18:5)
- Appointed by the Spirit (20:23, 28)
- Separated and sent by the Spirit (13:2, 4)
- Led, guided and directed by the Spirit (8:29)
- Transported by the Spirit (8:39)
- Filled with the Spirit (Acts 2:4, 4:8, 6:3, 5)

C. The \_\_\_\_\_—The Authority of the Believer

1 In the Book of Acts we see the name of the Lord bringing:

- a. Salvation (Acts 2:21, 4:12)
- b. Deliverance (16:18)
- c. Healing (Acts 3:6, 4:10)
- d. Power (Acts 3:16, 4:7, 30)
- e. Forgiveness and remission of sins (Acts 10:43)

2. In the Book of Acts, they:

- a. Had faith in His name (3:16)
- b. Called on the name (2:21, 9:14, 22:16)
- c. Baptized in the name (2:38, 8:16, 10:48, 19:5)
- d. Taught and preached in the name (9:21, 27, 29)
- e. Taught and preached the name (4:17, 8:12)
- f. Magnified the name (19:17)
- g. Took out a people for His name (15:14)
- h. Bore His name (9:15, 15:17)
- i. Did signs and wonders in His name (4:30)
- j. Suffered for His name (5:41, 9:16)

- k. Hazarded their lives for His name (15:26)
- l. Were willing to die for His name (21:13)

D. \_\_\_\_\_—The Pipeline of the Spirit

1. They continued \_\_\_\_\_ in prayer (Acts 2:42).
  - a. To continue steadfast is "to persevere; to give constant attention to a thing; to adhere to one; be devoted to; not to faint; to show oneself courageous; to be in constant readiness for; to wait on continually."
  - b. The Apostles saw their \_\_\_\_\_ to be that of prayer (Acts 6:4).
2. They prayed on a \_\_\_\_\_ (Acts 3:1, 2:42, 6:4, 10:2, 4, 12:5, 16:13).
3. They prayed in \_\_\_\_\_ situations.
  - a. In selecting leadership (1:24)
  - b. In setting in leaders (6:6)
  - c. In sending out ministries (13:3)
  - d. In ordaining elders (14:23)
  - e. In departing from friends (20:26, 21:15)
4. They prayed for special requests and needs.
  - a. For boldness (4:31)
  - b. To receive the Holy Spirit (8:15)
  - c. To raise the dead (9:40)
  - d. Peter's release (12:12)
  - e. The mind of the Lord (16:16)
  - f. Deliverance (16:25)
  - g. Healing (28:8)
5. The Church in the New Testament was \_\_\_\_\_.

## CHRONOLOGY OF THE BOOK OF ACTS

KEY EVENTS	ACTS Chapter/s	DATE/s	HIGH PRIESTS	RULERS IN JUDEA	PAULINE EPISTLES WRITTEN
Ascension of Christ	1:9-11	30	Caiaphus	Pontius Pilates	
Pentecost	2:1-41	30			
Martyrdom of Stephen	6-7	32-33			
Conversion of Saul	9:1-19	33			
Saul's First Visit to Jerusalem	9:26-30	36	Jonathan, Theophilus	Marcellus	
Saul in Tarsus	9:30	36-44	Simon, Matthias	Marullus, Herod Agrippa I	
Saul Moves to Antioch	11:25-26	44	Elioenai	Cuspius Fadus	
Saul's Second Visit to Jerusalem	11:29-12:25	46	Joseph	Tiberas Julius Alexander	
First Missionary Journey	13-14	47-49	Ananias		
The Jerusalem Council	15	49		Cumanus	Galatians
Second Missionary Journey	15:40-18:22	49			
Paul in Corinth		51-52			I & II Thessalonians
Paul's Fourth Trip to Jerusalem	18:22	52		Antonius Felix	
Third Missionary Journey	18:23-21:4	52-58			
Ephesus		53-56			I Corinthians (54)
Troas, Illyricum, Achala		56-58			II Corinthians (56)
Paul's Fifth Visit to Jerusalem	21:5-23:22	58	Ishmael		Romans (57)
Paul's Ceasarean Imprisonment	23:23-25:32	58-60		Porcius Festus	
Paul Sails for Rome	27:1	60	Joseph		
Paul's Roman Imprisonment	27-28	61-63	Ananus, Jesus	Albinus	Prison Epistles
Paul's Release from Prison		63	Jesus, Son of Gamaliel		I Timothy, Titus
Paul's Final Imprisonment		65			II Timothy
Paul's Death		65	Matthias	Gessius Florus	

\* It should be noted that because of limited historical records, dates are approximate

## Lesson 8

### Romans—The Book of Justification

#### I. What do we know about the author of the Book of Romans?

This is the first of many books written by the apostle Paul. Paul wrote at least \_\_\_\_\_ (possibly 14) of the 27 books of the New Testament. The books range in size from one chapter (Philemon) to 16 chapters. Most of his books are epistles or letters that were written to individuals or churches including personal greetings, exhortations, admonitions, doctrinal instruction, personal information and salutations.

##### A. Paul's pre-Christian Life

1. Paul was born in Tarsus (Acts 22:3) with his original name being Saul (Acts 7:58; 6:1; 9:1; 13:9).
2. Paul was born a Roman citizen (Acts 22:3, 28).
3. Paul was a Jew of the tribe of Benjamin (Phil. 3:5).
4. Paul was educated in Jerusalem under Gamaliel, a teacher of considerable reputation in both the secular and religious world (Acts 22:3, See Acts 5:34-39).
5. Paul was fluent in at least three languages (Greek, Hebrew, Aramaic and possibly Latin).
6. Paul was trained as a Pharisee (Phil 3:5).
7. Paul was being groomed for the Sanhedrin (Gal. 1:14).
8. Paul became a zealous opponent of Christianity (I Tim. 1:13; Gal. 1:13, 23).
  - a. As such he was a key player in the death of the first martyr Stephen (Acts 7:58; 8:1; 22:20).
  - b. As such he became a lead persecutor of the church (Acts 8:1-2; I Cor. 15:9; Phil. 3:6).
  - c. As such he received letters of authority to imprison Christians (Acts 9:1-2; 22:5; 26:10, 12).
  - d. As such he participated in the torture, the trial and the death of Christians (Acts 22:4-5, 19-20; 26:9-11).
  - e. As such he was instrumental in scattering the seed of the New Testament Church (Acts 11:19-21).
9. Paul was a good candidate for salvation.

##### B. Paul's salvation experience and preparation (Acts 9:1-19).

1. Paul was confronted by Jesus while hunting down Christians (Acts 9:3-6; 22:6-10; 26:13-18).
2. Paul was commissioned by Ananias (Acts 9:10-19; 22:11-16).

3. Paul preached briefly in Damascus (Acts 9:20-22).
4. He spent some about three years in Arabia (Gal. 1:17).
5. Paul attempted to join the disciples at Jerusalem where he met Barnabas (Acts 9:26-29; 22:17; Gal. 1:18-19).
6. After rejection and death threats he returned to Tarsus and functioned as a tentmaker (Acts 9:30; Gal. 1:21-24).
7. After up to ten years, he was remembered by Barnabas who invited him to help in Antioch of Syria.

#### C. Paul's ministry at Antioch

1. Paul assisted Barnabas in laying foundations in the Antioch church (Acts 11:25-26).
2. Paul accompanied Barnabas in taking an offering to Jerusalem for famine relief (Acts 11:30; 12:25).
3. Paul and Barnabas were sent out by the Antioch church with John Mark on their first missionary journey (Acts 13:1-3, 5).

#### D. Paul's missionary journeys

Paul is noted for three missionary journeys.

1. The first journey was initially led by Barnabas with John Mark as an attendant. This journey would pass through Cyprus and begin work in the cities of Asia Minor (Acts 13:4-14:27).
2. The second journey was initially set up as a follow-up to the first. Paul and Barnabas split over the issue of John Mark. Paul took Silas, a prophetic ministry from the Jerusalem church, and they were later joined by Timothy. This trip broke new ground in the region of Macedonia. Philippi, Thessalonica, Athens and Corinth were significant stops on this journey (Acts 15:36-16:18:22).
3. The third journey was both follow-up and extension. Paul, Silas and Timothy broke new ground in Ephesus (which he had visited only briefly on the second journey). This journey ended up with Paul and his team in Jerusalem presenting a relief offering from the Gentile churches (Acts 18:23-21:14).

#### E. Paul's arrest, death and other traditions

1. Paul was arrested in Jerusalem by the Romans (Acts 21:26-22:29).
2. Paul stood trial before the Sanhedrin (Acts 22:30-23:10).
3. Paul is rescued by Rome and sent to Caesarea where he stood trial before Felix, Festus and Agrippa and was delayed for over two years (Acts 23:23-26:32).
4. Paul, realizing his inability to get a fair trial appealed to Rome (Acts 25:10-12).

5. Paul traveled to Rome on a prisoner ship and finally arrived after one shipwreck and some ministry on Malta (Acts 27:1-28:16).
6. Paul ministered while in military custody from his own hired house in Rome (Acts 28:17-31).
7. Later traditions suggest the following:
  - a. Paul never came to trial but was released by Rome.
  - b. Paul wrote I Timothy and Titus during this period of freedom.
  - c. Paul may have traveled to Spain for up to two years (Rom. 15:24).
  - d. Paul was retaken by Rome and eventually killed by beheading about 67 A.D. (as a Roman citizen he could not be crucified).

## **II. To whom was this book written?**

The Book of Romans was written to the believers who made up the church at Rome. While Paul had never visited this church prior to the writing of this epistle (Rom. 1:13), he had a great respect for the church and they for him. It is not difficult to see why the Christians from the Roman church met Paul with such great affection when he finally came to Rome as a captive (Acts 28:11-16).

Of all of Paul's writings, this book is written more like a \_\_\_\_\_ than any other. He approached the Book of Romans as \_\_\_\_\_ would approach a case presenting logical arguments to the jury.

## **III. When was this book written?**

Paul evidently wrote this letter while he was on \_\_\_\_\_ journey when he was gathering the offerings for the Jerusalem relief effort. He wrote this letter at some point near the end of the gathering up of the funds (Rom. 15:26-28). He most likely wrote it from \_\_\_\_\_ before he left for Jerusalem (Compare II Cor. 8:1-9). For this reason it is fairly easy to date the book at around \_\_\_\_\_ A.D.

This letter was most likely carried to the Romans by \_\_\_\_\_, a sister who was an integral part of the church at Corinth (Rom. 16:1-2).

## **IV. What is the main purpose for the writing of this book?**

While there is much debate about the purpose for which Paul wrote this book, a couple of things are obvious from the content. Paul wrote...

A. To prepare for his \_\_\_\_\_.

It is clear from the book that Paul had never been to Rome, that he had tried to come on several occasions, that he still was making plans to come on his way to the westward expansion of the Gospel to Spain (See Rom. 1:8-15; 15:22-33). And while it appears that he knew quite a number of people in Rome, this book would give him a \_\_\_\_\_ to the rest of the church when he came.

- B. To strengthen \_\_\_\_\_ of the church at Rome.
1. To strengthen their concepts of \_\_\_\_\_ (chapters 1-8).
  2. To emphasize \_\_\_\_\_ heritage over \_\_\_\_\_ heritage in God's tree of faith (chapters 9-11).
  3. To focus on the \_\_\_\_\_ expressions of Christianity that must be the result of faith (chapters 12-15).

## V. What is the main message of the book?

The key phrase in the Book of Romans is "the \_\_\_\_\_." Righteousness with God becomes the main theme of the book.

- A. Righteousness \_\_\_\_\_ (chapters 1-4)

In this section Paul establishes the \_\_\_\_\_. This he applies clearly to both the Jew and the Gentile. All self righteousness is inadequate. All have sinned and come short of the glory of God. All are condemned to death and apart from the same faith exhibited by Abraham there is no hope.

- B. Righteousness \_\_\_\_\_ (chapters 5-8)

In this section Paul lets us know that the only hope for man is if God Himself provides for man's righteousness. He demonstrates that Christ has acquired this in our behalf by his work on the cross and that we access God's gift of righteousness by faith in Christ's work. Paul establishes that faith has \_\_\_\_\_ been God's plan even with the people in the Old Testament (e.g. Abraham, David).

- C. Righteousness \_\_\_\_\_ (chapters 9-11)

In this section Paul expresses his love for his own Jewish people and how they were used of God to preserve a seed and the Word of God for the rest of the world. But he also makes it clear that God only has \_\_\_\_\_ made up of both Jews and Gentiles. The Jewish branches that rejected Christ were cut out of the tree of faith and the Gentiles who received Christ were grafted into the tree of faith. The way into the tree is through faith in the finished work of Christ and the way out of the tree is through \_\_\_\_\_ whether you are Jew or Gentile.

D. Righteousness \_\_\_\_\_ (chapters 12-16)

In this section Paul turns a major doctrine of the Bible into the \_\_\_\_\_ and focuses on how this thing we call “faith” should affect our lives. He focuses on the practical expressions of Christianity and what it actually means to display the righteousness of Christ in our relationships with each other and the world.

**VI. What are some of the unique features of the book?**

A. It is in the Book of Romans that we learn of important concepts relative to our salvation in Christ.

1. \_\_\_\_\_ (Rom. 4:25; 5:18)

Justification is the process by which God declares us “not guilty” based on our acceptance of the finished work of Christ on the cross.

2. \_\_\_\_\_ (Rom. 3:25)

Propitiation is the process by which God removes the due punishment for our sin because of the sprinkling of Christ’s blood on our behalf.

3. \_\_\_\_\_ (Rom. 3:24; 8:23)

Redemption is the process by which Jesus Christ paid the debt that we owe freeing us from bondage to sin and death.

4. \_\_\_\_\_ (Rom. 5:2; 15:16)

Sanctification is the process by which the Holy Spirit of God takes the level of our experience in Christ up to match our judicial position in Christ. This is the practical application of the atonement.

5. \_\_\_\_\_ (Rom. 8:18-19, 30)

Glorification is not a process but an act of God by which man completes the process of full redemption and his whole spirit, soul and body overcome the effects of sin and death.

B. It is in the book of Romans that we walk the “\_\_\_\_\_” of salvation.

1. Romans 3:23

*...for all have sinned and fall short of the glory of God...*

- a. All people on earth are sinners.
- b. Sin separates us from God and keeps us from fulfilling our destiny.

2. Romans 6:23a

*For the wages of sin is death...*

- a. The penalty for sin is death.
- b. The death that is referred to is both physical and spiritual.
- c. Eternal death is separation from God.

3. Romans 5:8

*But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

- a. God set His love upon us in spite of our sinful condition.
- b. Because of God's great love for us, He provided a plan for our condition.
- c. God in His holiness could not simply ignore our sin.
- d. God sent Jesus to pay our debt and die in our place.

4. Romans 6:23b

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

- a. Christ died on the cross to pay the penalty for our sin. He became our sinless substitute.
- b. Because of what Christ did, God offers to us a free gift of eternal life.
- c. In order to receive that gift we must reach out and accept the gift.

5. Romans 10:9-10 and Romans 10:13

*If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.<sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. Romans 10:9-10*

*For "whoever calls on the name of the LORD shall be saved." Romans 10:13*

- a. When Christ died on the cross He made it possible for us to receive the forgiveness of sins.
- b. This gift of salvation is given to those who call on the name of the Lord Jesus

and accept him as their Savior and Lord.

**VII. What makes the Book of Romans so special?**

- A. It was the Book of Romans that inspired \_\_\_\_\_ to personal faith and put the seeds in his heart that triggered the Reformation.
- B. It was Luther's commentary on the Book of Romans that stirred the heart of \_\_\_\_\_ and caused him to receive Christ in a personal way.
- C. It is the truths found in the book of Romans that have served as the basis of faith for \_\_\_\_\_ who call upon the name of the Lord.

## Lesson 9

### I Corinthians—The Book of New Testament Church Order

#### I. What do we know about the City of Corinth?

##### A. The Location

1. The city of Corinth was located in southern Greece forty miles (60 kilometers) west of Athens.
2. It was located on a narrow strip of land called an \_\_\_\_\_.
3. It formed a \_\_\_\_\_ between the Aegean and the Adriatic seas.
4. It was considered one of the most \_\_\_\_\_ cities of its day.

##### B. Relevant History

1. Corinth as a city dates back to ancient times.
2. It was \_\_\_\_\_ in 146 B.C. by the Romans.
3. It was rebuilt by Julius Caesar in 44 B.C. and established as a \_\_\_\_\_ for all of southern Greece.
4. It was established as a Roman \_\_\_\_\_ and therefore a model city for Roman rule.

##### C. The Importance

1. Corinth was the capital city of the southern province of Greece called Achaia.
2. Because of its strategic location, it became a major center of \_\_\_\_\_.
3. Corinth was the site of a large \_\_\_\_\_ for athletic contest. It hosted the second most significant games outside of the Olympics, the Isthmian Games held every first and third year of the Olympiad (Note: I Cor. 9:24-27).

##### D. Unique Features

1. Corinth constructed a road to carry cargo and later ships across the isthmus to avoid going a longer and more dangerous way around.
2. The population of the city and surrounding areas at the time of Paul could have been as high as 700,000 which made it the \_\_\_\_\_ in Greece.
3. Because of its more recent history, it was a blending of \_\_\_\_\_.
4. Corinth was a very \_\_\_\_\_.
5. The temple of \_\_\_\_\_ (the goddess of love) stood high above the city and also served to fan prostitution.

## II. What is the background and Paul's relationship to this church?

- A. Paul founded this church on his \_\_\_\_\_ missionary journey (Acts 18:1-8).
- B. Paul had more \_\_\_\_\_ interaction with this church than any other.
1. He visited it \_\_\_\_\_ times.
  2. He may have sent up to \_\_\_\_\_ to the church of which we have two (See: I Cor. 5:9).
  3. He most likely wrote this letter about \_\_\_\_\_ from Ephesus on his third missionary journey (I Cor. 16:8 with Acts 19:1-20).
- C. Peter and Apollos also ministered in this church (Acts 18:24-19:1; I Cor. 1:12; 9:5).

## III. What was the occasion for this letter?

Paul had received personal \_\_\_\_\_ that this church was having some problems (I Cor. 1:11; 5:1; 7:1, 25; 8:1; 16:17).

- A. Because of the very nature of this city it was prone to have many problems.
1. There was a blending of many cultures and religious \_\_\_\_\_.
  2. There were all kinds of temptations in the area of \_\_\_\_\_.
  3. There was an unusually high emphasis on the pursuit of personal \_\_\_\_\_.
- B. The biggest issue that may have sparked this letter had to do with immorality in the church (I Cor. 5).
1. A man was having sexual relation with his father's \_\_\_\_\_.
  2. The local church was \_\_\_\_\_ this activity.
  3. The local church was rather proud that they were so tolerant and \_\_\_\_\_ of this brother.
- C. Many other issues would be addressed by Paul all relating to issues of immaturity, carnality and the blending of pagan doctrines with Christianity (I Cor. 3:1-4). Some of these problems included:
1. The problem of division, strife and envy (1:10-11; 2:3).
  2. The problem of internal lawsuits (6:1-11).

3. The problem of lavish and immoral living (6:12-20).
4. The problems related to marriage, divorce and remarriage (7:1-40).
5. The problem of Christian liberty verses license (8:1-13).
6. The problem of headship and covering (11:1-16).
7. The problem of the abuse of the Table of the Lord (11:17:33).
8. The problem of the abuse of the Gifts of the Spirit especially tongues and prophecy (I Cor. 12-14).
9. The problem of misunderstanding the resurrection and the return of Christ (I Cor. 15).

#### IV. What are the distinct features of this book?

A. This is an important book because it gives us a manual for dealing with problems in the local church. A key verse is I Corinthians 3:10 *“Let each one take heed how he builds...”*

1. The church is to be \_\_\_\_\_ if it is to be a witness to the world.
2. The \_\_\_\_\_ of the church is critical to the power of the church’s witness.
3. Leaders are to do more than \_\_\_\_\_ about problems in the church.
4. Part of Christian love is to \_\_\_\_\_ when they occur.
5. The individual believer must be willing to adjust their behavior for the sake of the health of \_\_\_\_\_ of the believing community.
6. Behavior in the church must be determined on the basis of \_\_\_\_\_  
\_\_\_\_\_ (I Cor. 14:3, 4, 5, 12, 26).

B. This book is an important book because it gives us definition to some of the most important practices in the local church.

1. Church Discipline
2. The Church Service (Corporate Gathering)
3. The Table of the Lord
4. The Ministry of the Body of Christ
5. The Gifts of the Spirit
6. Speaking with other Tongues
7. Prophecy

C. This book is an important book because it stresses the importance of the \_\_\_\_\_ of Christ in our lives.

1. One of the greatest causes of carnality in the life of the believer is not acknowledging the \_\_\_\_\_ of Jesus Christ in one’s life.
2. This epistle emphasizes Christ’s lordship.

- a. Six times in this epistle in the first ten verses Jesus is referenced with His full title “Lord Jesus Christ” (1:2, 3, 7, 8, 9, 10).
  - b. References to the lordship of Jesus are prominent in this book especially when compared to other epistles (See: I Cor. 1:31; 2:8, 16; 3:20; 4:4; 5:4, 5; 6:13, etc.). The word “Lord” occurs about \_\_\_\_\_ times in this book.
- D. This book is an important book because it contains the most powerful description of \_\_\_\_\_ to be found anywhere in the world of history (I Cor. 13).

**Lesson 10**  
**II Corinthians—The Book of Ministry Qualifications**

**I. What is the occasion for the letter called II Corinthians?**

- A. It was a follow up to the first letter most likely written from Macedonia in \_\_\_\_\_ A.D.
1. Paul was waiting perhaps as much as a year to hear how the local church had responded to his previous letter.
  2. He most likely made a short trip in the meantime to try to correct some problems (II Cor. 12:14; 13:1-2).
  3. Many of the problems had improved for which he would give them praise (7:4, 15).
  4. He would address a new threat that had arisen from the \_\_\_\_\_.
- B. It was a response to reports of the infiltration of some false teachers and false teaching.
1. As was common in Paul's experience some false teachers had come behind him who were teaching things other than that of Paul (II Cor. 11:1-4, 13-15, 22-23).
  2. In order to establish themselves and their teaching, they had to try to undermine the \_\_\_\_\_ of Paul in the church. The Judaistic Party had attacked Paul's apostleship in several grounds.
    - a. They accused Paul of lightness and indecision, promising to come and then not coming (II Cor. 1:16-18).
    - b. They accused Paul of not preaching the whole gospel because of his lack of emphasis on works (II Cor. 4:1-6).
    - c. They accused him of not being a real apostle (II Cor. 12:11-13).
    - d. They accused him of pride and boasting (II Cor. 10:12-18).
    - e. They even attacked his personal appearance and manner of speech as being less than impressive, even contemptible (II Cor. 5:12; 10:7-11).
- C. It was a defense of his right to speak into the life of the church.
1. Paul explained why he had to change \_\_\_\_\_ for coming to them (II Cor. 1:12-2:4).
  2. Paul felt the need to vindicate his \_\_\_\_\_ against false charges (II Cor. 10:1-13:4).
  3. Paul used his \_\_\_\_\_ in the ministry as a primary proof of his motives in ministry.

## II. What are the main themes in this letter?

- A. Paul reaffirms some of the previous admonitions.
- B. Paul defends his apostleship and answers charges against him.
- C. Paul presents a message of \_\_\_\_\_.
  - 1. Reconciliation of the world back to \_\_\_\_\_ (II Cor. 5:18-21).
  - 2. Reconciliation of the church back to \_\_\_\_\_.
  - 3. Reconciliation of the repentant man to the \_\_\_\_\_ (II Cor. 2:6-11).
- D. Paul contrasts the \_\_\_\_\_ of man as opposed to the \_\_\_\_\_ of God (II Cor. 1:5-11; 3:4-6; 4:7-18; 5:1; 6:4-10; 7:5-7; 11:23-30; 12:5, 9-10; 13:4).
- E. Using his own life as a pattern for ministry, Paul lays down principles of servant-style leadership. Paul recognized that he was a role model of ministry and he encouraged others to follow his example (I Tim. 1:16).

Every minister should be a ministry of:

- 1. Comfort and Deliverance (1:4-6, 9-10).
- 2. Forgiveness (2:7-11).
- 3. The Spirit (3:3-11).
- 4. Life and Faith (4:8-12).
- 5. Reconciliation (5:18-21)
- 6. Approving (6:1-10).
- 7. Restoration (7:8-11).
- 8. Giving (8:9-24; 9:5-12).
- 9. Meekness yet Boldness (10:1-2, 15-18).
- 10. Suffering (11:20-31).
- 11. Humility (12:6-10, 20-21).
- 12. Discipline (13:1-3, 10).

## III. What are some of the unique features of this book?

- A. Paul opens up \_\_\_\_\_ in a more personal way.
  - 1. He shares some more interesting \_\_\_\_\_ of his life. There are several experiences in the life of Paul that are found only in this epistle.
    - a. His escape from Damascus in a basket (II Cor. 11:32-33).
    - b. His being caught up into the third heaven (II Cor. 12:1-4).

2. He shares some of his personal \_\_\_\_\_ .
    - a. His \_\_\_\_\_ in the flesh (II Cor. 12:7).
    - b. His personal \_\_\_\_\_ in the ministry (II Cor. 1:8-11; 6:3-10; 11:23-27).
  3. He shares issues related to his gifting and stature.
    - a. Not particularly eloquent in speech (II Cor. 11:6).
    - b. Inferior in stature (II Cor. 10:10).
- B. Paul gives us one of the greatest New Testament passages on giving in preparation for an offering for the Jerusalem church. The model for giving is found in II Corinthians 8-9.
1. Giving liberally out of your own poverty (8:2).
  2. Giving willingly beyond your ability (8:3, 12).
  3. Giving ourselves to God first (8:5).
  4. Giving in such a way as to abound in the grace of giving (8:7).
  5. Making yourself poor so that others can be made rich (8:9).
  6. Sowing generously leads to bountiful reaping (9:6).
  7. Giving should be done purposefully not haphazardly (9:7).
  8. Giving should be done cheerfully not grudgingly (9:7).
  9. Giving in faith leads to multiplication (9:10).
  10. Spiritual blessing come upon givers (9:11).
- C. The person and ministry of Satan are emphasized in this book (II Cor. 2:11).
1. Satan is seen as the god of this world (II Cor. 4:4), the serpent (II Cor. 11:3) and an angel of light (II Cor. 11:14).
  2. Satan is their adversary who tries to keep them from doing right (II Cor. 2:10-11).
  3. Satan is the one who seeks to corrupt their minds (II Cor. 11:3).
  4. Satan blinds the hearts of those who do not know God (II Cor. 4:4).
  5. Spiritual warfare is necessary to defeat this enemy (II Cor. 10:3-6).

## Lesson 11

### Galatians—The Book of Liberty

#### I. To whom was the Book of Galatians written?

While there is some divergence of opinion concerning the region of Galatia that was being specifically aimed at in this letter, the most popular view is that the letter was directed toward the region of Southern Galatia that would have been the object of Paul's first missionary journey.

A. Southern Galatia is in the lower region of Asia Minor. The provinces visited by Paul on his first missionary journey included Pamphylia, Pisidia, Lycaonia and Southern Phrygia (See Atlas).

1. The people of this region had the reputation for being hasty, spontaneous and \_\_\_\_\_.
2. The people of this region had a reputation for being augmentative and confrontational.
3. The people of this region had a reputation for being emotionally \_\_\_\_\_ and subjective.
  - a. This can be seen in Lystra where the people were ready to worship Paul one minute and \_\_\_\_\_ the next (Acts 14:11, 19).
  - b. This can also be seen in their quickness to receive the gospel and their quickness to change to \_\_\_\_\_ gospel.

B. The specific cities that Paul visited and, in most cases, left churches include:

1. Antioch in Pisidia (Acts 13:14-52)
  - Paul started his ministry by preaching in the Jewish synagogue (vs. 14).
  - Certain Gentiles heard of his preaching and begged Paul to preach to them (vs. 42).
  - Paul had city wide interest in his message and multitudes came to hear him (vs. 44).
  - The Jews were moved with envy and began to oppose Paul (vs. 45).
  - Paul and Barnabas focused on the Gentiles who were more open (vs. 46).
  - Paul had great fruit among the Gentiles (vs. 48-49).
  - The Jews stirred up prominent leaders in the city and had Paul and Barnabas expelled from the region (vs. 50).

2. Iconium (Acts 14:1-5)

- Paul started his ministry by preaching in the Jewish synagogue (vs. 1).
- Many Jews and Gentiles responded in faith (vs. 1).
- The unbelieving Jews stirred up both Jews and Gentiles against them (vs. 2).
- It eventually got so bad that violent attempts were made to harm them and even stone them (vs. 4-5).
- This forced Paul and Barnabas to leave for the sake of peace (vs. 5).

3. Lystra (Acts 14:8-20)

- Paul started his ministry in Lystra by speaking in the streets (vs. 9).
- When Paul healed a lame man the people acclaimed them as gods (vs. 8-12).
- When the people tried to offer sacrifice to them as gods, Paul and Barnabas rebuked the people for their idolatry (vs. 13-18).
- When the Jews from Antioch and Iconium heard that Paul was in Lystra they came there and incited the people against them (vs. 19).
- The people stoned Paul and left him for dead (vs. 19).
- After the disciples in that city prayed for him, he arose and eventually departed from that city (vs. 20).

4. Derbe (Acts 14:20-21)

- Paul preached the gospel and had many converts (vs. 21).
- Paul left and went back to Lystra, Iconium and Antioch strengthening the disciples and setting the churches in order (Acts 14:21-24).

5. Perga in Pamphylia (Acts 13:13; 14:25)

- Paul had stopped briefly in Perga on his initial entry into Asia Minor.
- Paul preached in Perga on his way home after leaving Derbe.
- Paul returned to Antioch of Syria and had a well needed rest (Acts 14:28).

## II. What is the background to the Book of Galatians?

A. Paul's \_\_\_\_\_ missionary journey

1. Paul and Barnabas were sent out by the church at Antioch.

Their principle method was to go to \_\_\_\_\_ of the Jews, if one was present in the city. Their call was to the Jew first and then to the Greek (Rom. 1:16).

If there was no synagogue they would usually start in \_\_\_\_\_ believing God to open a door through supernatural means or divine encounters.

2. They had great fruit on their first journey and may have started up to \_\_\_\_\_ churches.
3. They returned to Antioch from where they have been sent and remained there.

B. The Jerusalem \_\_\_\_\_ (Acts 15:2-35)

1. The Conflict (Acts 15:1-5)

Because of the fruit that Paul was having among the Gentiles, many of the Jewish believers felt that Paul was only preaching \_\_\_\_\_ of the gospel. They felt that he was making it too easy for people to “get saved.” It was their contention that when people got saved that they should also become identified with Judaism through \_\_\_\_\_ and the keeping of the Old Testament law.

2. The Council (Acts 15:6-18)

- a. Since the ones who were stirring things up were from Judea, Paul and Barnabas traveled to Jerusalem to meet with the apostles and elders of the Jerusalem church to discuss the matter.
- b. The Jerusalem leaders had a rather heated discussion (15:7).
- c. Peter shared his testimony of what had happened at the house of Cornelius (15:7-11).
- d. Paul and Barnabas shared their testimony of what was happening in other Gentile areas (15:12).
- e. James, the senior pastor of the Jerusalem church, summarized the discussion, shared a relevant scripture and suggested a solution that was received by all (Acts 15:13-22).

3. The Conclusion (Acts 15:19-29)

- a. They agreed on the demands that should be placed on Gentile converts which did not include circumcision (vs. 19:21).
- b. They agreed that \_\_\_\_\_ should be written stating the official position of the Jerusalem church (vs. 20, 23-29).
- c. They agreed that \_\_\_\_\_ from the Jerusalem church should carry the letter to the church at Antioch to give authority to the letter (vs. 22).

C. The Judaizers and their mission

The Judaizers were a conservative party in the Early Church.

1. What did they teach?

The Judaizers taught:

- a. That obedience to \_\_\_\_\_ was necessary for salvation.
- b. That while faith in Christ brings us into the kingdom, the \_\_\_\_\_ of the law bring us to perfection.
- c. That the law is permanent and the rite of circumcision is part of the \_\_\_\_\_ process into Christianity.

2. What was their principle concern?

They were concerned that these converts to Christianity that were coming in under the ministry of Paul and Barnabas were not giving due attention to matters of the law and were not being circumcised.

3. What were they doing in the Gentile churches?

They were coming in after Paul and Barnabas and preaching their message claiming to be representing the apostles in Jerusalem. In doing so they were undermining the ministry of Paul and they were creating a great deal of confusion. They accused Paul of not being a \_\_\_\_\_ and of \_\_\_\_\_ the message of the gospel just to make it easier to get people saved.

#### D. Paul's Concern

1. Paul founded these churches and they were in danger of being \_\_\_\_\_ by false teaching.
2. Paul was upset with the Judaizers and had \_\_\_\_\_ for them (Gal. 1:7-9; 4:17; 5:10-12; 6:13).
3. Paul was equally upset with the people for being so \_\_\_\_\_. Note Paul's apostolic rebuke to the leaders of these churches (Gal. 1:6; 3:1, 3).
4. Paul was even upset \_\_\_\_\_ and some of the brethren from Jerusalem who seemed to be taking a weak stand on the issue of the Gentiles and the law (Gal. 2:11-14).

### III. When was the Book of Galatians written?

The Book of Galatians may have been the first of Paul's letters and was most likely written between \_\_\_\_\_ A.D. It may have been written from Corinth on Paul's second missionary journey.

**IV. What is a simple outline of the Book of Galatians?**

- A. Paul defends his \_\_\_\_\_ (chapters 1-2).
- B. Paul explains the doctrine of \_\_\_\_\_ by faith (chapters 3-4).
- C. Paul gives some instructions in the \_\_\_\_\_ Christian living that results from our liberty in Christ (chapters 5-6).

**V. What are some of the main themes in the Book of Galatians?**

- A. The contrast between the \_\_\_\_\_ of the flesh and the \_\_\_\_\_ of the Spirit (Gal. 5:16-26).

<b>The Works of the Flesh (vs. 19-21)</b>	<b>The Fruit of the Spirit (vs. 22-23)</b>
<p><i>Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.</i></p>	<p><i>But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.</i></p>

- B. The \_\_\_\_\_ of the Old Testament law (Gal. 3:19-25).
  - 1. It was a hedge to keep them and was added because of their transgressions (Gal. 3:23).
  - 2. It was a tutor to lead them to Christ (Gal. 3:24).
- C. The doctrine of \_\_\_\_\_ through faith in Christ (Gal. 2:16-17; 3:11).

**VI. What are the distinct features of the Book of Galatians?**

- A. Contrasts in the Book of Galatians

The Book of Galatians demonstrates the \_\_\_\_\_ of the New Covenant. Note the superiority of the following:

The Gospel	<b>over</b>	Judaism
The Spirit	<b>over</b>	The flesh (Gal. 3:3)
Faith	<b>over</b>	Works (Gal. 3:11)
Being Justified	<b>over</b>	Being held by the Law (Gal. 3:11)
Being Blessed	<b>over</b>	Being Cursed (Gal. 3:9-10)
Promises thru Abraham	<b>over</b>	Commandments thru Moses (Gal. 3:12-14)
Abrahamic Covenant	<b>over</b>	Mosaic Covenant
Maturity	<b>over</b>	Tutelage (Gal. 3:25-26)
Sonship	<b>over</b>	Bondsmanship (Gal. 3:26; 4:6)
Liberty	<b>over</b>	Bondage (Gal. 4:8, 21-31)

B. Paul's unusual approach in this letter.

1. He does not give any \_\_\_\_\_ as is usual in most of his letters.
2. He is unusually \_\_\_\_\_ suggesting that he was upset when he wrote it.
3. He does not ask them for their \_\_\_\_\_ as is customary in many of his letters.
4. He wrote the entire letter in his \_\_\_\_\_ (Gal. 6:11).

C. This epistle was a key to \_\_\_\_\_ understanding and helped lay the foundation for the Reformation.

## Lesson 12

### Ephesians—The Book of the Church

#### I. What is the background to the Book of Ephesians?

- A. Paul first visited the city of Ephesus on his \_\_\_\_\_ missionary journey (Acts 18:19-21).
- B. The church of Ephesus was founded on Paul's \_\_\_\_\_ missionary journey (Acts 19:1-41).
1. Paul's first converts were disciples of \_\_\_\_\_ (Acts 19:1-7).
  2. Paul spent about \_\_\_\_\_ ministering in the local synagogue (Acts 19:8).
  3. When he was rejected in the synagogue he moved to a rented facility (the school of Tyrannus) and continued to teach for \_\_\_\_\_ years with great results (Acts 19:9-10).
    - All in Asia heard the word (19:10).
    - Unusual miracles were done by Paul (19:11).
    - Magicians were dramatically saved (19:18-19).
    - The word of God grew mighty and prevailed (19:20).
    - The gospel disrupted the \_\_\_\_\_ in goddess replicas and silver shrines (19:24-27).
  4. Demetrius, a local silversmith, instigated \_\_\_\_\_ against Paul (19:29-41).
  5. Paul felt that it was expedient for him to leave so the work could continue (Acts 20:1; I Cor. 16:9).

#### II. What do we know about the city of Ephesus?

- A. It was one of the top \_\_\_\_\_ of the world in that day.
- B. It was a major \_\_\_\_\_ and a crossroad for merchants moving good from east and west.
- C. It was a very wealthy city and had many of the same issues as \_\_\_\_\_.
- D. It was the home to the great temple dedicated to the goddess \_\_\_\_\_.
- E. It had a high concentration of \_\_\_\_\_ from the Diaspora and a strong synagogue (Acts 2:9; 6:9; 19:8, 10).

Some of these Jews would be the ones who followed Paul to Jerusalem and stirred up trouble for him causing his \_\_\_\_\_ (Acts 21:27-32).

F. It received ministry from many key leaders including Aquilla, Pricilla, Apollos, Timothy and the apostle \_\_\_\_\_.

### III. When was the Book of Ephesians written?

The Book of Ephesus was written by Paul during his first imprisonment in Rome.

A. It is one of four such letters know as the \_\_\_\_\_ Epistles (Philippians, Colossians and Philemon are the others). Note Paul's references to his bonds:

- Ephesians (Eph. 3:1; 4:1; 6:20)
- Philippians (Phil. 1:12-13)
- Colossians (Col. 1:24; 4:18)
- Philemon (Philemon 1, 10)

B. It was most likely written some time between \_\_\_\_\_ A.D.

C. It was written for \_\_\_\_\_ except that he was sending some other letters as well. When he wrote the other letters from prison he had a specific purpose in mind.

1. The letter to the Philippians was written to thank them for their \_\_\_\_\_ and to encourage them through times of suffering.
2. The letter to the Colossians was written as the request of the founder to correct certain \_\_\_\_\_ errors.
3. The letter to Philemon was to serve as a door opener for the return of his \_\_\_\_\_ Onesimus.

### IV. What are some of the main themes in the Book of Ephesians?

What were Paul's meditations while in custody? On what did Paul focus in prison to keep himself encouraged?

A. Paul focused on what he \_\_\_\_\_ not on what he did not have (Eph.1:3-14).

1. This portion more closely resembles \_\_\_\_\_ than any of Paul's writings.
2. This portion has a \_\_\_\_\_ division acknowledging the unique work of each person of the Godhead in our redemption.
  - a. A Tribute to the Father (vs. 3-6). He \_\_\_\_\_ it.

- b. A Tribute to the Son (vs. 7-12). He provided it and \_\_\_\_\_ it.
  - c. A Tribute to the Holy Spirit (vs. 13-14). He \_\_\_\_\_ it.
3. This portion focuses on nine things that we experience as believers in Christ.
- a. We are \_\_\_\_\_ before the foundation of the world.
  - b. We are \_\_\_\_\_ unto the adoption as children.
  - c. We have \_\_\_\_\_ an inheritance.
  - d. We are \_\_\_\_\_ in the beloved.
  - e. We have the \_\_\_\_\_ of sins.
  - f. We have \_\_\_\_\_ through his blood.
  - g. We are \_\_\_\_\_ with the Holy Spirit of promise.
  - h. We \_\_\_\_\_ the word of truth.
  - i. We \_\_\_\_\_ after we heard the word.

B. Paul focused on the eternal purpose of God and God’s instrument for that purpose—  
\_\_\_\_\_.

Chapter	The Church	Christ	Aspect of Purpose
1	Eternal Purpose	The Pre-eminent One	
2	The Temple of God	The Chief Cornerstone	Communion
3	The Family of God	The Firstborn Son	Multiplicity
4	The Body of Christ	The Head of the Body	Function
5	The Bride of Christ	The Husband of the Wife	Bride for Son
6	The Army of God	The Captain of the Army	Dominion

C. Paul focused on what is happening in the \_\_\_\_\_ not on what he sees with his eyes.

Note the key phrase “heavenly places” and notice how the passages containing this phrase can be read consecutively (Eph. 1:3; 19b-21; 2:6; 3:10-11; 6:12).

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the **heavenly places** in Christ...according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the **heavenly places**, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all... and raised us up together, and made us sit together in the **heavenly places** in Christ Jesus...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the **heavenly places**,*

*according to the eternal purpose which He accomplished in Christ Jesus our Lord... For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the **heavenly places**.*

**V. What are the distinct features of the Book of Ephesians?**

A. Paul references the three different spiritual \_\_\_\_\_ of the believer.

1. \_\_\_\_\_ (Eph. 2:6). This is the believer's position in Christ seated with Him in heavenly places.
2. \_\_\_\_\_ (Eph. 4:1). This is the believer's calling to walk worthy of Lord.
3. \_\_\_\_\_ (Eph. 6:11). This is the believer's posture of resistance to the work of the devil.

B. Paul describes the relationship of the Jew and Gentile in Christ (Eph. 2:11-22).

1. Paul describes the \_\_\_\_\_ of the Gentiles.

- Gentile in the Flesh
- Uncircumcision
- Without Christ
- Aliens from the Commonwealth of Israel
- Strangers from the Covenants of Promise
- Having No Hope
- Without God in the World
- Far Off
- Enmity from God and Man

2. Paul describes the \_\_\_\_\_ of the Gentiles.

But Now...

- In Christ Jesus
- Made Nigh by the Blood of Christ
- At Peace with God and Man
- Made One With the Jew
- Middle Wall of Partition Broken Down
- Enmity Abolished
- One New Man
- Both Reconciled to God in One Body
- Preaching of Peace to Those Which Were Far
- Both Have Access to the Father

3. Paul describes the \_\_\_\_\_ that results.
- No More Strangers and Foreigners
  - Fellow Citizens with the Saints
  - Of the Household of God
  - Jew and Gentile Joined Together
- C. Paul gives us a close look at the \_\_\_\_\_ ministry and how it functions (Eph. 4:7-12).
- D. Paul gives us a detailed description of the \_\_\_\_\_ (Eph. 6:12-18).

## Lesson 13

### Philippians—The Book of Joy and Rejoicing

#### I. What is the background to the Book of Philippians?

##### Read Acts 16:6-40

##### A. Paul's Second Missionary Journey

1. After Paul circulated through Galatia founding churches on his first missionary journey he returned to Antioch and \_\_\_\_\_ with the sending church (Acts 14:27).
2. After spending up to three years in Antioch he decided to \_\_\_\_\_ the churches that he had established and deliver the findings of the Jerusalem Council (Acts 14:28; 15:35-36; 16:4-5).
3. After visiting the churches Paul felt they should continue into \_\_\_\_\_ and proposed to go northward to Bithynia or Asia (Acts 15:40-41; 16:6).
4. After sensing \_\_\_\_\_ in his spirit from the Holy Spirit he waited on direction from God (Acts 16:6-7).
5. After receiving a night \_\_\_\_\_ from the Lord, he determined a new course of action (Acts 16:9).

##### B. Paul's Macedonian Call

1. Paul received a vision of a man from the region of \_\_\_\_\_ pleading with Paul to come to Macedonia (officially Europe) and help the Macedonians (Acts 16:9).
2. Paul responded and \_\_\_\_\_ changed directions and headed westward to Macedonia through Samothrace and Neopolis (Acts 16:11).
3. Paul eventually arrived at Philippi which is “the \_\_\_\_\_ city of that part of Macedonia, a colony” (Acts 16:12).

##### C. The First Church in Europe

1. When Paul and Silas arrived in Philippi, since there was \_\_\_\_\_, they connected with some Jewish women who gathered by a river for prayer and fellowship (Acts 16:13-15).
2. Paul preached in the \_\_\_\_\_ and began to create a stir especially when he cast the spirit of divination out of a young lady (Acts 16:16-19).

3. The masters of the servant girl drug Paul and Silas before the city magistrates and accused them of being \_\_\_\_\_ and of preaching things that were anti-Roman (Acts 16:19-21).
4. Because of the city's antagonism toward Jews, Paul and Silas were \_\_\_\_\_ hastily and thrown into prison without a trial (Acts 16:22-24).
5. Paul and Silas \_\_\_\_\_ their way to deliverance and eventually led the jailor and his household to the Lord (Acts 16:25-34).
6. Paul was released from prison when it was discovered that he was a Roman \_\_\_\_\_ (Acts 16:40). Paul forced them to make a public issue of their release since they had beaten them publicly.
7. Paul picked up where he left off at the house of Lydia which was most likely the \_\_\_\_\_ for this new church (Acts 16:40).

D. Follow-up on the Philippian Church

1. Luke, who most likely was with Paul in the beginning stages of this church, may have \_\_\_\_\_ in the church (Acts 16:11 ff.; 20:5).
2. The church at Philippi sent \_\_\_\_\_ to Paul on a couple of occasions during his ministry at Thessalonica (Phil 4:15-16).
3. Paul undoubtedly visited the church at Philippi on the front end of his \_\_\_\_\_ missionary journey when he came into Macedonia (Acts 20:1).
4. Paul revisited Philippi on his way to \_\_\_\_\_ after his third missionary journey (Acts 20:1-6).
5. The church at Philippi sent \_\_\_\_\_ to Paul while he was in prison in Rome by the hand of Epaphroditus (Phil. 4:10-14).
6. Paul sent \_\_\_\_\_ that was addressed to this great church by the hand of Epaphroditus while in prison in Rome (Phil. 1:1-3).
7. Paul fully expected that he would visit Philippi again after \_\_\_\_\_ from prison (Phil. 1:25-27; 2:24).

## II. What do we know about the city of Philippi?

- A. Philippi was founded as a \_\_\_\_\_ center and became a city of prominence because it was on the main road to Rome from the western world.

- B. Philippi was a \_\_\_\_\_ of that part of Macedonia.
- C. Philippi was a Roman \_\_\_\_\_. As a result of being a Roman colony...
1. The people of the city were Roman \_\_\_\_\_.
  2. The city was a model of Roman \_\_\_\_\_ and education.
  3. The people were noted to be noble, educated and \_\_\_\_\_.
  4. The city did not officially allow \_\_\_\_\_ and would be somewhat anti-Semitic.

### III. When was the Book of Philippians written?

This epistle was primarily written to express thanks to the church for their generosity in giving Paul a financial gift while in prison in Rome. The only note of correction in the letter has to do with a couple of individuals in the church who were not getting along as Christians should (Phil. 4:2).

This book was most likely written toward the end of Paul's first Roman imprisonment. He seems to have had an expectation of release (Phil. 2:24). Therefore, it was most likely written between \_\_\_\_\_ A.D.

### IV. What are some of the main themes in the Book of Philippians?

- A. The principle theme and the title of this book is \_\_\_\_\_.
- Some form of the word joy and rejoicing occurs 18 times in this short book. It is a book of thanksgiving to God, love for the believers at Philippi and joy in the midst of suffering.
1. Joy is to be our attitude in \_\_\_\_\_ of thanksgiving (Phil. 1:4; 4:6).
  2. Joy springs from \_\_\_\_\_ (Phil. 1:6, 25; 3:3).
  3. Joy comes when we focus on the outcome of our faith not the \_\_\_\_\_ of suffering (Phil. 1:12-20, 25).
  4. Joy comes from seeing lasting \_\_\_\_\_ in your life and ministry (Phil. 2:2, 16).
  5. Joy comes from \_\_\_\_\_ others (Phil. 2:17).
  6. Joy comes when we see ourselves in \_\_\_\_\_ (Phil. 3:3).
  7. Joy comes from a positive confession (Phil. 3:1; 4:4) and a positive \_\_\_\_\_ life (Phil. 4:8).
  8. Joy comes when others show \_\_\_\_\_ and concern for you (Phil. 4:10).

B. Each chapter contains a “classic” text that has provided great blessing to the church.

1. Chapter 1 – The \_\_\_\_\_ of the Believer, Philippians 1:6
2. Chapter 2 – The Supreme \_\_\_\_\_ of Christ, Philippians 2:5-11
3. Chapter 3 – The Ultimate \_\_\_\_\_ of the Believer, Philippians 3:12-16
4. Chapter 4 – The Believer’s \_\_\_\_\_, Philippians 4:8  
-- The Supernatural Power \_\_\_\_\_, Philippians 4:13, 19-20

C. Christ is seen in four ways in the book of Philippians.

1. Christ is the believer’s \_\_\_\_\_ (Phil. 1:21).
2. Christ is the believer’s \_\_\_\_\_ (Phil. 2:5).
3. Christ is the believer’s \_\_\_\_\_ (Phil. 3:10).
4. Christ is the believer’s \_\_\_\_\_ (Phil. 4:13).

D. Our spiritual citizenship is more important than Roman citizenship.

1. We are to conduct ourselves in a manner \_\_\_\_\_ of the Gospel (Phil. 1:27).
2. We are not to look to \_\_\_\_\_ for our blessings of citizenship, but to God (Phil. 3:20).

**V. What are the distinct features of the Book of Philippians?**

A. Paul had a special \_\_\_\_\_ with this church.

1. Paul had deep \_\_\_\_\_ for this church (Phil. 1:8).
2. This church was more generous to Paul to support him \_\_\_\_\_ (Phil. 4:15; II Cor. 8:1-5).
3. Paul seems to be more \_\_\_\_\_ with this church than any other.
4. Paul had a special relationship with \_\_\_\_\_ of this church referring to him as his “true yokefellow” or companion (Phil. 4:3).
5. Paul shares his \_\_\_\_\_ with this church (Phil. 1:21; 3:10; 3:14).

B. Paul gave a unique description of faithful, support ministry (Phil. 2:19-30).

1. Timothy (Phil. 2:19-23)
  - a. Timothy was like-minded as Paul.
  - b. Timothy had a genuine care and concern for people.
  - c. Timothy was a man of proven character.
  - d. Timothy served Paul as a son would his father.
  
2. Epaphroditus (Phil. 2:24-30)
  - a. Epaphroditus was a soldier.
  - b. Epaphroditus was sacrificial in his service.
  - c. Epaphroditus put the needs of others ahead of his own.
  - d. Epaphroditus was willing to risk his life for the work of Christ.

## Lesson 14

### Colossians—The Book of the Head

#### I. What is the background to the Book of Colossians?

##### A. The City Itself

1. The city of Colossae was located about one hundred miles east of Ephesus and 12 miles north of Laodicea.
2. The city had an important history, but by this time it had declined somewhat in world significance.
3. The city still was on the main trading lines in that part of the world and, therefore, would still have a lot of \_\_\_\_\_ moving through it.
4. A few short years after this letter was written a major \_\_\_\_\_ nearly leveled the city.
5. Many ancient ruins of the city exist today. The closest modern city to these ancient ruins is Chronas.

##### B. The Founder of the Church

1. The founding of this church is \_\_\_\_\_ in the New Testament record.
  - a. The Church at Colossae was not founded by \_\_\_\_\_ (Col. 2:1).
  - b. The Church at Colossae may have been the result of \_\_\_\_\_ having heard the word under the ministry of Paul in Ephesus (Acts 19:10, 26).
2. The Church at Colossae was most likely founded by a man by the name of \_\_\_\_\_ (Col. 1:7).
  - a. Epaphras was a \_\_\_\_\_ (Col. 4:12).
  - b. Epaphras may have been \_\_\_\_\_ by Paul in the early days of Paul's ministry in Ephesus (Acts 19:10, 26).
  - c. Epaphras may have also been the \_\_\_\_\_ of the church at Laodicea and Hierapolis (Col. 4:12-13).
  - d. Paul only had \_\_\_\_\_ to say about this man and his ministry.
    - A faithful \_\_\_\_\_ of Christ (Col. 1:7)

- A \_\_\_\_\_ of the Gospel (Col. 1:23)
  - A \_\_\_\_\_ of foundation principles (Col. 2:6-7)
  - A man of fervent \_\_\_\_\_ (Col. 4:12)
  - A man of \_\_\_\_\_ for the local church (Col. 4:13)
3. The Church at Colossae was evidently composed of mostly \_\_\_\_\_ converts with little Jewish base (Col. 1:21-22; 2:13, Compare Eph. 2:1, 11-12).

#### C. The Purpose of the Letter

While \_\_\_\_\_ out of the \_\_\_\_\_ verses in Colossians have a marked resemblance to the verses in Ephesians, we are more interested in the material that is different. Paul was obviously in the same frame of mind when he wrote both of these books, but Colossians is distinguished by virtue of the fact that it was written with a specific purpose. It was written to address certain doctrinal errors that were becoming prevalent in the area and in the church.

### II. When was the Book of Colossians written?

Paul was a prisoner in Rome when he wrote this book. Epaphras, the founder of the church, was visiting Paul and described some of the problems that were occurring in the church. Paul wrote this letter about the same time as he wrote the letter to the Ephesians and Philemon somewhere between \_\_\_\_\_ A.D. It was carried back to the Colossians by Tychicus. This epistle was also intended to be read at the church of \_\_\_\_\_ (Col. 4:16, See also Rev. 3:14-22).

### III. What were the specific problems that Paul was addressing in this letter?

- A. Epaphras let Paul know of his concern about \_\_\_\_\_ creeping into the church.
- B. The errors revolved around \_\_\_\_\_ philosophies that were circulating at the time.
1. Revived \_\_\_\_\_ (Col. 2:11-17)

There was the usual attempt of many of the Judaizers to bring the New Testament believer back into \_\_\_\_\_ to the law by insisting on a return to \_\_\_\_\_ of the past.

a. These Judaizers were insisting on the following:

- Circumcision

- Clean and unclean foods
- Celebration of feasts days
- Keeping the Old Testament Sabbaths

b. Paul made it clear that all of those things were only \_\_\_\_\_ of the realities that would come to us in Christ (Col. 2:17).

2. \_\_\_\_\_ (Col. 2:18-23)

Gnosticism was a philosophy that attempted to explain the universe, the source of evil, the concept of God and man's pursuit of a supreme being and spiritual experience. It was the New Age culture of that day that was reserved for those of superior intellect. It took bits and pieces of many religions and \_\_\_\_\_ them into one. For this reason it was constantly changing to somehow be \_\_\_\_\_ of all of the religions of the day.

a. Some of the traits of this system included:

- Self imposed humility
- Austere treatment of the body and suppression of appetites
- Exaltation of the spirit world and angels
- Lack of acknowledgement of the superiority or lordship of Christ
- A sense of superior wisdom

b. Paul refers to these heresies as persuasive words, philosophy, empty deceit, appearance of wisdom, basic principles of the world and doctrines of men (Col. 2:4, 8, 20, 22, 23).

C. Paul warns the Colossians not to let themselves be \_\_\_\_\_ by these heresies.

1. Paul did not want them to be \_\_\_\_\_ (Col. 2:4, 18).

This word means to be deceived, led astray or deluded by \_\_\_\_\_.

2. Paul did not want them to be \_\_\_\_\_ (Col. 2:8).

This word means to be carried off as \_\_\_\_\_ or slave as booty or prey.

3. Paul wanted them to “\_\_\_\_\_” (Col. 2:8).

To “beware” is to be constantly looking out for and to keep a \_\_\_\_\_ eye open for danger.

D. Paul answered the various tenets of the Colossian heresy as represented in the following chart:

Note: This chart is taken from *Tyndale Handbook of Bible Charts and Maps*, page 473.

<b>The Heresy</b>	<b>Reference</b>	<b>Paul’s Answer</b>
Spirit is good, matter is evil.	1:15-20	God created heaven and earth for His glory.
One must follow ceremonies, rituals and restrictions in order to be saved or perfected	2:11, 16-23; 3:11	These were only shadows that ended when Christ came. He is all you need to be saved.
One must deny the body and live in strict asceticism.	2:20-23	Asceticism is not help in conquering evil thoughts and desires; instead, it leads to pride.
Angels must be worshipped.	2:18	Angels are not to be worshipped; Christ alone is worthy of worship.
Christ could not be both humans and divine.	1:15-20; 2:2-3	Christ is God in the flesh; he is the eternal one, the head of the body.
One must obtain secret knowledge in order to be saved or perfected—and this was not available to everyone.	2:2, 18	God’s secret is Christ, and he has been revealed to all.
One must adhere to human wisdom, tradition and philosophies.	2:4, 8-10; 3:15-17	By themselves, these can be misleading and shallow because they have human origin; instead, we should remember what Christ taught and follow his words as ultimate authority.
It is even better to combine aspects of several religions.	2:10	You have everything when you have Christ; he is all sufficient.
There is nothing wrong with immorality.	3:1-11	Get rid of sin and evil because you have been chosen by God to live a new life as a representative of the Lord Jesus.

#### IV. What are some of the main themes in the Book of Colossians?

A. The \_\_\_\_\_ of Christ as the Head of the Body—the Church

Jesus Christ is:

- The Son of God’s Love (Col. 1:13).
- The King of the Kingdom of Light (Col. 1:13)

- The Redeemer (Col. 1:14)
- The Forgiver of Sins (Col. 1:14)
- The Image of the Invisible God (Col. 1:15)
- The Firstborn of Every Creature (Col. 1:15)
- The Agent of Creation (Col. 1:16)
- The Object of Creation (Col. 1:16)
- The Pre-existent One (Col. 1:17)
- The Sustainer of the Universe (Col. 1:17)
- The Head of the Body (Col. 1:18)
- The Firstborn from the Dead (Col. 1:18)
- The Preeminent One (Col. 1:18)
- The Fullness of the Godhead Bodily (Col. 1:19; 2:9)
- The Reconciler of the World to God (Col. 1:20-21)
- The Perfecter of the Body (Col. 1:22)

B. The \_\_\_\_\_ of the believer to put off the old man and put on the new man (Col. 3:9-17, See also Eph. 4:22-5:7).

<b>Put Off—The Old Man</b>	<b>Put On—The New Man</b>
<b>Lying</b>	<b>Speaking Truth</b>
<b>Stealing</b>	<b>Honest Labor—Giving</b>
<b>Corrupt Communication</b>	<b>Edifying Conversation</b>
<b>Bitterness</b>	<b>Kindness</b>
<b>Wrath</b>	<b>Tenderheartedness</b>
<b>Anger</b>	<b>Forgiveness</b>
<b>Malice</b>	<b>Love</b>
<b>Fornication</b>	<b>Goodness</b>
<b>Uncleanness</b>	<b>Righteousness</b>
<b>Covetousness</b>	<b>Truth</b>
<b>Drunkenness</b>	<b>Filled with the Spirit</b>

**Lesson 15**  
**I & II Thessalonians—The Books of the Second Coming of Christ**

**I. What is the background of the Book of I & II Thessalonians?**

A. Paul's Second Missionary Journey

1. Paul and Silas had received the Macedonian call to preach the gospel in Macedonia.
2. They immediately responded and went to Philippi where they were beaten and put into prison.
3. Shortly after their release from prison they decided to leave to take undue pressure off of the young church (Acts 16:40).
4. After leaving Philippi, they came to Thessalonica (Acts 17:1).

B. The founding of the church at Thessalonica (Acts 17:1-10).

1. Paul followed his normal custom and started his ministry in the \_\_\_\_\_ of the Jews (Acts 17:1-3).
2. Paul seemed to have an open door in the synagogue for about \_\_\_\_\_ (Acts 17:2).
3. Paul had his usual \_\_\_\_\_ reaction in that quite a number of people were persuaded and believed, but those who were not persuaded and did not believe stirred up a riot against them (Acts 17:4-5).
4. The mob that had been created came against the household of \_\_\_\_\_ where it was believed that the Christians were meeting and brought Jason before the magistrates with false charges (Acts 17:6-9).
5. Because of the pressure of the situation, Paul and Silas were \_\_\_\_\_ out of town by night and went to Berea where they continued to minister (Acts 17:10).
6. Eventually the \_\_\_\_\_ Jews from Thessalonica came to Berea and stirred up the crowds against Paul and Silas (Acts 17:13-14).
7. Paul was forced \_\_\_\_\_ Berea, but Silas and Timothy stayed on for a while (Acts 17:14).
8. Paul traveled to \_\_\_\_\_ where he ministered in the marketplace while he waited for Silas and Timothy to rejoin him (Acts 17:15-34).

9. Timothy evidently joined Paul in Athens long enough for Paul to \_\_\_\_\_  
\_\_\_\_\_ to Thessalonica to help ground this new work (I Th. 3:1-2).
10. Paul did not stay in Athens for long, he eventually went on to \_\_\_\_\_ where  
he started a business, partnered with Aquilla and preached in the synagogue (Acts  
18:1-4).
11. Silas and Timothy eventually \_\_\_\_\_ Paul in Corinth (Acts 18:5).
12. Timothy gave Paul a \_\_\_\_\_ of what was happening in the church at  
Thessalonica even though they were facing quite a bit of persecution for their faith (I  
Th. 3:6-9).

C. The \_\_\_\_\_ to the church at Thessalonica

1. Paul sent Timothy back to Thessalonica to help \_\_\_\_\_ and strengthen  
the work (I Th. 3:1-5).
2. When Timothy returned and gave his report to Paul, Paul wrote to follow up on the  
report. The report had \_\_\_\_\_ that Paul addressed.
  - a. Paul \_\_\_\_\_ them for their faith in the face of adversity.
  - b. Paul \_\_\_\_\_ some problems that were prevalent in the church.
3. Paul wrote a \_\_\_\_\_ letter to the church just a couple of months after the  
first.
4. Paul may have looked in on the church briefly at the end of his third missionary  
journey when he circulated among the churches of Greece (Acts 20:1-3).

E. The purpose of the letter

Paul had received a report from Timothy regarding the condition of the church.  
Evidently there was a \_\_\_\_\_ and a \_\_\_\_\_ aspect of his report.

1. On the positive side the believers in the church at Thessalonica had been very  
\_\_\_\_\_ under the pressure of persecution (I Th. 1:1-10).
2. On the negative side there were a few \_\_\_\_\_ that Paul felt the need to  
address.
  - a. Paul felt the need \_\_\_\_\_ some of his actions.
    - How he conducted himself among them (2:1-16).
    - Why he was not with them (2:17-20).

- Why he sent Timothy (3:1-13).
- b. Paul felt the need \_\_\_\_\_ them regarding areas of Christian behavior.
- Sexual purity (4:1-8)
  - Brotherly love (4:9-12)
  - Treatment of church leadership (5:12-13)
- c. Paul felt the need \_\_\_\_\_ them in doctrinal areas relating to the after life and the Second Coming of Christ (See below).

## II. What do we know about the city of Thessalonica?

- A. The city was founded in \_\_\_\_\_ and was named after the wife of the founder.
- B. Under Rome it became the \_\_\_\_\_ city of Macedonia in approximately 146 B.C.
- C. It was a significant trading city with the largest \_\_\_\_\_ in the region.
- D. It became the \_\_\_\_\_ largest city in Macedonia (second only to Philippi).
- E. The city still exists today.

## III. When were the Books of I & II Thessalonians written?

The books of I & II Thessalonians were among the \_\_\_\_\_ written by Paul. They were most likely written by Paul on his second missionary journey while he was in either Athens or Corinth. They were most likely written between \_\_\_\_\_ A.D.

## IV. What is the central theme of the Books of I & II Thessalonians?

The central theme to both I and II Thessalonians is the \_\_\_\_\_ of Christ. Every chapter in these books contains at least one reference to this subject. The word “\_\_\_\_\_” (Greek, *parousia*) occurs 7 times (I Th. 2:19; 3:13; 4:15; 5:23; II Th. 2:1, 8, 9).

- A. Paul was counteracting some \_\_\_\_\_ that people had regarding the Second Coming.
1. There were those who were suggesting that Christians who \_\_\_\_\_ would not have the same glorious experience at Christ’s return. They would miss

out. (I Th. 4:13-17). Paul let the people know that the Second Coming will not be a quiet event and that those who died in faith would not “\_\_\_\_\_.”

- Christ will return with a loud shout.
- An Archangel will make a similar commotion.
- A loud trumpet will sound.
- The dead in Christ will rise first.
- Those believers who are alive on earth will ascend with them to meet the Lord in the air.
- We will live together with the Lord forevermore.

2. There were those who were suggesting that since Christ’s return was imminent, there was no need to stay \_\_\_\_\_ (I Th. 4:9-12; II Th. 3:11-12, See Luke 19:13).

B. I Thessalonians focuses on the relationship of the Second Coming of Christ in relation to the \_\_\_\_\_. This book sees the “\_\_\_\_\_” of the Second Coming (I Th. 4:18).

C. II Thessalonians focuses on the relationship of the Second Coming of Christ in relation to the \_\_\_\_\_. This book sees the “\_\_\_\_\_” of the Second Coming (II Th. 1:7-10).

## V. What are some of the other themes in these books?

A. The three key words of the biblical Christian’s experience— \_\_\_\_\_  
\_\_\_\_\_ (I Th. 1:2-3).

1. These are key words in I & II Thessalonians.

- a. Faith occurs \_\_\_\_\_ times (I Th. 1:3, 8; 3:2, 5, 6, 7, 10; 5:8; II Th. 1:3, 4, 11; 2:13; 3:2).
- b. Hope occurs \_\_\_\_\_ times (I Th. 1:3; 2:19; 4:13; 5:8; II Th. 2:16).
- c. Love occurs \_\_\_\_\_ times (I Th. 1:3; 3:6, 12; 5:8, 13; II Th. 1:3; 2:10; 3:5).

2. Paul commends the believers at Thessalonica for three things:

- a. Their \_\_\_\_\_ of faith (I Th. 1:3-9b).
- b. Their \_\_\_\_\_ of love (I Th. 1:9c).
- c. Their \_\_\_\_\_ of hope (I Th. 1:10; II Th. 3:5).

3. These words are seen in relation to each other in the New Testament (See Chart).

Key Chapter	Hebrews 11	Romans 8	I Corinthians 13
I Thessalonians 1:3	Work of Faith	Patience of Hope	Labor of Love
I Corinthians 13:13	Faith	Hope	Love
Galatians 5:5-6	Faith	Hope	Love
Colossians 1:4-5	Faith	Hope	Love
I Thessalonians 5:8	Faith	Hope	Love
II Thessalonians 1:1-4	Faith	Patience	Love
I Timothy 6:11	Faith	Patience	Love
II Timothy 3:10	Faith	Patience	Love
Titus 2:2	In Faith	In Patience	In Love
Revelation 2:2	Works	Patience	Labor

B. The emphasis on the deity and \_\_\_\_\_ of the Lord Jesus Christ (Acts 17:2-3).

Note the use of the name of Jesus some 54 times in these eight chapters:

- Lord Jesus Christ (20 times)
- Lord Jesus (4 times)
- Lord ( 21 times)
- Christ Jesus (2 times)
- Christ (4 times)
- Jesus (3 times)

## VI. What are some of the unique features of these books?

A. Paul gives us a good look at the spirit of \_\_\_\_\_ ministry (I Th. 2:3-12).

Qualities of False Ministry	Qualities of True Ministry
Error	Gentle
Unclean	Loving
Deceitful	Selfless
Man Pleasing	Hardworking
Flattery	Devout
Covetous	Blameless
Seeking Praise of Men	Just
Demanding	Fatherly

B. Paul teaches them \_\_\_\_\_ adversity.

1. Maintain your \_\_\_\_\_ in affliction (I Th. 1:6-8).
  2. Maintain your \_\_\_\_\_ and do not fear what men can do to you (I Th. 2:2).
  3. Maintain your \_\_\_\_\_ knowing that affliction is part of our destiny as believers (I Th. 3:3-5).
  4. God will take care of those who \_\_\_\_\_ you (II Th. 1:6).
  5. Remember that you will find \_\_\_\_\_ when Christ returns (II Th. 1:7).
- C. II Thessalonians introduces us to the \_\_\_\_\_ (II Th. 2:3-12).
1. He is seen as the man of sin, the son of perdition and the \_\_\_\_\_ one (II Th. 2:3, 8, 9).
  2. He will perform \_\_\_\_\_ signs and wonders (II Th. 2:9).
  3. He will \_\_\_\_\_ many who will worship him as God (II Th. 2:4).
  4. He will be \_\_\_\_\_ at the Second Coming of Christ (II Th. 2:8).

## Lesson 16

### I & II Timothy—The Book of Ministry Qualification and Teaching

#### I. What is the background of the Book of I & II Timothy?

The books of I & II Timothy and Titus have been called the \_\_\_\_\_ because of the fact that they were written to men who were involved in pastoral ministry at the time of the writing.

A. Timothy was the recipient of these letters from Paul.

1. Timothy was born in Lystra (Acts 16:1).
2. Timothy's mother was Jewish and his father was \_\_\_\_\_ (Acts 16:1).
3. Both Timothy's mother Eunice and his grandmother Lois were strong, godly \_\_\_\_\_ in his life (II Tim. 1:5; 3:15).
4. He most likely came to Christ on Paul's first visit to Lystra at about the age of \_\_\_\_\_ (Acts 14:6-23; I Tim. 1:2, 18).
5. Paul utilized Timothy as \_\_\_\_\_ and traveling companion on his second missionary journey about seven years later (Acts 16:1-3).
6. Paul also used him to \_\_\_\_\_ in his behalf or to prepare the way for his coming (Acts 19:22; I Cor. 4:17; 16:10-11).
7. He traveled a \_\_\_\_\_ with Paul in the years ahead.
8. He developed a \_\_\_\_\_ relationship with Paul and was considered a son in the faith to him (Phil. 2: 19-24; I Cor. 4:17).
9. He was with Paul in Rome during his \_\_\_\_\_ Roman imprisonment (Phil 1:1; 2:19; Col. 1:1; Philemon 1).
10. After Paul's release he accompanied Paul to Ephesus when he seems to have been placed \_\_\_\_\_ of the church (I Tim. 1:3).
11. He seems to have remained there to pastor the church while Paul continued his work elsewhere.
12. Tradition suggests that Timothy died as \_\_\_\_\_ under the hand of the Romans.

- B. Paul's love for the Ephesian church and his continued \_\_\_\_\_ of Timothy, the pastor.

## **II. When were the Books of I & II Timothy written?**

While there are many differing viewpoints concerning the actual date and writing of these books, all are in agreement that they were some of \_\_\_\_\_ of Paul's books to be written.

- A. I Timothy was most likely written after Paul's release from Roman imprisonment while he was carrying on with his work. Timothy had been placed as the pastor of the church at Ephesus. Paul was ministering in other places. This book was most likely written sometime between \_\_\_\_\_ A.D.
- B. II Timothy was written during Paul's \_\_\_\_\_ imprisonment in Rome which would lead up to his death. It is his \_\_\_\_\_ book to be written and would be dated between 64 and 66 A.D.

## **III. What is the central theme of the Books of I & II Timothy?**

In these letters Paul deals with the kinds of things that pastors must face in ministry, particularly in relation to his son in the faith Timothy. A key verse that reveals the main intent of Paul's letters is found in I Timothy 3:14-15.

A. I Timothy issues:

1. Resisting error and false doctrine (1:1-20).
2. Guidelines for prayer and public worship (2:1-8).
3. Guidelines for women in the services (2:9-15).
4. Guidelines for selecting elders and deacons (3:1-13).
5. Warnings against false doctrines that are circulating (4:1-11).
6. Personal challenges to Timothy, the pastor of the church (4:12-16; 5:23; 6:11-16, 20-21).
7. Guidelines for the treatment of church members including the older saints and widows (5:1-16).
8. Guidelines for the treatment of elders of the church (5:17-22).
9. Guidelines for master/slave relationships (6:1-2).
10. Warnings about the love of money and instructions to the rich (6:3-10, 17-19).

B. II Timothy issues:

1. Personal instructions to Timothy as a good soldier (1:8-2:25).

- a. Do not be ashamed of the Gospel (1:8-12).
  - b. Stand fast in the Word of God (1:13-14).
  - c. Be strong in grace (2:1).
  - d. Be diligent in the work of the Lord (2:15).
  - e. Flee youthful lusts (2:22).
  - f. Avoid foolish and ignorant disputes (2:23).
2. Warnings about apostasy in the last days (3:1-9, 13-14).

#### IV. What are some of the unique features of these books?

- A. Timothy's \_\_\_\_\_ and personality are seen within the context of these books.
  1. Timothy was quite \_\_\_\_\_ for the position in which he was serving (I Tim. 4:12).
  2. Timothy was naturally \_\_\_\_\_ and timid (II Tim. 1:6-12).  
 Paul encouraged Timothy to:
    - Stir up the gift that was in him (1:6).
    - To shake off the spirit of fear (1:7).
    - Not be ashamed of the Gospel (1:8).
  3. Timothy did not handle \_\_\_\_\_ and the pressures of ministry well (I Tim. 5:23).
  4. Timothy may have had a tendency toward \_\_\_\_\_ pursuits. Note the many admonitions about avoiding such things:
    - a. Reject seducing spirits and doctrines of devils that will cause some to depart from the faith (I Tim. 4:1-5).
    - b. Don't listen to fables and endless genealogies that do not build faith and cause many to stray from the truth (I Tim. 1:4-7).
    - c. Reject old wives fables which are contrary to faith (I Tim. 4:6-7).
    - d. Avoid the contradictions of what is falsely called science or knowledge when cause some to stray from the faith (I Tim. 6:20-21).
    - e. Shun profane and vain babblings that overthrow the faith of some (II Tim. 2:16-18).

- B. Paul gives a thorough list of leadership \_\_\_\_\_ (I Tm. 3:1-13, See also Tit. 1:5-9).

These are qualifications that all elders must have which include moral, domestic, spiritual and gifting related areas. (I Tim. 3:2).

- C. Paul outlines what qualifies \_\_\_\_\_ for assistance from the local church (I Tim. 5:3-16).

In order for a widow to be considered a “widow indeed” she would have to meet certain criteria, including:

1. She would have no children or grandchildren to support her.
2. She would be a woman of prayer looking to God for miraculous supply.
3. She must be living a frugal (non-indulgent) life.
4. She should be over 60 years of age.
5. She must have been faithful in marriage to one man.
6. She must be noted for good works, raising godly children, hospitality, works of service to others and charitable deeds.
7. She must be noted as a diligent worker not given to idleness.

- D. Paul gives us a great description of the \_\_\_\_\_ that we have in Christ (I Tim. 6:19, NIV).

*In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. –NIV*

- E. Paul highlights six different \_\_\_\_\_ that may control the path of one’s life.

1. The love of money (I Tim. 6:9-10; II Tim. 3:1).
2. The love of self (II Tim. 3:2).
3. The love of pleasures (II Tim. 3:4).
4. The love of the world (II Tim. 4:10).
5. The love of God (II Tim. 3:4).
6. The love of His appearing (II Tim. 4:8).

- F. Paul describes the \_\_\_\_\_ of the mature believer (II Tim. 2).

1. A Faithful Man (II Tim. 2:2).
2. A Good Soldier of Jesus Christ (II Tim. 2:3-4; 4:7-8).
3. An Athlete (II Tim. 2:5; 4:7-8).
4. A Hard-working Farmer (II Tim. 2:6).
5. An Approved Worker (II Tim. 2:15).
6. A Vessel of Honor (II Tim. 2:21).

7. A Servant of the Lord (II Tim. 2:24).
- G. Paul gives insights into his natural situation and coming \_\_\_\_\_ (II Tim. 4).
1. Paul speaks of his readiness to die and his \_\_\_\_\_ course (II Tim. 4:6-8).
  2. Paul speaks of his \_\_\_\_\_ both good and bad (II Tim. 4:9-15).
  3. Paul speaks of his first \_\_\_\_\_ before Caesar that did not go well (II Tim. 4:16).
  4. Paul acknowledges that he is in \_\_\_\_\_ of the Lord (II Tim. 4:17-19).
- H. Paul gives a \_\_\_\_\_ to Timothy (II Tim. 4:1-5).

The following chart is taken from *Nelson's Complete Book of Maps and Charts*, page 437.

<b>Timothy must...</b>	<b>Because...</b>
Share in suffering for the gospel (1:8; 2:3)	Through such sharing others will be saved (2:10)
Continue in sound doctrine (1:13; 2:15)	False doctrine spreads and leads to ungodliness (2:16, 17)
Flee youthful lusts (2:22)	He must be cleansed and set apart for the Master's use (2:21)
Avoid contentiousness (2:23-25)	He must gently lead others to the truth (2:24-26)
Militantly preach the gospel (4:2)	Great apostasy is coming (4:3,4)

**Lesson 17**  
**Titus—The Book of the Ministry Character**  
**Philemon—The Book of Reconciliation**

**I. What do we know about the man, Titus?**

- A. Titus was of \_\_\_\_\_ origin and was most likely a convert of the apostle Paul perhaps from the home church in Antioch (Tit. 1:4a).
- B. Titus accompanied Paul and Barnabas on their trip to Jerusalem for the council as an example of \_\_\_\_\_ fruit (Gal. 2:1-3).
- C. Titus was among Paul's \_\_\_\_\_ as a partner and fellow laborer during the latter part of Paul's third missionary journey (II Cor. 8:23).
  - 1. Paul had sent him to \_\_\_\_\_ not only to carry the letter but to assist in with some issues within the church (II Cor. 7:14-16; 8:16-17).
  - 2. Titus \_\_\_\_\_ back to Paul on the situation of the church at Corinth.
  - 3. Titus \_\_\_\_\_ the letter of II Corinthians to the church (II Cor. 8:16-23).
- D. Titus may have been involved in assisting in the gathering of finances for the Jerusalem \_\_\_\_\_ (II Cor. 8:18-22).
- E. Titus apparently accompanied Paul after his release from Roman imprisonment to Crete where Paul left him to \_\_\_\_\_ (Tit. 1:5).
- F. Paul asked Titus to \_\_\_\_\_ him in Nicopolis sometime later (Tit. 3:12).
- G. Titus was with Paul during his \_\_\_\_\_ Roman imprisonment for a short while (II Tim. 4:10).
- H. Titus apparently finished his life as the \_\_\_\_\_ of one of the churches on the island of Crete.
- I. Titus most likely died of \_\_\_\_\_ causes.

**II. When was the Book of Titus written?**

Because of the timeframe in Paul's life when he visited the island of Crete, the letter has to have been written sometime between Paul's \_\_\_\_\_ imprisonments. It was most likely written toward the middle to end of this period placing the letter between I Timothy and II Timothy. For this reason a date between \_\_\_\_\_ A.D. is to be preferred.

### III. What do we know about the church at Crete?

- A. The people of Crete had a \_\_\_\_\_ reputation (Tit. 1:12-13).
1. They were reputed to be \_\_\_\_\_.
  2. They were reputed to be \_\_\_\_\_.
  3. They were reputed to be \_\_\_\_\_.
  4. They were reputed to be \_\_\_\_\_ of outsiders.
  5. There were many classical slogans describing the Cretans.
    - a. Epimenides a Cretan poet said, *Cretans are always liars, evil beasts, lazy gluttons* (Tit. 1:12b).
    - b. In classical literature “to act as a Cretan” was the same as to be a “\_\_\_\_\_.”
- B. The people of Crete had an opportunity \_\_\_\_\_ by virtue of the Gospel.
1. People from Crete were represented on the day of \_\_\_\_\_ (Acts 2:11).
  2. Paul’s ship to Rome \_\_\_\_\_ in Crete at Fair Havens (Acts 27:7-21).
  3. Paul journeyed to Crete after his first Roman imprisonment and started works in \_\_\_\_\_ (Tit. 1:5).
  4. Titus was left in Crete to set the churches \_\_\_\_\_.

### IV. What is the central theme of the Book of Titus?

While the book deals with many practical principle of church life, the principle theme has to do with the setting in of leadership and the setting in order of the churches of Crete. As a result the \_\_\_\_\_ that Titus is to look for in those who would serve as leaders in the church is a predominant theme (Tit. 1:5-9).

In this sense it gives us a close parallel to the material given to Timothy for the same purpose (I Tim. 3). When you combine these two lists of qualifications we find that Paul was concerned about four principle areas of qualification not unlike those suggested to Moses by Jethro his father-in-law (Ex. 18:21)

A. \_\_\_\_\_ Attributes

1. An elder is to be \_\_\_\_\_ (I Tim. 3:2; Tit. 1:6).
2. An elder must be \_\_\_\_\_ (I Tim. 3:2; Tit. 1:8).
3. An elder is to be \_\_\_\_\_ (I Tim. 3:2; Tit. 1:8).
4. An elder must be of \_\_\_\_\_ (I Tim. 3:3).
5. An elder is not to be given to \_\_\_\_\_ (I Tim. 3:3; Tit. 1:7).
6. An elder is not to be \_\_\_\_\_ (I Tim. 3:3; Tit. 1:7).
7. An elder is not to be \_\_\_\_\_ (I Tim. 3:3; Tit. 1:7).
8. An elder is not to be a \_\_\_\_\_ (I Tim. 3:3; Tit. 1:7).
9. An elder is not to be \_\_\_\_\_ (Tit. 1:7).
10. An elder is to be \_\_\_\_\_ of what is good (Tit. 1:8).

B. \_\_\_\_\_ Qualifications

11. An elder must be the husband of \_\_\_\_\_ (I Tim. 3:2; Tit. 1:6).
12. An elder is to be \_\_\_\_\_ (I Tim. 3:2; Tit. 1:3).
13. An elder is to rule his \_\_\_\_\_ well, having his children in submission (I Tim. 3:4), having faithful children not accused of dissipation or insubordination (Tit. 1:6).

C. \_\_\_\_\_ Qualifications

14. An elder is not to be a \_\_\_\_\_ or young convert (I Tim. 3:6).
15. An elder must have a \_\_\_\_\_ among those who are outside the church (I Tim. 3:7).
16. An elder is to be \_\_\_\_\_ (Tit. 1:8).
17. An elder is to be \_\_\_\_\_ (Tit. 1:8).
18. An elder must be \_\_\_\_\_ (I Tim. 3:3).

19. An elder must \_\_\_\_\_ the faithful word as he has been taught (Tit. 1:9; See also vs. 10-14).

D. Leadership \_\_\_\_\_

20. An elder must be \_\_\_\_\_ (I Tim. 3:2).

21. An elder must be able to exhort and convince in \_\_\_\_\_ (Tit. 1:9).

## V. What are the unique features of the Book of Titus?

A. Paul's emphasis on \_\_\_\_\_.

The key verses are Titus 2:11-14 and Titus 3:4-7

Paul gives six references to good works.

1. False ministries are \_\_\_\_\_ of good works (Tit. 1:16).
2. True ministers, like Titus, are to be \_\_\_\_\_ of good works (Tit. 2:7).
3. God's people were set apart to be \_\_\_\_\_ of good works (Tit. 2:14).
4. All believers are to be \_\_\_\_\_ to do good works (Tit. 3:1).
5. All believers are to be careful to \_\_\_\_\_ good works (Tit. 3:8).
6. All believers are "*to learn to maintain good works, to meet urgent needs, that they not be \_\_\_\_\_*" (Tit. 3:14).

B. The emphasis on the \_\_\_\_\_ of the minister of Christ

1. Must not profess to know God but deny Him with our \_\_\_\_\_ (Tit. 1:16).
2. Must be an example or a \_\_\_\_\_ of what is taught (Tit. 2:7).

C. The practical instruction to each age/social group in the church

1. To the old men (Tit. 2:2)
2. To the old women (Tit. 2:3-4).
3. To young women (Tit. 2:4-5).
4. To young men (Tit. 2:6-8).
5. To servants (Tit. 2:9-10).

D. Guidelines for the treatment of heretics and other problem people (Tit. 1:10-11; 3:9-11)

*For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. Titus 1:10-11*

*But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned. Titus 3:9-11*

## Philemon—The Book of Reconciliation

### V. What is the background of the Book of Philemon?

The book of Philemon is a personal letter written by a friend to a friend. It is the shortest book Paul wrote consisting of only \_\_\_\_\_ Greek words. The purpose of the letter is to bring \_\_\_\_\_ between two individuals—a master and a slave.

#### A. Paul in prison at Rome

The occasion for this book is Paul's \_\_\_\_\_ imprisonment in Rome in his own hired house (Acts 28:30-31). Paul was chained to a soldier in his own rented house. He was free to receive people and to preach and teach.

#### B. A \_\_\_\_\_ by the name of Onesimus

1. Onesimus was the slave of a man by the name of \_\_\_\_\_ (vs. 11, 16).
2. Onesimus' master lived in \_\_\_\_\_ and was a key part of the church there (vs. 2).
3. Onesimus stole some of his master's goods and ran away to the large city of Rome to \_\_\_\_\_ (vs. 18-19).
4. Onesimus may have run into Epaphras, \_\_\_\_\_ of the church of Colossae and one who would have known him. He may have introduced him to Paul.

#### C. A miraculous conversion

1. Onesimus at some point came under the influence of the ministry of Paul and through the work of the Holy Spirit was transformed from an \_\_\_\_\_ (vs. 11) into "a faithful and beloved brother" (vs. 16).
2. Onesimus \_\_\_\_\_ Paul in some way for a short season while Paul was prisoner in Rome (vs. 11, 13).
3. Onesimus eventually authenticated his conversion with works suitable for repentance and at Paul's encouragement went back to his master to \_\_\_\_\_.

#### D. A letter of reconciliation to Philemon

1. Paul wrote a letter in behalf of Onesimus to help him fulfill his \_\_\_\_\_ to return and restore.
2. Paul wrote a letter to his friend Philemon to be gracious to Onesimus and \_\_\_\_\_ him.

3. Onesimus most likely \_\_\_\_\_ the letter in the company of Tychicus who carried the Colossian letter (Col. 4:7-9 with Eph. 6:21-22).
4. Paul's appealed to Philemon, not on \_\_\_\_\_ grounds but on \_\_\_\_\_ grounds, in the hope that he would receive him back not only as a slave but also as a brother in Christ (vs. 16).
5. Paul put some extra \_\_\_\_\_ on Philemon to do so.
  - a. By indicating that he would not \_\_\_\_\_ Philemon what to do when he could actually do so (vs. 8-9, 14).
  - b. By appealing to Philemon's reputed good character, faith and \_\_\_\_\_ (vs. 4-7, 9).
  - c. By asking for a \_\_\_\_\_ from Philemon as a partner in the gospel (vs. 17).
  - d. By offering to pay any \_\_\_\_\_ owed to Philemon by Onesimus (vs. 19).
  - e. By reminding Philemon of relational \_\_\_\_\_ that he owed to Paul (vs. 19).
  - f. By asking for personal \_\_\_\_\_ from Philemon while he was in chains (vs. 20).
  - g. By making it a matter of \_\_\_\_\_ (vs. 21).
  - h. By letting Philemon know that he is \_\_\_\_\_ and would be planning on staying with him (vs. 22).

#### **VI. When was the Book of Philemon written?**

The date for the Book of Philemon would be the same date as the Book of Colossians somewhere between \_\_\_\_\_ A.D.

#### **VII. What is the central theme of the Book of Philemon?**

The central theme of the Book of Philemon is \_\_\_\_\_ and reconciliation. It has to do with receiving an offending brother back in a spirit of love. The key word in the book is "\_\_\_\_\_" (vs. 12, 15, 17).

As such this book gives us the essence of the Gospel:

- A. The sinner has run away from God.
- B. The law condemned the sinner and gave him no right of appeal.
- C. The sinner could never pay the debt that was owed.
- D. The sinner flees to the arms of Jesus.

- E. Jesus stepped in to pay the debt.
- F. The sinner turns from his sin and brings forth the fruit of repentance.
- G. The sinner receives forgiveness not on the basis of law but of grace.
- H. The sinner becomes a new creature, free from bondage.

**VIII. What are the unique features of the Book of Philemon?**

- A. Paul spoke often of his natural situation.
  - 1. Paul, a prisoner of Christ (vs. 1)
  - 2. Paul, the aged and prisoner (vs. 9)
  - 3. Paul, a spiritual father in chains (vs.10)
  - 4. My chains in the gospel (vs. 13)
  - 5. Paul's hope of release (vs. 22)
  - 6. My fellow prisoner (vs. 23)
- B. Paul wrote this letter personally, perhaps to ensure that others were not brought into a \_\_\_\_\_matter (vs. 19).

**IX. What became of Onesimus?**

It is very likely that Onesimus became the bishop of Ephesus. In 110 A.D. Ignatius was writing to the churches of Asia Minor and mentions that the name of the bishop of Ephesus was Onesimus.

If this is true then it also speaks something of Philemon, who not only responded to “the letter” of Paul’s admonition, but “the spirit” of it by not only forgiving Onesimus but eventually also \_\_\_\_\_ from slavery.

## Lesson 18

### Hebrews—The Book of Better Things

#### I. What are the main views concerning the authorship of the Book of Hebrews?

The main suggestions have included Paul, Luke, Apollos, Barnabas and Aquilla and Pricilla. Some have even suggested a Second Century writer by the name of Clement of Rome.

##### A. Arguments against the authorship of \_\_\_\_\_

1. Paul's name is not found in this epistle as it is in his other epistles. BUT...if Paul were indeed writing to the Hebrew believers his name on the document might do \_\_\_\_\_ good (Acts 21:27-28; 22:17-22).
2. This book represents a \_\_\_\_\_ than that found in Paul's other writings. BUT...if this book was addressed to an entirely \_\_\_\_\_ could it lend itself naturally to a different style.
3. The language in the book is perhaps the purest Greek in the New Testament, much \_\_\_\_\_ to the other epistles. BUT...there is no question that Paul's educational background would make it \_\_\_\_\_ for him to use high Greek usage.
4. Paul was chosen by God and recognized in the Early Church as "the apostle to the Gentiles" and this epistle never mentions the \_\_\_\_\_ (Acts 9:15; Gal. 2:7-8). BUT...Paul's ministry was also to encompass \_\_\_\_\_ (Acts 9:15).

##### B. Arguments for the authorship of Paul

1. There is a typical Pauline \_\_\_\_\_ which is found in one of two forms in every one of the thirteen epistles of Paul; in fact, it was Paul's token (II Th. 3:17-18). This salutation is found in the book of Hebrews (Heb. 13:18-25, Compare Rom. 16:24; I Cor. 16:23; II Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; I Th. 5:18; II Th. 3:18; I Tim. 6:21; II Tim. 4:22; Tit. 5:15; Philemon 25).
2. The author of this book obviously had a \_\_\_\_\_ background by virtue of his use of the Greek language and he also had a \_\_\_\_\_ background by his understanding of the Jewish religious customs.
3. When Peter wrote to the Jewish believers, he seemed to indicate that Paul had \_\_\_\_\_ them (II Pet. 3:15-16a with I Pet. 1:1; II Pet. 3:1).
4. The person who wrote this book was obviously a man who was thoroughly trained in the Scriptures with a tremendous amount of \_\_\_\_\_ on the relationship of the Old Covenant to the New Covenant. Paul would again qualify on

this account being trained as a Pharisee (Phil. 3:5) and receiving revelation from the Holy Spirit (II Cor. 12: 1-4, 7; Eph. 3:1-7).

5. This letter was written by one who had been \_\_\_\_\_ (Heb. 10:34).
6. This letter was written by one who was now \_\_\_\_\_ from the Jewish believers (Heb. 13:18-19, Compare I Th. 5:25; II Th. 3:1). Paul's imprisonment would have done this for him.
7. The author seems to have been a close associate and traveling companion of \_\_\_\_\_ (Heb. 13:23).
8. Paul always had a tremendous desire to see \_\_\_\_\_ saved (Rom. 9:1-4).

## II. To whom was the Book of Hebrews written?

The Book of Hebrews was written to Hebrew Christians (Heb. 3:1).

- A. It was written to saints who were \_\_\_\_\_ Christians (Heb. 5:12).
- B. It was written to saints who had suffered great persecution and \_\_\_\_\_ (Heb. 10:32 with Acts 8:1).
- C. It was written to a Christian community of considerable \_\_\_\_\_ (Heb. 13:24).
- D. Many scholars have suggested that the church at \_\_\_\_\_ was the original recipient of this letter which was then circulated abroad.

## III. When was the Book of Hebrews written?

As with all of the particulars of this book, there is considerable debate about the date of the writing. Most commentators put the date between \_\_\_\_\_ A.D.

- A. It seems to have been written to \_\_\_\_\_ generation Christians (Heb. 2:3; 5:12; 13:7).
- B. It was written before the heaviest of \_\_\_\_\_ which would have come under the emperorship of Nero after 65 A.D. (Heb. 12:4).
- C. It was written before the destruction of Jerusalem. At the time of the writing, the temple was \_\_\_\_\_ and its services were still in operation (Heb. 8:4; 13:10).

D. It has been suggested by some that this date would correspond to the death of \_\_\_\_\_, the brother of the Lord and the senior pastor of the church at Jerusalem who is believed to have died a martyr's death in about 62 A.D.

**IV. Why was the book of Hebrews written?**

A. To help the Hebrew believers make \_\_\_\_\_.

It was mainly written to wean the Hebrew believers from Judaism to Christianity and to help them understand the transition from the shadow to the real. Note the following:

Reference	Old Testament/Covenant	New Testament/Covenant
Hebrews 8:7; 10:9	First Covenant	Second Covenant
Hebrews 8:13	New Covenant	Old Covenant
Hebrews 9:9-11	Symbolic	Greater, More Perfect
Hebrews 9:9-11	The Present Time	Good Things to Come
Hebrews 9:9-11	Made with Hands	Not Made with Hands
Hebrews 9:23-24	Copies of Things	The Real
Hebrews 10:1	Shadow	The Very Image
Hebrews 10:11-14	Continual Sacrifices	Once for all Sacrifice
Hebrews 10:11-14	Temporal	Eternal

B. To warn these believers regarding \_\_\_\_\_.

There seems to be some concern in the mind of the author of this book that because of the growing intensity of opposition to Christianity and the weakness of the faith of these believers (Heb. 5:11-14) that they might be prone to depart from the faith (Heb. 3:12; 10:19-39).

**V. Why do we call the Book of Hebrews the Book of Better Things?**

In keeping with the purpose for which the Book of Hebrews was written, we find a focus on two words, "better" (See Hebrews 1:4; 7:19; 8:6; 9:23; 10:34; 11:16, 34, 40) and "great" (See Hebrews 2:3; 4:14; 9:11; 10:32, 35; 12:1; 13:20).

A. Christ is presented as the \_\_\_\_\_ and the one who established a new and better covenant.

Christ is seen as greater than:

1. The Prophets (Heb. 1:1-3)
2. The Angels (Heb. 1:4-2:18)

3. Moses (Heb. 3:1-19)
4. Joshua (Heb. 4:1-13)
5. Aaron (Heb. 5:14-7:18)
6. Abraham (Heb.7:7)
7. The Law (Heb.7:19ff.)

B. The New Covenant is seen as better than the Old Covenant (Heb. 8:7-13; 11:40).

The New Covenant is better because it is has:

1. Better Revelation (Heb. 1:1-4)
2. Better Hope (Heb. 7:19)
3. Better Priesthood (Heb. 7:20-28)
4. Better Covenant (Heb. 8:6)
5. Better Promises (Heb. 8:6)
6. Better Blood (Heb. 9:11-14).
7. Better Sacrifices (Heb. 9:23)
8. Better Possessions (Heb.10:34)
9. Better Country (Heb. 11:16)

## **VI. What are the unique features of the Book of Hebrews?**

A. The Book of Hebrews gives us the most complete look at Christ, \_\_\_\_\_  
 \_\_\_\_\_ (Heb. 7:24-25).

1. Christ as our High Priest is both merciful and faithful (Heb. 2:17).
2. Christ as our High Priest is to be the focus of our thoughts (Heb. 3:1).
3. Christ as our High Priest has gone into the heavens for us (Heb. 4:14).
4. Christ as our High Priest is both sinless and sympathetic (Heb. 4:15)
5. Christ as our High Priest has an eternal priesthood (Heb. 5:6)
6. Christ as our High Priest is of the order of Melchizedek (Heb. 5:9-11).
7. Christ as our High Priest is our forerunner (Heb. 6:20).
8. Christ as our High Priest is greater than Abraham (Heb. 7:4).
9. Christ as our High Priest is higher than the heavens (Heb. 7:26).
10. Christ as our High Priest has no weaknesses (Heb. 7:26-28).
11. Christ as our High Priest sits at the right hand of the Father (Heb. 8:1).
12. Christ as our High Priest makes intercession for us (Heb. 7:25).
13. Christ as our High Priest offered Himself as a sacrifice (Heb. 10:12).
14. Christ as our High Priest provided the way back to the Father (Heb. 10:19-22).
15. Christ as our High Priest is the author and finisher of our faith (Heb. 12:2).

- B. The Book of Hebrews presents us with the greatest definition and examples of faith in the faith chapter of the Bible—chapter eleven. It begins by defining faith in verse one and proceeds to give us real examples of faith in real life expression.
1. The faith of God (vs. 3)
  2. The faith of Abel (vs. 4)
  3. The faith of Enoch (vs. 5)
  4. The faith of Noah (vs. 7)
  5. The faith of Abraham (vs. 8-10, 12, 17-19)
  6. The faith of Sarah (vs. 11)
  7. The faith of Isaac (vs. 20)
  8. The faith of Jacob (vs. 21)
  9. The faith of Joseph (vs. 22)
  10. The faith of Moses' parents (vs. 23)
  11. The faith of Moses (vs. 24-28)
  12. The faith of the Children of Israel (vs. 29-30)
  13. The faith of Rahab (vs. 31).
  14. The faith of Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets (vs. 32-35).
  15. The faith of those who were persecuted (vs. 35-40)

## Lesson 19

### James—The Book of Practical Christianity

#### I. What do we know about the author of this book?

The name James is the English form of the word “\_\_\_\_\_”.

A. This James is to be distinguished from the other men by the name of James in the New Testament.

1. James the son of \_\_\_\_\_ or James the Greater (Mt. 4:21)
2. James the son of \_\_\_\_\_ or James the Less (Mark 15:40-41)

B. This James is the son of Mary and Joseph and the half brother of Jesus. He is sometimes referred to as “\_\_\_\_\_” in historical literature.

1. He was most likely the \_\_\_\_\_ of Mary and Joseph and the brother of Jesus (Mt. 13:55; Mark 6:3; Gal. 1:19).

The other siblings in this family include the following:

- Joses
- Simon
- Judas (See: Jude 1)
- Unnamed sisters

See also: Matthew 12:46-47; John 2:12; Acts 1:14

2. He was \_\_\_\_\_ numbered among the Twelve Apostles of the Lamb (Acts 1:13).
3. He did \_\_\_\_\_ with Jesus on various occasions with his other brothers (John 2:12; 7:3, 10).
4. He and his brothers were not totally \_\_\_\_\_ about Jesus’ calling and mission in the early days of Jesus’ ministry (John 7:3-5; Mark 6:3-6).
5. He was attentive to the teachings of Jesus which is reflected in his obvious knowledge of the \_\_\_\_\_ (See unique features).
6. He was noticeably \_\_\_\_\_ from the foot of the cross at Jesus crucifixion (John 19:25-27).

7. He was one of the first to receive the message of Christ's \_\_\_\_\_ (John 20:17).
8. He had a personal encounter with the \_\_\_\_\_ sometime later (I Cor. 15:5-7).
9. He was with the 120 in the \_\_\_\_\_ in anticipation of the outpouring of the Holy Spirit (Acts 1:14).
10. He was referred to by Paul as \_\_\_\_\_ (Gal. 1:18-19).
11. He eventually ascended to the \_\_\_\_\_ position in the Jerusalem church (Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9, 12).
12. He was instrumental in writing \_\_\_\_\_ sent out in letter form to the Gentile churches from the Jerusalem council (Acts 15:22-30; 16:4).
13. He achieved the high status of that of a \_\_\_\_\_ of Jesus Christ (Jam. 1:1).
14. Tradition suggests that he died as \_\_\_\_\_ at the hand of the Jews somewhere around 62 A.D.

## II. What is the background to the Book of James?

### A. The Audience

James identifies his audience as being “the twelve tribes which are scattered abroad” (Jam. 1:1).

1. Some have suggested that he was writing to the \_\_\_\_\_ of the dispersion.
2. He is most likely writing to the \_\_\_\_\_ of God (Gal. 6:16).
3. More specifically, he could have been writing to members of \_\_\_\_\_ who had moved away from Jerusalem or had been dispersed through various persecutions that had occurred in Jerusalem (Acts 8:1-4; 11:19).

### B. The Occasion

Little is known of the specific reason why James wrote this book except that as a pastor he was concerned with caring for those under his spiritual influence whether they were local or abroad.

When you examine the content of the letter with the strong emphasis on “works,” James may be writing out of a concern that the \_\_\_\_\_ that was being preached was being taken \_\_\_\_\_ by the recipients of the message. He may be concerned that too much focus on grace was causing people to become \_\_\_\_\_ in the walk with the Lord.

### III. What is the date of the writing?

Most scholars place the writing of this book fairly early in the spread of the Gospel to the Gentile world. It may have even been written prior to \_\_\_\_\_ held in Jerusalem because no reference is made to the decrees that were documented at that time. For this reason it may have been one of the earliest, if not the earliest of the epistles.

Dates for this book vary, but it was most likely written sometime between \_\_\_\_\_ A.D.

### IV. What is the main message of the Book of James?

The central message to the Book of James is that Christianity cannot be merely a confession of the lips. It cannot be based on statements of faith alone. Christianity must be authenticated by \_\_\_\_\_. James emphasized the practical nature of Christianity and necessary connection between \_\_\_\_\_.

This is seen in all that James writes, but it is especially noted in two of his principle discussions.

#### A. Hearing and \_\_\_\_\_ (Jam. 1:19-27)

In this section James deals with the self deception that can occur when we think that \_\_\_\_\_ the truth is the same thing as \_\_\_\_\_ the truth (See also James 4:17). We have to do more than talk the talk, our religion must reach the practical side of life (Jam. 1:27).

#### B. Faith and \_\_\_\_\_ (Jam. 2:14-26)

In this section James makes it clear that saying you have faith is not enough, one must authenticate their faith with action that corresponds to his or her confession.

James almost seems to be saying \_\_\_\_\_ of some of Paul’s writings or is he? Note the following:

1. Compare James 2:21 with Romans 4:2-3 and John 8:39

*But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? James 2:20-21*

*For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness. Romans 4:2-3*

*They answered and said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham." John 8:39*

2. Compare James 2:14 with II Timothy 1:9 and Ephesians 2:8-9

*What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? James 2:14*

*...who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began... II Timothy 1:9*

*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. Ephesians 2:8-9*

3. Compare James 2:24 with Galatians 2:16

*You see then that a man is justified by works, and not by faith only. James 2:24*

*...knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. Galatians 2:15*

## **V. What are some unique features of the Book of James?**

### **A. James' \_\_\_\_\_Concerns**

The issues that are addressed by James are usually the result of people being double minded or literally "\_\_\_\_\_" (Jam. 1:8). One minute they are close to the kingdom and the next moment they are afar off. Some of the subjects that he addresses include:

1. Handling Temptation (Jam. 1:1-4; 12-15)
2. Handling Riches (Jam. 1:9-11; 17-18; 5:1-6)
3. Hearing and Doing (Jam. 1:19-27)
4. Dealing with Prejudice (Jam. 2:1-13)

5. Faith and Works (Jam. 2:14-26)
6. Taming the Tongue (Jam. 3:1-12; 5:12)
7. Walking in Wisdom (Jam. 3:13-18)
8. Dealing with Carnality (Jam. 4:1-17)
9. Cultivating Patience (Jam. 5:7-12)

B. James' Knowledge of the Sermon on the Mount

There is no question that James either was present when the Sermon on the Mount was given or he talked intimately with someone who was present. The whole book of James deals with the application of the Sermon on the Mount to the local church setting.

1. Under \_\_\_\_\_, God laid out the laws for the children of Israel, God's covenant people of the Old Testament on Mount Sinai.
2. Under \_\_\_\_\_, God laid out the laws of the kingdom relating to the New Testament on the Sermon on the Mount (Matthew 5-8).
3. With \_\_\_\_\_, God lays out how the laws of the kingdom apply to the Church, the spiritual Israel of God.

C. James' Process of \_\_\_\_\_

James gives the clearest presentation of the process of temptation found in the Bible all with the view to helping the believer overcome (Jam. 1:14-15).

<b>Step</b>	<b>Every Man</b> James 1:14-15	<b>Eve</b> Genesis 3:1-24	<b>David</b> II Samuel 11:2-12	<b>Achan</b> Joshua 7:21-26
<b>1</b>	Man is tempted	Temped by serpent	Tempted by seeing woman	Tempted by spoils of war
<b>2</b>	He is Enticed by His Own Lusts	Combined with desire within	Combined with sexual arousal	Combined with an eye for things
<b>3</b>	Lust conceives	She took the fruit	He inquired about the woman	He coveted them
<b>4</b>	It gives birth to Sin	She ate and gave to her husband	He took the woman for sex	He took what was forbidden
<b>5</b>	Sin is accomplished	Her eyes were opened	He plotted to kill husband	He hid it in the earth
<b>6</b>	It only brings forth death	Sent from the garden	Sword in his own household	He was stoned and burned

D. James' Heroes of the Old Testament

1. Abraham is cited because he was a man who verified his faith by \_\_\_\_\_ (Jam. 2:21).
2. Isaac, as the sacrifice of Abraham, is seen as the ultimate example of \_\_\_\_\_ verifying faith (Jam. 2:21).
3. Rahab is seen as someone who demonstrated her faith by \_\_\_\_\_ which resulted in her salvation (Jam. 2:25).
4. Job is seen as a man of perseverance through \_\_\_\_\_ (Jam. 5:11).
5. Elijah is seen as a man who knew how \_\_\_\_\_ and believe God for the impossible (Jam. 5:17).

E. James' Description of the \_\_\_\_\_

James describes the power that the tongue can have for both good and evil (Jam. 3:1-12).

1. The tongue is like \_\_\_\_\_ in the horse's mouth. It is a small thing but it can control a large animal.
2. The tongue is like \_\_\_\_\_ on a large ship. It is very small by comparison but it controls the direction of the entire vessel.
3. The tongue is \_\_\_\_\_ of fire. It seems insignificant but it has the potential to destroy an entire forest.
4. The tongue is more difficult for man to tame than the \_\_\_\_\_.
5. The tongue can be just like \_\_\_\_\_ of a snake that when injected can kill its prey.
6. The tongue is like a \_\_\_\_\_. When it is pure, it produces life, but when it is tainted it brings forth death.
7. The tongue is like \_\_\_\_\_ or vine from which people can eat. It can be a tree of life or a tree of death.

## Lesson 20

### I Peter—The Book of Suffering and Glory

#### I. What do we know about the author of this book?

A. The author of this book is the apostle Peter. Peter is referenced \_\_\_\_\_ times in the New Testament. Peter is referred to in the New Testament by three different names.

1. Simon. Simon was the name given him by his parents and means “\_\_\_\_\_.”
2. Cephas. Cephas an Aramaic name given to him by Jesus and means “\_\_\_\_\_” or “pebble” (John 1:41-42).
3. Peter. Peter is a Greek equivalent of the \_\_\_\_\_ name Cephas and means “small stone” as well.

Jesus makes a play on his name when he talks about the building of His Church (Mt. 16:16-18).

B. Peter was a prominent figure among the disciples.

1. He was born in a town of \_\_\_\_\_ on the Sea of Galilee (John 1:44).
2. He was the son of a man by the name of \_\_\_\_\_ (John 1:42; Mt. 16:17).
3. He was a fisherman by trade with his brother \_\_\_\_\_ (Mt. 16:17; John 1:41).
4. He may have been a disciple of \_\_\_\_\_ (John 1:35-40).
5. He left his trade when Jesus called him to be a \_\_\_\_\_ (Mt. 4:18-20; Mark 3:16; John 1:40).
6. He was called to be one of the Twelve \_\_\_\_\_ of the Lamb (Luke 6:14).
7. He was considered somewhat of a \_\_\_\_\_ for the group (Mt. 15:15; 16:16, 22; 18:21-35; 19:27; Luke 12:41; John 6:68; 13:24).
8. He was considered a part of the \_\_\_\_\_ of three (Mt. 17:1-8; Mark 5:37; 9:2-8; Luke 8:51; 9:28-36).
9. He did not want Jesus to \_\_\_\_\_ and then he wanted Jesus to give him a complete bath (John 13:6-11).

10. He tried to \_\_\_\_\_ Jesus from the arresting soldiers (Mt. 26:50-54; John 18:10-11).
11. He \_\_\_\_\_ knowing Christ after Jesus arrest (Mt. 26:31-35; Mark 14:66-72).
12. He was one of the first disciples to go to the \_\_\_\_\_ of Jesus (Luke 24:12; John 20:3-6).
13. He was commissioned by Jesus to \_\_\_\_\_ His sheep (John 21:15-19).
14. Jesus indicted the manner in which he would \_\_\_\_\_ (John 21:19).

C. Peter was the object of some \_\_\_\_\_.

1. He received a miracle \_\_\_\_\_, twice (Luke 5:3-10; John 21:3-6).
2. His \_\_\_\_\_ was healed by Jesus (Mt. 8:14-15; Mark 1:29-36).
3. He walked \_\_\_\_\_ at the invitation of Jesus (Mt. 14:28-29).
4. He experienced the mount of \_\_\_\_\_ (Mt. 17:1-8 with II Peter 1:16-18).
5. He caught the fish with \_\_\_\_\_ in its mouth for tax money (Mt. 17:24-26).

D. Peter was a key player in the Book of Acts and the life of the Early Church.

1. He encouraged the rest of the apostles in the process to replace \_\_\_\_\_ (Acts 1:15-22).
2. He preached the \_\_\_\_\_ on the Day of Pentecost (Acts 2:14-41).
3. He became a man of many miracles.
  - He healed a lame man with the apostle John (Acts 3:1-10).
  - His \_\_\_\_\_ falling on people resulted in healing and deliverance (Acts 5:12-16).
  - He healed a man by the name of Aeneas in Lydda (Acts 9:33-35).
  - He raised Dorcas from the dead in Joppa (Acts 9:36-42).
4. He stood strong in the face of \_\_\_\_\_ (Acts 4:19-21; 5:28-32; 40-42).
5. He pronounced \_\_\_\_\_ on Ananias and Saphira (Acts 5:1-11).
6. He was \_\_\_\_\_ on several occasions (Acts 5:18; 12:3-16).

7. He opened the door of faith to the \_\_\_\_\_ at the house of Cornelius (Acts 10).
8. He was a main spokesman at the Jerusalem \_\_\_\_\_ (Acts 15:7-11).
9. He made many ministry trips. In some cases he traveled with \_\_\_\_\_ (I Cor. 9:5).
  - He ministered in Samaria with John (Acts 8:14-17, 25).
  - He ministered in Lydda and Sharon (Acts 9:32-35).
  - He ministered in Joppa (Acts 9:36-43).
  - He ministered in Caesarea (Acts 10).
  - He may have visited the church in Antioch (Acts 12:17; Gal. 2:11).
  - He most likely ministered in Asia Minor (I Pet. 1:1).
  - He spent some time in Babylon (I Pet. 5:13).

E. Further traditions fill in the rest of Peter's life.

1. Peter lived his latter years in \_\_\_\_\_.
2. Peter was \_\_\_\_\_ upside down in Rome at the hands of Nero.

## II. What is the background to the Book of I Peter?

A. The Audience

2. Peter identifies his audience as \_\_\_\_\_ scattered abroad focusing on areas of Asia Minor (I Pet. 1:1-2).
3. While some feel that Peter was writing to the Jews, it is more likely that Peter was writing to \_\_\_\_\_ Jewish and Gentile believers in the identified areas. Peter makes a number of references to the previous "unsaved" state of his readers.
  - They were those who once walked in \_\_\_\_\_ (I Pet. 1:14).
  - They were those who had been involved in \_\_\_\_\_ resulting from empty traditions (I Pet. 1:18).
  - They were those who had been called out of \_\_\_\_\_ (I Pet. 2:9).
  - They were those who were once " \_\_\_\_\_ " but now are the people of God (I Pet. 2:10).
  - They were those who walked in gross sin and \_\_\_\_\_ (I Pet. 4:3-4).

## B. The Occasion

Little is known of the particular occasion that would have inspired Peter to write this letter. Judging from the contents it is likely that Peter was getting some reports from churches over which he had influence that they were \_\_\_\_\_ for their faith.

Peter appears to have written this letter in the company of or perhaps even with the help of a man by the name of Silvanus. Because this is the lengthened form of the name "Silas" this may have been the same Silas who had been the traveling companion of Paul (See: Acts 15:40; II Cor. 1:19; I Th. 1:1; II Th. 1:1). In any case, it appears that Silvanus was also the one who would carry the letter to the churches (I Pet. 5:12).

Another strong view that is suggested is that Peter was writing to clear up any rumors that he and Paul \_\_\_\_\_ about things.

## C. The Origin

Peter claims to be writing from \_\_\_\_\_. When you study the geography of the day there is no city named Babylon that seems the likely origin of Peter's letter. Ancient Babylon on the Euphrates was only a shell of a city. Many expositors feel that the name "Babylon" is actually used in a symbolic sense and refers to the city of \_\_\_\_\_.

Another evidence of this is that one of Peter's companions was \_\_\_\_\_ who was also with Paul during his imprisonment in Rome (I Pet. 5:13 with Col. 4:10).

## III. What is the date of the writing?

If this letter was indeed written by Peter from Rome, then it was most likely written around \_\_\_\_\_ A.D. This was at a time when Nero was moving more and more against the church.

## IV. What is the main message of the Book of I Peter?

The main message of the book of I Peter has to do with patiently enduring \_\_\_\_\_ knowing that those who suffer with Christ will also be glorified with Him.

A. Those addressed in this letter seem to have been undergoing \_\_\_\_\_ (I Pet. 1:6-7; 4:12-19).

B. Peter will give instructions as to \_\_\_\_\_ suffering and persecution.

1. Suffering for righteousness is part of \_\_\_\_\_ of the believer (I Pet. 2:19-21).
2. Suffering is to be patiently endured without \_\_\_\_\_ (I Pet. 2:23; 3:9).
3. Suffering patiently does not count for anything if it is for doing \_\_\_\_\_ (I Pet. 2:20).
4. Suffering can be seen as a \_\_\_\_\_ (I Pet. 3:13-17).
5. Suffering identifies us \_\_\_\_\_ who suffered for us (I Pet. 4:1).
6. Suffering \_\_\_\_\_ our faith and will lead to certain glory (I Pet. 4:12-14).
7. Suffering is part of the \_\_\_\_\_ and the nature of Christianity (I Pet. 4:19).
8. Suffering should not concern us because we have \_\_\_\_\_ to look forward to (I Pet. 4:19).
9. Because of all of this, we can actually \_\_\_\_\_ in suffering (I Pet. 4:13).

**V. What are some unique features of the Book of I Peter?**

A. \_\_\_\_\_ of Peter found in the book.

1. He makes reference to his being an \_\_\_\_\_ to that which he proclaims.
  - He was an eyewitness of the \_\_\_\_\_ of Christ (I Pet. 5:1).
  - He was an eyewitness of the \_\_\_\_\_ (II Pet. 1:16-18).
2. He charges the elders to \_\_\_\_\_, much like the charge that Jesus gave to him (I Pet. 5:2; John 21:15-17).
3. He encourages his audience to be \_\_\_\_\_ the apron of humility much like a servant would be girded with a towel to wash the feet of guests (I Pet. 5:5-7; John 13:3-17).
4. The \_\_\_\_\_ of Peter from the man we see in the Gospels is remarkable. In the Gospels he is impetuous, quick to judgment, ambitious and unpredictable. In this epistle we see a stable, patient, loving and humble servant of the Lord who referred to himself as a “fellow elder” (I Pet. 5:1).

B. The use of the word “\_\_\_\_\_”

Peter uses the word eight times in both I and II Peter to refer to five precious things:

1. A faith more precious than gold (I Pet. 1:7; II Pet. 1:1)
2. The precious blood of Christ (I Pet. 1:19)
3. Christ, the precious, chosen Cornerstone Stone (I Pet. 2:4,6, 7)
4. A precious gentle and quiet spirit (I Pet. 3:4)
5. Great and precious promises (II Pet. 1:4)

C. The references to the \_\_\_\_\_ of Christ

1. His incarnation (I Pet. 1:20).
2. His sinless life (I Pet. 1:19; 2:22)
3. His suffering and death (I Pet. 2:24)
4. His resurrection (I Pet. 3:21-22)
5. His ascension (I Pet. 3:22)
6. His enthronement (I Pet. 3:22)
7. His second coming (I Pet. 1:7, 13; 4:13; 5:1, 4)

## Lesson 21

### II Peter—The Book of True Knowledge

#### I. What is the background to the Book of II Peter?

- A. While there is much dispute regarding the authorship of this book most early church fathers and most modern scholars accept that the author of this book was the Apostle Peter.
1. The writer \_\_\_\_\_ Simon Peter (II Pet. 1:1).
  2. The writer claims to have been on the mount of \_\_\_\_\_ (II Pet. 1:15-18 with Mt. 17:1-13).
  3. The writer makes reference to \_\_\_\_\_ epistle (II Pet. 3:1).
  4. The writer is aware of his own imminent \_\_\_\_\_ (II Pet. 1:13-14).
- B. Peter wrote this book toward the end of his life just before his persecution experience. It represents his \_\_\_\_\_ to the church and the focus is on the most important things.
1. He was concerned about and warns of \_\_\_\_\_ in the church (II Pet. 2:1-3, 12-22).
  2. He was concerned about temptations to \_\_\_\_\_ from the faith (II Pet. 1:10; 2:2; 3:17).
  3. He was concerned the infiltration of \_\_\_\_\_ into the teachings of the church (II Pet. 2:1-3).
  4. He was concerned that believers had a true concept of \_\_\_\_\_ of the Lord (II Pet. 3:3:13).
- C. Peter most likely wrote this book from \_\_\_\_\_.

#### II. What is the date of the writing?

Second Peter was most likely written very soon before Peter was martyred for his faith. This puts the writing of the book around \_\_\_\_\_ A.D.

#### III. What is the main message of the Book of II Peter?

Peter's primary message centers on \_\_\_\_\_. Some form of the word for "know" or "knowledge" occurs sixteen times in this short book (II Pet. 1:2, 3, 5, 6, 8, 12, 14, 16, 20; 2:9, 20, 21; 3:3, 17, 18).

- A. A proper knowledge of Him is a key to \_\_\_\_\_ the promises of God (1:2-4).
- B. We are to continue to \_\_\_\_\_ in this knowledge and continue to grow (1:3-11; 3:18).
- C. We are to be continually \_\_\_\_\_ of and established in the truth or true knowledge (1:12-15; 3:1).
- D. We are to realize that the source of this knowledge is \_\_\_\_\_ (1:16-21).
- E. We are to \_\_\_\_\_ by holding fast to the way of truth (2:1-3).

#### IV. What are some unique features of the Book of II Peter?

- A. Peter's \_\_\_\_\_ (II Pet. 1:5-11)

Peter gives an unusual guarantee in his book. He indicates that if you do certain things, you will not be \_\_\_\_\_ (II Pet. 1:8) and you will \_\_\_\_\_ (II Pet. 1:10). His list of things includes those things that we should be diligent to add to our faith.

1. Virtue
2. Knowledge
3. Self-control
4. Perseverance (Patience)
5. Godliness
6. Brotherly Kindness

Doing these things helps us to make our calling and election \_\_\_\_\_ (II Pet. 1:10).

- B. Peter's Doctrine of \_\_\_\_\_ (II Pet. 1:20-21; 3:2 with II Tim. 3:16)

The false teachers were suggesting that keeping the Ten Commandments was not required. Peter's focus on the inspiration of the Scripture was intended to counter this viewpoint.

- C. Peter's Descriptions of \_\_\_\_\_

Peter has no kind words to say about false teacher coming into the churches. He refers to them as:

1. Teachers of destructive heresies (2:1).
2. Those who exploit with deceptive words (2:3)
3. Natural brute beasts to be caught and destroyed (2:12).
4. Spots and blemishes (2:13).
5. Using covetous practices to beguile unstable souls (2:14).
6. Accursed children (2:14).
7. Followers of the way of Balaam (2:15).
8. Lovers of money (2:15).
9. Wells without water (2:17).
10. Cloud carried by a tempest (2:17).
11. Speaking swelling words of emptiness (2:18).
12. Slaves of corruption (2:19).

D. Peter's Description of the \_\_\_\_\_ (II Pet. 3:4-13)

1. Scoffer will come prior to the day questioning the reality of Christ's coming (II Pet. 3:3-4).
2. This present earth will be renovated with fire at Christ's return (II Pet. 3:7).
3. The ungodly will be judged after Christ's return (II Pet. 3:7).
4. Even though there is a delay, that day is surely coming (II Pet. 3:8-9).
5. The day of the Lord will come as a thief in the night (II Pet. 3:10).
6. The day of the Lord will involve the destruction of the present heavens and earth and give place to new heavens and a new earth (II Pet. 3:10-13).
7. Believers have nothing to fear, but they can look forward to this day if they conduct themselves in godliness (II Pet. 3:11-12, 14).

E. Peter's Personal References to \_\_\_\_\_ (II Pet. 3:14-16)

Peter makes references to Paul and to his writings. He may have been in Rome at the same time as Paul and may have developed a new closeness to him in the latter days of his life.

## Lesson 22

### The Epistles of John

#### I. What is the background to the Epistles of John?

All of these epistles were written by the same man, the Apostle John. The similarity of the opening verses of First John ties it in to the Gospel of John (I John 1:1-3).

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life--the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us--that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.*

Each of these books has a different focus and occasion for their writing.

#### A. First John

1. First John is referred to as The Book of \_\_\_\_\_. John is often referred to as the disciple who Jesus loved. He is sometimes called the Apostle of Love. It is primarily because of the book of First John that he is given this title. Love is used more in this little book than in any other book of the Bible.
2. John was also concerned about the rising heresy of \_\_\_\_\_ and its effects on the churches. He was particularly concerned about the branch of Gnosticism that believed that Jesus did not have a physical body. They denied the dual nature of Christ accepting His deity but not His full humanity. In their view Christ only seemed to have such a body (Docetic Gnosticism).
  - a. They believed that all matter was \_\_\_\_\_.
  - b. They believed that spirit was \_\_\_\_\_.
  - c. They believed that in order for Jesus to be fully good He could not have been a partaker of \_\_\_\_\_.
  - d. They believed that Christ did not literally die on the cross; He only \_\_\_\_\_ to do so.
3. John was also writing simply to encourage the saints. He gives us \_\_\_\_\_ of his own for writing.
  - a. That they might have fellowship with him (1:3).
  - b. That their joy might be full (1:4).
  - c. That they might not sin (2:1).

- d. That they might be instructed (2:12-14).
- e. That they might not be deceived (2:26).
- f. That they might be assured of eternal life (5:13).
- g. That they might continue to believe in Jesus, the Son of God (5:13).

## B. Second John

1. Second John is the Book of \_\_\_\_\_. The focus of the book is that of having a love for the truth and walking in the truth.
2. Second John is the only New Testament book specifically addressed to \_\_\_\_\_. John is writing to “the elect lady and her children” or “the chosen lady and her children” (NIV, NLT, Etc.).

Just exactly who this lady is has been the source of much conjecture. Some of the principle views include the following:

- a. She is the personification of the \_\_\_\_\_.
- b. She is a woman in leadership in the church in \_\_\_\_\_ (I Pet. 5:13).
- c. She is a well known lady in the church who was loved by all including John. This is the most common view. She was a woman who:
  - Had believing children obedient to the truth (vs. 4).
  - Used her home for congregational gatherings (vs. 10).
  - Was known for her tremendous spirit of hospitality (vs. 10-11).
  - Had a sister, nieces and nephews who were friends of John (vs. 13).
3. The purpose for this letter is similar to the first. John addresses similar concerns to that of First John but on a more personal basis. Perhaps he wanted to warn a woman who was noted for receiving itinerant ministry to be on the look out for false teachers who might try to \_\_\_\_\_ her home gathering.

## C. Third John

1. Third John is also a Book of Truth but with more of an emphasis on the \_\_\_\_\_ side of walking in truth rather than the \_\_\_\_\_ side of protecting the truth from error as seen in Second John. It is the shortest book in the New Testament.
2. Third John is written to a man by the name of \_\_\_\_\_.
  - a. He may have been converted by John (III John 4).
  - b. He may have been a respected leader in the church (vs. 1).
  - c. He was a man who walked out his faith (III John 3).

- d. He was well noted for hospitality (II John 5-8).
3. The purpose for the letter was to commend Gaius for his attitude of \_\_\_\_\_ and to express concern over Diotrephes who seemed to be rejecting \_\_\_\_\_ into the life of the church.

**II. What is the date of these letters?**

All of these books were most likely written from Ephesus prior to John's exile on Patmos somewhere between \_\_\_\_\_ A.D. First John was most likely written with the intent that it be circulated among the churches of Asia including (but not limited to) those listed in the Book of Revelation (Revelation 1-3). The other two epistles were more personal in nature and were never circulated to the extent that First John was.

**III. What is the main message of the books?**

A. First John

The main message of First John is that \_\_\_\_\_ is the glue that binds the universe together. It begins with God who is love, demonstrating His love for us in actions by giving His Son to die for us. Love is extended when we reciprocate God's love and in turn love our \_\_\_\_\_ as ourselves.

B. Second John

The main message that can be gleaned from the book of Second John is that \_\_\_\_\_ the truth, \_\_\_\_\_ in truth and \_\_\_\_\_ in truth will keep us from being deceived by those who \_\_\_\_\_ the truth.

C. Third John

The main message of this book is that we verify our \_\_\_\_\_ by demonstrating hospitality, maintaining openness and imitating what is good.

**IV. What are some unique features of the books?**

A. First John

- 1. John's \_\_\_\_\_ of the Gnostic heresy.

Jesus Christ was true man with flesh and blood.

- a. John saw and heard Jesus personally with his own eyes and ears (I John 1:1).

- b. John actually touched and handled Jesus (I John 1:1).
  - c. Jesus had flesh and blood (I John 1:7; 5:6).
  - d. Jesus must be received as having true flesh (I John 4:2-3; 5:7).
2. John's \_\_\_\_\_ of Christ
- a. Jesus is the Son of God (1:3; 3:8; 4:15; 5:10, 13, 20).
  - b. Jesus is our Advocate with the Father (2:1).
  - c. Jesus is the Propitiation for our sins (2:2).
  - d. Jesus is the Holy One (2:20).
  - e. Jesus is the Christ (2:22; 5:1).
3. John's depiction of someone who is \_\_\_\_\_.
- a. They keep His word (2:5).
  - b. They practice righteousness (2:29).
  - c. They do not continue to sin (3:9; 5:18).
  - d. They love God and others (4:7).
  - e. They believe that Jesus is the Christ (5:1).
  - f. They overcome the world (5:4).
  - g. They guard themselves from evil (5:18).
4. John's comparison between \_\_\_\_\_ love and \_\_\_\_\_ love (I John 4:11, 16)
- a. God's love for man is manifested in that:
    - He sent His Son into the world (4:9-10, 14).
    - His Son laid His life down for us (3:16).
    - He has given us His Spirit (4:13).
    - He has called us His children (3:1).
  - b. Our love for God is manifested in that we (I John 3:23; 4:7-8, 19):
    - Keep his commandments (2:3-5; 5:2-3).
    - Love His only begotten Son (5:1).
    - Love our brothers and sisters (2:9-10; 3:14; 4:12, 20-21).
    - Do not love the world and the things in the world (2:15).
    - Lay our lives down for one another (3:16).
    - Share our possessions with brothers and sisters in need (3:17).
    - Love not in word and tongue, but in deed and truth (3:18).

## B. Third John

1. John's insight into \_\_\_\_\_ (vs. 5-8, 11)

In the absence of modern means of communication, it was common for apostolic ministries such as John to send out others to function in their behalf. They would travel from church to church with letters from the apostles and bring encouragement to the congregations. This was a great service to the churches and it helped to keep them in touch with the greater body of Christ.

2. John's commendation for \_\_\_\_\_(vs. 5-8)

This commendation could be interpreted two ways. Either way you interpret the text, it places a tremendous challenge before those who would be lovers of hospitality.

- a. You treat people the way you \_\_\_\_\_ Himself.
- b. You treat people the way \_\_\_\_\_ would treat them.

3. John's three men in contrast

- a. Gaius (See above)

- b. Demetrius

- A good testimony from all
- A good life in relation to the truth

- c. Diotrephes

- Loves the preeminence
- Malicious in running other ministries down
- Refuses to receive other ministries
- Forbids others to receive them and punishes them if they do
- Does evil in relationship to the church

## Lesson 23

### Jude—The Book of False Ministry

#### I. What do we know about the author of the book of Jude?

- A. There are several people in the New Testament who had the name of Jude or \_\_\_\_\_.
1. Judas Iscariot, the apostle and \_\_\_\_\_ of Jesus (Mark 3:19)
  2. Judas, an apostle and the son of James, also called \_\_\_\_\_ (Mt. 10:3; Mark 3:18; Luke 6:6; John 14:22; Acts 1:13)
  3. Judas of Galilee who led an \_\_\_\_\_ (Acts 5:37)
  4. Judas, the man of Damascus who provided the home where Saul stayed after his \_\_\_\_\_ (Acts 9:11)
  5. Judas, also named Barsabas, who traveled with Silas from Jerusalem delivering \_\_\_\_\_ from the council (Acts 15:22, 27, 32)
  6. Judas, the \_\_\_\_\_ of Jesus (Mt. 13:55; Mark 6:3)
- B. The Jude who is most likely the author of this book was the natural brother of Jesus and James (Jude 1).
1. Jude was the son of Mary and \_\_\_\_\_ (Mark 6:3).
  2. Jude was numbered among Jesus other siblings who were not immediately convinced that Jesus was \_\_\_\_\_ (John 7:3-5; Mark 6:3-6).
  3. He traveled with Jesus on various occasions with his other \_\_\_\_\_ (John 2:12; 7:3, 10).
  4. He was also absent from the \_\_\_\_\_ at Jesus crucifixion (John 19:25-27).
  5. He was among the first to receive the message of Christ's \_\_\_\_\_ (John 20:17).
  6. He was with the 120 in the \_\_\_\_\_ in anticipation of the outpouring of the Holy Spirit (Acts 1:14).
  7. He did not consider himself among the twelve apostles (Jude 17).

## II. What is the occasion for the book of Jude?

A. The book of Jude was most likely written after the book of \_\_\_\_\_ and reflects the same concerns.

Jude wrote this letter to give warning regarding \_\_\_\_\_ who were beginning to secretly invade the church.

B. Jude identified his \_\_\_\_\_ in verse 1.

C. Jude outlined \_\_\_\_\_ for his writing in verse 3-4.

## III. When was the book of Jude written?

Most scholars place the writing of this book after II Peter. In fact, most feel that Jude may have been familiar with Peter's work and was reiterating some of the main concerns of Peter to his audience. Because of this, most date this book between \_\_\_\_\_.

## IV. What is the main message of the book of Jude?

The main concern in the book of Jude is to warn against \_\_\_\_\_ that have crept into the church. In warning them, his message takes on five distinct elements.

A. Jude reminds them that true faith is \_\_\_\_\_ for which we must contend (vs. 3).

B. Jude warns them about the need to be \_\_\_\_\_ for false ministries (vs. 4).

C. Jude outlines the marks or \_\_\_\_\_ of false ministries (vs. 8, 10, 12-13, 16).

D. Jude foretells the eventual \_\_\_\_\_ upon false ministries (vs. 5-7, 15).

E. Jude gives an unflattering \_\_\_\_\_ of false ministries (vs. 8-19).

- Dreamers
- Defilers of the flesh
- Rejecters of authority
- Speaking evil of dignitaries
- Brute Beasts
- Spots on your feasts
- Serving themselves
- Clouds without water
- Autumn trees without fruit

- Twice dead
- Raging waves of the sea
- Wandering stars
- Murmurers
- Complainers
- Great swelling words
- Flatterers
- Mockers
- Walking according to their own lusts
- Sensual persons
- Causers of division
- Void of the Spirit

**V. What are the unique features of the book of Jude?**

A. The Clear Connection to \_\_\_\_\_

Most of the book of Jude has a direct parallel in the book of II Peter. It is the common opinion that Jude was familiar with the works of Peter and used his book to bring what Peter foretold into the actual time of Jude's writing. Peter had foretold of false teachers that \_\_\_\_\_. Jude wanted his readers to know that they \_\_\_\_\_ in the here and now.

B. The Description of \_\_\_\_\_ Ministry of Old (vs. 11)

1. The Way of \_\_\_\_\_ (Gen. 4)

The way of Cain is a path of \_\_\_\_\_, impenitence and self-righteousness.

2. The Error of \_\_\_\_\_ (Num. 22-24)

The error of Balaam is a path of \_\_\_\_\_ and greed.

3. The Rebellion of \_\_\_\_\_ (Num. 16)

The rebellion of Korah is a path of presumption and rejection of \_\_\_\_\_.

C. The Need to \_\_\_\_\_ for "the Faith" (vs. 3b)

That is, there is a \_\_\_\_\_ that has been passed down from Christ, to the apostles and on into the church age. The believers of today are inseparably linked to the apostolic church and are responsible to preserve the elements of "the faith" once delivered.

1. Paul spoke of a \_\_\_\_\_ faith (Tit. 1:4).
2. Paul urged people to receive no \_\_\_\_\_ (Gal. 1:6-9, 23).
3. Paul urged people to mark those who did not correspond to \_\_\_\_\_ handed down (I Cor. 11:2; II Th. 2:15; 3:6).
4. Jude and Paul both urged believers to earnestly contend for \_\_\_\_\_ once delivered (vs. 3; Phil. 1:27).

D. Unique Details Cited

1. Contention over \_\_\_\_\_ of Moses (vs. 9)

This information comes from an apocryphal book by the name of *The \_\_\_\_\_ of Moses*.

2. The \_\_\_\_\_ of Enoch (vs. 14-15)

This information comes from an apocryphal book by the name of *The Book of \_\_\_\_\_*.

E. The Closing Verses (vs. 20-25)

The key word in the book of Jude is “\_\_\_\_\_” or “kept”. The last few verses outline the believer’s responsibility in relation to themselves and to others.

1. They are to keep \_\_\_\_\_ in the love of God by building themselves up in the most holy faith praying in the Holy Spirit (vs. 20-21).
2. They are to have mercy on \_\_\_\_\_ and save them out of the fire (vs. 22-23).
3. They are to look to \_\_\_\_\_ who is able to keep them from stumbling (vs. 24).

## Lesson 24

### Revelation—The Book of Last Things

#### I. What do we know about the background of the book of Revelation?

##### A. The Author of the Book

The author of the book of Revelation is \_\_\_\_\_ the son of Zebedee and the author of the Gospel of John (Rev. 1:1, 4, 9, 21:2; 22:8).

##### B. The Occasion for the Book

1. John was in exile on the island of \_\_\_\_\_ when this vision was received (Rev. 1:9). In the tradition of the early church fathers, John was exiled on the island of Patmos under the reign of \_\_\_\_\_. Domitian was the emperor of Rome from 81 to 96 A.D.
2. Patmos is a small island off the coast of Asia Minor in the Aegean Sea. It was about 60 miles southwest of Ephesus. It was a small, barren, mountainous island only six miles wide and ten miles long.

##### C. The Date of the Writing

Because John was evidently exiled under the reign of Domitian, the book would have to have been written during that general time frame. Most scholars place John's writing near the end of Domitian's reign at approximately \_\_\_\_\_.

##### D. The Name of the Book

1. The book is called "Revelation" because it represents the revelation that John received in \_\_\_\_\_ from the ascended Son of God (Rev. 1:1). There is a strong emphasis in this book on what John \_\_\_\_\_ (Rev. 1:2, 12, 17, 19, 20; 4:1; 5:1; 6:1; 7:1; etc.).
2. The book can also be called "Revelation" because it reveals to us \_\_\_\_\_ as he functions as our Great High Priest (Rev. 1:10-20).

The book of revelation begins with a vision of the Lord Jesus Christ in His exalted and \_\_\_\_\_ state.

In the Book of Revelation, Jesus Christ is seen as:

- a. The Great \_\_\_\_\_ ministering among the churches (Rev. 1:9-3:22).

- b. The \_\_\_\_\_ Who provided for our salvation (Rev. 4:1-16:21).
- c. The \_\_\_\_\_ and Lord of lords Who conquers over all (Rev. 17:1-21:8).
- d. The \_\_\_\_\_ Who is ready to receive His bride (Rev. 21:9-22:20).

**II. What was the apparent purpose for the writing?**

- A. To respond in \_\_\_\_\_ to the Lord who commanded him to write (Rev. 1:10-11, 19).
- B. To give believers a look into \_\_\_\_\_ and to encourage them regarding the ultimate triumph of the Church (Rev. 1:1).
- C. To address specific churches of Asia in both commendation and \_\_\_\_\_ (Rev. 1:20-3:22).

**III. What is the relationship of the book of Revelation to the rest of the biblical record?**

- A. The book of Revelation is a book of \_\_\_\_\_ that can only be interpreted by the rest of the biblical record.
- B. The book of Revelation has a unique relationship to the book of \_\_\_\_\_. The book of Genesis is the \_\_\_\_\_ of the Bible. The book of Revelation represents the \_\_\_\_\_ that was in the seed. Notice the following comparison:

<b>GENESIS</b>	<b>REVELATION</b>
The first heaven and the first earth	The new heaven and the new earth
Sun and moon created	No need for sun or moon
The first Adam and his bride	The last Adam and His bride
A river passes through the garden	A river proceeds from the throne
Satan makes his first appearance	Satan makes his final exit
Satan overcomes the first Adam	Satan overcome by the last Adam
Paradise defiled by sin	Defilement banned from Paradise of God
The curse of sin imposed	The curse of sin lifted
The beginning of death	The end of death
Sorrows and tears result from sin	Sorrow and tears wiped away
Redemption promised	Redemption completed
Man driven from Paradise	Man restored to Paradise
Man denied access to the tree of life	Access to the tree of life restored

C. The book of Revelation is the \_\_\_\_\_ to the rest of the biblical record.

#### IV. What are the various ways that the book of Revelation is interpreted?

There are five major schools of thought when it comes to the interpretation of the book of Revelation.

##### A. The Preterist View

In this view, the book of Revelation is to be seen as primarily applying to \_\_\_\_\_. That is, the issues addressed and the events described related to the actual struggles encountered by the local churches that were specifically addressed.

##### B. The Historicist View

In this view, the book of Revelation is to be seen as applying to the entire \_\_\_\_\_ and represents the conflict of good and evil throughout the church age.

##### C. The Idealist View

In this view, the book of Revelation is to be seen \_\_\_\_\_ in nature and can be applied to any time period and any group of believers.

##### D. The Futurist View

In this view, the book of Revelation is to be seen as primarily \_\_\_\_\_ in application.

The futurists can further be divided into two main categories:

1. Pre-tribulationist. This view is sometimes referred to as \_\_\_\_\_. It makes a distinction between Israel and the Church. In this view the church is raptured out in Revelation chapter four at the calling up of John (Rev. 4:1). Israel remains after the rapture to go through the tribulation, contend with the antichrist and complete the plan of God on the earth.
2. Post-tribulationists. In this view the Israel of God is the \_\_\_\_\_ which remains on earth until the Second Coming of Christ at the end of the age.

##### E. The Combined View

In this view the book of Revelation had some very immediate application with regard to the struggles of the early church and its conflict with Rome, but it also asserts that the primary application is \_\_\_\_\_ in nature. This view would line up closely with what we find in relation to prophecy of the Old Testament. Most prophetic utterances of the Old Testament had a \_\_\_\_\_ application and fulfillment and at the same time a \_\_\_\_\_ application and fulfillment.

John himself seems to put the vision into three categories (Rev. 1:19):

1. The things which you \_\_\_\_\_ (1:1-20). Christ exalted at the right hand of God.
2. The things which \_\_\_\_\_ (2:1-3:21). The seven churches of Asia and their report card.
3. The things which will \_\_\_\_\_ after this (4:1-22:5). The future events preceding the Second Coming of Christ.

## V. What are some of the distinct features of the book of Revelation?

A. The book of Revelation tops the list of a number of things.

1. The use of \_\_\_\_\_ references and allusions.
2. The use of the \_\_\_\_\_. The book of Revelation is the book of the symbol. Depending on how you count, there have been suggestions that put the use of symbols up to \_\_\_\_\_.
3. The use of \_\_\_\_\_. While many books contain a large quantity of numbers, the book of Revelation has the highest use of symbolic numbers of any other book. Numbers like 4, 10, 12, 666, 1000, 144,000 and ten thousand times ten thousand. One of the most prominent numbers in the book of Revelation is the number \_\_\_\_\_.

- Seven churches (1:11)
- Seven lampstands (1:13)
- Seven stars (1:16)
- Seven spirits (4:5)
- Seven seals (5:1)
- Seven trumpets (8:2)
- Seven thunders (10:3)
- Seven heads (12:3)
- Seven diadems (12:3)
- Seven angels (15:6)

- Seven vials or bowls (15:7)
- Seven mountains (17:9)

B. In addition, the book of Revelation invokes seven \_\_\_\_\_ on the people of God.

1. Blessed are those who \_\_\_\_\_ the words of this prophecy (Rev. 1:3).
2. Blessed are those who die \_\_\_\_\_ (Rev. 14:13).
3. Blessed are those who watch and keep themselves \_\_\_\_\_ (Rev. 16:15).
4. Blessed are those who are called to the \_\_\_\_\_ of the Lamb (Rev. 19:9).
5. Blessed are those who have a part in the \_\_\_\_\_ (Rev. 20:6).
6. Blessed are those who \_\_\_\_\_ of this prophecy (Rev. 22:7).
7. Blessed are those who \_\_\_\_\_ His commandments (Rev. 22:14).

C. The book of Revelation gives a \_\_\_\_\_ to seven churches of Asia.

<b>Church/ City</b>	<b>Positives about Church</b>	<b>Negatives about Church</b>	<b>Response Demanded</b>	<b>Reward to Overcomers</b>
<b>Ephesus</b> Rev. 2:1-7	Hard workers, Morally pure, Good doctrine	Forsaken first love	Remember, repent and do as you once did.	Eat of the Tree of Life
<b>Smyrna</b> Rev. 2:8-11	Spiritually rich, Suffering for faith	None	Be faithful unto death.	Crown of Life
<b>Pergamum</b> Rev. 2:12-17	Faithful in persecution	Compromise, Indulgent lifestyle	Repent	A White Stone and a new name
<b>Thyatira</b> Rev. 2:18-29	Love, faith, patience, good works	Immorality, Teaching of Jezebel, Heresy	Repent and hold fast that which you have to the end.	Power over the nations and the morning star
<b>Sardis</b> Rev. 3:1-6	Some are doing well	Dead faith, defiled garments	Remember, repent, be watchful	Clothed in white, named before angels
<b>Philadelphia</b> Rev. 3:7-13	Faithful	None	Persevere; Keep on doing what you are doing.	Kept from the hour of trial, Made a pillar, New name.
<b>Laodicea</b> Rev. 3:14-22	None	Lukewarmness, Pride, Spiritual nakedness	Be zealous and repent	Sit on throne with Jesus

D. The book of Revelation is a book of \_\_\_\_\_.

We are to worship God and not worship the beast (Rev. 9:20; 13:4, 11-12; 14:7; 16:2). God is interested in measuring the worshippers (Rev. 11:1). Note the worship and the worshippers in the book.

1. John, the Apostle, worshipped at the feet of Jesus (Rev. 1:17).
2. The \_\_\_\_\_ of heaven worshipped at the throne (Rev. 5:11-12; 7:11-12; 19:4).
3. The \_\_\_\_\_ worshipped the Lamb (Rev. 5:11-12; 7:11-12).
4. The twenty four \_\_\_\_\_ worshipped (Rev. 4:10-11; 5:8, 14; 7:11-12; 11:16-18; 19:4).
5. All \_\_\_\_\_ shall worship before Him (Rev. 14:4).
6. Every \_\_\_\_\_ in heaven and on earth worshipped (Rev. 5:13).
7. We are all exhorted to \_\_\_\_\_ (Rev. 22:9).

E. The book of Revelation leaves us with a \_\_\_\_\_ (Rev. 22:3-5).

In this passage we learn that there will be:

1. Perfect \_\_\_\_\_ because “*there shall be no more curse.*”
2. Perfect \_\_\_\_\_ because “*throne of God and of the Lamb shall be in it.*”
3. Perfect \_\_\_\_\_ because “*His servants shall serve Him.*”
4. Perfect \_\_\_\_\_ because “*they shall see His face.*”
5. Perfect \_\_\_\_\_ because “*His name shall be on their foreheads.*”
6. Perfect \_\_\_\_\_ because “*the Lord God gives them light.*”
7. Perfect \_\_\_\_\_ because “*they shall reign [with Him] forever and ever.*”

(The above adapted from *Explore the Book*, by J.S. Baxter, page 349)