New Testament Survey 1

**Matthew to 2 Corinthians**

*Singapore Bible College*

Rick Griffith, ThM, PhD

**Thirty-Fifth Edition**

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20th printing (10 copies; 13th ed. Oct 01 new 78e, 104a-h, 161ff, 274b-c) Many corrections below

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24th printing (25 copies; Oct 02) new Contents

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27th printing (80 copies; 16th ed. Feb 05) Corrrected 13 pages

28th printing (30 copies; Jan 06) SALT CCC with misc. corrections

29th printing (40 copies; 17th ed. Feb 06) Romans expanded from MEGST week

30th printing (10 copies; 18th ed. Apr 06) 1-2 Peter expanded from IBC teaching + DVC supplements

31st printing (50 copies; 19th ed. 2 vols. in 1, Jan 07) about ten additional pages + many corrections

32nd printing (40 copies; 20th ed. Jan 08)

33rd printing (10 copies; 21st ed. Sep 08) 66cc, 68-70, 78c (p3s22), 94-101 and page 110 on John file

127, 128 (corrects 1-2 MJ), 129; Gethsemane spelling: 83, 97, 101, 110; adds sermon outlines in John notes pp. 116a-j

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35th printing (10 copies; 23nd ed. May 09) 222a-e

36th printing (10 copies; 24th ed. Mar 10)

37th printing (140 copies; 25nd ed. Jan 11) add 46a; replace syllabus, 80e, 111-14

38th printing (90 copies; 26th ed. Jan 12)

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41st printing (40 copies; Jan 13)

42nd printing (40 copies; 28th ed. Jan 14) adds 101e, updates 111-113

43rd printing (30 copies; 29th ed. July 14) updates 45-46, 78.1-4

44th printing (20 copies; 30th ed. Jan 15) updates syllabus, 39-41

45th printing (20 copies; 31st ed. July 15) updates syllabus

46th printing (10 copies; 32nd ed. Jan 16) updates syllabus

47th printing (50 copies; 33nd ed. Jan 17) updates syllabus, adds about 20 pages to Matthew and John, updates 80f

48th printing (50 copies; 34th ed. Jan 18) updates syllabus, updates 84 and 134d, adds 27a-f

49th printing (digital copies; 35th ed. Mar 18) corrects Times to Times New Roman

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**Abbreviations**

BAGD *A Greek-English Lexicon of the New Testament & Other Early Christian Literature* (by Bauer, Arndt, Gingrich, and Danker)

*BKC Bible Knowledge Commentary* (2 vols., eds. Walvoord and Zuck)

c. About (Latin *circa*)

ca. About (Latin *circa*)

DTS Dallas Theological Seminary

*EBC Expositors Bible Commentary* (12 vols., ed. Frank Gaebelein)

Guthrie *New Testament Introduction* (by Donald Guthrie)

Hiebert *An Introduction to the New Testament* (3 vols., by D. Edmond Hiebert)

House *Chronological and Background Charts of the New Testament* (by H. Wayne House)

LXX Septuagint (250 BC translation of OT from Hebrew to Greek)

Kümmel *An Introduction to the New Testament* (by Werner Georg Kümmel)

NICNT New International Commentary on the New Testament

TNTC Tyndale New Testament Commentaries

*TTTB Talk Thru the Bible* (Wilkinson and Boa)

**General Information**

**Syllabus**

**I. Course Description**

*A survey of the message of each of the 27 New Testament books, their relationships to each other, introductory issues (author, date, occasion, uniqueness, etc.), and factors in the first century (e.g., chronology and history) that influenced the life and ministry of the early church as well as affect the mission of the church today.*

This course will follow a *blended learning* approach. This means that we will survey the NT by two simultaneous means of instruction: (1) *face-to-face classroom learning* via the instructor supplemented by a course text, as well as (2) *web-based individual learning* via three websites:

(a) All course PowerPoint and notes can be downloaded at [http://www.biblestudydownloads.com](http://web.me.com/singaporerick). This site also has the entire PPT in Chinese and Bahasa Indonesia with portions in other languages.

(b) The web-based version of the entire course is at Internet Biblical Seminary under “Advanced Studies in the NT” at [www.internetseminary.org](http://www.internetseminary.org). This is free for anyone to take anytime.

(c) Online quizzes and the final exam are at <https://www.sbc.edu.sg/moodle/login/index.php>. If this SBC moodle site says cookies are not enabled, then enable your cookies under “Options.” If it still does not work, try <https://www.sbc.edu.sg/moodle>. Online discussions are *optional*.

To get onto the SBC website, log on with your normal SBC username and password (or the password sent to you by SBC IT), and then click on the NT Survey course. Read any announcements that I have posted, and then take your quiz for that week. If you have tech issues (e.g., getting online), contact Joshua Tew in the IT department at [joshua@sbc.edu.sg](mailto:joshuadaniel@sbc.edu.sg). Our tech department notes, “Based on recent experience, turning off Norton anti-virus is not effective. Somehow Norton still has some residual effect after it has been turned off. You will need to turn off ‘automatic start up of Norton Antivirus during System Startup’ through the Norton Antivirus Options window. After doing that, restart your computer and you should be able to access the Quiz after that. You may want to consider Avast antivirus which is free for home use and we have had much better experience with it than Norton.”

**II. Course Objectives**

By the end of this part of the course the student will be able to…

A. State the author, date, origin, recipients, occasion, characteristics, and argument of each NT book.

B. Place each of the NT books in chronological order in conjunction with the Book of Acts, Roman history, and Jewish history.

C. Show the relevance of each NT book to Asian culture and world mission.

D. Know from experience the value of Internet learning so you will know how to learn via the net.

**III. Course Requirements**

A. Readings: Please stay up on your readings. On each online quiz, you will report if you did your reading since the last quiz. This includes the reading for the day of the quiz. Your reading assignment depends on whether you take the course for certificate (CCTE) or degree credit:

1. **CCTE**: These evening certificate students will read only the course notes prior to each session and then take a different online quiz from the degree students (denoted by letter, not number).

2. **Degree** (BTh, MA, MDiv, GDCS): Degree students must choose *one* of two options:

a. IBS Course: This course is called “Advanced Studies in the NT” (NT-302) on the Internet Biblical Seminary website at [www.internetseminary.org](http://www.internetseminary.org). Just sign up for free as a new student under the SBC group association. The content is the same as our class, but the IBS course has more details, interactive questions, and self-check questions. You should complete all 16 lessons, including the reading, interactive questions, Life Notebook entries, and Self Checks (closed book, closed Bible, closed notes, opened mind). Your online grade will average your scores for the Life Notebook and Self-Checks. You will report your progress on each quiz on the SBC Moodle site (see below). This website content is the same as my single 860-page volume of class notes, but we can cover only about 25% of the class notes in class. Therefore, this option can help you go deeper into each lesson. Note that the four online Unit Exams are optional and will not count towards your course grade while the Self-Checks will, but you may take these unit exams to practice for your Moodle quizzes and/or final exam. Those taking the online option need NOT do a project.

b. Textbook: Elwell and Yarbrough’s *Encountering the New Testament* (Baker, 1998, 2005). If you choose this option, you will read the entire book, so please buy your own copy. Advantages of this option are the ability to read without needing Internet access, as well as getting a different opinion than that taught in class. However, the textbook does not offer an interactive approach with practice study questions to prepare for the graded quizzes and final exam. It also covers the same content less depth as the IBS site. Those choosing to read the text must also complete a course project (see below).

B. Quizzes for degree students are the same whether they do the IBS course or read the *Encountering the NT* textbook (but CCTE students have different quizzes). All quizzes must be taken *before* the class period for which it is assigned. Half of the quiz grade will cover whether you finished the readings since the last quiz (50 points per quiz) and half will generally comprise five questions (10 points each or 50 points total). There are no makeup quizzes. I will put the quizzes on the Moodle site (see page 1) one week before they are due. No quiz will be allowed after the respective class period begins as the website will lock out further access to this quiz. You should take this quiz by yourself (closed book, closed Bible, closed notes, opened mind). Also, do not wait until just before the quiz closes, as the server cannot handle everyone taking it at the same time.

C. The Project is *only for degree students reading the ENT text* and can be done in one of four ways:

1. Translate one (BCM) or two (MDiv/MABS/MACE/GDCS) PPT presentations of the course teaching for OT or NT books into your native tongue. Download your English files at [http://www.biblestudydownloads.com](http://web.me.com/singaporerick) (50-70 slides for BCM or 70-100 slides for grad students). After the course I will upload the newly translated presentations for all to use.
2. Translate one (BCM) or two (MDiv/MABS/MACE/GDCS) “The Bible…Basically” presentations or scripts. We especially need help in Burmese, Dutch, French, Hindi, Japanese, Khmer, Kiswahili, Lotha, Malayalam, Mao, Mizo, Nepalese, Sinhala, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, and Vietnamese. These should comprise 50-70 slides for BCM or 70-100 slides for graduate students. The English TBB is available by clicking on the Holy Bible logo at the top of [http://www.biblestudydownloads.com](http://web.me.com/singaporerick), which brings you to the login page for TBB English (username: tbb + password: Fryman). Other languages can be downloaded at this site. As in the project above, I will grade you based on page 9a and then upload the newly translated presentations for all to use.
3. Teach at least 4 NT books in at least 4 sessions (BCM) or at least 6 NT books in at least 6 sessions (MDiv/MABS/MACE/GDCS) to a group of 5+ people. This can be done via the pulpit, home Bible study, cell group, Sunday school class, etc. Alternatively, BCM students may teach sessions 1 (Overview), 3F (Jesus), 6 (Open Bible), and 8 (NT) in “The Bible…Basically” seminar (see #2 above). Grad students should add sessions 2 (Map) and 3E (Silence). Your students will fill in the evaluation on page 9, but you should add your 1-2 page report that explains what you did, what you learned, who you taught, etc.
4. A Research Paper on an NT theme of the student’s choice (but approved by the lecturer) must be 6-8 double-spaced pages and written according to Turabian guidelines (see the sample library paper). Use bottom page footnoting. Plagiarism will not be tolerated. The page count does not include a title page, table of contents, and bibliography of 6-8 sources (author, title, place of publication, publisher, date). It will be graded based on page 9b.

D. The Final Exam (20%) *covers* *only the IBS course or Encountering the NT*. It has multiple choice, matching, and ordering questions. This is a timed online Moodle exam that will allow you no more than 90 minutes to take it. It must be finished *before* 10 PM on Thursday night of the Final Exam Week. Once you start the exam, you cannot view another page on the website or leave the exam or else you will not be able to re-access the exam. You may NOT refer to your Bible or other resources during this exam. Study for it with the study sheets provided (pp. 382-84).

**Grading Percentages Applied to the Course Grade**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Audit** | **CCTE** | **Degree (IBS option)** | **Degree (ENT option)** |
| Reading NTS Class Notes | - | 50% | - | - |
| Reading *ENT* or IBS Course | - | - | 50% | 25% |
| Project (teaching/translation/paper) | - | - | - | 25% (1-2 PPT) |
| Online Quizzes | - | 50% | 25% | 25% |
| Online Final Exam | - | - | 25% | 25% |

**IV. Course Bibliography**

\* Books with an asterisk are on reserve in the library.

† Books with a cross as well indicate required readings.

“A.D.” 12-hour film produced by Vincenzo LaBella. Edited to 6 hours by Gospel Films, Inc. (PO Box 455; Muskegon, Michigan 49443-0455). Available from Visionvideo.com and Christian Book Distributors ([www.christianbook.com)](http://www.christianbook.com)). US$50 (9-hour version for US$70).

Religious life was complex when Paul wrote his epistles. Probably the most extreme differences came in the contrast between Roman religion and Judaism (and those Jews who had embraced Christ as Messiah). The conflicts are well portrayed in this production that cost US$30 million to film on location in Tunisia, Pompeii, Herculeneum, and Rome. It was broadcast in the USA during the 1984-85 television season. We normally see clips of this film when we study 1 Timothy.

Bailey, Mark, and Constable, Tom. *The New Testament Explorer: Discovering the Essence, Background, and Meaning of Every Book in the New Testament.* Swindoll Leadership Library. Nashville: Word, 1999. 691 pp. S$58.50 in the SBC Book Centre but presently out of print.

A readable yet scholarly treatment. Constable is Chairmen of the Bible Department and Bailey the President of Dallas Seminary.

BAGD: Bauer, Walter. *Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 5th ed., 1957. Translated by William F. Arndt and F. Wilbur Gingrich. Revised and augmented by F. Wilbur Gingrich and Frederick W. Danker, 2d ed. Chicago: Univ. of Chicago, 1979.

The standard Greek lexicon, also known as “BAG”; includes the most up-to-date archaeological findings in determining the meanings of Greek words.

\*Beitzel, Barry J. *The Moody Atlas of Bible Lands.* Chicago: Moody, 1986. xviii+234 pp. CBD for S$50.31 or SBC Book Centre for S$54.18 (with student discount).

Evangelical, excellent in both physical geography (70 pp.) and historical geography (119 pp.) with maps superior to the *NIV Atlas* below, maps nicely tied in with the text; weak in that it lacks regional maps, often lacks Scripture references on the maps (though cited in supporting material), and has few full colour photographs. One advantage of this atlas is that 44 of its maps are available as colour transparencies from CBD for US$130, though even at this price these transparencies lack titles! Beitzel teaches at Trinity International Univ. (TEDS) in Deerfield, IL. Lindsey BS 144, 112-13.

\*Benware, Paul N. *Survey of the New Testament.* Everyman’s Bible Commentary. Chicago: Moody, 1990. 304 pp.

A popular, concise, clear, conservative work by a professor of Bible and theology at Moody Bible Institute; helpful historical and religious background to the NT (23 pp.) and brief presentations of NT books around the New Covenant theme. Contains many helpful charts and maps. This book is recommended over the others below, as it is inexpensive and brief, yet accurate and relevant.

\*Carson, D. A.; Moo, Douglas J.; and Morris, Leon. *An Introduction to the New Testament.* Grand Rapids: Apollos (Zondervan), 1992. 537 pp. SBC Call # 225.6 CAR

Much deeper than Benware or Wilkinson and Boa. The newest NT survey which investigates each NT book’s authorship, date, sources, purposes, destination, etc.; avoids excessive details about literary forms, rhetorical criticism, and historical parallels; includes chapters on the synoptic problem, the man and letters of Paul, and NT canon; helpful and extensive name, subject, and Scripture indexes; full bibliography for each biblical book.

Cheney, Johnston M. *The Life of Christ in Stereo: The Four Gospels Combined as One.* Edited by Stanley A. Ellisen. 2d ed. Portland: Western Baptist Seminary, 1971. 275 pp. pb.

A harmony of the gospels (the four accounts in one continuous chronological narrative). Advocates a 4.5 year ministry for Christ and six denials for Peter.

†\*Elwell, Walter A., and Yarbrough, Robert W. *Encountering the New Testament: A Historical and Theological Survey*. 2d ed. Grand Rapids: Baker, 1998, 2005. 446 pp. US$45.00 hb. with CD.

The nicest layout of NT surveys in its colour and CD with more pictures, quizzes, etc. However, it tries to do too much by covering background and survey in a single volume with neither treated in enough detail, though it is good at a popular level. However, one can still use the companion volume, *Readings from the First-Century World* (see below). The second edition adds more footnotes and a subject index but is mostly the same. This book is also translated into Chinese, Spanish, Dutch and German.

\*\_\_\_\_\_\_\_\_\_\_\_\_\_\_., eds. *Readings from the First-Century World: Primary Sources for New Testament Study.* Grand Rapids: Baker, 1998. 223 pp. US$20.00 pb.

The companion to *Encountering the New Testament*. Ancient writings from AD 30-600 illuminate the NT and are arranged in canonical order. Includes Scripture, subject, and readings indices.

\*Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth.*  Grand Rapids: Zondervan, 1982; London: Scripture Union, 1983.

Excellent insights on the types of scriptural literature. Not a detailed work on each book.

\*Gospel Light Pub. *Reproducible Maps, Charts, Timelines & Illustrations.* Originally *The Bible Visual Resource Book: For Do-It-Yourself Scholars.* Ventura, CA: Gospel Light, 1989. 287 pp. pb.

Great line drawings for classroom use. Written by Keith Kaynor (?–his name is not mentioned).

Griffith, Rick. *Reference Books and Commentaries You Should Buy.* 3rd ed. Singapore: by the author, 2000. 68 pp. S$5.00 in the SBC Book Centre (what a bargain!).

What I think are the best 5-12 commentaries on each book of the Bible and the best reference books to buy (500+ books surveyed). Helps sift through many study aids to save you money.

\*Guthrie, Donald. *New Testament Introduction.* 4th ed. Downers Grove: IVP, 1961, 1964, 1970, 1990. 1054 pp.

A British conservative’s rebuttal to liberal arguments. Not light reading!

\*Hall, Terry. *Bible Panorama.* Wheaton: SP Pub., Victor, 1983 (unfortunately out of print).

Many excellent diagrams, charts, maps, etc. for the whole Bible; used in these notes.

Harrison, Everett F. *A Short Life of Christ.* Grand Rapids: Eerdmans, 1968. 288 pp.

A brief, conservative commentary on Christ’s life.

\_\_\_\_\_\_\_. *Introduction to the New Testament.* Grand Rapids: Eerdmans, 1964.

A detailed exposition of each NT book and its background.

\*Hiebert, D. Edmond. *An Introduction to the New Testament.* 3 vols. Rev. ed. Chicago: Moody, vol. 1: 1975 (298 pp.), vol. 2: 1954, 1977 (381 pp.), vol. 3: 1962, 1977 (294 pp.).

Conservative, technical work answering liberal arguments aimed at NT books, but more readable than Guthrie. Hiebert lectures at Mennonite Brethren Seminary in Fresno, CA.

Hoehner, Harold W. “A Chronological Table of the Apostolic Age.” Th.D. Dissertation, Dallas Theological Seminary, 1964, rev. 1972.

Provides very exact dates for NT events backed by scholarly research. His chronology is followed in this course with minor variations. See pages 39-41 in these notes.

\_\_\_\_\_\_\_\_. *Chronological Aspects of the Life of Christ.* Grand Rapids: Zondervan, 1977.

Concerns dates for Christ’s birth, ministry, crucifixion, and Daniel 9. His conclusions are summarized in these notes on the handout “Chronology of the Life of Christ” on page 56.

\*House, H. Wayne. *Chronological and Background Charts of the New Testament.* Grand Rapids: Zondervan, 1984.

Provides 19 NT studies overhead transparencies. Many are used in this course.

\*Huddleston, Barry. *The Acrostic Summarized Bible.* Atlanta: Walk Thru The Bible Press, and Nashville, TN: Nelson, 1978; reprint, Grand Rapids: Baker, 1992.

Creative cartoons used in this course and acrostic memory aids for each book of the Bible.

\*Jensen, Irving L. *Jensen’s Survey of the New Testament.* Chicago: Moody, 1981. 535 pp.

A beginner’s guide in how to study the NT books. Contains many helpful charts.

\*Niswonger, Richard L. *New Testament History.* Grand Rapids: Academie, Zondervan, 1988. 332 pp.

A sequential history of Palestine from the Greek era (332 BC) to the end of the first century. Chronologically addresses Roman, Jewish, and pagan issues and their influence upon Jesus and the early church.

Pentecost, J. Dwight. *A Harmony of the Words and Works of Jesus Christ.*  Grand Rapids: Zondervan, 1981. 183 pp. pb.

A companion work to the book below placing the gospel accounts in parallel columns.

\_\_\_\_\_\_\_ . *The Words and Works of Jesus Christ: A Study of the Life of Christ.* Grand Rapids: Zondervan, 1981. 629 pp. hb.

A commentary on the gospels from a dispensational perspective.

\*Tenney, Merrill C. *New Testament Survey.* Rev. ed. Grand Rapids: Eerdmans, 1961. 465 pp.

An easy to read, popular summary of NT history and the writing of the NT books.

Walvoord, John F., and Zuck, Roy B., eds. *The Bible Knowledge Commentary*. Vol. 2: *New Testament Edition.* Wheaton: SP Pub., Victor, 1983. Abbreviated *“BKC.”* 991 pp. hb.

The best single volume commentary on the NT (my opinion). Volume 1 is an excellent OT commentary. Authored by present or former faculty at Dallas Theological Seminary. Provides the most help on difficulty passages (in contrast to many other commentaries which avoid controversial texts). Is theologically consistent (dispensational) throughout. This set is also available in Chinese, French, German, Hungarian, Italian, Korean, Russian, and Spanish with portions in Hindi, Thai, and Sinhalese.

\*Wilkinson, Bruce, and Boa, Kenneth. *Talk Thru the Bible.* Nashville: Nelson, 1983. 522 pp.

Very helpful charts and maps. A very practical guide to the whole Bible by book and from a dispensational perspective. Highly recommended! Note: Although photocopied Walk Thru materials used in this course may say “do not reproduce,” approval to duplicate them has been granted as they are not for profit and clearly identified as Walk Thru materials.

Zuck, Roy B.; and Bock, Darrell L., eds. *A Biblical Theology of the New Testament.* Chicago: Moody, 1994. 487 pp. US$25.00 hb.

An easy-to-read, synthesis of the theology of each NT writer from an evangelical, premillennial perspective. Contributors are all faculty members of Dallas Theological Seminary but interact with many past and present perspectives other than their own.

**V. Other Matters**

A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1555 ext. 7130). Also, my home is at Block 2-302 on the SBC campus, mobile is 9113-7090, and home phone number is 6762-2011 (email griffith@sbc.edu.sg). My office hours when I can talk are from 8:00-10:00 on Wednesdays/Thursdays and 11:00-5:00 on Tuesdays/Fridays. Let’s have lunch too!

B. Copying Class Notes: Allowed when you give credit where credit is due (unless it makes you rich). You may also copy all course PPT and translate them into other languages.

C. Course Design: A survey of the New Testament can be studied at least four different ways:

1. **Sequence** (Scriptural or Canonical) is used by Jensen, Guthrie, Wilkinson & Boa. This way studies the books in the order they appear in the New Testament. Page 21 illustrates this.

2. **Author** (Biographical) is used by Hiebert (vols. 1, 3). This method addresses together all writings by Paul, then by Luke, by John, by Peter, and by others with only one book (Matthew, Mark, James, Jude, Hebrews). Page 13 provides this methodology.

3. **Content** (Theological) is used by Hiebert (vol. 2). Page 23 illustrates how this is done.

4. **Time** (Chronological) is used by Tenney. We will follow this method after studying the gospels and Acts to see the books in their historical context. Page 38 is our outline for this course.

**VI. Course Load**

A. The expected study time for this course is 2 hours for each of 28 sessions = 56 hours

B. Encountering the NT = 300 pages

C. The study breakdown for the class for graduate students should be approximately:

* Readings (300 pp. x 3 min./pp. = 15 hours) or IBS course study (15 hours)
* Online Study Guide Lessons (13 lessons x 1 hour each = 13 hours)
* Quiz study & actual quiz time (5 quizzes x 1 hr./each = 5 hrs.)
* Project: Translation or teaching (15 hours) or IBS course study (15 hours)
* Final Exam study (5 hours)

**VII. Internet Advantages: Why are we using the net?**

A. Interest: My prayer is that you will have *more fun* learning through the website than from a book-alone approach.

B. Better Learning: Interactive website learning should help you retain the information more than simply reading a textbook.

C. Equipping Others: I’m convinced that most learning will be via the net within 10-20 years, so being among the first (early adaptors) can help us better train others with this medium in the near future. We must not fear this tool that can so greatly enhance our ministries.

D. Saves Time: Taking our quizzes and exams online will save us class time that otherwise would be devoted to taking, grading, and collecting papers. You also will have immediate feedback to your quiz and can discuss it in class.

E. Relational Dimension: My purpose in breaking the class into small groups is so you will not “get lost” in such a large class. Each class period you will interact with people who all know you.

**VIII. Course** **Schedule for GDCS (Mon 730-930 PM) & BCM, MA, & MDiv (Tues 810-1000 AM)**

**For Jan-May 2011**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date: Mon/Tue** | **Class Content** | **Assignments** |
| 1 | 17 Jan/11 Jan | ***Unit 1: The Kingdom Is Introduced***  Syllabus, NT Overview,  Synoptic Gospels | Read this syllabus and the online introduction to the course |
| 2 | 24 Jan/18 Jan | Matthew, Luke | *Encountering NT,* Chapters 4 & 6 or  Online Lessons 1 & 3  **Sign up in class on options & project** |
| 3 | 31 Jan/25 Jan | Mark, John  (Dr Rick teaching in Myanmar) | *Encountering NT,* Chapters 5 & 7 or  Online Lessons 2 & 4  **Online Quiz 1 by midnight before class** |
|  | **1 Feb (T) only** | **Chinese New Year Break** | **No class or assignments** |
| 4 | 7/8 Feb | ***Unit 2: The Kingdom Is Expanded***  Acts | *Encountering NT,* Chapters 14-16 or  Online Lesson 5 |
| 5 | 14/15 Feb | James, Galatians | *Encountering NT,* Chapter 1 (Why NT?) or  Online Lesson 6 |
| 6 | 21/22 Feb | 1 & 2 Thessalonians | *Encountering NT,* Chapter 17 Paul or  Online Lesson 7 |
| 7 | 28 Feb/1 Mar | 1 & 2 Corinthians | *Encountering NT,* Chapter 19 Cors/Gal or  Online Lesson 8  **Online Quiz 2 by midnight before class** |
| 8 | 7/8 Mar | ***Unit 3: The Kingdom Is Tested***  Romans | *Encountering NT,* Chapter 18 Rom or  Online Lesson 9 |
|  | **14-18 Mar** | **Mid-Semester Break** | **No class or assignments** |
| 9 | 21/22 Mar | Ephesians, Colossians | *Encountering NT,* Chapter 20 Prison or  Online Lesson 10 |
| 10 | 28 Mar/29 Mar  (8-9 AM only on 29 March) | Philemon, Philippians | *Encountering NT,* Chapter 2 NTB or  Online Lesson 11  **Online Quiz 3 by midnight before class** |
| 11 | 4/5 Apr | 1 & 2 Peter | *Encountering NT,* Chapter 23 Pet/Jn/Jd or  Online Lesson 12 |
| 12 | 11/12 Apr | ***Unit 4: The Kingdom Is Victorious***  1 Timothy, Titus, 2 Timothy but AD DVD omitted as sessions 12-13 combined | *Encountering NT,* Chapter 21 Thess/Tim or  Online Lesson 14  **Online Quiz 4 by midnight before class** |
| 13 | 18/19 Apr | Hebrews, Jude | **Project Due**  *Encountering NT,* Chapter 22 Heb/Jas or  Online Lesson 13 |
| 14 | 25/26 Apr | 1-3 John & Revelation | *Encountering NT,* Chapter 24 Rev or  Online Lessons 15-16  **Online Quiz 5 by midnight before class** |
| No class | 2-5 May | Take the Final Exam online between Monday 2 May and Thur 5 May (10 PM) | Review both the Final Exam Study Sheet (pp. 382-383) and the *Encountering NT* Study Sheet (notes, 384) |

**CCTE Course Schedule**

(**12 sessions required for CCTE credit but 14 taught for GDCS)**

CCTE scheduling covers six sessions each for NTS1 and NTS2, while the GDCS semester lasts 15 weeks. Since this evening class combines both CCTE and GDCS, two sessions are not required for CCTE students (sessions 7-8). However, please attend these three sessions anyway. As for the quizzes, please take your online quiz before midnight Sunday night each week at <https://www.sbc.edu.sg/moodle/login/index.php> using your SBC username and password. While you should read more than you are quizzed on, quiz questions cover only the underlined pages of the notes on one New Testament book read for that night (5 or 10 questions). Pages 22-25 are optional, but please fill in these charts to review for the quizzes. Note that there are no F & J quizzes.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Session*** | ***Date (Mon)*** | ***Topic*** | ***Class Notes to Read*** | ***Book for Quiz*** |
|  |  |  |  |  |
| 1 | 17 Jan | Syllabus, Overview | 4-10, 38, 49, 52 | No quiz10 |
|  |  |  |  |  |
| 2 | 24 Jan | Matthew | 67-81 15 *total pp. tonight:* | Matthew (Quiz A) |
|  |  | Luke | 93-106 14 *29* | 15 + 14 = 29 |
|  |  |  |  |  |
| 3 | 31 Jan | Mark | 82-89f 14 | Mark (Quiz B) |
|  |  | John | 107-116 *22* | 14 + 9 = 22 |
|  |  |  |  |  |
| 4 | 7 Feb | Acts | 120-131 *12* | Acts (Quiz C) |
|  |  |  |  |  |
| 5 | 14 Feb | James | 267-273, 273p-274b 7+4 |  |
|  |  | Galatians | 38, 167-17412  *23* | Galatians (Quiz D) |
|  |  |  |  |  |
| 6 | 21 Feb | 1 Thessalonians | 139, 203-210b 11 | 1 Thess. (Quiz E) |
|  |  | 2 Thessalonians | 211-216 6 *17* |  |
|  |  |  |  |  |
| 7 is | 28 Feb | 1 Corinthians | 156-158, skim 159-159z 3 | (no quiz) |
| optional |  | 2 Corinthians | 140, 162-166c *9 12* |  |
|  |  |  |  |  |
| 8 is | 7 March | Romans | 145-154, 155c-155d *27* | (no quiz) |
| optional |  |  |  |  |
|  | **14 March** | **Mid-Class Break** | **No Class** | **No Assignments** |
|  |  |  |  |  |
| 9 | 21 March | Ephesians | 175-180 6 | Ephesians (Quiz F) |
|  |  | Colossians | 187-193, 201-2 7+3 *16* |  |
|  |  |  |  |  |
| 10 | 28 March | Philemon | 245-253 11 | Philemon (Quiz G) |
|  |  | Philippians | 181-186k 17  *28* |  |
|  |  |  |  |  |
| 11 | 4 April | 1 Peter | 275-280a | 1 Peter (Quiz H) |
|  |  | 2 Peter | 284-289 *23* |  |
|  |  |  |  |  |
| 12 | 11 April | 1 Timothy | 217-222, 222a-i 6+9 | 1 Timothy (Quiz I) |
|  |  | Titus | 241-244h 4+8 = 12 | (Skip Quiz J) |
|  |  | 2 Timothy | 237-240 4 *31* | 2 Timothy (Quiz J) |
|  |  |  |  |  |
| 13 | 18 April | Hebrews | 254-266d *21* | Hebrews (Quiz K) |
|  |  | Jude | 310-317b 10  *31* |  |
|  |  |  |  |  |
| 14 | 25 April | 1 John | 290-296 *7* | Revelation (Quiz L) |
|  |  | 2 John | 297-301 5 |  |
|  |  | 3 John | 305-309 5 |  |
|  |  | Revelation | 318-334 17+17 *34* |  |

SINGAPORE BIBLE COLLEGE

NT SURVEY COURSE EVALUATION

(for your students to complete)

NAME OF COURSE: …New Testament Survey… CLASS SIZE: ………

TEACHER: ……………………… DATE: ……….……….

Please summarize how you feel about each question and give this to your teacher.

KEY: SD = Strongly Disagree; D = Disagree; U = Uncertain; A = Agree; SA – Strongly Agree.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | SD | D | U | A | SA |
| The course objectives were clearly explained. |  |  |  |  |  |
| The course objectives were achieved. |  |  |  |  |  |
| The teacher was well prepared for each class. |  |  |  |  |  |
| The course material was effectively presented. |  |  |  |  |  |
| The methods of assessment were appropriate. |  |  |  |  |  |
| The teacher responded well to students’ questions. |  |  |  |  |  |
| The teacher encouraged students to think for themselves and to express their ideas. |  |  |  |  |  |
| The teacher was accessible to students outside classes. |  |  |  |  |  |
| TOTAL |  |  |  |  |  |

**GENERAL COMMENTS:**

**1. In what ways did you find this course helpful for your personal spiritual growth?**

**2. In what ways did you consider this course to be helpful for your ministry?**

**3. In what ways did you think this course could be improved for future students?**

**4. Further comments:**

**PowerPoint Translation Grade Sheet**

Student Mailbox Date

Bible Book or Presentation Translated Language

1 2 3 4 5

Poor Minimal Average Good Excellent

***Translation***

**Overall content** translated accurately

**No English** on any slide (design new memory aids)

--For example, replace “A Judge Must Judge” or “ARC” with a mnemonic in your language

***Fonts***

**Notes page #** in Arial bold 24 point upper right screen

**Generic** fonts or popular language fonts (e.g, unicode)

**Sans-serif** fonts used that lack “feet” (e.g., Arial)

***Text***

Text **does not overlap** other text or images incorrectly

Text **fits** onto each page without crossing edge of slide

Text **did not need to be enlarged** to be at least 20 point

Text has **good contrast** with background

Text **fits text boxes** correctly with extra space on sides

Text box **colors match** surroundings w/o perimeter lines

***Images***

Images **do not overlap** text incorrectly

Images **fit** onto each page without crossing edge of slide

Embedded text in **English covered** with translation

***Misc***

**Animations** don’t need to be repaired

**Slide order** remains the same as the English version

**Done right the first time** (no email trail with me!)

**File name** remains same with dash & language at end

**Easy transfer** by CDor Memory Key or Email

**Sent as intact file** (don’t break a file into separate ones)

***Summary***

Number of ticks per column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Multiplied by point values of the column **x 1 x 2 x 3 x 4 x 5**

Equals the total point value for each column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Net points \_\_\_\_\_\_ minus 3 points per day late (\_\_\_\_ points) equals % grade of %

**Comments:**

**Research Paper Grade Sheet**

Student Topic Paper Grade Box

The first four sections below cover the paper’s *content* (70% of the grade). The Form grade (the other 30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations,* 6th ed. (Chicago: Univ. of Chicago Press, 1996). See also the Research Paper Checklist on the next two pages.

1 2 3 4 5

Poor Minimal Average Good Excellent

***Introduction***

**Purpose** (the paper addresses what issue?)

**Scope** of the issue defined/narrowed down

**Procedure** for addressing the issue introduced

***Body***

**Wide research** (other views, good sources)

**Individual work** (no more than 20% quotations)

**Key passages** addressed adequately

**Development** (proves points, not just lists verses)

**Interpretation** of passages accurate (exegesis)

***Conclusion***

**Solution** given to issue raised in introduction

**Main points** reviewed and/or restated

**Length** (1/2 to 1 page, w/o unnecessary info.)

***Miscellaneous***

(These can be addressed anywhere in the paper)

**Application** (shows why the topic is important)

**Depth** (leaves any questions unanswered?)

**Overall** content

***Form***

**Format** (typed, title page, length, pages numbered)

**Spelling** and typographical errors, punctuation

**Grammar** (agreement of subject/verb and tenses)

**Footnoting** (better than endnoting; biblio. incl.)

**Arranged** **logically** (not a collection of thoughts)

**Sections** clearly stated without orphan headings

***Summary***

Number of ticks per column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Multiplied by point values of the column **x 1 x 2 x 3 x 4 x 5**

Equals the total point value for each column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Net points \_\_\_\_\_\_ minus 3 points per day late (\_\_\_\_ points) equals % grade of %

**Comments**:

**My Biographical Sketch**

****

**Rick and Susan Griffith**

**Kurt (24), Stephen (21), and John (18)**

**Background**

“Never say ‘never.’” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher.* Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom–and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade's traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan’s “never” became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women's Bible studies and often ministered by singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (24 yrs.), Stephen (21 yrs.), and John (18 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

**Ministry**

However, since 1991 the Griffiths’ home has been Singapore where Rick serves as NT Department Coordinator with 30 other full-time faculty at Singapore Bible College. SBC has about 500 full-time students from 23 countries and 25 denominations, as well as many professionals in the certificate-level Centre for Continuing Theological Education (CCTE). During his first term he taught a variety of courses: Old Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. Now he teaches mostly Bible Exposition classes, including Homiletics, OT and NT Backgrounds & Survey, Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit). He has also written the Advanced Studies in the New Testament course available for free at the Internet Biblical Seminary (www.internetseminary.org).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilisation–sometimes all in one class! A survey of one of his courses revealed that 17 of the 20 students were training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia’s shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore. The Griffiths are missionaries with WorldVenture (formerly CBInternational) and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Singapore Director for BEE (Biblical Education by Extension); Asia Director & Translation Coordinator for "The Bible... Basically International" Seminars; Web Author & Editor, Internet Biblical Seminary; and itinerate professor at Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and BEE training in three restricted access countries.

In 2006 the Griffiths also helped begin Crossroads International Church, Singapore. Here “Dr Rick” is “Pastor Rick” in his role as pastor-teacher and elder. The church meets Sunday afternoons at the Metropolitan YMCA at 60 Stevens Road from 4:00-5:30 PM. See cicfamily.com for details. Join us!

In 2009 Dr. Griffith developed a new website at [www.biblestudydownloads.com](http://www.biblestudydownloads.com) where all ten of his courses are available for free download. This includes 5000 pages of his course notes in Word and pdf formats, more than 300 PowerPoint presentations in English, and hundreds of translations of these by his students into 29 languages. Current languages include Bangla, Burmese, Chin, Chinese, Dutch, French, Hindi, Indonesian, Japanese, Khmer, Kiswahili, Korean, Lotha, Malay, Malayalam, Mao, Mizo, Mongolian, Nepalese, Paite, Russian, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, and Vietnamese.

**Field**

Singapore Bible College is strategically located at the “ministry hub” of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in Southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the “Antioch of Asia.” The Singaporean cross-cultural missionary force is increasingly contributing to God’s work in overseas ministries.

**Passion**

Rick’s passion is for God’s leaders to preach and live the Word of God. The servant of God’s role is clearly given in the following verses:

* Teaching obedience to what Christ taught is a key part of our commission to make disciples (Matt. 28:20)
* The priority of the apostles was teaching and prayer (Acts 6:1-16)
* Paul’s legacy to Timothy focused on exposition: “Preach the Word” (2 Tim. 4:2-3)

However, recent trends include the following:

* Church people are biblically illiterate–Amos lamented in his day of prosperity that there existed a “famine for hearing the words of the Lord” (Amos 8:11)
* Pastors are doing too many things
* Preachers give empty and simplistic sermons
* Attempting to be “relevant,” pastors preach what people want to hear–not what they need

**Background Information**

**Kingdom & Covenants Timeline**

Stages of God’s Plan in History

**The Intertestamental Era**

**(425 BC–5 BC)**

|  |  |  |  |
| --- | --- | --- | --- |
| **Issue/Time Period** | **Malachi (close of OT)** | **Intertestamental** | **Advent of Christ** |
| Rulers Over Israel | Persia (208 yrs.) | Greeks (188 yrs.)  Hasmoneans (80 yrs.) | Rome (58 yrs.) |
| Political Stability | Peace/autonomy | Many wars  (Dan. 11:1-35) | Peace (but through Rome’s “iron hand”!) |
| Expectation of Messiah and Restored Kingdom | Moderate | Increasing  “Two Messiahs” | High |
| Language in Palestine | Hebrew/Aramaic | Greek (Septuagint) | Aramaic/Greek/Latin |
| Ability to Evangelize | Limited | Increased | Extensive |
| Road System | Very Limited | Expanded | Extensive |
| Places of Worship | Temple only | Rise of Synagogues | Synagogues/Temple |
| Religious Leaders | Priests/Levites | Rise of Jewish Sects | Pharisees/Sadducees |
| -Achieved office by… | Genealogy | Fighting the high priest | Bribes/Executions |
| -Extent of Power | Local Jurisdiction | Rise of Sanhedrin | Corrupt Sanhedrin |
| Authority for Living | OT Law | Rise of Oral Law | Pharisees |

***The “Kingdom Stage” is Set!***

**Galatians 4:4-5** “But when the time had fully come, God sent His Son, born of a woman, born under the law,

to redeem those under the law, that we might receive the full rights as sons”

**The time was right:**

|  |  |  |
| --- | --- | --- |
| • politically | • religiously | • emotionally |
| • linguistically | • prophetically (Dan. 9:25-27) | • transportationally |

**Gospel of Matthew** (probably written in the 40s) answers the two questions *all* Jews were asking:

1. Q: Non-Christian Jews asked, “How do we know *Jesus is the Messiah?”* (Matt. 1–10)

A: His advent (1–2) and approvals (3:1–4:11) show Jesus fulfilled OT Messianic prophecies

His early ministry (4:12-25) and Sermon on Mount (5–7) reveal He has the prophetic office

He shows messianic power by healing (8:1–9:34) and authority by delegation (9:35–11:1)

2. Q: Christian Jews asked, “He’s Messiah, but *where’s the promised kingdom?”*  (Matt. 11–28)

A: Israel rejected Christ as Messiah so He now has authority over the church (11:2–16:12)

Jesus prepared the disciples for church issues since kingdom is postponed (17:14–20:34)

Israel rejected Him as Messiah but God sovereignly used this to pay for man’s sin (21–27)

Christ defeated death to show His messianic authority & ability to bring in the kingdom (28)

Every Geographical Location in the Gospels

Every Geographical Location in Acts/Epistles

Authors of the New Testament

Palestine under Herod the Great

*Bible Visual Resource Book,* 197 **Chronology of the Herodian Dynasty**

**(37 B.C.-AD 70)**

John Grassmick, Dallas Seminary

Maier’s chart not in notes

**Geography of the House of Herod**

*Bible Visual Resource Book,* 181

**Genealogical Chart of the Herodian Dynasty**

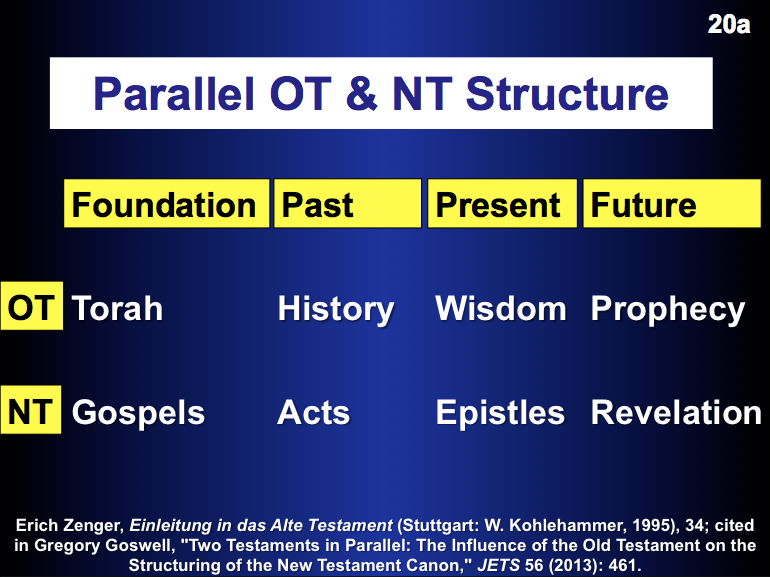
H. Wayne House

Herod’s Temple and Jewish Sects

*Bible Visual Resource Book,* 185

**Roman and Jewish Leaders**

**New Testament Overview**



Introduction to the New Testament

The New Testament Bookshelf

*Bible Visual Resource Book,* 169**New Testament Books Classified Doctrinally**

|  |  |  |
| --- | --- | --- |
| ***Book*** | ***Doctrinal Classification*** | ***Theme*** |
| Matthew | Ecclesiology | Messiah with kingdom authority over the Church |
| Mark | Eschatology | Deity who models suffering as Servant |
| Luke | Missiology | Universal Savior ministers in sovereign kingdom progress |
| John | Soteriology | Deity made man for eternal life |
| Acts | Missiology | Universal Savior proclaimed in sovereign kingdom progress |
| Romans | Soteriology | God's righteousness/justification by faith in Christ–not the Law |
| 1 Corinthians | Ecclesiology | Proper functioning of the church |
| 2 Corinthians | Ecclesiology | Defense of apostolic authority |
| Galatians | Soteriology | Justification by faith |
| Ephesians | Christology | Jew-Gentile unity shown in love |
| Philippians | Christology | Results of imitating Christ’s attitude |
| Colossians | Christology | Supremacy/deity of Christ vs. syncretistic heresy |
| 1 Thessalonians | Eschatology | Preparation for the Rapture |
| 2 Thessalonians | Eschatology | Day of the Lord corrections |
| 1 Timothy | Ecclesiology | Church order priorities The |
| 2 Timothy | Ecclesiology | Sound doctrine against opposition Pastoral |
| Titus | Ecclesiology | Sound conduct against opposition Epistles |
| Philemon | Christology | Forgive others and seek forgiveness |
| Hebrews | Christology | Christ's superiority over Judaism as high priest |
| James | Soteriology | Faith revealed through works |
| 1 Peter | Eschatology | Endurance in suffering by God’s grace |
| 2 Peter | Eschatology | Knowledge to combat false teaching |
| 1 John | Soteriology | Obedience in love combats incipient Gnosticism |
| 2 John | Missiology | Limits to love |
| 3 John | Missiology | Supporting missionaries |
| Jude | Eschatology | Contending against pretenders |
| Revelation | Eschatology | Sovereignty of Christ in future victory |

**NT Book Key Words**

Below are the NT books with their data in chronological order (following Hoehner’s chronology). The next to last column has several blanks since most NT letters were not written during Paul’s missionary journeys and prison time. Dates and chronological order are only best guesses and should not be seen as Gospel truth.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **#** | **Date** | **Book** | **Key Word** | **Paul’s Journeys & Imprisonments** | **Doctrinal Classification** |
| 1 | 40s | Matthew | Kingdom |  | Ecclesiology |
| 2 | 44-47 | James | Works |  | Soteriology |
| 3 | 49 | Galatians | Justification | 1st journey | Soteriology |
| 4 | 51 | 1 Thessalonians | Rapture | 2nd journey | Eschatology |
| 5 | 51 | 2 Thessalonians | Tribulation | 2nd journey | Eschatology |
| 6 | 56 | 1 Corinthians | Sanctification | 3rd journey | Ecclesiology |
| 7 | 56 | 2 Corinthians | Apostleship | 3rd journey | Ecclesiology |
| 8 | 56-57 | Romans | Righteousness | 3rd journey | Soteriology |
| 9 | 57-59 | Luke | Sovereignty I |  | Missiology |
| 10 | 60 | Ephesians | Unity | 1st imprisonment | Christology (Head) |
| 11 | 61 | Colossians | Deity | 1st imprisonment | Christology (God) |
| 12 | 61 | Philemon | Forgiveness | 1st imprisonment | Christology (Reconciler) |
| 13 | 62 | Philippians | Attitude | 1st imprisonment | Christology (Example) |
| 14 | 62 | Acts | Sovereignty II |  | Missiology |
| 15 | 62 | 1 Timothy | Order | 4th journey | Ecclesiology |
| 16 | 64 | 1 Peter | Suffering |  | Eschatology |
| 17 | 64 | 2 Peter | Knowledge |  | Eschatology |
| 18 | 64-68 | Mark | Discipleship |  | Eschatology |
| 19 | 66 | Titus | Conduct | 4th journey | Ecclesiology |
| 20 | 67 | 2 Timothy | Doctrine | 2nd imprisonment | Ecclesiology |
| 21 | 67-68 | Hebrews | Superiority |  | Christology |
| 22 | c. 69 | John | Belief |  | Soteriology |
| 23 | 75 | Jude | Pretenders |  | Eschatology |
| 24 | 85-95 | 1 John | Love |  | Soteriology |
| 25 | 85-95 | 2 John | Limits |  | Missiology |
| 26 | 85-95 | 3 John | Missionaries |  | Missiology |
| 27 | 95-96 | Revelation | Triumph |  | Eschatology |

**Message Statements for the New Testament Books**

The following is a summary of the message of each New Testament book in canonical order (not chronological order, which is the order followed in the rest of this course). Many commentaries on the Bible provide only the themes of the biblical books. That is, they provide only the *subject* of that book, or *what* the book says. This list seeks to go a step further in stating the *purpose*, or *why* the subject is addressed to the readers in the first place*.* For example, it is incomplete to simply say that Mark wrote to show that Jesus is the Suffering Servant (the subject). The purpose answers *why* he wanted to prove this: because believers in Rome were undergoing severe persecution and needed to see Christ’s example in selfless suffering. Thus each of the following subject/purpose statements show the fuller message of each book in this twofold way:

**Subject + Purpose = Message**

*What the book says Why it says it Main (Big) Idea*

*(Theme) (Reason) (Summary Statement)*

By adding the subject and purpose together in a summary statement for each book it is hoped that the reader will gain a deeper grasp on the book by learning not simply its content but the reason it *was* relevant to its first century audience and *is* relevant for us as believers today.

Matthew

Matthew proves Jesus is the Messiah so that the unbelieving Jews will trust Him. Matthew also explains that the earthly kingdom is delayed because Israel rejected Jesus as their king. This explanation is to convince the believing Jews that Christ's present kingdom authority resides in the church. Ruling

Mark

Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.

Luke

Luke presents the *sovereignly directed progress of the kingdom message* from the Jewish rejection of Jesus as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as *Savior of believing Gentiles* as well as Jews.

John

John proves Jesus to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

Acts

Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.

Romans

Paul expounds the *righteousness of God* which requires that justification be only by faith in Christ and not by works of the Law in order to solve *conflicts between Jewish and Gentile* believers at Rome before his soon arrival.

1 Corinthians

Paul explains the *proper functioning of the church* in response to reports about the Corinthians’ divisions, disorders, and doctrinal difficulties to assure that the church makes its *positional sanctification practical.*

2 Corinthians

Paul *defends his apostleship* against attacking false teachers to assure both the Corinthians’ *doctrinal foundation* and their promise to give to Jerusalem saints, thus providing an example of respect for and giving to church leaders today.

Galatians

Paul defends his apostleship and *justification by faith* to the South Galatian churches to *counter false teaching* by Judaizers so that the Galatians would not live by a legalistic system based upon the Law.

Ephesians

Paul explains God's mystery–the *unity of Jews and Gentiles* in the Church who are equal positionally–to exhort these two groups at Ephesus to live worthy of this calling through a *unified love* for one another as a testimony to the world.

Philippians

Paul exhorts the believers at Philippi to *imitate Christ’s attitude* that they might stand firm in a joyful, humble, and peaceful dependence upon Christ's adequacy to combat problems with *disunity and false teaching* in the church.

Colossians

Paul instructs the Colossian church in the supremacy and *deity of Christ* and exhorts practical outworking of this doctrine in order to fight a *syncretistic heresy* threatening the life and ministry of the church.

1 Thessalonians

Paul prepares the Thessalonians for the rapture by defending his motives for starting the church (to silence accusations of greed) and instructing the believers (to strengthen the church's doctrinal and relational foundation so it can continue to grow).

2 Thessalonians

Paul corrects the persecuted Thessalonians' misconception that the *day of the Lord* (Tribulation) had already begun to exhort perseverance among the disheartened and industry among the idle to help them stand firm in correct doctrine despite *false teachers.*

1 Timothy

Paul exhorts Timothy to courageously guard his personal *life, doctrine, and local church order* in order to preserve the ministry of the Ephesian church against ascetic and speculative *false teachers.*

2 Timothy

Paul exhorts Timothy to faithfully practice and *preach the Word* despite hardship in order to encourage him to persevere against *false teaching* and apostasy.

Titus

Paul exhorts Titus to *organize the Cretan churches* by appointing qualified elders and teaching respectable behavior as the natural result of salvation by grace in order to *defeat opposers by word and deed (conduct).*

Philemon

Paul requests the Christian slave owner, Philemon, for *forgiveness* for his runaway but repentant slave, Onesimus, whom Paul lead to Christ and sent back to Philemon for restatement as Christian brother to teach *how to forgive and be forgiven.*

Hebrews

An unknown author shows Hebrew believers the *superiority of Christ as High Priest* and the superiority of Christianity over Judaism to exhort them to endure persecution rather than *return to their former life* under Judaism.

James

James exhorts early Jewish believers throughout the Roman Empire that Christian *faith is shown through works* that they might replace their *hypocrisy* with good deeds in maturity and holiness.

1 Peter

Peter encourages north Asia Minor believers to *suffer properly for Christ* as holy, submissive, and selfless witnesses motivated by Christ's example and the hope of future glory to help them be people who *attract others* to hear their message.

2 Peter

Peter reminds north Asian believers of their *knowledge* of the characteristics and future destruction of false teachers and of the grace of Jesus Christ in order to combat *false teaching* and stimulate *growth in godliness.*

1 John

John writes a general letter encouraging his readers to *obey God's commands by loving others* in order to protect them from *incipient Gnosticism* which denied either Christ’s deity or humanity.

2 John

John exhorts *limitations to love* for a Christian woman and her children who show hospitality to missionaries but need warning not to extend the same to false teachers to warn against *aiding the spread of destructive heresies.*

3 John

John encourages Gaius to continue *supporting missionaries* such as Demetrius despite opposition from Diotrephes (a godless leader who opposes supporting them) to help the church to see its *responsibility to finance God’s work.*

Jude

Jude warns Christians at large of *pretenders*–unbelievers who have infiltrated their churches masking themselves as Christians but perverting the truth by their lifestyles of license–in order to defend the *holiness* of the church.

Revelation

God discloses through John the *sovereignty of Jesus Christ* in His ultimate future triumph to encourage believers to *persevere despite internal compromise and external opposition.*

**Eschatology and Persecution in the New Testament**

cf. Esch, 214

This chart shows that many New Testament writings responded to false teaching or persecution. Notice also how often persecuted recipients were encouraged with the eschatological hope of Christ’s return. The texts of entire books that emphasize eschatology appear in **bold** print (cf. p. 24).

**False Teaching Persecution Eschatological Hope**

Matthew by Jews (AD 40s) 13:1-52; 24:1–25:46

Mark by Romans (AD 60s) **13:1-37**

Luke 21:5-38

John AD 60s by Romans (AD 60s or 90s)

Acts by Romans (AD 60s) 2:16-20, 25, 34-35, 40

Romans 2:1-4 11:25-27; 13:11-14

1 Corinthians 15:12, 58 15:12-58

2 Corinthians 3:1; 10:10; 11:3-4

Galatians 1:6-9; 3:1

Ephesians

Philippians 3:2-4, 9, 18-19 1:13, 28-30 1:6, 10; 2:10, 16; 3:20-21

Colossians 2:8, 16-23

1 Thessalonians 4:8 1:6; 3:6 **1:10; 2:19; 3:13; 4:13-5:11, 23**

2 Thessalonians 1:8-9; 2:1-3; 3:2, 6 1:4-7; 3:2 **1:9-10; 2:1-12**

1 Timothy 1:3-11; 4:1-3, 7; 6:3-5 1:18-19; 6:12 4:8; 6:14, 19

2 Timothy 3:6-9; 4:3-4 1:8 3:1-9

Titus 1:10-16

Philemon

Hebrews 2:1 10:30-32 1:11-13; 4:1-11

James 1:2-4 5:7-9

1 Peter 1:6-7; 3:8-17 **1:5, 20; 4:7; 5:4**

2 Peter 2:1-22 3:3-13 **1:16; 3:3-15**

1 John 2:18-19; 4:1-3

2 John vv. 7, 9

3 John vv. 9-11

Jude v. 4 v. 19 **vv. 14-18, 24-25**

Revelation 2:14-15, 20 2:13 **1:1, 5-8; 2:27; 3:5, 12, 21; chs. 4-22**

\_\_\_\_\_\_ \_\_\_\_\_\_ \_\_\_\_\_\_

19 15 17

The texts in the false teaching column above divide into texts for six small groups (from the number until and including the underlined passage below it). Read the passages for your group and state any principles that they show on how believers should respond to heresy. Word them as commands in universal truths.

**Prophecy Percentages of Each Biblical Book**

Tim LaHaye, ed., *Prophecy Study Bible* ([www.prophecybible.com:](http://www.prophecybible.com:) AMG Pub., 2000)

How many verses of each book in the Bible are actually predictive? As one might expect, this varies markedly book by book. On the low end are Song of Songs, Philemon and 3 John (all 0%) as well as Proverbs (1%) as it only refers infrequently to the sacrifices typical of Jesus. On the other end of the scale is the Book of Revelation, which is 95% prophetic. (If Song of Songs is typical of Christ and the Church then it is 100% prophetic.)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| OT Book | **Prophecy Percent** | **Number of Prophecies** | **Prophetic Verses** | **Total Verses** |
| Genesis | 14 | 77 | 212 | 1533 |
| Exodus | 40 | 69 | 487 | 1213 |
| Leviticus | 59 | 37 | 506 | 839 |
| Numbers | 36 | 50 | 458 | 1288 |
| Deuteronomy | 36 | 58 | 344 | 959 |
| Joshua | 12 | 27 | 89 | 658 |
| Judges | 7 | ? | 41 | 618 |
| Ruth | 18 | ? | 15 | 85 |
| 1 Samuel | 15 | 31 | 124 | 810 |
| 2 Samuel | 10 | 22 | 68 | 695 |
| 1 Kings | 23 | 44 | 189 | 816 |
| 2 Kings | 20 | 50 | 144 | 719 |
| 1 Chronicles | 14 | ? | 132 | 942 |
| 2 Chronicles | 31 | 37 | 268 | 882 |
| Ezra | 23 | 10 | 63 | 280 |
| Nehemiah | 11 | 14 | 45 | 406 |
| Esther (6:13) | 1 | 1 | 1 | 167 |
| Job | 2 | ? | 22 | 1070 |
| Psalms | 10 | 59 | 242 | 2526 |
| Proverbs | 1 | ? | 7 | 915 |
| Ecclesiastes | 3 | ? | 7 | 222 |
| Song of Songs | 0 | 0 | 0 | 117 |
| Isaiah | 59 | 111 | 754 | 1292 |
| Jeremiah | 60 | ? | 812 | 1364 |
| Lamentations | 5 | 4 | 8 | 154 |
| Ezekiel | 65 | ? | 821 | 1273 |
| Daniel | 45 | 58 | 162 | 357 |
| Hosea | 56 | 28 | 111 | 197 |
| Joel | 68 | 25 | 50 | 73 |
| Amos | 58 | 25 | 85 | 146 |
| Obadiah | 81 | ? | 17 | 21 |
| Jonah | 10 | 4 | 5 | 48 |
| Micah | 70 | 40 | 73 | 105 |
| Nahum | 74 | 35 | 35 | 74 |
| Habakkuk | 41 | ? | 23 | 56 |
| Zephaniah | 89 | ? | 47 | 53 |
| Haggai | 39 | ? | 15 | 38 |
| Zechariah | 69 | ? | 144 | 211 |
| Malachi | 56 | 19 | 31 | 55 |

**Prophecy Percentages of Each Biblical Book (2 of 2)**

Tim LaHaye, ed., *Prophecy Study Bible* ([www.prophecybible.com:](http://www.prophecybible.com:) AMG Pub., 2000)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| NT Book | **Prophecy Percent** | **Number of Prophecies** | **Prophetic Verses** | **Total Verses** |
| Matthew | 26 | 81 (47 OT) | 278 | 1067 |
| Mark | 19 | ? (22 OT) | 125 | 662 |
| Luke | 22 | 75 (24 OT) | 250 | 1146 |
| John | 20 | 45 (25 OT) | 180 | 866 |
| Acts | 13 | 63 (31 OT) | 125 | 1003 |
| Romans | 21 | 29 (58 OT) | 91 | 433 |
| 1 Corinthians | 19 | ? (17 OT) | 85 | 437 |
| 2 Corinthians | 5 | 7 (9 OT) | 12 | 257 |
| Galatians | 11 | 7 (10 OT) | 16 | 149 |
| Ephesians | 5 | ? (4 OT) | 8 | 155 |
| Philippians | 10 | ? (1 OT) | 10 | 104 |
| Colossians | 9 | ? (0 OT) | 9 | 95 |
| 1 Thessalonians | 18 | ? (0 OT) | 16 | 89 |
| 2 Thessalonians | 40 | 12 (0 OT) | 19 | 47 |
| 1 Timothy | 4 | 2 (2 OT) | 5 | 115 |
| 2 Timothy | 20 | ? (0 OT) | 17 | 83 |
| Titus | 2 | ? (0 OT) | 1 | 46 |
| Philemon | 0 | ? (0 OT) | 0 | 25 |
| Hebrews | 45 | 52 (39 OT) | 52 | 137 |
| James | 6 | ? (5 OT) | 7 | 108 |
| 1 Peter | 20 | ? (11 OT) | 21 | 105 |
| 2 Peter | 41 | 11 (1 OT) | 25 | 61 |
| 1 John | 6 | 4 (0 OT) | 6 | 105 |
| 2 John | 15 | 2 (2 OT) | 2 | 13 |
| 3 John | 0 | ? (0 OT) | 0 | 14 |
| Jude | 40 | 8 (0 OT) | 10 | 25 |
| Revelation | 95 | ? | 383 | 404 |
| Averages & Totals | 28%/book  27%/verses | – | 8410 | 31028 |

New Testament Summary Chart

New Testament Summary Chart

New Testament Summary Chart

New Testament Summary Chart

**Each NT Book in Three Words**

Terry Hall, *Bible Panorama,* 158

**The Topical New Testament**

Terry Hall, *Bible Panorama,* 178

**Themes of New Testament Books**

Terry Hall, *Bible Panorama,* 153

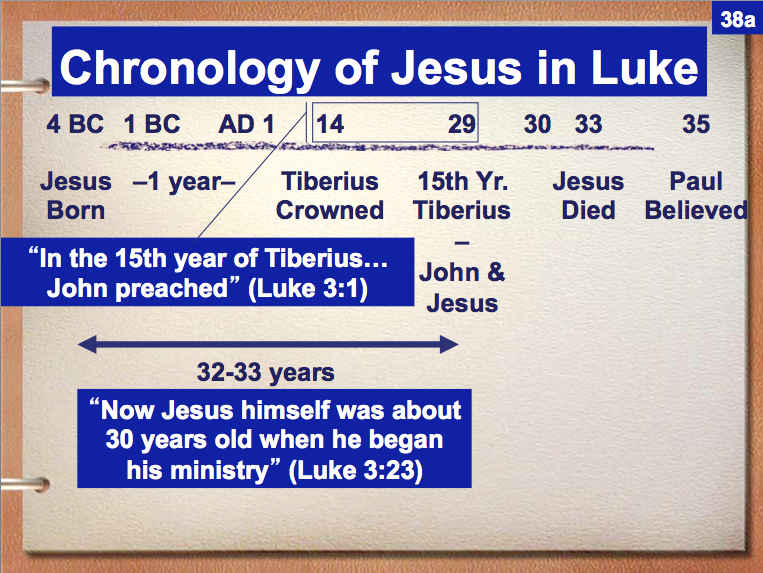
The New Testament Canon During the First Four Centuries

H. Wayne House

**New Testament Chronology**

Integration of the New Testament

**Chronology of Christ**





**New Testament Chronology**

Adapted from Harold W. Hoehner, “A Chronological Table of the Apostolic Age,” ThD Diss., Dallas Theological Seminary, 1964, rev. 1972

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Book Written** | **Date** | **Paul’s Life** | **Church/Jews/Rome** | **Acts** |
|  | 30 BC~AD 14[[1]](#footnote-1) | Birth of Paul | Augustus emperor in Rome |  |
|  | 25 Dec. 5 BC |  | Birth of Christ |  |
|  | AD 14-37 | Jerusalem Training | Tiberius emperor in Rome |  |
|  | fall 29-3 April 33 | Cilicia Training | Christ’s 3.5 yr. ministry | 1:1 |
|  | Monday, 30 March 33 |  | Triumphal Entry |  |
|  | Friday, 3 April 33 |  | Crucifixion (36 yrs. old) | 1:3a |
|  | Sunday, 5 April 33 |  | Resurrection | 1:3b |
|  | Thursday, 14 May 33 |  | Ascension | 1:4-11 |
|  | **24 May 33-early 35** |  | **Evangelizes Jews** | **2:4**–**6:7** |
|  | Sunday, 24 May 33 |  | Pentecost (Church Born) | 2:1-41 |
|  | 24 May 33-April 35 |  | Evangelize Jews only | 2:1–8:1 |
|  | summer 33 |  | Peter with Sanhedrin #1 | 3:1–4:31 |
|  | 33~34 |  | Ananias & Sapphira die | 4:32–5:11 |
|  | 34~35 |  | Peter with Sanhedrin #2 | 5:12-42 |
|  | late 34~early 35 |  | “The Seven” selection | 6:1-7 |
|  | **April 35-April 48** |  | **Evangelizes Samaritans** | **6:8**–**8:40** |
|  | April 35 | Assists Stephen’s death | Stephen martyred | 6:8–7:60 |
|  | April-summer 35 | Persecutes church | Church scatters | 8:1, 3; 9:1a |
|  | summer 35 | Philip, Peter, & John | Evangelize in Samaria | 8:5, 14, 25 |
|  | summer 35 | Conversion | Church fears Paul | 9:1b-19a; Gal. 1:15 |
|  | summer 35-37 | Damascus[[2]](#footnote-2) & Arabia |  | 9:19b-25; Gal. 1:17 |
|  | summer 37 | Jerusalem visit #1[[3]](#footnote-3) | Barnabas introduces Paul | 9:26-29; Gal. 1:18 |
|  | fall 37-43 | Tarsus, Syria, Cilicia |  | 9:30; Gal. 1:21 |
|  | 37-41 |  | Caligula emperor in Rome |  |
| Matthew | 40’s |  | Church still Jewish |  |
|  | **40**–**62** | **Expansion of the Church** | **Evangelizes Gentiles** | **10:1**–**28:31** |
|  | 40~41 |  | Peter & Gentile Cornelius | 10:1–11:18 |
|  | 41 |  | Antioch church planted | 11:19-24 |
|  | 41-54 |  | Claudius emperor in Rome |  |
|  | 43[[4]](#footnote-4) | Antioch | Barnabas recruits Paul | 11:25-26 |
| James | 44~47 |  | Jewish church is carnal |  |
|  | spring 44 |  | Agrippa I kills James | 12:1-2[[5]](#footnote-5) |
|  | spring 44 |  | Peter escapes prison | 12:3-19a |
|  | late 44? |  | God kills Agrippa I | 12:19b-24 |
|  | fall 47[[6]](#footnote-6) | Jerusalem visit #2 | Antioch’s famine relief | 11:27-30; Gal. 2:1 |
|  | Fall 47-April 48 | Antioch |  |  |
|  | **April 48-Sept. 49** | **Missionary Journey #1** | **Evangelizes Galatia** | **13:1–14:26** |
|  | Sept. 49-April 50 | Antioch furlough #1 |  | 14:27-28 |
|  | fall 49 | Antioch: rebukes Peter | Still “anti-Gentile” | Gal. 2:11-16 |
| Galatians | fall 49 | Writes from Antioch | Galatian heresy stopped |  |
|  | fall 49 | Jerusalem visit #3 | Jerusalem Council | 15:1-29 |
|  | winter 49-50 | Returns to Antioch | Antioch Gentiles rejoice | 15:30-35 |
|  | April 50 | Barnabas disagrees | Barnabas disciples Mark | 15:36-39 |

**New Testament Chronology**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Book Written** | **Date** | **Paul’s Life** | **Church/Jews/Rome** | **Acts** |
|  | **April 50-Sept. 52** | **Missionary Journey #2** | **Evangelizes Greece** | **15:40–18:22** |
|  | April 50-May 51 | Antioch to Athens | Macedonia churches planted | 15:40–17:34 |
| 1 Thess. | early summer 51 | Writes from Corinth | Corinthian church planted | 18:1-17 |
| 2 Thess. | summer 51 | Writes from Corinth |  | 18:1-17 |
|  | mid Sept. 52 | Cenchrea, Ephesus |  | 18:18-21 |
|  | late Sept. 52 | Jerusalem visit #4 |  | 18:22 |
|  | winter 52-53 | Antioch furlough #2 |  | 18:23a |
|  | **spring 53-May 57** | **Missionary Journey #3** | **Evangelizes Asia** | **18:23b–21:16** |
|  | spring-Sept. 53 | Antioch to Ephesus | Apollos at Ephesus | 18:23b-28 |
|  | Sept. 53-May 56 | Ephesus | School of Tyrannus | 19:1-41 |
|  | October 54-June 68 |  | Nero emperor |  |
| 1 Cor. | early spring 56 | Writes from Ephesus | Corinthians divided | 19:1-41 |
|  | May-June 56 | Troas to Macedonia | Corinthian visit #2 | 20:1; 2 Cor. 2:1 |
| 2 Cor. | fall 56 | Writes from Macedonia | Minority unrepentant | 20:2a |
|  | mid-late Nov. 56 | Macedonia to Corinth | Corinthian visit #3 | 20:2b |
| Romans | winter 56~57 | Writes from Corinth |  | 20:3a |
|  | late Feb.-27 May 57 | Corinth to Caesarea |  | 20:3b–21:16 |
|  | 27 May-5 June 57 | Jerusalem visit #5 | Jerusalem Church | 21:17–23:32 |
|  | 28 May 57 | Meets with James | is still ethnocentric | 21:17-25 |
|  | 29 May-1 June 57 | Purification rites done | Church satisfied | 21:26-32 |
|  | **2 June 57-Feb. 60** | **Pre-Rome Imprisonments** |  | **21:33–28:31** |
|  | 2-4 June 57 | Jerusalem Imprisonment |  | 21:33–23:22 |
| Luke | June 57-August 59 | Caesarean Imprisonment | Luke collects data | 23:23–26:32 |
|  | 4-5 June 57 | Jerusalem to Caesarea |  | 23:23-32 |
|  | 5-9 June 57 | Waiting for accusers |  | 23:33-35 |
|  | 9 June 57 | Trial by Felix |  | 24:1-23 |
|  | late June 57 | Trial by Felix and Drusilla |  | 24:24-26 |
|  | June 57-July 59 | Waiting for Felix’s verdict |  | 24:27 |
| For numbers | July 59 | Trial by Festus |  | 25:1-12 |
| below see the | early August 59 | Trial by Agrippa |  | 25:13–26:32 |
| map on p. 142  ↓ | Aug. 59-late Feb. 60 | Voyage to Rome to  evangelize Nero (27:24) |  | 27:1–28:29 |
|  | **Feb. 60-March 62** | **First Rome Imprisonment** |  | **28:30-31** |
| Ephesians | fall 60 | House arrest letter | Jew-Gentile conflict | 28:30-31 |
| Colossians | fall 61 | House arrest letter | Syncretistic heresy | 28:30-31 |
| Philemon | fall 61 | House arrest letter |  | 28:30-31 |
| Philippians | early spring 62 | House arrest letter |  | 28:30-31 |
| Acts | 62 |  | Luke finishes Acts |  |
|  | **spring 62-fall 67** | **Missionary Journey #4** | **Evangelizes West** | **After Acts** |
| 1 | spring 62 | Ephesus | James (Lord’s bro.) killed |  |
|  | 62 |  | Peter goes to Rome |  |
| 2 | spring-summer 62 | Ephesus and Colosse | Timothy left at Ephesus | Philem. 22 |
| 3 | summer-winter 62/63 | Macedonia (Philippi) |  | Phil. 2:23-24 |
| 1 Timothy | fall 62 | Writes from Macedonia | False teaching | 1 Tim. 1:3 |
| 4 | spring 63-spring 64 | Asia Minor |  |  |
| 1 Peter | early 64 | Asia Minor | Christians despised in |  |
| 2 Peter | early spring 64 | Asia Minor | Rome for separatism |  |
|  | spring 64 | Asia Minor | Peter crucified in Rome |  |
| 5 | spring 64-spring 66 | Spain with Titus | Church reaches Spain | Rom. 15:24, 28 |

**New Testament Chronology**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Book Written** | **Date** | **Paul’s Life** | **Church/Jews/Rome** | **Acts** |
| Mark | 19 July 64-9 June 68 |  | Nero burns Rome,  persecutes, dies |  |
|  | 66-73 |  | Jewish revolt in Palestine |  |
| 6 | summer-fall 66 | Crete then Asia Minor | Titus left at Crete | Tit. 1:5 |
| Titus 7 | summer 66 | Miletus | False teaching | 2 Tim. 4:20 |
|  | winter 66/67-fall 67 | Macedonia, Nicopolis, Corinth | Tit. 3:12 |  |
|  | **fall 67-spring 68** | **2nd Rome Imprisonment** |  |  |
| 2 Tim. 8-9 | fall 67 | Arrested, prison letter | Heresy/apostasy increasing |  |
| Hebrews | 67~68 |  | Persecution in Israel |  |
|  | spring 68 | Death by beheading |  | 2 Tim. 4:6 |
|  | **68-96** | **After Paul’s life** | **Late First Century Events** |  |
|  | 68-69 |  | Galba, Otho, Vitellius emperors | | |
|  | 69-79 |  | Vespasian emperor (no persecution) | | |
| John | before 2 Sept. 70 | (cf. John 5:2; Jos.*War* 6.10.1) | Jerusalem destroyed & false teaching | | |
|  | April~May 73 |  | Jews commit mass suicide at Masada | | |
| Jude | 75 |  | False teaching intensifies | | |
|  | 79-81 |  | Titus emperor (no persecution) | | |
|  | 81-96 |  | Domitian emperor (persecution later) | | |
| 1-3 John | 85~95 |  | Itinerant teachers amid false teaching | | |
| Revelation | 95~96 |  | External persecution by Domitian;  Internal compromise and heresy | | |
|  | 96-100? |  | John dies a natural death in Ephesus | | |

**Other New Testament Chronologies**

Other New Testament Chronologies (2 of 5)

Other New Testament Chronologies (3 of 5)

Other New Testament Chronologies (4 of 5)

Other New Testament Chronologies (5 of 5)

**New Testament**

**Book Studies****;**

The Gospels

*Bible Visual Resource Book,* 177

*NIV Study Bible*. 1437

Synoptic Gospels (NIV Study Bible)

**Suggested Solutions to the Synoptic Problem**

H. Wayne House, *Chronological and Background Charts of the New Testament*

**Literary Relationships of the Synoptic Gospels**

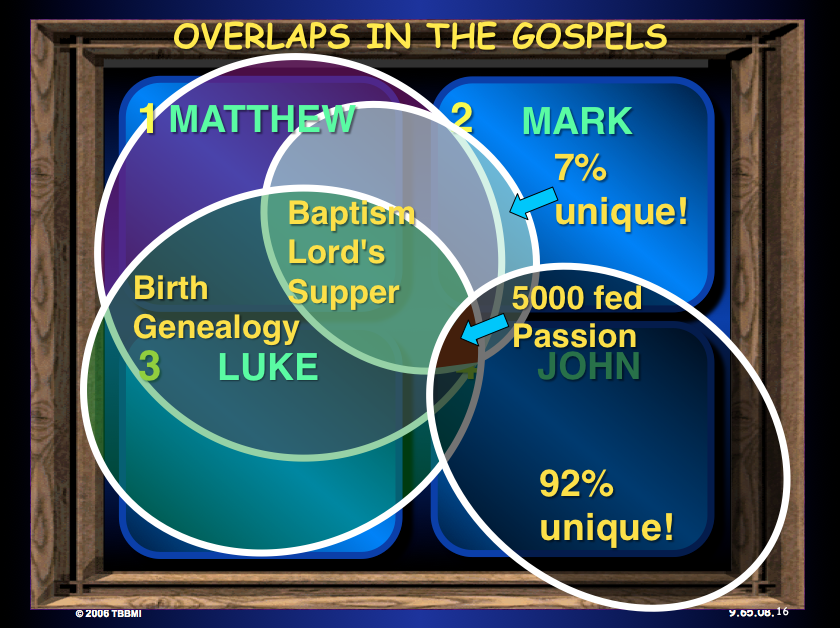
H. Wayne House, *Chronological and Background Charts of the New Testament*

**A Finished Portrait of the Lord Jesus Christ**

John R. Fryman, *The Bible…Basically* seminar student handbook (Fort Worth, TX, 2003), Study Help #21

**Overlaps in the Gospels**

While we have but one inspired account of the early church, God wisely gave us four separate accounts of the life of Christ. This makes sense since his was the most amazing life ever lived. Each gospel writer included those features he felt his readers most needed to know, and the variety of styles in these various depictions makes for immensely interesting reading. The reader continually asks, “Hmmm, why is this story in *this* gospel but not the others?” Note also that the overlaps below also show us what God must deem most important among the gospels.



**The Four Gospels Compared**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Matthew** | **Mark** | **Luke** | **John** |
| **Author** |  |  |  |  |
| • Job before Saved | Tax Collector | None (Youth) | Medical Doctor | Fisherman |
| • Race | Jew | Jew | Gentile | Jew |
| • Office and/or  Spiritual Gift | Apostle | Service or Pastoring | Service or Teaching | Apostle |
| **Readers** |  |  |  |  |
| • Ethnically | Jews | Roman | Gentile (Greek) | World |
| • Interest | Signs (1 Cor. 1:22) |  | Wisdom (1 Cor. 1:22) |  |
| • Spiritually | Unbelievers | Believers | Unbelievers | Unbelievers |
| • Primary Need:  to see Christ’s | Messiahship and Kingdom Offer | Model in Suffering (exhorts discipleship) | Universality (and kingdom expansion) | Deity |
| Date Written | 40s | 64-68 | 57-59 | late 60s |
|  |  |  |  |  |
| Place Written | Antioch or Syria | Rome | Caesarea or Rome | Ephesus |
| Place Sent | Palestine | Rome | To Theophilus | Asia, etc. |
|  |  |  |  |  |
| Jesus is… | King of Israel | Suffering Servant | Ideal Man | Son of God |
|  | (Messiah) | (Deity) | (Messiah) | (Deity) |
|  |  |  |  |  |
| Key Verse | 21:5 | 10:45 | 19:10 | 20:31 |
|  |  |  |  |  |
| Key Word | “kingdom” | “immediately” | “Son of Man” | “believe” (99x) |
|  |  |  |  |  |
| Themes | Law | Power | Grace | Glory |
|  |  |  |  |  |
| Literary Emphasis | Sermons | Miracles | Parables | Allegories |
|  |  |  |  |  |
| Arrangement | Topical | Chronological | Chronological | Topical |
|  |  |  |  |  |
| Genealogy | Abraham to Joseph | None | Adam to Mary | None |
|  |  |  |  |  |
| Scope | Birth to | Ministry to | Birth to | Ministry to |
|  | Resurrection | Resurrection | Ascension | Resurrection |
|  |  |  |  |  |
| Tone | Prophetic | Pastoral | Historical | Spiritual |
|  |  |  |  |  |
| Christ’s Words | 60% | 42% | 50% | 50% |
|  |  |  |  |  |
| Chapters | 28 | 16 | 24 | 21 |
| Verses | 1068 | 661 | 1149 | 878 |
| Verses per Chap. | 38 | 41 | 48 | 42 |
|  |  |  |  |  |
| OT Quotations | 53 | 36 | 25 | 20 |
| OT Allusions | 76 | 27 | 42 | 105 |
| OT References | 129 | 63 | 67 | 125 |
|  |  |  |  |  |
| Unique Material | 42% | 7% | 59% | 92% |

Broad Division ––––––––––––Synoptic–––––––––––– Supplementary

Gospels Gospel

Adapted from these sources: Tenney, 159; *TTTB*, 348; House, 11

**Peter in the Gospels**

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

**Peter in the Gospels (2 of 6)**

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

**Peter in the Gospels (3 of 6)**

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

**Peter in the Gospels (4 of 6)**

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

**Peter in the Gospels (5 of 6)**

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

**Peter in the Gospels (6 of 6)**

Timothy Wiarda, *Peter in the Gospels: Pattern, Personality, and Relationship*,

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 127 (Tübingen, Germany: Mohr Siebeck, 2000), 34-45

**How Well Do You Know the** **Life of Christ?**

Terry Hall, *Bible Panorama,* 121

**An Alphabetized Life of Jesus**

Terry Hall, *Bible Panorama,* 139

**Great Periods in the Life of Christ**

# Chronology of the Life of Christ

Harold H. Hoehner, *Walk Thru the New Testament* Timeline of the Life of Christ

*Bible Visual Resource Book,* 173 (1 of 2) in Feb edition pp.44-45

Note: This is based upon an AD 30 crucifixion whereas the course advocates an AD 33 dateTimeline of the Life of Christ;

*Bible Visual Resource Book,* 175 (2 of 2)

Note: This is based upon an AD 30 crucifixion whereas the course advocates an AD 33 date

Harmony of the Gospels

*The NIV Study Bible,* 1636-1641 (1 of 3)

Harmony of the Gospels

*The NIV Study Bible,* 1636-1641 (2 of 3)

Harmony of the Gospels

*The NIV Study Bible,* 1636-1641 (3 of 3)

**The Parables of Christ**

J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ*  (Grand Rapids: Zondervan, 1981), 587-88

Miracles of Jesus

*Bible Visual Resource Book,* 209

**Passion Week**

*Bible Visual Resource Book*, 193

**The Trials of Christ**

Charles R. Swindoll

**The Resurrection Accounts in Parallel Columns**

J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ*

**Outline of the**

**Life of Christ**

**Outline of the Life of Christ**

Based on J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ*  (Grand Rapids: Zondervan, 1981)

**Introduction §§ 1-2**

The Gospel writers introduce the Person of Christ by emphasizing their sources and His deity in order to establish the validity of their claims

**A. The Source of Knowledge**

**§ 1**

**Luke 1:1-4**

Luke introduces his account as carefully researched and authoritative in order to assure his readers of the certainty of what they had been taught

**B. The Preexistence of Christ**

**§ 2**

**John 1:1-18**

John introduces his account with Christ's relationships to the Father, creation, men, and John the Baptist in order to establish His deity as the revealer of the Father by being made man and the redeemer to those who believe, although He was rejected as Messiah by Israel

**I. The Introduction of the King §§ 3-27**

The Messianic identity of Jesus Christ is evident in His arrival, the testimony by John, and His approval in His baptism and temptation

**A. The Arrival of the King**

**§§ 3-19**

The lineage, birth, infancy, and childhood of Christ demonstrate that He is the Messiah of Israel

**1. His Ancestry**

**§ 3**

**Matthew 1:1-17; Luke 3:23b-38**

The genealogy of Christ is listed in order to establish His legal and physical right to the throne of David in fulfillment of the Davidic Covenant

**2. His Advent**

**§§ 4-11**

The arrival of both John and Christ are announced and fulfilled in order to demonstrate through their births that Jesus is the promised Messiah

**a. The Annunciation of the Birth of John to Zechariah § 4**

**Luke 1:5-25**

Gabriel announces to Zechariah that his wife Elizabeth would miraculously give birth to the forerunner of Messiah in order to set John apart for God's service before his birth

**b. The Annunciation of the Birth of Jesus to Mary § 5**

**Luke 1:26-38**

Gabriel announces to the Virgin Mary that she would miraculously conceive and bear the Messiah, Jesus, so that God could become incarnate without a fallen nature and in order that Mary might know that she became pregnant by the Holy Spirit

**c. The Arrival of Mary in Judea § 6**

**Luke 1:39-45**

Mary visits her cousin Elizabeth perhaps to encourage Elizabeth, to confirm what Gabriel had said about her pregnancy or to have time to think away from Joseph, but this visit brings confirmation to Zechariah, Elizabeth and Mary that God's prophetic declarations regarding the babies John and Jesus would indeed come to pass

**d. The Anthem of Mary § 7**

**Luke 1:46-56**

Mary praises God for His grace in allowing such a humble woman as her to bear the Messiah demonstrating that she understood the Messianic implications of this conception as fulfilling the Abrahamic Covenant by the power of God

**e. The Advent of John § 8**

**Luke 1:57-80**

John's birth and Zechariah's prophecy at the boy's circumcision are recorded as a testimony of God's sovereign means of fulfilling the Abrahamic, Davidic, and New Covenants through the Messiah of whom John would precede as forerunner in the desert rather than temple priest

**f. The Announcement of the Birth of Jesus to Joseph § 9**

**Matthew 1:18-25**

An angel of the Lord announces to Joseph that Mary would bear the Messiah as a virgin so that Joseph would be prepared as the foster father to marry her and Joseph acts in implicit faith by keeping her a virgin until Jesus' birth

**g. The Advent of Jesus § 10**

**Luke 2:1-7**

Jesus is born of humblest means in Bethlehem during the census under Caesar Augustus (December 5-January 4 BC) as proof of His lineage from David and in fulfillment of Micah 5:2 in order that He would die as God made man, the Messiah, pictured in His swaddling clothes

**h. The Announcement to the Shepherds § 11**

**Luke 2:8-20**

The angels of God announce to shepherds as the most unlikely yet most unprejudiced witnesses that they might know that God had provided a sign of His presence in the birth of the Savior who had come as Messiah, Ruler and Redeemer of Israel in the Messianic Kingdom

**3. His Infancy and Childhood**

**§ 12-19**

Selected events from the infancy and childhood of Jesus are recorded in order to affirm that Jesus is the promised Messiah

**a. His Circumcision § 12**

**Luke 2:21**

Jesus is circumcised as a sign of the Abrahamic Covenant in order to make Him eligible to fulfill the promises that God had given to Abraham

**b. His Presentation § 13**

**Luke 2:22-38**

Jesus is presented in the temple in obedience to the Law in order for Mary to be ceremonially clean and for Jesus to be redeemed from the Aaronic priesthood

**c. His Infancy §14-16**

The worship by Magi, escape to Egypt and escape to Nazareth all fulfill prophecy in order to substantiate Christ as Israel's Messiah

**(1) In Bethlehem § 14**

**Matthew 2:1-12**

Jesus is worshipped as King of the Jews by Gentiles in Bethlehem to fulfill Micah 5:2 and as an indication that this same Babe will someday rule as King of kings and Lord of lords, the Sovereign Messiah over all the nations in the world

**(2) In Egypt § 15**

**Matthew 2:13-18**

Joseph, Mary and Jesus flee to Egypt to escape the Babe's potential death by Herod so that Hosea 11:1 might be fulfilled and that Christ might not die before He would redeem the world

**(3) In Nazareth § 16**

**Matthew 2:19-23; Luke 2:39**

The family returns to Israel by angelic revelation and choose Nazareth rather than Bethlehem to avoid Archelaus so that the prophecies concerning the Messiah's humble origins might be fulfilled

**d. His Boyhood § 17-19**

The selected events from the early life of Christ argue that while He grew physically, intellectually, spiritually and socially He was fully aware of His deity as well as his humanity

**(1) His growth § 17**

**Luke 2:40**

Jesus grew physically, intellectually and spiritually, giving evidence that He received training in the Scriptures from his youth in a godly home

**(2) His visit to Jerusalem § 18**

**Luke 2:41-50**

Jesus' instruction of the teachings of the law in the temple at age twelve demonstrates that He was not merely a "son of the law" but fully understood His deity, mission and relationship with the Father even at an early age

**(3) His development § 19**

**Luke 2:51-52**

In the eighteen years of unrecorded events in Jesus' life He grew intellectually, physically, spiritually and socially, thus substantiating His manhood as perfect and His obedience complete

**B. The Ambassador of the King**

**§ 20-23**

John the Baptist precedes Jesus Christ to prepare Israel to receive Him as the long awaited Messiah

**1. The Message to John**

**§20**

**Mark 1:1; Luke 3:1-2**

John receives a prophetic message from God in the desert to separate Israel to the Lord in preparation for the Messiah

**2. The Message from John**

**§ 21**

**Matthew 3:1-6; Mark 1:2-6; Luke 3:3-6**

John preaches repentance for the forgiveness of sins and baptizes in preparation for the Messianic kingdom to be established on earth with the King as its ruler

**3. The Explanation by John**

**§ 22**

**Matthew 3:7-10; Luke 3:7-14**

John preaches of the judgment to be meted out to the nation at the advent of Messiah in order to convince both the leaders and the people to exhibit the changed lives resulting from repentance

**4. The Promise by John**

**§ 23**

**Matthew 3:11-12; Mark 1:7-8; Luke 3:15-18**

John preaches a message of hope and promise that the Messiah would give the Holy Spirit in fulfillment of Joel 2:28 and Ezekiel 36:25-27 and judge the nation to remove all that was worthless and unfit for the kingdom

**C. The Approval of the King**

**§§ 24-27**

The Father, Satan and John all testify through Christ's baptism, temptation and herald, respectively, that Jesus is the Messiah

**1. At His Baptism**

**§ 24**

**Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23a**

At the baptism of Christ divine approval is confirmed in that the Father officially confirms Christ's appointment to His messianic work through the designated forerunner with God's full approval of His person and work

**2. Through His Temptation**

**§ 25**

**Matthew 4:1-11; Mark 1:9-11; Luke 4:1-13**

At the temptation of Christ moral approval of Jesus as Messiah is accomplished in His demonstration that He could not be made to sin, this perfection thus authenticating the Father's approval

**3. By His Herald**

**§§ 26-27**

John testifies before the leaders and to Christ that he is the forerunner of Messiah in fulfillment of Malachi 4:5 in order to approve of Christ's person and works and to prepare Israel and her leaders before the beginning of Christ's public ministry

**a. Testimony of John Before the Leaders §26**

**John 1:19-28**

John answers the questioning by Israel's leaders regarding his person that he is the forerunner of Messiah in fulfillment of Malachi 4:5 to prepare these leaders to accept Christ and His message

**b. Testimony of John to Christ § 27**

**John 1:29-34**

John testifies publicly for the first time that Christ is the Messiah of Israel through a soteriological testimony of Christ's work as the Lamb of God and Christ's person as the Son of God in order to prepare Israel before the inception of Christ's public ministry

**II. The Authentication of the King §§ 28-59**

The Messianic identity of Jesus Christ is evident in the initial acceptance of His person and in the authority He demonstrates in His works and teaching

**A. The Acceptance of His Person**

**§§ 28-36**

Christ is initially accepted in Judea, Samaria and Galilee by His disciples and the multitudes

**1. The Belief of the First Disciples**

**§ 28**

**John 1:35-51**

Simon Peter, Andrew, John, and Nathaniel confess faith in Christ's person, work and office as Messiah of Israel

**2. The Belief Through the First Miracle**

**§ 29**

**John 2:1-11**

Jesus confirms the faith of the disciples of John who had come to him and those who these first disciples brought to Jesus through turning water to wine that revealed His essential glory as the Son of God and the joy He would bring to those who accepted His message

**3. The Sojourn in Capernaum**

**§ 30**

**John 2:12**

Christ further establishes the faith of His disciples in His Messianic identity in Capernaum before commencing His first great public ministry in Judea

**4. The Possession of the Temple**

**§ 31**

**John 2:13-22**

Christ demonstrates His authority as Messiah in His zeal for the Temple purification which, when challenged by His opponents, He promises to authenticate in His death and resurrection

**5. Acceptance in Judea**

**§ 32**

**John 3:23-3:21**

Christ's acceptance by Israelites in Judea is confirmed through miraculous signs and by Nicodemus through Christ's declaration that He was the true Revealer of God and the only means by which man might receive a new birth to enter the kingdom

**6. The Witness of John**

**§ 33**

**John 3:22-36**

In response to an attempt of some to provoke John to jealousy over Christ's ministry success John demonstrates his allegiance to Christ by testifying of the latter's superiority as a heavenly Revealer of the Father that people might know the Father and have eternal life rather than the wrath of God

**7. The Withdrawal from Judea**

**§ 34**

**Matthew 4:12; Mark 1:14; Luke 3:19-20; John 4:14**

Christ transfers His base of ministry from Judea to Galilee to avoid possible conflict between His disciples and John's, because of the rejection of His ministry through Herod's imprisoning John, and because the Spirit motivated Him to escape possible death at the hands of the Pharisees

**8. The Acceptance in Samaria**

**§ 35**

**John 4:5-42**

Christ is accepted as Messiah by some Samaritans through the witness of the woman at the well who responded to the revelation of His person and the eternal life He came to give

**9. The Acceptance in Galilee**

**§ 36**

**John 4:43-45**

Christ is welcomed in Galilee because of what the Galileans had seen Him perform at the Passover in Jerusalem and because they felt honored to have the Messiah among them rather than only in Jerusalem, yet Jesus anticipates His future rejection in this region

**B. The Authority of the King**

**§§ 37-59**

Christ substantiates His authority as Messiah through His miracles and teachings which authenticate Himself and His message

**1. Christ's Authority to Preach**

**§ 37**

**Matthew 4:17; Mark 1:15; Luke 4:14-15**

In the power of the Spirit Christ preaches as a self-appointed teacher and prophet the same message that John declared, namely, repentance for entrance into the Messianic kingdom, thus demonstrating the divine authority by which he ministered

**2. Christ's Authority Over Disease**

**§ 38**

**John 4:46-54**

Christ demonstrates His authority as Messiah by healing the son of a royal official based upon the faith of the official in Christ's word alone without any outward evidence of its truth

**3. Rejection in Nazareth**

**§ 39**

**Luke 4:16-30**

After listening to His declaration to have Messianic authority to heal in fulfillment of Isaiah 61:1-2, Christ includes his hearers among the apostate of Israel while these people in Nazareth reject His eligibility as Messiah in His first public rejection that would culminate in His crucifixion

**4. Residence in Capernaum**

**§ 40**

**Matthew 4:13-16**

Following His rejection in Nazareth Jesus takes up residence in the predominantly Gentile Capernaum as a foreshadowing of His authority to minister to Gentiles in response to Israel's rejection of Him as Messiah

**5. Christ's Authority Over Nature**

**§ 41**

**Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11**

Christ confirms His authority over nature before Peter, Andrew, James and John in a miraculous catch of fish with the result that Christ's authority took priority over their father's authority and the family business so that the men left everything to follow Jesus

**6. Christ's Authority Over Demons**

**§ 42**

**Mark 1:21-28; Luke 4:31-37**

Christ exercises His authority over the demonic realm in the exorcism of a demon who recognized both the person and work of Christ as the Messiah but whose testimony Christ did not want the nation to accept since Christ's authority rested in His person rather than in the testimony of demons

**7. Christ's Authority Over Sickness**

**§ 43**

**Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41**

Christ heals Peter's mother-in-law and other ill and demon-possessed persons to demonstrate His authority over sickness as Messiah, once again preventing demons from testifying of His divine nature lest people reject Him because the witness came from demonic forces

**8. Christ's Authority to Preach**

**§ 44**

**Matthew 4:23-25; Mark 1:35-39; Luke 4:42044**

Christ's continued healings and compulsion to preach the good news that God had honored His covenant promises by sending Him to Israel is evidence that God Himself had commissioned Him to preach with divine authority as Messiah, this being confirmed by an ever widening sphere of ministry

**9. Christ's Authority Over Defilement**

**§ 45**

**Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16**

Christ's immediate healing of the leper whose situation was completely hopeless substantiates His authority as Messiah in order to encourage an investigation of His person and claims before the Sanhedrin as a result of the leper's presentation of his healing to the priest in Jerusalem

**10. Christ's Authority to Forgive Sin**

**§ 46**

**Matthew 9:1-8; Mark 1:41-45; Luke 5:17-26**

By healing the paralytic Christ maintains that as Messiah and God He has the authority to forgive sin

**11. Christ's Authority Over Men**

**§ 47**

**Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32**

The calling of Matthew from his tax collector's booth demonstrates Jesus' Messianic authority over men and His acceptance of repentant sinners who, although rejected by society, were made righteous by faith in His person

**12. Christ's Authority Over Tradition**

**§ 48**

**Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39**

In reply to a question why His disciples do not fast Christ declares His authority as Messiah over tradition by commencing a new system incompatible with the Pharisaical system

**13. Christ's Authority Over the Sabbath**

**§§ 49-51**

In two incidents of Sabbath healings and one defending the rights of His disciples Christ declares Himself as sovereign over the Sabbath institution due to His prerogatives as Israel's Messiah and demonstrates God's perspective of Sabbath work

**a. Through the Healing of the Paralytic § 49**

**John 5:1-47**

Christ heals the paralytic in order to verify His authority over the Sabbath as Messiah (Son of Man) and deity (Son of God), co-equal with the Father and the One on whom the Father had conferred His authority

**b. Through the Controversy Over Grain § 50**

**Matthew 21:1-8; Mark 2:23-28; Luke 6:1-5**

Christ defends His disciples' right to pick grain on the Sabbath through Old Testament Sabbath exceptions of necessity and worship in order to prove His authority over the institution and to demonstrate His deity since Israel's salvation depended upon faith in His person as Son of God

**c. Through Healing the Man With the Withered Hand § 51**

**Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11**

Though the Pharisees seek to trick Christ into breaking the Sabbath, Christ demonstrates His authority over the day by healing a man's withered hand as an act of mercy in order to reveal the Pharisees' hypocrisy and to model the legitimacy of doing good on the Sabbath

**14. Christ's Authority to Heal**

**§ 52**

**Matthew 12:15-21; Mark 3:7-12**

Christ demonstrates authority to heal not only Jews but Gentiles as well, thus showing that as Messiah His ministry was one of compassion, gentleness and mercy to Gentiles in fulfillment of Isaiah 42:1-4

**15. Commissioning of the Twelve**

**§ 53**

**Mark 3:13-19; Luke 6:12-16**

Following a night in prayer, Christ chooses from among the disciples twelve apostles to act as His authoritative representatives in His work

**16. Christ's Authority to Interpret the Law**

**§§ 54-56**

**Matthew 5:1–7:29; Luke 6:17-42**

In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance

**a. The Subjects of the Kingdom  § 54**

**Matthew 5:1-16; Luke 6:17-26**

Those who would enter Messiah's kingdom must evidence a righteousness surpassing Pharisaical observances to show a godly character and influence befitting the righteous kingdom Christ offered

**(1) Introduction**

**Matthew 5:1-2; Luke 6:17-19**

As the crowds gather around Him, Christ turns to instruct the disciples on the nature of righteousness necessary to enter His kingdom as subjects

**(2) The subjects**

**Matthew 5:3-16; Luke 6:20-26**

Christ describes the characteristics and influence of a righteous man that His hearers might know the type of person who would enter the kingdom

**(a) Their character**

**Matthew 5:3-12; Luke 6:20-26**

The Beatitudes describe the characteristics of the righteous person and the basis of blessing in one's life that the hearers might know the marks of a righteous person and experience a happy life resulting from holiness

**(b) Their influence**

**Matthew 5:13-16**

The influence of a righteous person creates a thirst for God in others by revealing God's righteousness, exposing sin and attracting them to the Lord

**b. The Relation of the King to the Law § 55**

**Matthew 5:17–7:6; Luke 6:27-42**

As fulfiller of the law Christ rejects the Pharisaic interpretations and practices of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom

**(1) The Fulfiller**

**Matthew 5:17-20**

Christ declares Himself as the fulfiller of all that the law and prophets required and denies that Pharisaic righteousness has any saving value since the Pharisees misconstrued the law's original intent

**(2) Rejection of traditional interpretation of the law**

**Matthew 5:21-48**

Christ provides six illustrations how the Pharisees misconstrued the real intent of the law in their interpretations which did not fulfill the righteousness demanded by the law to instruct why Pharisaic righteousness is not able to bring one into the kingdom and to teach that the second table of the law demanding proper conduct towards others should also be followed

**(a) Murder**

**Matthew 5:21-26**

One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and unreconciled relationships which eventually lead to murder

**(b) Adultery**

**Matthew 5:27-30**

One surpassing Pharisaic righteousness will not only be faithful to his spouse but avoid the lustful desires which cause adultery and will remove the causes of lust in his life

**(c) Divorce**

**Matthew 5:31-32**

One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will **never** divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries

**(d) Oaths**

**Matthew 5:33-37**

One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary

**(e) Retaliation**

**Matthew 5:38-42**

One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness

**(f) Love**

**Matthew 5: 43-48; Luke 6:27-30, 32-36**

One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors

**(3) Rejection of the Pharisaic practices of the law**

**Matthew 6:1-7:6; Luke 6:37-42**

Christ provides six illustrations how the Pharisees misconstrued the real intent of the law in their practices which did not fulfill the righteousness demanded by the law to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness

**(a) Almsgiving**

**Matthew 6:1-4**

The Pharisaical practice of public almsgiving is repudiated for being performed to demonstrate piety rather than to demonstrate the love of God by meeting a need

**(b) Prayer**

**Matthew 6:5-15**

The Pharisaical practice of public prayer for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit

**(c) Fasting**

**Matthew 6:16-18**

The Pharisaical practice of public fasting is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him

**(d) Attitude toward wealth**

**Matthew 6:19-24**

The Pharisaical practice of accumulating wealth as a sign of God's approval is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost

**(e) Lack of faith**

**Matthew 6:25-34**

The Pharisaical practice of lack of faith demonstrated in trusting accumulated money is repudiated by an encouragement not to worry about food and clothing at all but to trust in God's daily provisions as one seeks the kingdom's arrival

**(f) Judging**

**Matthew 7:1-6; Luke 6:37-42**

The Pharisaical practice of setting themselves up as judges and as the standard of judgment is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified

**c. Instruction to Those Who Would Enter the Kingdom § 56**

**Matthew 7:7-29**

Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas

**(1) Prayer**

**Matthew 7:7-11**

Persistent prayer will be answered because of God's nature as a Father whose responsibility it is to make sure His children's needs are met, not because of the endless repetitions characteristic of the Pharisees

**(2) True righteousness**

**Matthew 7:12; Luke 6:31, 43-45**

Treating others as one desires to be treated himself demonstrates true righteousness

**(3) The way of access**

**Matthew 7:13-14**

The invitation to receive Christ and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction

**(4) Warning to false teachers**

**Matthew 7:15-23**

The Pharisees are false prophets demonstrated by their unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King which was the requisite for entrance into the kingdom

**(5) The two foundations**

**Matthew 7:24–8:1; Luke 6:46-49**

Another invitation to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message

**17. Recognition of Christ's Authority in Capernaum**

**§ 57**

**Matthew 8:5-13; Luke 7:1-10**

Christ's authority over sickness is demonstrated in healing the centurion's servant at a distance merely by His spoken word, thus illustrating the extension of the message of salvation to Gentiles in response to Israel's rejection

**18. Recognition of Christ's Authority in Nain**

**§ 58**

**Luke 7:11-17**

Christ proves His authority over death in the restoration of life to the son of a widow in Nain, bearing additional testimony to His Messianic identity

**19. Witness of the Twelve**

**§ 59**

**Matthew 9:35-11:1; Mark 6:6b-13; Luke 9:1-6**

Christ delegates His Messianic authority by sending out the twelve apostles with authority over demons, sickness and disease and a commission to preach that the kingdom is near

**III. Controversy Over The King §§ 60-73**

The Messianic identity of Jesus Christ is challenged and publicly opposed in preparation for His sacrifice for the nation

**A. The Rejection of the Herald**

**§ 60**

**Matthew 11:2-19; Luke 7:18-35**

The rejection of John by Israel's leaders is paralleled in the rising opposition to Christ and His offer of the kingdom

**B. The Curse of the Cities of Galilee**

**§ 61**

**Matthew 11:20-30**

Christ curses the cities of Galilee that had witnessed His miracles yet still remained unbelieving in order to establish how the hearts of the Jewish people exceeded the hardness of the Gentiles

**1. Condemnation for Unbelief**

**Matthew 11:20-24**

Christ condemns the Jewish region of Galilee for opposing Him in unbelief, stating that they were subject to greater judgment than Gentiles who had not received authenticating signs

**2. Explanation of Unbelief**

**Matthew 11:25-27**

The reason the Galilean cities persist in unbelief is because of Israel's spiritual blindness stemming from a past history of willful rejection of God's revelation

**3. Invitation to Belief**

**Matthew 11:28-30**

Even in His message of condemnation Christ offers rest from the burdensome submission to Pharisaical regulations by trust in His person

**C. Reception by a Sinner**

**§ 62**

**Luke 7:36-50**

Christ reveals the opposition of the Pharisees by their self-righteous response when they hear Him declare forgiveness upon the repentant woman of ill repute at Simon the Pharisee's home

**D. Witness to the King**

**§ 63**

**Luke 8:1-3**

Several believing women of financial means acknowledge faith in Christ by their witness and material support for His ministry

**E. Rejection of Christ and His Offer by the Leaders**

**§ 64**

**Matthew 12:22-37; Mark 3:20-30**

In the most significant turning point in Christ's ministry, Pharisaic opposition mounts by rejecting Christ in attributing His power of exorcism to Satan to which Christ defends Himself since the nation's destiny depended upon what it thought of Him

**F. Request for a Sign by the Leaders**

**§ 65**

**Matthew 12:38-45**

When Israel's leaders demonstrate their unfaithfulness to God as teachers Christ promises to conquer death itself in His resurrection, a sign which could never be attributed to Satan, and reveals the true nature of Israel as more wicked than before John's ministry because of the nation's rejection

**G. Rejection of the Nation by Christ**

**§ 66**

**Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21**

In response to the rejection from Israel's leaders Christ rejects the nation, thus anticipating God's setting aside Israel to prepare for a new form of the kingdom in the interadvent age

**H. Revelation in View of Rejection**

**§§ 67-71**

In response to national rejection Christ presents revelation regarding the course of the kingdom in the present age and in conjunction with demonstrations of His power

**1. The Course of the Kingdom in the Present Age**

**§ 67**

**Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18**

The interadvent age is characterized by coexistence of good and evil while the Word of God is proclaimed, beginning small and imperceptibly but reaching worldwide proportions to include both Jews and Gentiles and ending in judgment before the Millennium

**2. Power Over Nature**

**§ 68**

**Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25**

Through calming the stormy Sea of Galilee Christ confirms that He is Lord over nature that the disciples might realize that some day all creation will be in subjection to Him so they can trust Him in whatever trials lay ahead

**3. Power Over Demons**

**§ 69**

**Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39**

In the face of opposition from Israel's leaders Christ verifies His authority over a legion of demons which controlled swine to show that He was not controlled by Satan since He controlled Satan's host

**4. Power Over Disease and Death**

**§ 70**

**Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56**

Christ heals an unclean woman with a flow of blood and raises Jairus' daughter, acknowledging through allowing to be touched and through touching the dead His royal authority as Israel's king even though His people had rejected Him

**5. Power Over Blindness**

**§ 71**

**Matthew 9:27-34**

Two blind men acknowledge Christ as Messiah and appeal for a messianic miracle, which Christ performs for them when they acknowledge their faith in His person, thus illustrating His willingness to remove Israel's spiritual blindness if the nation responds in faith

**I. Rejection in Nazareth**

**§ 72**

**Matthew 13:54-58; Mark 6:1-6a**

Christ's rejection in His hometown of Nazareth because an accredited teacher had not taught him shows the extent of blindness and inability to receive spiritual light evident in these unbelievers

**J. Death of the Herald**

**§ 73**

**Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9**

Ultimate opposition to Christ and rejection of His offer of the kingdom is foreshadowed in Herod's execution of John for righteousness' sake

**IV. Instruction of the Twelve By the King §§ 74-97**

The Messiah no longer devotes Himself to a public ministry but withdraws to teach the apostles how to continue the ministry the Father had entrusted to Him since His rejection would soon end in death

**A. Feeding the Five Thousand**

**§ 74**

**Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13**

By feeding the five thousand Christ, as the New Moses fulfilling Deuteronomy 18:15, (1) teaches His disciples the importance of doing the work of a shepherd as He reveals the nature of the ministry, their inadequacy, and His sufficiency for ministry, (2) confirms the believing remnant in their faith, and (3) establishes the unbelieving masses in their spiritual blindness

**B. Rejection of an Offer to Make Christ King**

**§ 75**

**Matthew 14: 22-23; Mark 6:45-46; John 6:14-15**

When those who ate the loaves become convinced that Christ is the New Moses in fulfillment of Deuteronomy 18:15 and desire to make Him King He rejects their offer since it would be premature in that Israel's leaders had not believed in Him and it would be incomplete as His rule would extend only over Galilee

**C. Instruction Through the Storm**

**§ 76**

**Matthew 14:24-33; Mark 6:47-52; John 6:16-21**

Jesus walks on the water to rescue His disciples on the Sea in order to teach them that when obstacles come as they do His will His help is available and must be claimed by faith

**D. Reception in Gennesaret**

**§ 77**

**Matthew 14:34-36; Mark 6:53-56**

Christ instills in His disciples through continued healings that what He accomplished in the physical realm represents what He desired to perform for people in the spiritual realm if they trust Him in faith

**E. Instruction Concerning the Bread of Life**

**§ 78**

**John 6:22-71**

Through His claim to be the true bread from heaven Christ teaches His disciples that He did not come to give physical bread but new, heavenly bread, which is eternal life

**F. Instruction Concerning Defilement**

**§ 79**

**Matthew 15:1-20; Mark 7:1-23; John 6:1**

Christ trains the disciples in the real, inner source of defilement to reveal how the Pharisees violate the law with their traditions in their uncleanness due to their heart condition

**G. Reception in Tyre and Sidon**

**§ 80**

**Matthew 15:21-28; Mark 7:24-30**

Through the healing of the Canaanite woman's demon-possessed daughter Christ schools His disciples how while it was premature for Gentiles to receive kingdom blessings until Israel repents, personal needs can be met through individual faith in His person

**H. Reception in Decapolis**

**§ 81**

**Matthew 15:29-38; Mark 7:31-8:9a**

By healing the deaf and dumb man and feeding the four thousand Gentiles, Christ instructs His men on the need to minister to Gentiles as well as Jews and, though inadequate for the task, to do this through His power

**I. Rejection in Magadan**

**§ 82**

**Matthew 15:39-16:4; Mark 8:9b-12**

Jesus refuses to give another sign to the unbelieving religious leaders except for His resurrection because they were rejecting Him in unbelief, not because sufficient signs had been lacking

**J. Warning Against Rejection**

**§ 83**

**Matthew 16:5-12; Mark 8:9b-12**

Christ warns His disciples against the hypocritical attitude of the Pharisees and Herod that led them to reject Him so His men would be aware of possible attitudes in themselves

**K. Confession of Peter**

**§ 84**

**Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21**

Upon Peter's affirmation of Christ's deity Jesus reveals for the first time that Peter and all the Twelve will exercise authority to make official pronouncements already made by God in a new organism, the Church

**L. Instruction Concerning His Death**

**§ 85**

**Matthew 16:21-23; Mark 8:31-33; Luke 9:22**

Christ explains to His disciples that He would soon be delivered over to death in Jerusalem at the hands of the religious leaders but would rise the third day, a message which Peter opposed because he did not understand the necessity of Christ's sacrifice for sin

**M. Instruction Concerning Discipleship**

**§ 86**

**Matthew 6:24-28; Mark 8:34-9:1; Luke 9:23-27**

Christ educates the disciples and the multitude that to be a committed, true disciple one must relinquish his own will and submit it completely to Christ so that His hearers would decide to follow Him rather than the Pharisees in light of the impending judgment of the nation and Christ's glorious rule as Messiah

**N. Revelation of the Kingdom**

**§ 87**

**Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36**

In fulfillment of Christ's prophecy about seeing His glory one week earlier Jesus is transfigured before Peter, James, and John to reveal in miniature the essential glory He will reveal to the world when He begins to reign at the Second Advent and to authenticate Christ as One worthy of obedience

**O. Instruction Concerning Elijah**

**§ 88**

**Matthew 17:9-13; Mark 9:9-13**

Jesus instructs the disciples with Him on the mount that although Elijah will come before the institution of the kingdom, Malachi's prophecy concerning his coming was fulfilled in John the Baptist that the disciples might harmonize the necessity of Christ's sacrifice for sin before His glorification

**P. Instruction Concerning Dependence**

**§ 89**

**Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43a**

When the disciples are unable to exorcise the demon from a boy Christ uses this experience to illustrate the deliverance He could provide for Israel if the nation believes and to teach the disciples that their ministry cannot succeed based upon their authority and position received previously but would surely succeed through dependent faith in Christ

**Q. Additional Instruction Concerning His Death**

**§ 90**

**Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45**

Jesus again predicts His death and resurrection to the disciples to enable them to understand that suffering must precede glory in the same Messiah, not two Messiahs

**R. Instruction Concerning Sonship**

**§ 91**

**Matthew 17:24-27**

Jesus directs Peter in paying their voluntary temple tax to prevent cause for accusation from the authorities even though as the authority over the temple Christ and His disciples were exempt from the tax as related to the One to whom the temple was dedicated

**S. Instruction Concerning Humility**

**§ 92**

**Matthew 18:1-5; Mark 9:33-37; Luke 9:49-50**

Following the disciples' argument regarding which of them would be greatest in the kingdom Christ uses a child to tutor them on humility and dependence necessary for positions of greatness in the kingdom

**T. Instruction Concerning Pride**

**§ 93**

**Matthew 18:6-14; Mark 9:38-50; Luke 9:49-50**

The disciples expect commendation for rebuking an exorcist not associated with them, but Jesus rebukes their pride that offended another believer, exhorts them to remove the basic problem that caused the offense, and reminds them that even what is little in the sight of men received the watch-care of God

**U. Instruction Concerning Forgiveness**

**§ 94**

**Matthew 18:15-35**

Christ teaches the disciples that they are to forgive both unconditionally and completely in the same manner in which God has forgiven them

**V. Instruction Concerning Discipleship**

**§ 95**

**Matthew 8:19-22; Luke 9:57-62**

Christ trains His disciples in the costly nature of true discipleship through three men who claimed to be disciples yet either wanted only His provision, was unwilling to give up his father's authority, or had love for family which exceeded love for Christ

**W. Challenge by His Brothers**

**§ 96**

**John 7:2-9**

Christ rejects the tainted counsel of His brothers to go to Jerusalem and publicly reveal Himself because He needs to move according to God's timetable not only as King but as the Passover Lamb as well

**X. Journey to Jerusalem**

**§ 97**

**Luke 9:51-56; John 7:10**

Having completed His instruction of the Twelve to carry on His ministry in His absence, Christ passes through unrepentant Samaria to face the opposition of the religious leaders which would culminate in His death and resurrection

**V. Opposition to the King §§ 98-119**

**A. Conflict At the Feast of Tabernacles**

**§ 98**

**John 7:1-52**

Christ's authority and person are questioned and responded to by Him at the Feast of Tabernacles, giving the unbelieving Jews further motivation to put Him to death

**1. Christ's Authority Questioned**

**John 7:11-15**

The crowds at Jerusalem wonder how Christ could teach with authority apart from rabbinical training, thus setting up the scene for Christ to reveal His true nature

**2. Christ's Explanation**

**John 7:16-24**

Christ responds by explaining that God the Father taught Him, not the rabbis, and that as One sent from God they should submit to His teaching as from God just like they were supposed to submit to Moses' teaching as from God

**3. Christ's Person Questioned**

**John 7:25-27**

The multitude is reluctant to conclude that Jesus is really the Christ since the Pharisees do not arrest Him and since they could trace His residence to Nazareth and His parentage to Joseph, thus excusing themselves for their unbelief rather than investigating the facts

**4. Christ's Explanation**

**John 7:28-30**

Christ explains that His origin is heaven rather than Nazareth and His Father is God the Father rather than Joseph that they may know His true identity as the Son of God

**5. Response**

**John 7:31-36**

The response to Christ's explanation is mixed, some believing and the leaders more committed to kill Him for blasphemy even if He tries to escape their clutches

**6. Christ's Invitation**

**John 7:37-52**

Jesus identifies Himself as the fulfillment of the elaborate golden pitcher ceremony at the Feast recalling God's provision of water for Israel and calls all to trust Him to satisfy their spiritual thirst, resulting in a mixed response

**B. Conflict Over the Law**

**§ 99**

**John 7:53-8:11**

Through refusing to pass judgment upon the woman caught in adultery Christ foils the Pharisees' trap to make Him acknowledge the Mosaic law as too stringent to be observed and approve of the watered down Pharisaical interpretations of the law

**C. Conflict Over the Light**

**§ 100**

**John 8:12-20**

Christ's declaration to be the Light of the World identifies Himself as the Messiah anticipated in the Feast of Tabernacles, a claim rejected by the Pharisees because He witnessed on His Own behalf and responded to by Christ who points to the Father's additional witness on His behalf

**D. Conflict Over His Person**

**§ 101**

**John 8:21-59**

Christ's declaration of Messianic identity and deity illicits open opposition and attempted but unsuccessful execution by stoning from the Jewish leaders, who become even more determined to kill Him

**E. Conflict Over the Healing of the Blind Man**

**§ 102**

**John 9:1-41**

Through the Sabbath healing of the man born blind Christ authenticates His claim as Light to those in darkness and is worshipped as God

**F. Conflict Over the Shepherd**

**§ 103**

**John 10:1-21**

Christ declares that a remnant of Israel followed Him as the true, Good, only and obedient Shepherd and called to Himself those who followed the Pharisees as false shepherds

**G. Witness of the Seventy-two**

**§ 104**

**Luke 10: 1-24**

Christ sends out the seventy-two disciples to witness to the crowds that He is Messiah and the kingdom is at hand despite the growing opposition of the leaders to His person, thus revealing that the common people also had begun to debate over His person

**H. Conflict Over the Question of Eternal Life**

**§ 105**

**Luke 10:25-37**

Christ teaches the parable of the Good Samaritan to demonstrate that a neighbor is a needy person whose need can be met in order to declare the fruits of repentance to a lawyer requesting how good he needed to be to enter the kingdom

**I. An Example of Fellowship**

**§ 106**

**Luke 10:38-42**

Christ favors the fellowship of Mary over the service of Martha, thus demonstrating that occupation with Christ is more important than occupation for Christ

**J. Instruction in Prayer**

**§ 107**

**Luke 11:1-13**

Jesus identifies areas of need one should present to God and teaches the importance of persistent prayer as one who has need presenting intercessions to One who can meet the need in order to encourage prayer for the coming of the Spirit following His death and resurrection

**K. Conflict Over the Healing of the Dumb Man**

**§ 108**

**Luke 11:14-36**

In response to the people's accusation that Christ cast the demon out of a dumb man by Satan's power Jesus teaches that the nation's continued unbelief makes its state worse than before John's ministry and that its spiritual darkness will result in judgment, not for lack of revelation but because the nation refused the revelation it received

**L. Conflict Over Pharisaic Ritualism**

**§ 109**

**Luke 11:37-54**

Christ openly condemns the Pharisees for their traditions that mislead Israel from the true intent of the law, revealing the impossibility of reconciliation between Christ and the Pharisees

**M. Instruction of the Disciples**

**§§ 110-118**

Christ addresses the believers among the multitude concerning Pharisaic practices and the program of God in view of Israel's rejection

**1. Hypocrisy**

**§110**

**Luke 12:1-12**

Christ warns the disciples and the multitudes that the Pharisees were unrighteous despite their claim to be acceptable to God in order to encourage those weighing the cost of breaking with the Pharisees to secure their eternal destiny by putting their faith in Him

**2. Covetousness**

**§ 111**

**Luke 12:13-34**

Jesus warns the disciples that the Pharisaic practice of trusting riches as the basis of their acceptance before God actually stemmed from greed so that His disciples would rely upon Him in faith

**3. Watchfulness**

**§ 112**

**Luke 12:35-41**

In light of the postponement of the kingdom Christ warns the disciples to be watching, waiting and prepared for Him to come again because the kingdom had not been withdrawn but postponed until a future date

**4. Faithfulness**

**§ 113**

**Luke 12:42-48**

Christ teaches His disciples that those who are watchful must also be faithful in order to instruct them that degrees of both rewards and punishments will be determined by one's degree of faithfulness

**5. The Effect of His Coming**

**§ 114**

**Luke 12:49-53**

Christ teaches that when He returns there will be a judgment which brings division over the person of Christ in order to encourage the people to separate from Pharisaism and embrace Him

**6. The Signs of the Times**

**§ 115**

**Luke 12: 54-59**

Christ rebukes the crowd for being able to interpret the weather but not the signs authenticating His person in order to urge them to seek reconciliation with the Judge

**7. Concerning Repentance**

**§ 116**

**Luke 13:1-9**

Christ refutes the common teaching that tragedy happens only to people in sin to warn the crowd that judgment would befall them as well if they refuse to repent since the entire generation was deserving of judgment

**8. Concerning Israel's Need**

**§ 117**

**Luke 13:10-17**

Christ heals a crippled woman on the Sabbath to picture Israel's need for Him as Messiah and to demonstrate what He was prepared to do if the nation would trust Him in faith

**9. Concerning the Kingdom Program**

**§ 118**

**Luke 13:18-21**

In order to help the disciples' discouragement over the lack of response of the crowds Christ encourages them that He knew they would not respond and that the kingdom's small beginning would grow quietly, pervasively and irreversibly to result in a large, new form of the kingdom

**N. Conflict at the Feast of Dedication**

**§ 119**

**John 10:22-39**

Christ claims to be Messiah of God as shown in both His words and works in order that the Jews rejecting Him would realize that they disbelieved not because of insufficient evidence but from rejection of the evidence

**VI. Preparation of the Disciples by the King §§ 120-137**

Christ ministers privately to the twelve disciples to prepare them for the ministries they will have after His departure

**A. Withdrawal from Judea**

**§ 120**

**John 10:40-42**

Christ withdraws from Judea so that He might die by crucifixion at God's appointed time rather than being stoned prematurely by mob, because all doors for ministry are closed in Judea, and so that He might instruct His disciples how to minister in His behalf

**B. Instruction Concerning Entrance Into the Kingdom**

**§ 121**

**Luke 13:22-35**

Since Israel as a nation has rejected Christ, He invites individuals to decide for Him and enjoy the kingdom in order to encourage those who were fearful due to His rejection and to prepare the apostles for future ministry

**C. Instruction in a Pharisee's House**

**§ 122**

**Luke 14:1-24**

Christ teaches that the Pharisees would not enter the kingdom because of their physical relation to Abraham but would be excluded while "unworthy Jews" and Gentiles will enter by faith so that the Pharisees would understand that response to Christ's invitation guaranteed blessing, not just being invited

**D. Instruction Concerning Discipleship**

**§ 123**

**Luke 14:25-35**

Christ warns that, in view of Israel's rejection, being His disciple involves a decision of the will to reject every other authority, count the cost, and then identify with Christ so that one would not profess discipleship then later defect

**E. Instruction Concerning God's Attitude Toward Sinners**

**§ 124**

**Luke 15:1-32**

Since the Pharisees believed that God hated and withdrew from sinners Jesus told three parables to emphasize God's love for sinners which seeks them out and experiences great joy in their repentance

**F. Instruction Concerning Wealth**

**§ 125**

**Luke 16:1-31**

Christ advises the use of material wealth for eternal rather than temporal investments to motivate the disciples to renounce material gain in favor of becoming servants of God and to caution against the Pharisaical perspective of trusting money as a basis for eternal security

**G. Instruction Concerning Forgiveness**

**§ 126**

**Luke 17:1-6**

Christ instructs His disciple that they could hate Pharisaical teachings without hating the Pharisees themselves to assure that the disciples' attitudes against them would not prevent anyone from coming to Christ or limit their ability to forgive another believer

**H. Instruction Concerning Service**

**§ 127**

**Luke 17:7-10**

Christ reminded His disciples that responsibility to Him as servants of the Master is never fulfilled so that they would realize that obedience is their minimal duty to Christ

**I. The Raising of Lazarus**

**§ 128**

**John 11:1-54**

Christ raises Lazarus from the dead in order to teach that resurrection and life are found only in Him, not in some program of God

**1. The Miracle of Restoration**

**John 11:1-44**

Christ restores life to Lazarus so as to confirm the faith of those who had already believed in Him

**2. Conflict Over the Miracle**

**John 11:45-54**

The miracle of Lazarus' restoration results in confirmation of the disciples' faith, several new believers, and further rejection of Christ in the planning of His death by the religious leaders

**J. Instruction Concerning Thankfulness**

**§ 129**

**Luke 17:11-19**

Christ commends a cleansed leper for his thankfulness and condemns the other nine cleansed lepers for their lack of indebtedness to remind the disciples of their indebtedness to Him and to contrast Israel's rejection of His blessings with the gratefulness the nation should have shown

**K. Instruction Concerning His Coming**

**§ 130**

**Luke 17:20-37**

Christ teaches that although the kingdom and King are among them He was rejected and would suddenly return in judgment of Israel at the Second Advent to take away the unsaved from the earth

**L. Instruction Concerning Prayer**

**§ 131**

**Luke 18:1-14**

Christ teaches that people should persist in prayer for the kingdom even though it had been postponed and that acceptable prayer must be offered by one who trusts God's provision for sin in Himself as the Lamb of God

**M. Instruction Concerning Divorce**

**§ 132**

**Matthew 19:1-12; Mark 10:1-12**

Christ teaches that the only exception to God's prohibition of divorce involves the cancellation of the marriage contract in the Jewish betrothal period, thus avoiding the Pharisee debate about divorce and escaping the trap to slander Herod for marrying his brother's wife

**N. Instruction Concerning Entrance Into the Kingdom**

**§ 133**

**Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17**

Jesus blesses little children to illustrate to the disciples that confidence and trust in Christ are necessary to enter the kingdom

**O. Instruction Concerning Eternal Life**

**§ 134**

**Matthew 19:16-20; 16; Mark 19:32-45; Luke 18:31-34**

Christ shows the impossibility of entering the kingdom through riches to refute the Pharisaical belief that material wealth indicates divine approval and eternal life

**P. Instruction Concerning His Death**

**§ 135**

**Matthew 20:17-28; Mark 10:32-45; Luke 18:31-34**

Christ announces His coming death and resurrection to His disciples to instruct them about the importance of being servants rather than lords

**Q. Instruction Concerning Israel's Need**

**§ 136**

**Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43**

Jesus heals two blind men as illustrations of Israel's spiritual blindness and His ability to help the nation see if it would turn to Him in faith

**R. Instruction Concerning the Kingdom Program**

**§ 137**

**Luke 9:1-28**

Christ reiterates the postponement of the kingdom but also encourages any individual trusting in His person that his entrance into the kingdom is guaranteed

**1. A Lesson in Personal Faith**

**Luke 19:1-10**

Christ accepts the corrupt but repentant Zacchaeus to demonstrate that He would forgive anyone who places faith in Him, thus allowing them to enter the kingdom by simple faith

**2. Instruction Concerning the Postponed Kingdom**

**Luke 19:11-28**

Christ instructs the disciples through the parable of the man of noble birth how the kingdom had been postponed until Christ returns at the Second Advent to judge Israel

**VII. Official Presentation of the King §§ 138-149**

Christ officially presents Himself to Israel as Messiah but is challenged as to His authority, followed by His announcement of impending judgment upon the nation for rejecting Him

**A. The Arrival in Bethany**

**§ 138**

**John 11:55-12:1, 9-11**

As people gather and prepare for the Passover and Christ arrives in Bethany, the Jewish leaders seek to kill both Jesus and Lazarus, supposing that this will protect Israel from Roman invasion if Christ sets the kingdom up at that time

**B. The Triumphal Entry**

**§ 139**

**Matthew 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19**

Christ enters Jerusalem to officially present Himself to the nation Israel as Messiah and Fulfiller of the Messianic prophecies

**C. The Authority of the King**

**§ 140**

**Matthew 21:12-13, 18-19; Mark 11:12-18; Luke 19:45-48**

Christ curses the fig tree to symbolize the hypocrisy of the nation as falsely professing to bear fruit for God and cleanses the temple a second time to reveal His right to judge as Messiah

**D. Invitations by the King**

**§ 141**

**John 12:20-50**

Jesus declares that following His death the Gentiles will not have to approach Him through Israel so that all men might know that they can believe in His death and resurrection for all men

**E. Proof of the Authority of the King**

**§ 142**

**Matthew 21:20-22; Mark 11:19-25; Luke 21:37-38**

The fig tree that Christ cursed withers to indicate that the judgment pronounced upon the nation would fall quickly and to call for faith in His person

**F. The King's Authority Challenged**

**§§ 143-146**

Christ's authority as Messiah is challenged by the various religious and political leaders of His day, thus indicating their rejection of Him and His message

**1. By the Priests and Elders**

**§ 143**

**Matthew 21:23-22:14; Mark 11:27-12:12; Luke 20:1-19**

Jesus refuses to answer the priests and elders concerning the Source of His authority but instead tells parables of Israel's rejection in order to declare Gentile entrance in response to national rejection despite centuries of preparation by divinely sent prophets

**2. By the Pharisees and Herodians**

**§ 144**

**Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26**

Jesus declares that people have a dual allegiance to God as supreme and to government as a delegated authority, thus evading the political debate between the Pharisees and Herodians that could have either alienated Himself from Israel or incited the people to rebel against Rome

**3. By the Sadducees**

**§ 146**

**Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40**

Jesus demonstrates a high regard for the law in His affirmation of the resurrection to the disbelieving and cunning Sadducees by demonstrating that Abraham, Isaac and Jacob must be resurrected to take part in the promises of the Abrahamic Covenant

**4. By the Pharisees**

**§ 147**

**Matthew 22:34-40; Mark 12:38-34**

Jesus summarizes obedience to the law as completely fulfilling one's responsibilities to both God and man in order to convince the Pharisees that since no one could adequately fulfill these requirements one must turn to Christ to receive the salvation He offered

**G. Challenge by the King**

**§ 147**

**Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44**

After answering several questions Christ asks a question, revealing from Psalm 110 that the Messiah is not only truly human as the Son of David but deity as well as David's Lord, a question asked both to confront the Pharisees to decide whether to accept His claims concerning His person and to refute their claim that He was a son of hell

**H. Judgment by the King**

**§ 148**

**Matthew 21:1-39; Mark 12:38-40; Luke 20:45-47**

Christ pronounces a series of woes upon the Pharisees for the purpose of delineating reasons why God's judgment must fall on them and their hypocritical Pharisaic system

**I. Instruction at the Treasury**

**§ 149**

**Mark 12:41-44; Luke 21:1-4**

Christ contrasts the hypocrisy of the faithless practices of the Pharisees with the sacrificial commitment of a poor widow in order to show that she was a true disciple who would enter the kingdom

**VIII. Preparation for the Death of the King §§ 150-167**

Christ makes preparations for the His death as Messiah in predictions about Israel's future, by events in the last days of His life, and by precepts and prayers of Christ

**A. Predictions by Christ**

**§ 150**

**Matthew 24:1-25:46; Mark 13:1-37; Luke 21:5-36**

Christ foretells the events that will accompany His Second Advent that Israel might know that the Messiah is about to appear as Judge

**1. The Question**

**Matthew 24:1-3; Mark 13:1-4; Luke 21:5-7**

Jesus predicts the destruction of the temple and Jerusalem in response to the disciples' questions about His return and Jerusalem's destruction

**2. The Tribulation**

**Matthew 24:4-26; Mark 13:5-23; Luke 21:8-26**

Jesus predicts the seventieth week of Daniel 9:27 as a seven year tribulation preceding the Second Advent in order that Israel might know the signs of His coming and the judgments to follow

**a. The First Half**

**Matthew 24:4-8; Mark 13:5-8; Luke 21:8-11**

The signs of the first three and one half years of the Tribulation are given in order to forewarn Israel of the coming judgment at Christ's Second Advent

**b. The Second Half**

**Matthew 24:9-14; Mark 13:9-13; Luke 21:12-19**

The signs of the second three and one half years of the Tribulation are given in order to forewarn Israel of the coming judgment at Christ's Second Advent

**c. Repetition and Explanation**

**Matthew 24:15-26; Mark 13:14-23; Luke 21:20-26**

The terror of the Tribulation is reiterated in respect to the Antichrist in particular to identify this man as *the sign* that will forewarn Israel of the approaching Second Advent

**3. The Second Advent**

**Matthew 24:27-30; Mark 13:24-27; Luke 21:27-28**

Jesus predicts His return to the earth in power and glory to subject the earth to His authority in order to fulfill man's destiny as authority over the earth

**4. The Regathering of Israel**

**Matthew 24:31**

Jesus predicts Israel's supernatural restoration to its land after having been scattered by military invasions

**5. Parenthetical Exhortations**

**Matthew 24:32-51; Mark 13:28-37; Luke 21:29-36**

Christ provides practical exhortations in light of His coming as Judge to further stress the need to be watchful, prepared and faithful in light of the Second Advent

**a. The Fig Tree**

**Matthew 24:32-44; Mark 13:28-37; Luke 21:29-36**

The budding of the fig tree illustrates that signs will be given to Israel that the nation might recognize that Christ's judgment is imminent and be watchful and prepared

**b. The Faithful Servant**

**Matthew 24:45-51**

The illustration of the faithful servant warns Israel to be faithful since the nation will not know when Christ will return

**6. Judgment on Israel**

**Matthew 25:1-30**

Jesus predicts judgment upon living Israel in two parables that indicate that the nation will be judged for its failure to be a light for the Gentiles and that only those prepared by faith in Himself will enter the Millennium

**a. The Ten Virgins**

**Matthew 25:1-13**

The parable of the ten virgins illustrates that only those prepared through faith in Jesus are taken into the banquet of the Millennial feast

**b. Talents**

**Matthew 25:14-30**

The parable of the talents teaches that living Israel will be judged so that the consequences of the nation's faithlessness as a light to the Gentiles might be accomplished

**7. Judgment on Gentiles**

**Matthew 25:31-46**

Jesus predicts that living Gentiles will be judged based upon their treatment of Israel to separate saved from unsaved Gentiles for determining entrance into the Millennial kingdom

**B. Preparation for Christ's Death**

**§§ 151-160**

Various events follow their divinely prescribed order to prepare for the death of the Messiah as a sacrifice for the world's sin

**1. The Prediction of His Death**

**§ 151**

**Matthew 26:1-2; Mark 14:1a; Luke 22:1**

Christ pinpoints the exact day of His death as the Passover to inform the disciples that He would fulfill prophecy by being God's sacrificial Lamb on that very day

**2. The Plan of the Rulers**

**§ 152**

**Matthew 26:3-5; Mark 14:1b-2; Luke 22:2**

The Sanhedrin takes Caiaphas' recommendation to put Christ to death by actively planning His execution at some time other than during the feast to prevent a riot

**3. The Pouring of the Ointment**

**§ 153**

**Matthew 26:6-13; Mark 14:3-9; John 12:2-8**

Mary anoints Christ as King but Jesus states that her anointing actually anticipated His upcoming death

**4. The Promise to Betray**

**§ 154**

**Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6**

Judas presents himself to the Sanhedrin as chief witness in an official indictment to testify against Christ in His upcoming trial, thus revealing his bitterness and disappointment with the Lord

**5. The Preparation of the Passover**

**§ 155**

**Matthew 26-17-19; Mark 14:12-16; Luke 22:7-13**

Jesus sends Peter and John to prepare the Passover supper for Him and the disciples that they may fully obey the law's demands to observe the feast

**6. The Passover Observance**

**§ 156**

**Matthew 26:20; Mark 14:17; Luke 22:14-16, 24-30**

At the Passover observance Christ's mention of the Passover finding its fulfillment in the kingdom of God prompts the disciples to dispute over the important positions at the table since they supposed that these positions they held at this feast would determine their positions in the kingdom

**7. The Provision of an Example**

**§ 157**

**John 13:1-20**

Christ loves the disciples enough to become their servant by washing their feet to illustrate that the one who rules must become one who serves

**8. The Prediction of Judas' Betrayal**

**§ 158**

**Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23**

Christ predicts Judas' betrayal through the passing of the sop in order to offer forgiveness to Judas if he accepts salvation by placing faith in Christ

**9. The Prediction of Peter's Denial**

**§ 159**

**Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38**

The Lord foretells Peter's denial and prays that the Twelve's faith would not fail so that they all would be restored after denying Him as Lord

**10. The Provision of a Memorial**

**§ 160**

**Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20**

Jesus establishes memorials of His person in the cup and bread in order that in the future whenever they eat bread or drink the cup they would remember His sacrificial death

**C. Precepts By Christ**

**§§ 161-165**

**John 13:31-16:33**

Christ provides His last precepts for the disciples at the Last Supper in order to prepare them for His departure and for their ministry apart from His bodily presence

**1. Prologue**

**§ 161**

**John 13:31-35**

Jesus commands the disciples to love one another with the same love He demonstrated to them--an unconditional, mutual, serving love--as a sign of identification with Himself and a means of provision for one another as Christ had provided for them

**2. Problems**

**§ 162**

**John 13:36, 14:1-24**

Jesus addresses problems the disciples had by declaring that He would be gone only temporarily, that He was the only way to the Father, that He would send them a Helper in the person of the Spirit, and that a restoration of intimate fellowship would come to those who believed in Him, all these statements thus promising a new intimacy of fellowship with the Father, Son and Spirit

**3. Promises**

**§ 163**

**John 14:25-31**

Jesus promises that the Holy Spirit's teaching would cause them to understand those aspects of His instruction which still did not make sense to them so that they would be able to proclaim His words and that they would have His peace which would dispel fear

**4. Instruction Concerning Their Present Experience**

**§ 164**

**John 15:1-16:4**

Jesus instructs the disciples concerning their need to be vitally related to Him through the Holy Spirit in the midst of opposition from the world that they might experience success in ministry and be prepared for spiritual conflict

**a. Fruitbearing**

**John 15:1-17**

Christ likens Himself to a vine and the disciples to branches connected to the vine which the Father tends to produce the most fruit in order to demonstrate that their success in ministry depends upon their future relationship to Him as the Source of life and the Source of fruit

**b. The Foe of the Disciples**

**John 15:18-16:4**

Christ warns the believers of opposition from the world even unto death that they might depend upon the Spirit and be prepared for spiritual conflict

**5. Instruction Concerning the Future**

**§ 165**

**John 16:5-33**

Jesus gives the disciples instruction regarding the future ministry of the Spirit, the resurrection and His presence which will result in power for effective ministry, unlimited access in prayer, and peace

**a. The Ministry of the Holy Spirit**

**John 16:5-15**

The coming of the Spirit depends upon His departure that the Holy Spirit might indwell them for an effective ministry

**b. The Result of the Resurrection**

**John 16:16-28**

The resurrection will be preceded by great grief but Christ will be restored to them again with great joy that they might have unlimited access to the Father in prayer through Christ

**c. Conclusion**

**John 16:29-33**

Christ will not abandon the disciples so that they might know His peace as they wait for the fulfillment of His promise to overcome the world

**D. Prayer by Christ for Believers**

**§ 166**

**John 17:1-26**

Christ prays for Himself but especially for His disciples and future believers to enable them to minister successfully in His behalf after His departure

**1. His Prayer for Himself**

**John 17:1-5**

Jesus prays for the reunion of His soul and body after death (resurrection) and that He would be brought out of spiritual death (glorification), revealing His complete subjection to God in His approaching death and His absolute confidence in God for the resurrection to follow

**2. His Prayer for His Disciples**

**John 17:6-19**

Jesus prays for the disciples' protection, joy, and setting apart for ministry (ordination) that they might make the Father known to the world

**3. His Prayer for the Family of Believers**

**John 17:20-26**

Jesus prays in regard to the future believers who would result from the disciples' ministry for their unity, glorification and love for one another to match the love the Father has for the Son

**E. Prayer in the Garden**

**§ 167**

**Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46;**

**John 18:1**

Christ prays that the Father might accept His death as full payment for the sin of the world and that He would be raised to full fellowship with the Father so that He might not be separated from God for eternity

**IX. Rejection of the King §§ 168-183**

The Messiah is rejected by the nation in His arrest, trials, procession to Calvary, crucifixion, burial and sealing of the tomb that He might bear the sins of the world on the cross

**A. The Arrest**

**§ 168**

**Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12a**

Christ voluntarily and confidently allows Himself to be betrayed and arrested in Gethsemane, all the time being in complete control and demonstrating authority over His adversaries

**B. The Religious Trial**

**§§ 169-173**

Christ is illegally tried by religious authorities on religious grounds as to His following, teaching and supposed blasphemy that this unjust treatment might lead Him to the cross as the sacrifice for sin

**1. The Examination before Annas**

**§ 169**

**John 18:12b-14, 19:23**

Annas, the deposed high priest who is recognized by the Jews, illegally evaluates Christ's following and teaching and allows the religious trial to continue by sending Christ to Caiaphas

**2. Examination before Caiaphas**

**§ 170**

**Matthew 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54a, 63-65; John 18:24**

Caiaphas, the unrecognized high priest of the Jews, and the Sanhedrin illegally evaluate Christ's testimony and charge Him with blasphemy based on His own confession, concluding that He is worthy of death

**3. Denial by Peter**

**§ 171**

**Matthew 26:58, 69-75; Mark 14: 54, 66-72; Luke 22:54b-62;**

**John 18:15-18, 25-27**

Peter denies the Lord three times, thus demonstrating the truthfulness of Christ's prediction and his inadequacy apart from Jesus' presence while in the company of His adversaries

**4. Condemnation by the Sanhedrin**

**§ 172**

**Matthew 27:1; Mark 15:1a; Luke 22:66-71**

The entire Sanhedrin illegally tries Jesus before dawn to ratify what had illegally taken place during the night when only a portion of the court had been present at the house of Caiaphas, sentencing Him to death for blasphemy

**5. Death of Judas**

**§ 173**

**Matthew 27:3-10**

Judas returns the thirty coins to the temple, commits suicide by hanging in unrepentant remorse and the money is used to purchase a burial place for foreigners that the prophecies of Zechariah (11:12-13) and Jeremiah (18:1-4; 19:1-3) might be fulfilled

**C. The Civil Trial**

**§§ 174-177**

Since the Jews could not legally execute anyone, the religious leaders bring Jesus before the Romans and change the charge from blasphemy, a religious one, to treason, a political accusation, which, after three trials, succeeds in having Him mocked and lead away for crucifixion

**1. Trial Before Pilate**

**§ 174**

**Matthew 27:2, 11-14; Mark 15:1b-5; Luke 23:1-5; John 18:28-38**

Pilate declares Christ innocent of the ambiguous charges laid against Him and makes several attempts to save Him from the cross, concluding that His kingdom was no threat to Rome

**2. Trial Before Herod**

**§ 175**

**Luke 23:6-12**

Pilate, seeking to avoid making a judgment on Christ, sends Him to Herod, who ruled over Galilee, but Herod also declares Christ innocent of treason

**3. Trial Before Pilate**

**§ 176**

**Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25;**

**John 18:39-19:1, 4-16a**

Pilate thrice again declares Jesus innocent of treason but offers the Jews the option of having Jesus or the murderer Barabbas released and is surprised that the Jews prefer the releasing of Barabbas, so Pilate flogs Jesus, seeks to absolve himself from responsibility by washing his hands and delivers Him over to be crucified from fear of Rome's reprisal, the crowd's displeasure and possible judgment from a deity if Jesus is indeed God

**4. Mockery**

**§ 177**

**Matthew 27:27-30; Mark 15:16-19; John 19:2-3**

Since Christ was condemned for being a king, the Roman soldiers act out a mock coronation but also repeatedly beat Him and spit upon Him before taking Him away for crucifixion

**D. Procession to Calvary**

**§ 178**

**Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33;**

**John 19:16b-17**

Christ attempts to carry His cross to Calvary but since He is unable to do so Simon of Cyrene is forced to bear it, indicating the severity of the beating Jesus received from the guards

**E. The Crucifixion**

**§§ 179-181**

Christ is crucified for the sins of the world with signs accompanying His death to indicate that the people had executed the very Messiah Himself

**1. First Three Hours**

**§ 179**

**Matthew 27:35-44; Mark 15:24-32; Luke 23:34-43; John 19:18-27**

While on the cross the first three hours Christ utters three statements indicating His forgiveness of His tormentors, the salvation of one thief beside Him and the entrusting of His mother Mary to John, thus indicating His concern for others even while approaching death

**2. Second Three Hours**

**§ 180**

**Matthew 27:45-50; Mark 15:33-37; Luke 23:44, 46; John 19:28-30**

While on the cross the second three hours Christ utters three statements before He dies, indicating His separation from the Father while bearing man's sin, His thirst in fulfillment of Psalm 22:15, and the declaration that His death paid for the sin of the entire human race as the final sacrifice, thus indicating His sovereignty over His own death in that His life was not taken from Him but voluntarily given

**3. Accompanying Signs**

**§ 181**

**Matthew 27:51-56; Mark 15:38-41; Luke 23:45, 47-49**

At the moment of His death the renting of the temple veil reveals the open access all men have to God through Christ's death, the earthquake indicates the provision for creation's redemption, and the raising of the saints acknowledges Christ's resurrection as not an isolated phenomenon but only the firstfruits of His victory over death seen in the resurrection to life of all believers

**F. The Burial of Christ**

**§ 183**

**Matthew 27:57-61; Mark 15: 42-47; Luke 23:50-56;**

**John 19:31-42**

Christ is quickly buried in Joseph of Arimathea's nearby tomb because of the approaching Sabbath and the defilement dead bodies would have brought to the area

**G. The Sealing of the Tomb**

**§ 183**

**Matthew 27:62-66**

The Sanhedrin succeeds in securing Pilate's permission to guard and seal the tomb for fear of a deception of resurrection initiated by the disciples, which really only increases the number of witnesses to the resurrection

**X. The Resurrection of the King §§ 184-198**

The Messiah comes back to life again as Victor over death that proves His deity and provides proof for the disciples' proclamation of the gospel to all nations

**A. The Preparation by the Women**

**§ 184**

**Matthew 28:1; Mark 16:1**

Following the Sabbath early on Sunday morning Mary Magdalene, Mary the mother of James, and Salome proceed to the tomb with spices to show their devotion to Christ by anointing His body

**B. The Opening of the Tomb**

**§ 185**

**Matthew 28:2-4**

Christ resurrects when in a violent earthquake an angel rolls back the stone and sits upon it so that witnesses may see that Christ's body is gone, the angel's glory scaring the Roman guard so that they at first shook, then became as corpses, then left the site

**C. The Visit of the Women**

**§ 186**

**Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1**

As the three women discuss how they might open the tomb they observe that it already is open and upon entering see two angels, one angel announces Christ's resurrection and the women's responsibility to tell Peter and the disciples to meet Christ in Galilee

**D. The Report to the Disciples**

**§ 187**

**Luke 24:9-12; John 20:2-10**

The women, despite the angelic announcement, tell the disciples that they do not know where the body is revealing that they do not understand the significance of the resurrection, which prompts Peter and John to run to the tomb to investigate the matter themselves, resulting in John's belief

**E. The Appearance to Mary**

**§ 188**

**Mark 16:9-11; John 20:11-18**

Mary Magdalene returns to the tomb, speaks with Christ, and returns to the disciples with the news that He has risen but they do not believe her, indicating that their unbelief prevents them from even believing an eyewitness account

**F. The Appearance to the Women**

**§ 189**

**Matthew 28:9-10**

The other women return to the tomb and see Christ also, Who tells them to report to the disciples to meet Him in Galilee that He might give them parting instructions and a final commission

**G. The Report of the Guard**

**§ 190**

**Matthew 28:11-15**

The guard return to Jerusalem and report the resurrection to the chief priests, who, in conjunction with the Sanhedrin, bribe them to lie that the disciples stole Christ's body while they were asleep, a futile attempt to discredit the disciples stemming from the stubborn unbelief of the religious leaders

**H. The Appearance to the Two on the Emmaus Road**

**§ 191**

**Mark 16:12-13; Luke 24:13-32**

On the Emmaus Road Christ makes His first appearance to men, one of whom is Cleopas, who do not at first recognize Jesus and have difficulty harmonizing the Messiah's suffering with His glory, but they accept Christ's interpretation relating the cross to the throne and recognize Him at the evening supper

**I. The Report of the Two to the Disciples**

**§ 192**

**Luke 24:33-35**

These two disciples report to the Eleven that they have seen the Lord, thus verifying the earlier report of the women

**J. The Appearance to Several Disciples**

**§ 193**

**Mark 16:14; Luke 24:36-43; John 20:19-25**

As the two disciples share about Christ's appearance with the Eleven (minus Thomas) and those gathered with them, Jesus appears to all of them, and later the ten disciples relate this to Thomas who remains unconvinced, indicating that faith alone is not sufficient for Him to believe

**K. The Appearance to the Eleven**

**§ 194**

**John 20:26-31**

One week later Christ again appears to the ten disciples while Thomas is with them and invites him to touch Him, but Thomas immediately declares his submission to Him as Lord and deity, thus all the disciples are witnesses to the things that they will preach in the coming years

**L. The Appearance to Seven Disciples**

**§ 195**

**John 21:1-25**

Christ appears to seven of the Eleven at the Sea of Galilee to further confirm His resurrection and to reinstate Peter, who thrice had denied Christ, in a threefold declaration of love for Christ and commitment to do His will

**M. The Commission to the Disciples**

**§ 196**

**Matthew 28:16-20; Mark 16:15-18**

Christ commissions all the apostles on a mountain in Galilee to make disciples throughout the world and promises His own assistance in conjunction with that of the Holy Spirit so that the apostles would have the authority and power to be His witnesses

**N. The Final Commission**

**§ 197**

**Luke 24:44-49**

After some time with the apostles in Galilee, Christ returns to Jerusalem with them in order to open their minds that they may comprehend the Scriptures and to encourage them to stay in the city until they receive the baptism of the Spirit to empower them for ministry

**O. The Ascension of Christ**

**§ 198**

**Mark 16:19-20; Luke 24: 50-53**

On the Mount of Olives Jesus blesses His disciples and is received into heaven in their sight to sit at the right hand of God that He might carry on His present ministry for the saints

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| **Chapters 1–10** | | | **Chapters 11–27** | | | | **Chapter 28** | | | |
| **The King Offered** | | | **The King Rejected** | | | | **The King Re-offered** | | | |
| **Teaches Droves** | | | **Teaches Disciples** | | | | | | | |
| **Topical** | | | **Chronological** | | | | | | | |
| Bethlehem & Nazareth  1:1–4:11 | Galilee  4:12–16:12 | | | | Judea  16:13–28:15 | | | | | Galilee  28:16-20 |
| Advent  &  Approvals  1:1–4:11 | Early Ministry &  Proclamation  4:12–7:29 | Miracles  &  Authority  8–10 | | Rejection & Postpone-ment  11:1–16:12 | Prepares Disciples  16:13–20:34 | Official Presentation & Rejection  21–27 | | Empty Tomb  28:1-10 | False Report  28:11-15 | Great Commission  28:16-20 |
| Prelude | Preaching | Power | | Postponed | Prepares | Presented | | Proof | Perjury | Plan |
| **Israel** | | | | | | | | | | |
| **Written in AD 40s**  **Covers 5 BC–AD 33** | | | | | | | | | | |

**Key Word: Kingdom**

**Key Verses: “Say to the daughter of Zion, ‘See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey’” (Matthew 21:5).**

**“Simon Peter answered, ‘You are the Christ, the Son of the living God.’ Jesus replied, ‘…you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it’” (Matthew 16:16-18).**

**Summary Statement: Matthew proves Jesus is the Messiah so that the unbelieving Jews will trust Him. Matthew also explains that the earthly kingdom is delayed because Israel rejected Jesus as their king. This explanation is to convince the believing Jews that Christ's present kingdom authority resides in the church.**

**Application:**

**Have you trusted Christ as your Saviour?**

**If not, what qualification does He need to meet before you will accept Him?**

**Matthew**

**Introduction**

**I. Title** The earliest title (Kata. Maqqai/on *According to Matthew*) is found at the end of the second century, perhaps even as early as AD 125, although probably not part of the original text (Hiebert, 1:47-49). Matthew's name means “gift of the LORD.”

**II. Authorship**

A. External Evidence: All of the earliest sources attribute authorship to Matthew:

1. The Didache (*ca.* AD 110) quotes Matthew more than any other Gospel.

2. The letters of Ignatius and Polycarp (*ca.* AD 110) show a familiarity with this book.

3. Roman Christians knew about the book by AD 120, especially the account of the magi.

4. The *Epistle of Barnabas* (*ca.* AD 130) quotes Matthew 20:16; 22:14 with “it is written.”

5. Papias (*ca.* AD 140) notes that, “Matthew composed the logia in the Hebrew tongue” (cited by Eusebius, *Eccl. Hist.* 3.39.16). Although the meaning of logia is disputed, it is reasonable to conclude that it refers to the Gospel since it agrees with the earliest title (above), it agrees with Papias' parallel uses of the word (Guthrie, 34-35), and both the NT and Church Fathers used the word as a synonym for the Scriptures (Harrison, 159).

6. Irenaeus wrote, “Matthew also published a book of the Gospel among the Hebrews in their own dialect” (*Against Heresies* 3.1.1).

7. Origen stated, “I have learned by tradition that the first [gospel] was written by Matthew… for the converts from Judaism” (quoted by Eusebius, *Eccl. Hist.* 6.25.4).

B. Internal Evidence: The text makes no mention of its author, but a few incidental details support the tradition that Matthew composed the account:

1. The tax collector is called “Matthew” (9:9) whereas he is called “Levi” in the other Synoptic Gospels (Mark 2:14; Luke 5:27).

2. The author gives more specific information regarding money than any other Gospel writer. Matthew uses three words for money not found elsewhere in Scripture (17:24, 27; 18:24), he notes the cost of certain items (25:15ff.; 26:6-9), and this Gospel alone records the payment of the temple tax (17:24-27) which is consistent with the author's background as a tax collector.

3. As already mentioned, the superscription to the Gospel is the oldest known witness to its authorship. Matthew's name appears in *every* known manuscript of this Gospel.

**III. Circumstances**

A. Date: The date for Matthew and all three Synoptic Gospels involves the “Synoptic Problem.” This theory tries to account for both the similarities and differences in Matthew, Mark, and Luke, which are termed “Synoptic Gospels” (Greek *syn*, “with,” plus *opsesthai*, “to see,” equals *synoptic*, “to see with or together”), as they have common content in contrast to John. Since Luke admitted using other written sources (1:1-4) to compile his Gospel, the Synoptic debate has largely addressed whether Matthew wrote first (Matthean priority) or whether Mark wrote first (Marcan priority). So the issue is, “Who used whom?” to write his account. This issue has produced extensive debate.

In response, both written sources (Luke 1:1-4) and oral tradition (Acts 20:35; 1 Cor. 7:10) were used in composing the Gospels. Also, the writers had extensive firsthand experience either with the Lord (Matthew, John) or with one of His disciples (Mark, Luke) and wrote under the direction of the Holy Spirit (John 14:26). In short, all of the discussions of the Synoptic Problem have added little to understanding the individual messages of the various Gospels. Similarities may be attributed to a common source (such as M, L, or Q), but the superintending work of the Holy Spirit nevertheless guided the process and guaranteed the accuracy of the content. Similarly, differences between the accounts are minimal and merely reflect each author's individual purposes.

The Synoptic Problem aside, Matthew does have some indications of early composition. The Olivet Discourse (chs. 24–25) anticipates the destruction of Jerusalem in AD 70, as does the strong Jewish flavor of the book. However, the phrases “to this day” (27:8) and “until this day” (28:15) argue that the crucifixion and resurrection had not occurred recently. Since the church tradition argued for the priority of Matthew over the other Synoptic Gospels, a date in the AD 40’s satisfies all the available data. If Marcan priority is assumed, the date for Matthew's composition would be about AD 65-70.

B. Origin/Recipients: The strong Jewish emphases suggests that the first readers were Jewish, but no one knows where Matthew wrote his account nor which specific group of Jews read it first. A significant issue concerns whether these Jews were believers or non-believers, but evidence can be marshaled to prove either point (see below). Irenaeus' comment that Matthew produced his gospel originally in Aramaic and among the Hebrews may argue for Israel, but Syria (Hiebert, 1:63) and Antioch (Harrison, 164) may also be possible.

C. Occasion: What influenced Matthew to write his account? What issue was he seeking to address? Answers are varied, but his extensive OT quotations are designed to prove that Christ fulfilled the age-old prophecies to identify Him as Messiah. This apologetic purpose proves to unbelieving Jews that Jesus is Messiah and provides material for Jewish Christians to prove the same.

The Gospel also answers a natural question from any first century Jewish believer, ”Since Christ is Messiah and the Messiah is supposed to bring in a new earthly kingdom, where's that kingdom?” Matthew wrote to encourage born-again Jews that God has not forgotten His promise to provide Israel its kingdom, but at the present time this kingdom is postponed because of the nation's unbelief. In the meantime Gentiles are allowed into God's program and all believers are responsible to bring this message to the entire world (28:18-20) until the nation of Israel repents and accepts its Messiah.

**IV. Characteristics**

A. Matthew presents Christ as Messiah in all three required aspects (Toussaint, 20-21):

1. Prophet: Discourses (chs. 5–7, 10, 13, 18, 23–25)

2. Priest: Atoning death (chs. 26–27)

3. King: Of the three offices the stress is upon Christ as King, which is the clear theme:

a. The beginning of the account refers to Him as the “son of David” (1:1), who was also a king (1:6), and the end recognizes his ultimate authority (28:18).

b. The magi search for one born “king of the Jews” (2:2) and the prophecy of Micah 5:2 regarding Israel's great ruler's birth is fulfilled (2:6).

c. Christ is referred to as the Son of David several times (9:27; 12:23; etc.).

d. Zechariah 9:9 (which prophesies the King mounted on a donkey) portrays Jesus “not only as the Christ, but as the royal Messiah” (21:5; Toussaint, 21).

e. The kingdom is frequently noted and always as a literal kingdom (see below).

B. Support for a literal view of the kingdom is extensive:

1. Jesus is qualified for the same literal kingdom as other kings in the genealogy (1:1-17).

2. The most natural interpretation of “repent, for the kingdom of heaven is at hand…” preached by John (3:2) and Jesus (4:17) is that the same type of earthly kingdom seen in the Old Testament is in view (see the study beginning on page 78b).

3. Jesus never rebuked the disciples for an incorrect view of the kingdom.

a. When the disciples argued who would be greatest in the kingdom, Jesus did not correct their concept of a literal kingdom. He only taught that humility was needed to enter it (18:1-3).

b. When James and John's mother asked that her sons sit with Jesus in the kingdom, He did not say she had the wrong kingdom idea. He only said that this decision was not His (20:20-28).

4. The kingdoms offered to Him by Satan were literal (4:8).

5. The references to kingdoms involve literal thrones and rules (19:28).

6. The quote of David’s (Ps. 110:1) is a literal view of the kingdom (22:44).

C. The Jewish character of the book is evident (Toussaint, 15-18; Blomberg, 26):

1. Writing Style: Hebrew parallelisms are common and connectives such as “then, at that time” (tote) occur 90 times (cf. Mark 6 times, Luke 14 times, John 10 times)

2. Vocabulary: “kingdom of heaven” (3:2; 4:17) appears only in Matthew; Jerusalem is designated the “holy city” (4:5; 27:53)

3. Subject Matter: The law, ceremonial defilement, Sabbath, the kingdom, Jerusalem, temple, David, Messiah, Moses, etc.

4. Old Testament References: 129 (53 citations, 76 allusions)

5. Genealogy traces Christ's lineage back to Abraham (1:1)

6. Emphasis on Peter (apostle to the Jews) and Jewish evangelism (10:5-6, 23; 15:24)

7. Unexplained Customs: Jewish rulers (2:1, 22; 14:1), ceremonial cleansing (15:2)

8. Tradition: Irenaeus, Origen, Eusebius (cf. p. 78a)

\* However, only Matthew has these Gentile emphases: the Magi (2:1-12), the church (16:18; 18:17), and the commission to evangelise all peoples (28:19). This does not detract from its Jewish emphasis but rather highlights how Israel’s rejection has opened the door of salvation to all nations until Israel finally receives her Messiah at His return (19:28; 23:39).

D. Matthew places a great emphasis on the teaching ministry of Christ (Barbieri, *BKC*, 16):

1. Sermon on the Mount (chs. 5–7)

2. Instructions to the twelve (ch. 10)

3. Parables of the kingdom (ch. 13)

4. Rebuke of the Jewish leaders (ch. 23)

5. Olivet Discourse (chs. 24–25)

E. The arrangement is logical rather than chronological.

1. The genealogy is arranged into three groups of 14 names (1:1-17).

2. Several miracles appear as a group (chs. 8–10).

3. The opposition to Christ is in one section (11:2–16:12).

4. Only the beginning (chs. 1–4) and the end (chs. 19–28) have chronological order.

F. The book begins with a summary statement in reverse order (1:1) and concludes with the Great Commission (28:19-20), which is God’s will for the Church in the present church age until Christ returns. Christ promises His presence until the end of this time period.

**Argument**

Matthew's Gospel is designed both to convince unbelieving Jews that Christ is Messiah and to comfort Jewish Christians that God's kingdom program has not been abandoned in light of the nation's rejection of the Messiah. The key verse (21:5) depicts the official offer of the kingdom.

This first purpose, Christ's Messiahship, is demonstrated throughout each section of the book. His advent and approval by others provide Messianic evidence (1:1–4:11), His early ministry and proclamation befit the Messiah (4:12–7:29), He shows the power and authority of the Messiah (8–10), the opposition to Him and His message are prophesied of the Messiah (11:1–16:12), He delegates His authority to His disciples as evidence of His Messianic authority (16:13–20:34), His official presentation and rejection in crucifixion confirm the postponement of the kingdom (chs. 21–27), and His victory over death confirms Him as Messiah (ch. 28).

Matthew's second purpose, to explain the present kingdom program in light of Israel's rejection, cannot be traced as neatly into sections of the book but nevertheless is still present. Matthew reveals that the Jews rejected the promised earthly kingdom when they rejected Christ as Messiah (11:16-24; 21:28–22:10). This rejection has caused a postponement of the earthly kingdom (19:28; 20:20-23; 23:39; 24:29-31; 25:31-46) so that the present form of the kingdom embraces Gentiles in the Church, a new identity never foreseen in the Old Testament (16:18; 18:17). This “interadvent age” between Christ's first and second comings has the kingdom in “mystery form” and is declared in Christ's parables of the kingdom (ch. 13) immediately after His rejection by the Jewish leaders (ch. 12).

**Synthesis**

**Messiah with kingdom authority over the Church**

**1:1–4:11 Advent/approvals**

1–2 Right to throne

1:1-17 Davidic line

1:18–2:23 Messianic fulfillments

1:18-25 Virgin birth

2:1-12 Bethlehem birth/Gentile worship

2:13-18 Weeping caused by non-Davidic king

2:19-23 Humble origins

3:1–4:11 Opening events

3:1-12 John–escape His fire

3:13-17 Father–baptism

4:1-11 Spirit–temptations (personal, national, universal)

**4:12–7:29 Early ministry/proclamation**

4:12-25 Early ministry

4:12-17 Message

4:18-22 Messengers

4:23-25 Ministry

5–7 Sermon on the Mount (exhorts righteousness before the kingdom)

5:1-2 Hearers

5:3-16 Kingdom subjects

5:17–7:12 Internal, not external

5:17-48 Rejects Pharisee interpretations

6:1–7:12 Rejects Pharisee practices

7:13-27 Invitation

7:28-29 Response

**8–10 Power/authority**

8:1–9:34 Miracles/discipleship

8:1-17 Healing

8:18-22 –Discipleship cost

8:23–9:8 Power

9:9-17 –Discipleship requirements

9:18-34 Restoration

9:35–10:42 Delegation

9:35-38 Prayer for workers

10:1-42 Instructing healers/exorcists

**11:1–16:12 Rejection/postponement**

11:1-30 Anticipated

12 Effected

13:1-52 Mysteries

13:53–16:12 Rejecting groups

13:53-58 Nazareth/few miracles

14 Herod/5000 fed

15 Scribes and Pharisees/4000 fed

16:1-12 Pharisees and Sadducees/withdrawal

**16:13–20:34 Prepares disciples**

16:13-17 Peter's declaration

16:18–17:13 Program

16:18-20 Church

16:21-28 Death/Resurrection

17:1-13 Transfiguration

17:14–20:34 Instruction on various issues

17:14-23 Faith Epileptic boy healed

17:24-27 Responsibility Temple tax

18:1-14 Humility Childlike faith

18:15-20 Holiness Church discipline

18:21-35 Forgiveness Unmerciful servant

19:1-12 Divorce Deut. 24 “trap”

19:13-15 Children Blesses them

19:16-30 Sacrifice Rich young ruler

20:1-16 Church rewards Vineyard workers

20:17-19 Death/Resurrection

20:20-28 Servanthood “Momma Zebedee” request

20:29-34 Israel's blindness Two blind men healed

**21–27 Official presentation/rejection**

21:1-11 Triumphal Entry

21:12-17 Temple Cleansing

21:18–22:46 Confrontation

21:18-22 Fig Tree–symbolic rejection

21:23-27 John’s Baptism–authority questioned

21:28-32 Parable of Two Sons

21:33-46 Parable of Tenants

22:1-14 Parable of Wedding Banquet

22:15-22 Taxes to Caesar

22:23-33 Marriage & Resurrection

22:34-40 Greatest Commandment

22:41-46 Whose Son is Messiah?

23 Condemnation

24–25 Olivet Discourse

24:1-3 Questions: When? What?

24:4–25:46 Answers: Israel's eschatological history

24:4-26 Tribulation

24:4-8 First half

24:9-14 Second half

24:15-26 Antichrist: climactic sign (repetition/explanation)

24:27-30 Second advent

24:31 Regathering of Israel

24:32-51 Parenthetical exhortations

24:32-44 Fig tree (watchfulness/preparedness)

24:45-51 Faithful servant (faithfulness)

25:1-30 Judgment on Israel

25:1-13 Ten virgins (kingdom entrance)

25:14-30 Talents (individual responsibility)

25:31-46 Judgment on Gentiles

26–27 Rejection

26:1-46 Preparations/Passover

26:47–27:66 Crucifixion

**28 Resurrection**

28:1-10 Empty tomb

28:11-15 False report

28:16-20 Commission

**Outline**

**Summary Statement for the Book**

**Matthew: (1) proves Jesus as *Messiah* for *unbelieving* Jews to trust Him, and (2) explains that the kingdom is *postponed* due to Israel’s rejection of Christ as King for *believing* Jews to see His present kingdom authority as residing in the Church.**

**I. (1:1–4:11) Christ's advent and approvals reveal Him as Messiah and rightful King of Israel.**

A. (Chs. 1–2) Christ's advent fulfilled both the Davidic line requirement and prophetic Scripture as demonstration of His Messianic right as heir to the throne of Israel.

1. (1:1-17) The genealogy of Christ demonstrates him to be in the rightful kingly line of David and thus qualified in His lineage as Israel's King.

2. (1:18–2:23) The circumstances surrounding Christ's birth verify His fulfillment of Messianic prophecies to present Him as the Messiah.

a. (1:18-25) He is born of a virgin in fulfillment of Isaiah 7:14.

b. (2:1-12) He receives worship by Gentiles while Jews reject Him.

c. (2:13-18) He is of the rightful lineage in contrast to Herod, an Edomite.

d. (2:19-23) He is from humble origins as is expected of the Messiah.

B. (3:1–4:11) Christ is approved as Messiah by John, God the Father, and the Holy Spirit in His first public introduction, baptism, and temptation, respectively.

1. (3:1-12) John the Baptist's approval of Jesus demonstrates Him to be Messiah since John's preaching carries divine approval through prophetic Scripture as the forerunner to the Messiah.

2. (3:13-17) God the Father's approval of Jesus as Messiah is witnessed at Christ's baptism.

3. (4:1-11) The Holy Spirit's approval of Jesus as Messiah is validated in Christ's resistance to Satan's temptations in the wilderness.

**II. (4:12–7:29) Christ's early ministry and Sermon on the Mount principles reveal Him to have the prophetic ministry expected of the Messiah.**

A. (4:12-25) Christ's early ministry activity further reveals Him to be Messiah and provides the setting for His teaching in the Sermon on the Mount.

1. (4:12-17) Christ's message of repentance for entrance into the kingdom is recorded to prepare for His fuller teaching in the Sermon on the Mount that spiritual preparation–not just physical heritage–is necessary for kingdom entrance.

2. (4:18-22) Christ's calling of disciples demonstrates His authority over men's lives as Messiah.

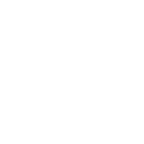
3. (4:23-25) A summary of Christ's early Galilean ministry of teaching, preaching, and healing identifies Him as doing the work of the Messiah.

B. (Chs. 5–7) Christ's Sermon on the Mount teaches how one in right relationship to God should live his life in anticipation of the kingdom.

1. (5:1-2) The setting of the Sermon informs the reader that its content relates primarily to Christ's disciples and others who had already accepted the Messiah and would enter the kingdom to show that the Sermon relates to discipleship, not salvation.

2. (5:3-16) In His beatitudes Jesus congratulates the true subjects of the kingdom for their righteous attitudes in order to encourage them to continued character development.

Baseball Cartoon

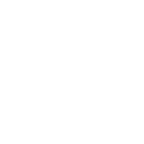


3. (5:17–7:12) Christ explains to His disciples that a right relationship with God is shown not in adhering to external, Pharisaical rules but in internal attitudes based on faith in God's Word to teach them repentant living in anticipation of the kingdom.

a. (5:17-48) Jesus rejects the Pharisaic interpretations of the Law which emphasize external observance over heart attitude to teach the disciples internally repentant living in anticipation of the kingdom.

b. (6:1–7:12) Jesus rejects the Pharisaic practices which emphasize external observance over heart attitude to teach the disciples internally repentant living in anticipation of the kingdom.

Rain Cartoon



4. (7:13-27) Christ invites the unbelieving listeners to accept Himself for access into the kingdom to produce internal righteousness whereas the Pharisees would miss the kingdom because of their commitment to external observance.

5. (7:28-29) The crowd's response of amazement to the Sermon demonstrates that they recognize Christ's authority as Messiah in contrast to the Pharisaical religious system which lacked the authority and blessing of God.

**III. (8–10) Christ manifests the power and authority expected of the Messiah to demonstrate His ability to bring the kingdom in if Israel would accept it.**

A. (8:1–9:34) Jesus demonstrates the power of Messiah in three sections of miracles and two of discipleship to show Israel that these miraculous results would soon take place in the kingdom if the nation accepts Him as Messiah.

1. (8:1-17) His miracles of healing demonstrate His power as Messiah.

2. (8:18-22) His detailing the cost of discipleship demonstrates His power as Messiah.

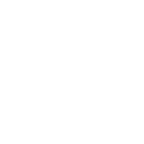
3. (8:23–9:8) His miracles of power demonstrate that He is Messiah.

4. (9:9-17) His distinct type of disciple requirements demonstrate His power as Messiah.

5. (9:18-34) His miracles of restoration demonstrate His power as Messiah.

B. (9:35–10:42) Jesus demonstrates the authority of Messiah in His delegation of authority to the disciples as they are sent out to heal and exorcise demons.

Couch Cartoon (Matt..10:30)



**IV. (11:1–16:12) Christ is rejected as Messiah in anticipation of the final crucifixion rejection, so He introduces the Interadvent Age before His future reception and ministers to Gentiles to teach the postponement of the kingdom.**

A. (11:1-30) An anticipation of His rejection by the entire nation is seen in John's need for clarification and the condemnation of Galilee which are contrasted with Christ's gracious invitation to the nation to accept Him as Messiah.

B. (Ch. 12) The rejection of Christ by the Pharisees is in effect the entire nation's rejection of Christ and the kingdom which is cause for the kingdom to be postponed until Israel repents.

C. (13:1-52) The consequence of the rejection is Christ's preaching of the mysteries of the kingdom to introduce the Interadvent Age of the Kingdom which includes Gentile salvation, thus providing new revelation to the believing while concealing it from the unresponsive.

Mark Bailey Expectation Diagram (Matt. 13)



D. (13:53–16:12) The rejections of various groups anticipate the rejection by the entire nation at the cross and motivate Christ to withdraw from the religious and political leaders as a statement that He will act as King only to a believing nation.

1. (13:53-58) Christ is rejected by His own hometown of Nazareth in anticipation of the rejection by His own people, the Jews.

2. (Ch. 14) Christ is rejected by Herod in anticipation of the rejection by the powers of the Roman government at His crucifixion, then He withdraws and feeds 5000 as the “new Moses” who will give His people spiritual food after He departs.

3. (Ch. 15) Christ is rejected by the scribes and the Pharisees in anticipation of His rejection by all of Israel's religious leaders in their delivering Him to be crucified, then He withdraws and feeds 4000 Gentiles in anticipation of His global ministry.

4. (16:1-12) Christ is rejected by the Pharisees and Sadducees in their demand for a sign and then withdrawals to warn His disciples against their teaching.

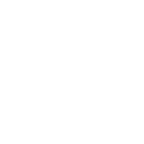
**V. (16:13–20:34) Christ prepares His disciples regarding His Person and program in order that His Messianic authority might be delegated to them after His death.**

A. (16:13-17) Christ reveals His Person as Messiah privately to His disciples through Peter's acknowledgement to prepare them for ministry following His death.

B. (16:18–17:13) Christ reveals His program privately to His disciples involving the church, His death and resurrection, and the coming kingdom seen in His Transfiguration to prepare them for ministry following His death.

C. (17:14–20:34) Christ instructs His disciples on many issues which they will face after His death so as to prepare Him them for ministry.

Camel in the Eye of a Needle Cartoon (Matt. 19:24)



**VI. (Chs. 21–27) Christ's official presentation and rejection as Israel's King in His vicarious crucifixion show why the kingdom is postponed until His return.**

A. (21:1-17) In the Triumphal Entry and cleansing of the temple Christ officially presents Himself to the nation as Messiah and King.

B. (21:18–22:46) The confrontation of Christ by the religious leaders reveals their unrepentant disbelief in Him as Messiah.

C. (Ch. 23) Christ rejects the nation in His condemnation of the teachers of the Law and His lament over Jerusalem.

D. (Chs. 24–25) Christ delivers the Olivet Discourse to reveal the events surrounding His return and establishment of His kingdom since the kingdom has been postponed due to the nation's unbelief.

1. (24:1-3) The setting for the Discourse is the disciples two eschatological questions (“when?” and “what?”) in response to Christ's declaration of God's judgment upon Jerusalem's temple for rejecting Him.

2. (24:4–25:46) Christ reveals that the Tribulation Period, Second Coming, and judgments of Israel and the nations will precede the establishment of His kingdom.

Bailey Olivet Discourse Diagram (Matt..24—25)



E. (Chs. 26–27) The crucifixion of Christ is Israel's ultimate act of the nation's rejection of Christ as Messiah and Passover Lamb for the nation's sin.

1. (26:1-46) The preparations and Passover of Christ portray His preparation as the ultimate Passover Lamb for the nation's sin.

2. (26:47–27:66) The crucifixion of Christ is Israel's ultimate act of the nation's rejection of Him as Messiah.

**VII.(Ch. 28) Christ's victory over death confirms Him as the Messiah who should be believed by all throughout the entire world.**

A. (28:1-10) The empty tomb provides a continual reminder of the fact that Christ is Messiah confirmed by His victory over death.

B. (28:11-15) The false guards’ report provides a flimsy excuse for rejecting Christ as Messiah.

C. (28:16-20) That Christ's Great Commission is His last instruction demonstrates that His highest priority for His disciples is that they make disciples of every nation until the present age terminates when He returns to rule a believing Israel in the kingdom.

5 pages in separate file in NT Survey handouts folder

Indicators that Matthew Wrote the First Gospel

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| **External Indicator #1:**  **Testimony of Eusebius/Origin**  ***Eusebius was a 4th century historian who quoted Origen, a 2nd century scholar and the earliest voice on which gospel was written first.***  “Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first [gospel] was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language. The second is by Mark, who composed it according to the instructions of Peter, who in his Catholic [i.e., General] epistle acknowledges him as a son, saying, ‘The church that is at Babylon elected together with you, saluteth you, and so doth Marcus, my son.’ And the third by Luke, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by John” (Eusebius, *Eccl. Hist.* 6.25.4 quoting Origen of the 2nd century).  **External Indicator #3:**  **Placement First in the NT**  Matthew’s gospel was placed first among the gospels so that it appears right at the beginning of the NT. It makes the natural bridge from Malachi because it continues the prophetic message to Jews. | **External Indicator #2:**  **Papyrus of Fragments from Matthew 26 dated about AD 50**  **See C.P. Thiede, ‘Papyrus Magdalen Greek 17 (Gregory-Aland P64): A Reappraisal’, TynB 46 (1995) 29-42. Thiede’s article was originally published in ZPE 105 (1995) 13-20**  **For a rebuttal, see:**  **The Date of the Magdalen Papyrus of Matthew (P. Magd. Gr. 17 = P64):**  **A Response to C.P. Thiede[1]**  **By**  **Peter M. Head**  **Published in Tyndale Bulletin 46(1995)251-285**  **(reprinted here with minor alterations)**  **at**  [**http://www.tyndalehouse.com/staff/Head/P64TB.htm**](http://www.tyndalehouse.com/staff/Head/P64TB.htm)  **Head holds a AD 200 date for the fragment.** |
| **Internal Indicator:**  **Matthew wrote to Jews**  Jews were the first to need a gospel since the church was entirely Jewish from AD 33-48. Jewish believers needed a gospel far more in the 40s and 50s than they did later when fewer Jews responded to the gospel message. |  |

**What Kind of Kingdom Did Isaiah (and Matthew) Envision?**

Christians often talk about Jesus being king. It is especially discussed about Him being *born* king at Christmas. But this raises two important questions:

1. What kind of kingdom does Jesus bring as king? Many (esp. amillennialists) say that this is only a spiritual kingdom with no earthly or physical aspects, but others (esp. premillennialists) note many dimensions of the kingdom: spiritual, physical, political, etc.

2. What kind of kingdom did both John (Matt. 3:2) and Jesus (Matt. 4:17) mean when they preached, "Repent, for the kingdom of heaven is near"? Like the OT prophets, they said that Jews needed to turn from sin to enter the kingdom (Deut. 30:1-2). Had the nation repented, then this fulfillment would have occurred (Deut. 30:3-10). One should assume that this kingdom was the same kingdom that the OT prophets preached. Otherwise, Jesus and John would have misled the people.

Since Israel rejected this kingdom, Christ will not rule over it until the nation believes (see verses below in the “Spiritual” section). So after Israel finally believes in the future and Christ returns to establish his kingdom on earth (Rev. 19), what will this new period look like? Revelation 20:1-6 reveals the length of this era as 1000 years when saints will rule (cf. Rev. 5:10) and Satan will be bound from deceiving the nations (cf. Rev. 20:1-3). However, Isaiah gives the best *total* picture of what the kingdom will be like with more information than any other book in Scripture. This is the correct background one should know to understand Matthew’s concept of the kingdom.

**I. Political**

A. Jerusalem

1. Capital of the earth (2:2b)

2. A safe refuge for people (14:32; 25:4; 26:1-4; 32:18; 33:20-24; 35:9; 60:18; 62:8-9; 66:12)

3. City of glory without unbelievers (33:24b; 35:8-10; 52:1-3, 6)

4. Accessible (11:15-16; 33:21; 35:8; 60:15)

B. Israel’s Political Blessings

1. Enemies judged by Messiah (2:12-21; 24:21-23; 29:20-21; 45:14; 61:2; 66:24)

2. Exalted above the Gentiles (2:3; 14:1-2; 18:7; 49:22-23; 60:5, 14-17; 61:5-9; 62:1-4)

3. Serves as a nation of witnesses for God (44:8, 21)

C. Messiah’s Rule

1. His Second Advent precedes the kingdom (60:2; 61:11)

2. Extent of his rule

a. Rules on David’s throne as Davidic covenant fulfilled (4:2; 9:6-7; 16:5a)

b. Rules as King over the world (9:6-7; 11:3-5; 16:5; 24:21-23; 40:10)

c. Rules as King from Jerusalem (2:3; 24:23b; 33:17-22)

3. Nature of his rule

a. Rules gloriously (4:2; 24:23; 35:2; 40:5; 60:1, 2)

b. Rules wisely (11:2)

c. Rules meekly (42:3)

d. Rules righteously (32:1)

e. Rules nations with justice (9:7; 11:5; 16:5b; 32:1; 42:1, 4)

f. Rule unquestioned (11:4; 25:1-5; 29:17-21; 30:30-33; 42:13; 49:24-26; 66:14-19)

g. Rule in kingdom merges with eternal state (9:7; 33:20)

D. Other Rulers

1. Elders or rulers serve with Messiah in Jerusalem (24:23b; 32:1)

2. Judges serving as counselors (1:26)

3. Positions of responsibility given as rewards (40:10)

E. Worldwide peace rather than war (2:4; 9:4-7; 32:17-18; 55:12; 54:13; 60:18)

**II. Physical**

A. Earth and heavens renewed (65:17; 66:22)

1. Sun and moon

a. Light from both diminished in the Tribulation (13:10)

b. Sun still rises (41:25; 45:6; 59:19)

c. Moonshine equals the sun, which itself is seven times brighter (30:26)

d. Yet the sun and moon less intense and not harmful (24:23a; 49:10)

e. Both sun and moon finally eradicated in the eternal state (60:19-20)

2. Land of Israel

a. Borders enlarged (26:15; 33:17; 54:2-3; 61:7)

b. Land rebuilt after destruction (32:16-18; 49:8, 19; 61:4-5)

c. Much rainfall and water in the desert (30:23-25; 35:1-2, 6-7; 41:17-18; 49:10b)

d. Broad rivers flowing from the temple (33:20-21)

e. Animals blessed with much food (30:23)

f. Crops abundant (27:6; 35:1-2, 6-7) with the Genesis 3:17-19; Romans 8:19-22 curse on the earth removed (11:6-9; 35:9; 65:25)

g. Verdant trees replace thornbushes and briers (55:13)

h. Mountain trees in previous desert wastelands (41:19)

i. Israel beautified and prosperous from the wealth of many nations (60:5; 61:6; 62:3; 66:10-12)

j. Glorified (60:1-9)

3. Jerusalem

a. Topographical changes with temple mount at city’s high point (2:2)

b. Cloud of smoke and pillar of fire protects Jerusalem (4:5-6)

c. Temple mount holy (11:9; 27:13; 56:7; 57:13; 65:25; 66:20)

B. Humans living in unique circumstances

1. Some Israelites living in glorified bodies after tribulation (26:19-20)

2. Babies still born to those in mortal bodies (44:3; 61:9; 65:20, 23)

3. Longevity of life where immaturity is rare but death is still existent (65:20)

4. Food for people plentiful (30:23; 62:8-9; 65:21-22)

5. Protection from harm with wild animals tamed (11:6-9; 35:9; 41:8-14; 65:25)

6. Work existent but always protective (62:8-9; 65:21-23)

7. Blind, deaf, lame, and mute all healed (29:17-19; 35:5-6)

8. Illness in Jerusalem eradicated (33:24; 65:23)

9. Death eventually destroyed in Jerusalem (25:7)

**III. Emotional**

A. Strength replaces fear (35:3-4; 41:10, 13-14)

B. Joy and gladness replace weeping, sorrow and sighing (9:1-4; 12:3, 6; 25:8-9; 30:29; 35:10; 42:10-11; 45:25; 52:8-9; 55:12; 60:15; 61:3, 7; 65:18-19; 66:10-11, 14)

C. Israel’s sentiment

1. The name “Israel” replaced with the new names Hephzibah (Heb. “my delight is in her”) and Beulah (Heb. “married”; 62:2)

2. Israel no longer feeling shame (25:8; 29:22)

3. Israel the praise of the earth (43:4; 62:7, 10) due to unique “marriage” to the LORD (54:1, 4-7; 62:5 NIV margin)

4. Israel singing (14:7; 30:29; 42:10-11; 52:9)

**IV. Intellectual**

A. Knowledge fills the earth based on the fear of the Lord (2:3; 11:9; 33:6)

B. Knowledge of God’s work seen in mountain trees flourishing in the desert (41:19)

C People taught by the Lord himself (49:10; 54:13)

D. Teachers succeed in providing direction (30:20-21)

E. People listen, understand, and articulate God’s values (32:3-4)

**V. Spiritual**

A. Satan bound (14:15)

B. Gentiles (Church)

1. Converted (16:5; 18:7; 49:6; 55:5; 60:3)

2. Disciplined for sin (19:19-22)

C. Jerusalem

1. Righteousness and holiness in the city (1:26-27; 4:3-4; 11:4-5; 35:8-9; 42:1-4; 52:1; 60:21; 61:3b) and desert (32:16)

2. Justice in the city (29:18-24; 65:21-23) and desert (32:16)

D. Israel’s spiritual restoration

1. Israel cleansed by God’s judgment before the kingdom (1:25; 4:2-4; 29:1-4; 30:26b; 31:6-7)

2. Israel reunited and regathered to the land (11:10-13, 15-16; 43:1, 5; 49:6; 61:4; 65:8-9)

3. Israel victorious over enemies (2:12-21; 11:14; 24:21-23; 41:11-14; 45:14; 61:2; 66:14b)

4. Israel free from oppression (14:3-6; 42:6-7; 49:8-9)

5. Israel believing in Messiah (2:5; 10:20-22; 25:8-9; 26:2; 29:23; 40:9; 45:17, 25; 52:3, 6-7, 9-11; 54:7-10; 62:12)

6. Israel forgiven, redeemed and righteous (1:25-27; 2:3; 4:3-4; 33:24; 44:22-24; 45:25; 48:17; 63:16)

7. Israel blessed and rewarded by Christ (19:25; 40:10; 62:11; 61:8)

8. Israel comforted by Christ (12:1-2; 40:1-2, 11; 49:12; 51:3; 65:18-19; 66:11-13)

9. Israel filled/empowered by Holy Spirit as never before (32:15; 44:3; 59:21)

10. Israel’s covenants fulfilled (42:6; 49:8; 54:10; 61:8)

a. Abrahamic (19:25; 41:8-10)

b. Davidic (9:7; 11:1-2; 55:3)

c. Palestinian (11:11-16; 65:9)

d. New (32:15; 44:3; 49:6; 59:21; 66:22)

E. Millennial worship

1. Israel worshipping the true God (12:1-6; 25:9–26:19; 56:7)

2. Jerusalem as capital of nations’ (Gentile) worship (2:2-4; 11:12; 27:13; 30:29; 44:22-24)

3. Whole earth knows God–at least initially (11:9b)

4. Temple worship (56:5)

5. Priests and Levites serving the Lord (61:6; 66:21)

6. Animal sacrifices (56:7; 66:20-23)

7. Monthly New Moon celebrations (66:23)

8. Reinstitution of the Sabbath (56:4; 66:23)

F. Millennium absorbed into eternity

1. Kingdom age ends though salvation does not (51:6, 8)

2. Prosperity forever as a sign of God’s blessing (55:13)

3. Temple eunuchs blessed forever (56:5)

4. Both sun and moon finally eradicated in the eternal state (60:19-20)

5. Divine covenant continues on to be fulfilled in eternity (55:3; 61:8)

**Concluding Applications**

1. Since we will rule the world, we better start showing discernment now (1 Cor. 6:1-3)
2. Since this world must last 1000 more years (Rev. 20:1-6), we should take good care of it.
3. Work for Christ now before the 1000-year Sabbath comes with its restful service (Heb. 4:9-11).

**The Kingdom Diagrammed**

**Spiritual**

**Kingdom**

(saved

people)

**Living**

**Beings**

**Universal Kingdom**

(everything inside and outside the circle)

**All People**

(saved and unsaved all in the box)

**Theocratic Kingdom**

**(OT Saints under law via Israel)**

**Saints prior to Moses**

**Unsaved Before Christ**

**Kingdom of Darkness**

**(shaded area of all ages with Unsaved People and Demons)**

**Church**

**Present Unbelievers**

**Angels**

**Millennial Believers**

**Millennial Unbelievers**

**Second Death (Hell)**

**Eternal**

**Life (Heaven)**

**Mystery Form of the Kingdom**

**Millennial**

**Kingdom**

|  |  |  |
| --- | --- | --- |
| ***Aspect of the Kingdom*** | ***Description*** | ***Scripture*** |
|  |  |  |
| *Universal Kingdom* | All creation of every age | Ps. 145:13; 1 Chron. 29:12 |
| *Spiritual Kingdom* | All saved of every age (white above) | Heb. 12:22-24; Col. 1:13b |
| *Kingdom of Darkness* | All unsaved of every age (dark above) | Col. 1:13a |
| *Unsaved Before Christ* | Unbelievers prior to Christ’s death | Gal. 3:21-22 |
| *Saints Before Moses* | Those with faith in God (e.g., Noah) | Gen. 6:9; 15:6 (Abraham) |
| *Theocratic Kingdom* | God’s rule over Israel as mediators | Exod. 19:6 |
| *Mystery Form* | Present saved & unsaved | Matt. 13:24-30, 47-50 |
| *Church* | Saved between Pentecost & Rapture | Matt. 13:38 |
| *Present Unbelievers* | Unbelievers in Church Age | 2 Cor. 2:15 |
| *Millennium* | All people of Millennium | Isa. 65:20 |
| *Millennial Unbelievers* | Unsaved of Millennium | Rev. 20:7-10 |
| *Millennial Believers* | Saved of the Millennium | Zech. 8:23 |
| *Second Death* | Unbelievers in Hell | Rev. 20:14 |
| *Eternal Kingdom* | Spiritual Kingdom in new creation | Dan. 2:44; Rev. 21–22 |

**The Davidic Covenant**

1 of 2

See separate file in NTS handout folder called NTS78f-g

**The Davidic Covenant**

2 of 2

See separate file in NTS handout folder

**Christmas for the Unexpected**

Tony Maalouf, A*rabs in the Shadow of Israel: The Unfolding of God’s Prophetic Plan for Ishmael’s Descendants* (Grand Rapids: Trade Paperback, Kregel, Dec 2003)

* See separate file in NTS Handouts folder called NTS78h-i

Arabs 2 of 2

**Christmas Reflections from a Wise Man**

* See separate file in NTS Handouts folder called NTS78j-k

Arabs 2 of 2

Jesus’ Infant Journeys, Baptism & Temptation

*Bible Visual Resource Book,* 183

**The Parables of Matthew 13**

*Adapted from Mark L. Bailey, Dallas Theological Seminary*

Only after the Jewish leaders attributed Christ’s power to Satan (Matt. 12) did He begin to hide truth from them in parables (13:3, 10-11). These parables in Matthew 13 show that, due to the nation’s rejection of the King, the kingdom would not come at that time in its political form. Why not? There was one unfulfilled requirement of the nation– repentance. The OT often noted that the nation must be a believing nation for the kingdom to begin (Deut. 30:1-10; Jer. 31:34; cf. John 3:3-5; Rom. 11:26-27). Thus Jesus began to explain how the kingdom would first come in a form unforeseen (“mystery”) by the OT (i.e., spiritually before physically).

Parables by the Sea (outside the house to the multitudes)

**1.** The Soils (13:3-9, 18-23) Planting

*Issue*: Why have Israel and the leaders rejected the Messiah?

*Main Idea*: Productivity is determined by receptivity, which is a heart issue.

**2.** The Tares (13:24-30, 36-43) Planting

*Issue*: What accounts for the false religiosity in the world?

*Main Idea*: Satan’s counterfeit kingdom in the world will not be fully revealed until the judgment.

**3.** The Mustard Seed (13:31-32) Growth

*Issue*: Will this interadvent kingdom survive?

*Main Idea*: Though starting small, the new program will grow to world-wide dimensions.

**4.** The Leavening Process (13:33) Growth

*Issue*: How will this new kingdom grow?

*Main Idea*: The kingdom will grow from an internal dynamic (Holy Spirit), not from external organisation (Judaism).

Parables in the House (inside the house to the disciples)

**1.** The Hid Treasure (13:44) Value

*Issue*: How valuable should this new-found program of God be to us?

*Main Idea*: God’s kingdom is so valuable a man should give up everything to be part of it.

**2.** The Pearl Merchant (13:45-46) Value

*Issue*: How valuable is this kingdom to Christ?

*Main Idea*: The kingdom was established though Christ’s total self-sacrifice.

**3.** The Dragnet (13:47-50) Responsibilities

*Issue*: How wide should the invitation to the kingdom be made?

*Main Idea*: Evangelism should be done without discrimination.

**4.** The Householder (13:52) Responsibilities

*Issue*: What are the responsibilities of disciples in the kingdom?

*Main Idea*: Edification/teaching should include both the old and the new truths about the kingdom program of God. (One key new truth is the church age composed of Jews and Gentiles without discrimination–a truth not taught in the OT; Eph. 3:3-6, 9 vs. Zech. 8:23.)

**The Kingdom and His Matthew 13 Parables**

See separate file in NTS Handouts folder

**The Kingdom of the Prophets**

Possibly copy Eschatology, 116-120 here?

**Views on the Sermon on the Mount**

Do in future

Jerusalem During the Ministry of Jesus

*Bible Visual Resource Book,* 191

**Does the Law of Moses Apply to Me?**

**Does the Law of Moses Apply to Me (2 of 2)?**

**Should Christians Follow the Ten Commandments?**

**Fulfilling the Law (Matt. 5:17-18)**

(See separate file in the NT Survey Handouts folder)

**Chiastic Structure in Matthew**

Adapted from Gary W. Dereksen, “Matthew’s Chiastic Structure and Its Dispensational Implications,”

*Bibliotheca Sacra* 163 (Oct-Dec 2006): 423-37 (esp. p. 426)

Another way to see Matthew’s arrangement of material is to see him repeating earlier elements of his gospel in reverse order (called a “chiasm,” after the Greek letter that looks like our letter “X”). Thus the first section A below parallels the last section called A’ (A prime), and likewise B matches B’ in the second section and the second-to-last sections. Why this structure? This makes the central element (F) the focal point of the gospel: to highlight how Israel’s rejection of the kingdom has delayed the earthly kingdom for the nation until later when Jews repent. This chiastic structure was a common literary tool in biblical times to show the reader the central teaching of a piece of literature.

**A. Demonstration of Jesus’ Qualifications as King (1-4)**

**B. Sermon on the Mount: Who Can Enter His Kingdom (5-7)**

**C. Miracles and Instruction (8-9)**

**D. Teaching the 12: Authority/Message for Israel (10)**

**E. Opposition: Israel Rejects King (11-12)**

**Key Truth**

**F. Parables of Kingdom: Kingdom Postponed (13)**

**E.’ Opposition: Israel Rejects King (14-17)**

**D.’ Teaching the 12: Authority/Message for Church (18)**

**C.’ Miracles and Instruction (19-23)**

**B.’ Olivet Discourse: When the Kingdom Will Come (24-25)**

**A.’ Demonstration of Jesus’ Qualifications as King (26-28)**

**F. Parables of Kingdom: Kingdom Postponed (13)**

**E.’ Opposition: Israel Rejects King (14-17)**

**D.’ Teaching the 12: Authority/Message for Church (18)**

**C.’ Miracles and Instruction (19-23)**

**B.’ Olivet Discourse: When the Kingdom Will Come (24-25)**

**A.’ Demonstration of Jesus’ Qualifications as King (26-28)**

**Matthew 24–25 (The Olivet Discourse)**

Although the Olivet Discourse is mentioned in Mark 13 and Luke 19 as well as Matthew's gospel, the following outline follows Matthew's as his account is the most complete of the three. The entire discourse relates to Israel as the church is not in view.

24:1-3 Questions: The disciples praise the magnificent temple built by Herod, but Christ prophesies of its soon destruction. They ask two questions: when will the temple be destroyed, and what will be the sign of Christ's return (ushering in the Millennium).

24:4–25:46 Answers: In Luke's account Jesus answers the first question by prophesying Titus' destruction of the temple in AD 70. Matthew only records Jesus' answer to the second question about Israel's future time period prophesied as Daniel's 70th week.

24:4-26 Tribulation: Persecution and judgment will befall Israel.

24:4-8 First half: The beginning will have wars, rumors of wars, earthquakes, false Christs, etc. (cf. Rev. 6). However, this only begins the “birth pangs.”

24:9-14 Second half: As the judgments intensify the nation will wonder when the Messiah will return. Several will declare that He has come in certain places, but they will all be false.

24:15-26 Climactic sign: The rise of Antichrist, who will desecrate the temple and demand worship after breaking his covenant with Israel, is the ultimate sign of the Tribulation.

24:27-30 Second advent: When Christ returns there will be no question that He came (in contrast to the false christs). His coming is described as lightning in the sky. Also, “every eye will see Him” (Rev. 1:7).

24:31 Regathering of Israel: Angels will regather Jews (“elect”) worldwide to judge the nation and lead Israel into the Millennium.

24:32-51 Parenthetical exhortations:

24:32-44 Fig tree (watchfulness/preparedness): Using the figure of a fig tree, Christ declares that the nation should pay attention to the signs of the times as it does to the signs of the approaching harvest of figs. Otherwise, His coming will be so sudden that men and women will be taken away into judgment without warning.

24:45-51 Faithful servant (faithfulness): Jesus warns Israel to be prepared for His return through the illustration of two servants: the faithful servant who was ready for his master’s return and the unfaithful servant who lived irresponsibly.

25:1-30 Judgment of Israel: Israel will experience judgment at the close of the Tribulation Period.

25:31-46 Judgment of Gentiles: Using the figure of separating sheep from goats, Jesus notes that Gentiles will be judged based upon their response to persecuted Jews (“my brothers” and “the least of these”) to determine whether they enter the Millennium. Those who mistreat Israel will be unbelievers who will experience the judgment of the Gentiles.

See the next page summary of the article by Bruce A. Ware, “Is the Church in View in Matthew 24–25?” *Bibliotheca Sacra* 138 (April-June 1981): 158-72. (He says “no”–only Israel.)

**Is the Church in View in Matthew 24–25?**

Jesus addresses the disciples in Matthew 24–25, but are they representative of Israel or the church? In other words, does this chapter relate to Israel or the church? The following discussion of this question summarizes Bruce A. Ware, “Is the Church in View in Matthew 24–25?” *Bibliotheca Sacra* (April-June 1981):158-72. Ware’s article argues against Robert Gundry, *The Church and the Tribulation*, which claims that Matthew refers to the church.

a. Some “Jewish elements” here could possibly relate either to *Jewish* saints who trust in Christ during the tribulation or to the *church* in the tribulation. These “Jewish elements” include:

(1) Persecution (24:9) by Jewish synagogue leaders (Mark 13:9; Luke 21:12) does elsewhere refer to synagogue persecution of Christians (John 16:2); however, this would more likely refer to persecution of Jewish tribulation saints who leave the synagogue to trust in Christ as Messiah than it would to Gentiles in the church.

(2) The message of the “gospel of the kingdom” (24:14) is used only two other times in Scripture, both of which concern Jesus preaching to Jews (Matt. 4:23; 9:35). While this could refer to Christians preaching, this is not required.

(3) “Pray that your flight will not take place…on the Sabbath” (24:20) may refer either to Jews or Christians since in Israel neither can travel on the Sabbath due to rabbinic restrictions.

b. The above is inconclusive, but other conclusive reasons show Israel is in view (not the church):

(1) The context argues for Israel. Matthew had previously described Israel’s rejection of Christ as Messiah which resulted in God rejecting Israel (21:43). It makes sense best to see this discourse as further revelation concerning God’s response to the nation which rejected him. In fact, the preceding chapter 23 shows how Christ spoke serious words to Israel’s leaders. This concluded with his lament over Jerusalem in verses 37-39, and even the temple itself is addressed in 24:2. All this puts the immediate context into a Jewish framework.

(2) Up to this point in Matthew 24:1 the disciples had no instruction on the rapture of the church. Christ first mentioned this two days later on the night before his death in John 14:1-3. In fact, Christ had explicitly taught them only two things about the church before this time: that he would build his church (16:18) and the right approach for dealing with sin in the church (18:15-18). So what would be on their minds most would not be the rapture of the church, but what would happen to Israel after the destruction of the temple.

(3) The “abomination that causes desolation” (24:15) is strictly a Jewish element as it relates back to Daniel 9:27. Daniel’s prophecy relates to Israel and a seven year covenant the Antichrist will make with the nation but break at the half-way point.

(4) The “false prophets” who mislead many (24:11, 24; Mark 13:22) elsewhere designate Jewish false prophets (Matt. 7:15; Luke 6:26; Acts 13:6; 2 Pet. 2:1 contrasts Israel’s false prophets with the church’s false teachers). Only in 1 John 4:1 can it most likely refer to Gentile false prophets, though not exclusively. Also, the singular form is used of “the false prophet” who will assist the beast (Rev. 16:13; 19:20; 20:10). Thus, the plural usage almost always refers to Jewish false prophets.

(5) The “false Christs”(lit. “false Messiahs”) and those claiming to be “the Christ” (24:5, 23-24) must also relate to Israel. A Christian is in no danger of following a false Christ since he already follows the true one. In contrast, “Israel is in danger of following false Christs because she has not yet followed the true Christ” (Ware, 169). Unbelieving Gentiles do not look for the Messiah anyway.

Therefore, Matthew’s account of the tribulation refers to Israel and not to the church. This doesn’t *prove* that the Rapture will be pretribulational just because Christians are not mentioned here (arguments from silence are always weak), but the passage does support the pretrib position.

**Mark**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Deity Who Models Suffering As Servant** | | | | | | | | |
| **Service** | | | | | **Suffering** | | | |
| **Sayings and Signs** | | | | | **Sacrifice** | | | |
| **Galilee and Perea** | | | | | **Judea and Jerusalem** | | | |
| **Coming** | | **Ministry Opposition** | | | **Self-Sacrifice** | | **Resurrection** | |
| **1:1-13** | | **1:14–10:52** | | | **Chapters 11–15** | | **Chapter 16** | |
| Deity & John  1:1-8 | Baptism & Temptation  1:9-13 | Mission  1:14–2:12 | Opposition  2:13–8:26 | Instruction  8:27–10:52 | Rejection  11–13 | Passion  14–15 | Proof  16:1-8 | Ending  16:9-20 |
| Authority  of Christ  Emphasized | | | | Authority-Servanthood Tension | Servanthood  of Christ  Emphasized | | | |
| 3 Years | | | | 6 Months | 8 Days | | | |
| **Rome** | | | | | | | | |
| **Written AD 64-68**  **Covers AD 29-33** | | | | | | | | |

**Key Word: Discipleship**

**Key Verse: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).**

**Summary Statement: Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.**

**Application: Are you a disciple who willingly suffers after Jesus’ example?**

**Mark**

**Introduction**

**I. Title** The earliest title of Mark’s gospel account (Kata, Ma'rkon *According to Mark*) was added by a scribe sometime before AD 125 (Grassmick, *BKC*, 2:95).

**II. Authorship**

A. External Evidence: The unanimous testimony of the early Church Fathers is that Mark, an associate of the Apostle Peter, penned this book which now bears his name.

1. The earliest known statement supporting Marcan authorship is that of Papias, Bishop of Hierapolis (*ca.* AD 135-140) as cited by Eusebius in *Ecclesiastical History* 3.39.15-16. (Hiebert, 1:81-84).

2. Other early evidence stems from noted sources such as Justin Martyr (*Dialogue* 106.3; *ca.* AD 160), the *Anti-Marcionite Prologue* to Mark (*ca.* AD 160-180), Irenaeus (*Against Heresies* 3.1.1-2; *ca.* AD 180), Tertullian (*Against Marcion* 4.5; *ca.* AD 200), the Muratonian Fragment, Tatian's *Diatessaron*, Clement of Alexandria (*ca.* AD 195), and Origen (*ca.* AD 230), the last two being cited by Eusebius (*Ecclesiastical History* 2.15.2; 6.14.6; 6.25.5).

B. Internal Evidence: Although the book does not specify its author, several factors indicate that it was Mark:

1. Mark is the only Gospel to record the incident of the unidentified young man who fled naked at Christ's arrest in Gethsemane (14:51-52). This was probably Mark himself!

2. Mark's detailed description of the “guest room” (14:12-16; cf. Matt. 26:17-19; John 13:1-12) may indicate that this Last Supper room was in his own home.

3. Several features indicate the author's familiarity with Palestine (5:1; 6:53; 8:10; 11:1), its Aramaic language (5:41; 7:11, 34; 14:36) and the Jewish institutions and customs (1:21; 2:14, 16, 18; 7:2-4).

4. The book often mentions details that were known only to Christ's “inner-circle” apostles (1:16-20; 5:21-24; 9:14-15; 11:4-6; 14:32-42), thus indicating that Peter may have been the author's key source of information. This is supported by the inclusion of the words “and Peter” in 16:7 (Hiebert, 1:86).

In light of the external and internal evidence it is reasonable to assume that the John Mark of Acts (12:12, 25; 13:5, 13; 15:37, 39) and the Epistles (Col. 4:10; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13) is the author (Hiebert, 1:87-90).

**III. Circumstances**

A. Date: The tradition from Papias states that Peter did not come to Rome until about AD 63, and since Mark collaborated with him in Rome the Gospel cannot be dated before AD 63. Peter was martyred in AD 64, but the tradition is divided regarding whether Mark composed his account before Peter's death (Clement of Alexandria and Origen) or afterwards (Irenaeus and the *Anti-Marcionite Prologue*; cf. Hiebert, 1:92-94). Finally, since the book does not mention the fall of Jerusalem in AD 70 the most probable date lies between AD 64-68, which falls during the reign of Nero (AD 54-68).

B. Origin/Recipients: The external evidence has almost a universal testimony of the early church fathers that Mark's Gospel was written in Rome primarily for Gentile Christians in Rome. This tradition is supported by the text itself which explains Jewish customs (7:3-4; 14:12; 15:42), uses Latin loan words (5:9; 6:27; 12:15, 42; 15:16, 39), contains only one Old Testament quotation (1:2), interprets Aramaic expressions (5:41; 7:11, 34; 14:36), mentions that the gospel will be preached to all nations (13:10), and views the temple as a house of prayer for all nations (11:17).

C. Occasion: Clement of Alexandria testified that Mark wrote his gospel at the request of Roman Christians and delivered it to them upon its completion. Since it was written during the reign of Nero (AD 54-68) it was composed during a time when the church was facing intense persecution. For this reason Mark's purpose is more pastoral than evangelistic, liturgical, apologetic, or strictly biographical (Hiebert, 1:94-97; Guthrie, 57-59). He wrote to prepare his readers for suffering by noting that Christian discipleship involves hardship—even death—as is modeled in the Lord Jesus. The verse which sums up his message best is Mark 10:45, “For the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

**IV. Characteristics**

A. The purpose of Mark has been interpreted in at least six ways:

1. Biographical: to present a biographical portrait of Jesus as the Servant of the Lord

2. Evangelistic: to win converts (Benware, 95)

3. Liturgical: to give new Christians instruction to strengthen their faith in the midst of persecution

4. Instructional: to supply evangelists and teachers material

5. Apologetic: to correct false notions of Christ and His messianic mission

6. Pastoral: The best evidence supports the view that his primary concern was pastoral. Mark, in a pastoral concern, presents selected events about Christ as the Son of God and the model Suffering Servant to persecuted believers needing encouragement to be true disciples of Christ. This finds support through these evidences:

a. The book emphasizes discipleship (8:27–10:52).

b. Over one third (37%) of the writing is devoted to Christ’s **rejection in Jerusalem and passion** (chs. 11–15; cf. 10:45).

c. Christ's suffering **during** His life also is stressed:

1) Tempted with wild beasts (1:12-13)

2) Family misunderstood Him (3:22, 30)

3) Cost of discipleship (8:34-38)

4) References to persecutions (10:30, 33-34, 45; 13:8, 11-13)

B. Mark is also the only gospel with a title (1:1).

C. Mark has a brief, concise, rough (nonliterary Greek) style as a “gospel of action” (cf. “immediately” used 41 times). He selects fewer accounts than Matthew or Luke but develops these stories more fully.

D. The emphasis is on Christ's actions more than His teaching (e.g., 18 miracles but only four parables and one major discourse in 13:3-37).

E. There is a stress on secrecy imposed by Christ after His miracles and other key events: e.g., exorcisms (1:25, 34; 3:12), confession of Messiahship (8:30), Transfiguration (9:9).

F. The emotions of Jesus are dominant, including those of anger (1:43; 3:5; 8:33; 10:14), distress and sorrow (7:34; 8:12; 14:33-34), and compassion (1:41; 6:34; 8:2; 10:16).

G. The Gospel abounds in high Christology (1:1; 8:29; 15:39).

H. Mark portrays his subjects with notable candor: the crowd's amazement (1:22, 27; 2:12; 5:20; 9:15), Jesus' family's belief that He was insane (3:21, 31-35), the disciples' lack of understanding and failures (4:13; 6:52; 8:17, 21; 9:10, 32; 10:26), and Christ’s emotions (see above).

I. The gospel has an abrupt ending (16:20), especially in the Sinaiticus and Vaticanus manuscripts (16:8). This ending (16:9-20) is one of the most difficult textual problems in all the New Testament. See pages 90-92 for additional details.

**Argument**

The Book of Mark has been outlined in numerous ways due to its unique style with many fast-moving sections. Several have traced the book by Christ's geographical movements (ministry in Galilee, then Judea, etc.) but this contributes little to understanding Mark's argument. It seems best to view Mark's purpose as a pastoral concern for his Christian readership to demonstrate that Christ served man even to the point of death as an example of selflessness that each follower also should manifest. With this perspective in mind, Mark 10:45 is a significant theme verse that sums up the two major movements of the book: “For the Son of Man did not come to be served but to serve (cf. Christ's ministry of service in 1:14–10:52) and to give His life as a ransom for many (cf. Christ's self-sacrifice in chs. 11–15).” The remaining sections introduce the reader to the Servant as Messiah and God (1:1-13) and prove this claim in the account of His resurrection (ch. 16).

**Synthesis**

**Deity who models suffering as Servant**

**1:1-13** **Coming**

1:1 Messianic deity

1:2-8 John's servanthood

1:9-11 Baptism

1:12-13 Temptation

**1:14–10:52 Ministry opposition**

1:14–2:12 Mission = serving

2:13–8:26 Opposition

2:13–3:35 Initial

4:1-34 Parables: stagnancy vs. growth

4:35–5:43 Miracles

6:1–8:26 Increasing/authentication

6:1-13 Nazareth–commissions 12

6:14-56 Herod–3 miracles

7:1–8:9 Pharisees/scribes–3 more miracles

8:10-26 Pharisees–heals blind man

8:27–10:52 Instruction on discipleship en route to Jerusalem

8:27-38 Peter's confession

9:1-13 Transfiguration

9:14-29 Heals demoniac

9:30-32 Disciples' confusion over death/resurrection

9:33–10:45 Discipleship lifestyle

10:46-52 Israel's blindness

**11–15 Self-sacrifice**

11–13 Rejection in Jerusalem

11:1-26 Triumphal entry, temple cleansing, cursing fig tree

11:27–12:44 Opposition

13 Olivet Discourse

14–15 Passion

14:1-52 Anointing, betrayal, Passover, desertion

14:53–15:47 Trials, death, burial

**16 Resurrection**

16:1-8 Messiahship/deity proved

16:9-20 Disputed ending

**Outline**

**Summary Statement for the Book**

**Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model *Suffering Servant*, to exhort persecuted Roman believers to true *discipleship* for Christ.**

**I. (1:1-13) Christ's coming as Servant identifies Him as Messiah and deity but receives a very brief summary by Mark to get quickly to the main content of his account: His service and sacrifice as Servant.**

A. (1:1) Mark declares up front in the title of the book that Christ is both Messiah of Israel and deity as the Son of God because the author’s concern is not to *prove* Christ’s identity but rather to show the *discipleship implications* of Christ’s identity.

B. (1:2-8) John's ministry as a forerunner to Christ is provided as a model of servanthood to follow.

C. (1:9-11) Christ's baptism is mentioned as an example of humility as the Servant of God to instruct others in humble servanthood as His disciples.

D. (1:12-13) Christ's temptation briefly mentions attacks by Satan and wild animals to identify His suffering with that of the readers of the Gospel.

**II. (1:14–10:52) Christ's ministry as Servant receives opposition, which Mark records with Christ's response of teaching on discipleship in order to encourage his readers to expect persecution for righteousness' sake.**

A. (1:14–2:12) Christ showed his mission as Servant in his proclaiming repentance, calling of the first disciples, and first miracles as an example of making it His goal to serve others.

1. (1:14-15) Jesus cared for people by announcing the kingdom that freed them from sin through repentance.

2. (1:16-20) Jesus cared for people by calling disciples to a purposeful life.

3. (1:21-34) Jesus did not use his great authority for selfish purposes but rather served others by casting out a demon and healing Peter’s mother-in-law.

4. (1:35-39) Jesus shunned popularity by prayer and pursuing his calling for all people rather than simply for the people of Capernaum.

5. (1:40–2:12) Christ used his authority by healing an oppressed leper and paralytic to show his followers servant care for others.

B. (2:13–8:26) Opposition to Christ as Servant is provided for Mark's suffering readers to be able to identify with persecution for righteousness' sake.

1. (2:13–3:35) Jewish religious leaders provide initial opposition to Christ over various issues.

2. (4:1-34) Christ responds to the opposition with parables depicting the stagnant state of those rejecting Him in contrast to the growth of His kingdom.

3. (4:35–5:43) Christ's miracles demonstrate that He is Messiah despite the opposition He receives from the Jewish leadership.

4. (6:1–8:26) Opposition to Christ continually grows through several rejections, each followed by Christ's authentication of His person.

a. (6:1-13) Jesus is opposed at Nazareth but authenticates His person by commissioning the twelve.

b. (6:14-56) Jesus is opposed by Herod but authenticates His person through three miracles.

c. (7:1–8:9) Jesus is opposed by the Pharisees and scribes but authenticates His person in three more miracles.

d. (8:10-26) Jesus is opposed by the Pharisees again but authenticates Himself through healing a blind man.

C. (8:27–10:52) Instruction by Christ as Servant is given to the disciples en route to Jerusalem to communicate the mandate of discipleship for all believers as a way of life despite sure opposition.

1. (8:27-38) Peter's confession of Christ's identity as Messiah is followed by Christ's prediction of His death to teach that high position does not exclude one from persecution.

2. (9:1-13) The transfiguration is recorded as a revelation of Christ's position as King to instruct the readers that future glory will follow present suffering for Him *and* them.

3. (9:14-29) The healing of the demoniac is recorded to reveal that Christ's power is appropriated by prayer.

4. (9:30-32) The disciples' confusion over Christ's second teaching of His death is conveyed to show their lack of understanding concerning the death and resurrection of Christ at that time.

5. (9:33–10:45) Christ's final teaching before coming to Jerusalem to die emphasize the importance of a discipleship lifestyle in all areas of life.

6. (10:46-52) The healing of blind Bartimaeus teaches that while a blind man “sees” who Christ is, the nation is blind to its Messiah, thus serving as a transition into the passion narrative to follow.

**III.(Chs. 11–15) Christ's self-sacrifice as Servant demonstrated in His rejection and death is recorded as the ultimate example of service to others despite persecution.**

A. (Chs. 11–13) The rejection of Christ as Servant in Jerusalem affirms His ability to experientially empathize with all followers who experience the same.

1. (11:1-26) The triumphal entry, cleansing of the temple, and cursing of the fig tree portray Christ's official presentation to the nation with its rejection of Him for religiosity.

2. (11:27–12:44) The religious leaders’ opposition of Christ demonstrates their rejection of Him as Messiah despite His ability to baffle them in His answers.

3. (Ch. 13) Christ reveals through the Olivet Discourse that Israel's rejection will result in perilous times before He returns again to establish His kingdom.

B. (Chs. 14–15) Christ's self-sacrifice as Servant in His passion is recorded as the ultimate example of service to others.

1. (14:1-52) Jesus' anointing, betrayal, Passover, and desertion by disciples at His arrest are all expected by Christ as indication of His deity.

2. (14:53–15:47) Jesus' trials, death, and burial demonstrate His self-sacrifice as Servant who exemplifies the ultimate service for others.

**IV. (Ch. 16) The resurrection account is documented to authenticate Jesus as Messiah and God so that those who serve this Servant can also have hope of victory over death.**

A. (16:1-8) Christ's resurrection authenticates Him as the Messiah of Israel and deity as Son of God (cf. 1:1).

B. (16:9-20) A disputed section containing His appearances, commission to preach throughout the world, and ascension is provided to give hope that His followers will indeed conquer death as well.

Decapolis, Transjordan, Tyre, and Sidon

*Bible Visual Resource Book,* 189

**The Paradox of Authority and Servanthood in Mark**

Summary of Narry F. Santos, *Bibliotheca Sacra* 154 (October-December 1997): 452-60

A key concept in Mark’s gospel is a paradox between authority and servanthood. (A paradox is a statement that departs from the accepted opinion and seems contradictory or absurd.)

|  |  |  |
| --- | --- | --- |
|  | **Authority** | **Servanthood** |
| ***Themes*** | Christ’s Leadership | Discipleship |
| ***Strategy*** | Gentiles lord it over others (10:42) | Disciples serve (10:43) |
| ***Motivation*** | “Save his life” (8:35a) | “Lose his life” (8:35b) |
| ***Priority*** | “First” (9:35a; 10:31a) | “Last” (9:35b; 10:31b) |
| ***Reputation*** | “Great” (10:43a) | “Servant” (10:43b) |
| ***Position*** | “First” (10:44a) | “Slave of all” (10:44b) |
| ***Authority***  ***Examples*** | Authority without Serving: • Religious leaders • Rich man • Judas | Authority and Served: • John the Baptist • Joseph of Arimathea |
| ***Servanthood***  ***Examples*** | Authority but Struggled to Serve: • Disciples | No Authority and Served: • Bartimaeus • Woman who anointed Jesus |
| ***First Section***  ***(1:1–8:26)*** | Authority  of Christ |  |
| ***Second Section***  ***(8:27–10:52)*** | Authority-  Servanthood  Tension |  |
| ***Third Section***  ***(11–16)*** |  | Servanthood  of Christ |

Get Up Again p. 89b-f

The Text of Mark 16

1 of 3The Text of Mark 16

2 of 3The Text of Mark 16

3 of 3

How We Got Our New Testament

How We Got Our New Testament (2 of 3)

How We Got Our New Testament (3 of 3)

**Luke**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Universal Savior Ministers in Sovereign Kingdom Progress** | | | | | | | | | |
| **To Seek the Lost** | | | | | | **To Save the Lost** | | | |
| **Introduction** | | | **Ministry** | | | **Passion** | | **Conclusion** | |
| **1:1–4:13** | | | **4:14–21:38** | | | **22–23** | | **24** | |
| Sources  1:1-4 | Advent  1:5–2:52 | Prepared  3:1–4:13 | Galilee  4:14–9:50 | Travelogue  9:51–19:27 | Rejection  19:28–21:38 | Night  22:1–23:25 | Crucifixion  23:26-56 | Resurrection  24:1-44 | Commission  24:45-53 |
| 0  kingdom  references | 1 | 0 | 8 | 25 | 2 | 4 | 2 | 0 | 0 |
| 30 years | | 3 years | | 3-4 months | 8 days | | | | |
| Miracles Prominent | | | | Teaching Prominent | | | | | |
| **Caesarea** | | | | | | | | | |
| **Written AD 57-59**  **Covers 5 BC–AD 33** | | | | | | | | | |

**Key Word: Sovereignty I**

**Key Verse: “For the Son of Man came to seek and to save what was lost” (Luke 19:10).**

**Summary Statement: Luke presents the *sovereignly directed progress of the kingdom message* from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as *Savior of believing Gentiles* as well as Jews.**

**Application: Have you recognized God’s sovereign leading in your life to bring you to Christ?**

**Luke**

**Introduction**

**I. Title** The Greek title (Kata, Luka'n *According to Luke*) was added to this volume at a very early date. That Acts was a companion volume is seen in that both books address Theophilus (Luke 1:3; Acts 1:1).

**II. Authorship**

A. External Evidence: The Church Fathers from the latter half of the second century agreed that Luke, “the beloved physician” (Col. 4:14), wrote this Gospel which bears his name:

1. The earliest evidence for Lukan authorship stems from the Muratorian Canon and the Anti-Marcionite Prologue (both dated AD 160-200).

2. Others cite Luke as the author: Irenaeus (*Against Heresies*; *ca.* AD 185), Tertullian (*Against Marcion*; *ca.* AD 150-222), Clement of Alexandria (*ca.* AD 155-216), Origen (*Comm. on Matt.*; *ca.* AD 230, quoted by Eusebius), Eusebius, and Jerome (Hiebert, 1:114-17).

Luke's name is mentioned only three times in the New Testament (Col. 4:14; 2 Tim. 4:11; Philem. 24). Since Paul lists his companions as Jews (Col. 4:10-11) then Gentiles (Col. 4:12-14), and Luke's name appears among the latter group, he evidently was a Gentile, which is confirmed by his brilliant use of Greek and his phrase “their own language” (Acts 1:19). Tradition says that he came from Syrian Antioch, never married, and died at the age of eighty-four (*TTTB*, 327).

B. Internal Evidence: Support for Lukan authorship can be found in the book itself, especially when it is compared with Acts.

1. Several factors show that Luke and Acts had the same author: (a) Both are dedicated to the same man, Theophilus, (b) Acts 1:1 refers to “the first account,” which is most naturally understood as Luke's Gospel, (c) The language and style of the two books are remarkably similar, and (d) Both books share many common interests (cp. “Characteristics” sections; cf. Guthrie, 100).

2. Acts has four first-person narratives often called the “we sections” (16:10-17; 20:5-15; 21:1-18; 27:1–28:16) that show the author to be a close traveling companion of Paul. Of his traveling companions, only Titus and Luke are not mentioned by name in these sections and Titus has never been seriously considered as a candidate for the authorship of Acts (Hiebert, 1:119ff.).

3. Luke uses technical medical terms as expected by a doctor (Luke 4:38 vs. Mark 1:30; Luke 5:12 vs. Mark 1:40; Luke 8:43 vs. Mark 5:26, 29; Luke 4:35; 10:34ff.; 13:11; cf. Kümmel, 104).

**III. Circumstances**

A. Date: The Book of Acts ends with Paul's two year imprisonment, ending in AD 62, and Luke was written before Acts (cf. Acts 1:1). Luke probably wrote his gospel during Paul's two year imprisonment at Caesarea (AD June 57-August 59) as this period would have given Luke time to interview Paul and travel in Palestine to gather information from eyewitnesses of Jesus' ministry.

B. Origin/Recipients: Assuming the above scenario is correct, Luke wrote from Caesarea. However, others suggest Rome, Arabia, Asia Minor, and Alexandria. He clearly wrote to Theophilus (1:3), a man whose name means “lover of God,” but many verses show that a wider Gentile audience is also in view (Guthrie, 95; Hiebert, 1:130f.). Luke translates Aramaic terms, traces Christ's genealogy back to Adam, refers to Roman rulers for dating, avoids mentioning fulfillment of prophecies, quotes the Septuagint, and explains Jewish customs and Israel’s geography. The title of “most excellent” for Theophilus (Luke 1:3) probably indicates that he was an official of some kind and as a man of high social standing he may have assumed responsibility for publishing Luke and Acts.

C. Occasion: Theophilus considered Luke the physician a tremendous source to give an orderly account of the life of Christ. He was well educated, an excellent historian, well acquainted with Paul, and as a single man able to travel and interview eyewitnesses. Luke probably wrote at Theophilus' request, but in any event he purposed to strengthen the wealthy Christian's faith by showing that his faith rested on firm historical facts (1:3-4). Perhaps even more significantly Luke sought to explain to his wider Gentile audience how Christ died for the entire world after being rejected by Israel.

**IV. Characteristics**

A. The purpose of Luke's Gospel has been variously interpreted:

1. Kingdom: to explain God’s orderly and sovereignly directed progress of the kingdom message from Jews to Gentiles to answer the natural question of any Gentile unbeliever, “How could a Jewish Savior be the Savior of the world?” This kingdom theme is evident in several ways:

a. The concept of the “kingdom” and the “kingdom of God” in Luke appears at least 42 times (e.g., 1:33; 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:2, 17, 18, 20; 12:31, 32; 13:18, 20, 28, 29; 14:15; 16:16; 17:20a, 20b, 21; 18:16, 17, 24, 25, 29; 19:11; 21:10, 31; 22:16, 18, 29, 30, 23:42, 51). In Acts it appears only eight times but the concept is throughout from the beginning (1:8) to the end (28:31) in three sections: the witness in Jerusalem (1:1–6:7), Judea and Samaria (6:8–8:40) and the uttermost parts (chs. 9–28).

b. Luke emphasizes sovereignty through God's control of all events despite obstacles (e.g., 1:13, 30-33; 2:1, 29; 13:31-35) and Acts emphasizes predestination (2:23; 4:28; 13:48).

c. Since Luke and Acts have the same author and the Gospel account has a strong kingdom emphasis one would expect the same emphasis in Acts since it is a continuation of Luke's gospel. This emphasis does in fact exist.

d. Luke presents Christ as the “perfect man,” not the *Jewish* man. “Luke’s portrait of Jesus was ideally suited to the Greek mind. The Greek ideal was human excellence, the perfect individual. In his gospel Luke shows that Jesus fulfilled this ideal in the highest and most absolute sense” (Hiebert, 1:142). Jesus especially fulfills this role by using the title “Son of Man”–a term used in Daniel 7:13-14 for the Messiah who will bring in the kingdom.

e. This kingdom view includes all of the following purposes except #7.

2. Instructional/Edification: to confirm Theophilus and other Gentile believers in their faith (1:4; *TTTB*, 328; Hiebert, 1:132-135).

3. Soteriological/Evangelistic: to present Christ to non-Christian Gentile readers as the perfect Son of Man who “came to seek and to save that which was lost” (19:10; *TTTB*, 328)

4. Apologetic: to show that Christianity was not a politically subversive sect but rather a universal movement (cf. Pilate's three announcements of Christ's innocence in 23:4, 14, 22; *TTTB*, 328)

5. Ecclesiastical: to “trace the development and distinction of the Church over and against Judaism” (Ellis, *The Gospel of Luke*, 60-62)

6. Narration of History: to preserve “the record of the origin and growth of the early church” (Fitzmyer cited by Liefeld, *EBC*, 8:800)

7. Conciliation: to solve an argument between Peter and Paul to show Paul's credentials equal with Peter's to defend Paul's apostleship (Baur and Tübingen School cited by Liefeld, *EBC*, 8:801)

B. Luke wrote with superb style and structure, his book being the most literary of the four Gospels. The Greek syntax is the best in the New Testament.

C. The universal message of the gospel is stressed more than in any other gospel. This is seen in the many references to Gentiles (2:32; 18:32; 21:24a, 24b; 22:25).

D. Forgiveness holds a prominent place (3:3; 5:18-26; 6:37; 7:36-50; 11:4; 12:10; 17:3-4; 23:34; 24:47; cf. Martin, *BKC*, 2:201).

E. A large emphasis is the Holy Spirit and His ministries (1:15, 35; 3:22; 4:1, 18; 10:21).

F. Only Luke relates his account with events and persons of secular history (2:1-2; 3:1).

G. This Gospel is by far the most comprehensive. It is the longest of the four, it starts with the earliest account (John's birth; 1:5-25, 39-45, 57-80) and ends later (with the ascension of Christ; cf. 24:50-53) which bridges his gospel account into the Book of Acts (1:1-11). Its comprehensiveness is also seen in the many parables and miracles not recorded in the other Gospels. Luke and Acts together comprise 2138 verses, or 28% of the New Testament. Since Paul wrote only 2033 verses, Luke wrote more than any other author in the New Testament (*TTTB*, 329).

H. Luke has a special emphasis upon prayer as it records nine prayers of Christ–seven being unique to Luke (3:21; 5:16; 6:12; 9:18, 29; 22:32, 40-41).

I. Money and material things are in this gospel more than any other NT book (Martin, *BKC*, 2:201).

J. The temple is mentioned frequently (1:8, 21-22; 2:27, 37, 41-51; 24:53).

K. Luke emphasizes Christ's redemptive mission, often quoting and/or alluding to Isaiah 53 and 40–66 (22:37; 24:27, 44, 46).

L. The prominence of glory abounds in relation to wonder and praise for miracles (5:25-26; cf. Acts 3:8-10) and for other events (1:46-55, 68-79; 2:13-14, 20, 28-32; 7:16; 10:21; 18:43; 19:37-38; cf. Liefeld, *EBC*, 8:811).

M. “Luke noted the individual's place in coming to repentance. He stressed the action which must come from each individual who followed Jesus. Examples include Zechariah, Elizabeth, Mary, Simeon, Anna, Martha, Mary, Simon, Levi, the centurion, the widow of Nain, Zacchaeus, and Joseph of Arimathea” (Martin, *BKC*, 2:201). Especially notable is his emphasis upon women (thirteen nowhere else mentioned in the NT), children, and angels.

N. “Luke often spoke of the joy that accompanies faith and salvation (1:14; 8:13; 10:17; 13:17; 15:5, 9, 32; 19:6, 37)” (Martin, *BKC*, 2:201).

O. Luke stresses the humanity of Christ in that its genealogy begins with Adam, the first man (3:37).

P. Luke alludes to the Septuagint frequently (2:23-24; 3:4-6; 4:4, 8, 10-12, 18-19; 10:27; 18:20; 19:46; 20:17, 28, 37, 42-43; 22:37), although 7:27 is from neither the Septuagint nor the Masoretic text.

Q. Promises regarding the Abrahamic and Davidic Covenants are prominent (e.g., 1:54-55, 69, 72-73), and the New Covenant is mentioned once as well (22:20).

R. If a Jew wrote Hebrews, then Luke-Acts remains the only book in the Bible written by a Gentile.

S. Luke alone gives his sources used to write his account, of which there were three: (1) written records of oral traditions stemming from the apostles' teaching (1:1), (2) the apostles themselves (1:2), and (3) interviews with non-apostolic eyewitnesses–perhaps Mary, Elizabeth, John, and Mark (1:3).

**Argument**

Luke's Gospel is written *from* a Gentile mind *to* the Gentile mind to confirm Theophilus' faith (1:3), but also to answer how the Jewish Savior could be a Savior for Gentiles. Luke performs this task masterfully by tracing the divinely directed kingdom message from Jews to Gentiles. This is evident even in his introduction (1:1-4), which affirms that he has carefully investigated the facts–a concern any intellectual Gentile would want to know. Next, the pre-public life of Christ is documented through the infancy narratives and preparation for ministry, both of which show that from the beginning Christ came to save Gentiles (1:5–4:13). The bulk of the Gospel (4:14–21:38) records the history of Jesus' ministry of being rejected by Israel and turning to the Gentiles. This is true in His early Galilean ministry (4:14–9:50), even moreso while en route to Jerusalem (9:51–19:27), but especially in Jerusalem itself (19:28–21:38), particularly at the temple (19:45–21:38). The height of Jewish rejection appears when Christ submits to the Father's will for Him to die to provide salvation for Jew and Gentile alike (chs. 22–23), and this atoning death is authenticated in His resurrection, commission, and ascension as worthy of bringing to the nations (ch. 24). Therefore, since Israel has rejected its Messiah, all men can receive salvation by simple faith, a message that is continued in Luke's Book of Acts, which chronicles the kingdom message from its reception by Jerusalem Jews to Gentiles in the uttermost part of the Roman Empire.

**Synthesis**

**Universal Savior ministers in sovereign kingdom progress**

**1:1-4 Sources**

**1:5–4:13 Pre-public life**

1:5–2:52 Advent

1:5-56 Announcements

1:57–2:20 Births

2:21-52 Early life

3:1–4:13 Preparations

3:1-20 John

3:21-22 Baptism

3:23-38 Genealogy

4:1-13 Temptation

**4:14–21:38 Ministry**

4:14–9:50 Galilee

4:14-30 Galilean acceptance vs. Nazareth rejection

4:31–6:16 Authentication/discipleship

6:17-49 Sermon on the Level Place

7–8 Miracles/teachings

9:1-50 Teaches dependence

9:51–19:27 Lukan Travelogue

9:51–11:54 Rejection

12:1–19:27 Teaching

19:28–21:38 Official presentation/rejection

19:28-44 Triumphal Entry

19:45–21:38 Temple ministry

19:45-48 Second cleansing

20:1–21:4 Confrontations

21:5-38 Olivet Discourse

**22–23 Passion**

22:1-38 Passover

22:39-46 Gethsemane

22:47–23:25 Arrest/trials

23:26-56 Crucifixion

**24 Final events**

24:1-44 Resurrection/appearances

24:45-53 Commission/ascension

**Outline**

**Summary Statement for the Book**

**Luke presents the *sovereignly directed progress of the kingdom message* from the Jewish rejection of Christ as Messiah to Gentile acceptance to confirm the faith of Gentile believers by affirming Him as *Savior of believing Gentiles* as well as Jews.**

**I. (1:1-4) The preface to Luke's Gospel includes a formal prologue affirming his sources as credible for Gentiles who would be asked to believe the account and a purpose statement to confirm the faith of Theophilus.**

A. (1:1-3) Luke records his prologue in a formal, classical style to inform Theophilus that he has thoroughly investigated written, oral, and eyewitness sources before compiling his account of Christ's life in a chronological manner to show the reliability of his sources**.**

B. (1:4) Luke's purpose in writing is to confirm the faith of Theophilus (and other Gentile Christians who would read the account) with historical, factual data.

**II. (1:5–4:13) The pre-public life of Christ in His advent and preparation for ministry shows God's orderly and sovereignly directed plan in a Semitic context but with universal overtones.**

A. (1:5–2:52) The advent of Christ in the infancy narratives of John and Jesus shows God's sovereign hand in preparing the events of the world to provide Christ as the Messiah of Israel, Savior of the world, and Son of God.

1. (1:5-56) The announcements of the births of John and Jesus reveal through the Old Testament allusions that Christ is indeed the Messiah of Israel.

2. (1:57–2:20) Miraculous births of John and Jesus show that God controls all things–from the wombs of barren women to the dictates of kings–to give the Messiah of Israel to the world.

3. (2:21-52) During the early life of Christ both Simeon and Jesus Himself recognize that He is the Messiah of Israel, Savior of the world, and Son of God.

a. (2:21-40) Simeon's prophecy of Christ as a light to the Gentiles demonstrates to Luke's Gentile audience that Jesus is Messiah of Israel and Savior of the world.

b. (2:41-52) Christ's teaching in the temple as a boy shows that from His youth He was fully conscious of His identity as Son of God.

B. (3:1–4:13) Christ's preparation for ministry includes four events which show God's sovereign hand in providing His Son who completely identifies with humanity for the salvation of the world.

1. (3:1-20) John's ministry prepares the hearts of Israel through repentance so that Christ might provide salvation for the world (3:6).

2. (3:21-22) Christ's baptism asserts God's sovereignty over His Son with whom He is very pleased.

3. (3:23-38) Christ's genealogy is traced through Mary back to Adam and God to indicate both His humanity and deity, and the universal offer of salvation.

4. (4:1-13) Christ's temptation by Satan records His faithfulness of not trying to gain people's acceptance without the cross as an example of waiting upon God's plan to save the world.

**III. (4:14–21:38) Christ's ministry in Galilee, en route to Jerusalem, and in the city show Israel rejecting Christ as Messiah and His judgment by turning to Gentiles in the times of the Gentiles.**

A. (4:14–9:50) Christ's ministry mainly in Galilee is the first stage of His rejection by Jews despite His miraculous proofs of His identity as Messiah in contrast to reception by Gentiles and His disciples.

1. (4:14-30) Christ's acceptance by Gentiles in Galilee is contrasted with his rejection by Jews in Nazareth in foreshadowing of His rejection by Israel and turning to the Gentiles in fulfillment of Old Testament prophecy.

2. (4:31–6:16) Christ's authentication of Himself as the Son of Man (Messiah) is demonstrated in three alternating cycles of miracles and calling of disciples.

3. (6:17-49) Christ's Sermon on the Level Place omits “Jewish parts” of the Sermon on the Mount to summarize His discipleship teaching for a Gentile readership who needed to know the requirements of true followers of Christ.

4. (Chs. 7–8) Christ's ministry to various human needs in and around Capernaum chronicles the expansion of the kingdom program through His miracles and teaching as further evidence of His identity as Messiah.

5. (9:1-50) Christ's teaching dependence upon Himself to His disciples climaxes His Galilean ministry and brings the reader to the main body of Luke's account, the Lukan Travelogue (9:51–19:27), which records His rejection as He approaches Jerusalem.

B. (9:51–19:27) Christ's rejection in His journey to Jerusalem (Lukan Travelogue) and His consequent teaching is recorded to emphasize the need for committed discipleship despite opposition.

1. (9:51–11:54) The opposition to Christ increases as He is rejected by Samaria and even accused of demonic power by the Pharisees, which is the final blow that causes Him to teach about the kingdom differently through parables in 12:1–19:27.

Note: Luke's travelogue has a chiastic structure in which certain themes reappear in reverse order later in the section (adapted from Charles Talbert, *Reading Luke*, 111-12).

a. (9:51) Approaching Heaven: Set Out for Jerusalem

b. (9:52-56) Purpose for Coming: Samaritans and Salvation

c. (9:57-62) Discipleship and Following

d. (10:1-24) Rejection: 70 and Message of the Kingdom

e. (10:25-42) Service and Rewards: Lawyer and Eternal Life (Good Samaritan)

f. (11:1-13) Prayer Principles Illustrated Through Children

g. (11:14-28) Pharisees to Be Judged for Blasphemy

h. (11:29-36) Resurrection: Sign of Jonah

i. (11:37-54) Woes on the Pharisees

2. (12:1–19:27) Christ teaches on various subjects in response to His rejection.

j. (12:1-34) Money and Faithfulness: Discipleship and Rich Fool

k. (12:35-59) Parables of Readiness: Faithfulness

l. (12:49-53) Discipleship: Division

m. (12:54-59) Poor Judgments: Hypocrites

n. (13:1-9) Parable of Grace: Repentance

o. (13:10-17) Healing a Crippled Woman on the Sabbath

p. (13:18-21) Growth of the Kingdom: Universal Inclusion\*

p.' (13:22-35) Judgment on Israel: Jerusalem Rejection\*

o.' (14:1-6) Healing a Dropsy Man on the Sabbath

n.' (14:7-24) Parables of Invitation: Humility

m.' (14:16-15) Poor Judgments: Rejection

l.' (14:25-35) Discipleship: Dedication

k.' (Ch. 15) Parables of Lost Sheep, Coin, and Son: Reconciliation

j.' (16:1-13) Money and Faithfulness: Discipleship and Unjust Steward

i.' (16:14-18) Condemnation on the Pharisees

h.' (16:19-31) Resurrection: Rich Man and Lazarus

g.' (17:1-37) Israel to Be Judged at the Second Advent

f.' (18:1-14) Prayer Principles Illustrated Through Children

e.' (18:18-30) Service and Rewards: Rich Young Ruler and Eternal Life

d.' (18:31-34) Rejection: Announcement of Jerusalem

c.' (18:35-43) Bartimaeus and Following

b.' (19:1-10) Purpose for Coming: Zacchaeus and Salvation (19:10 = Luke’s Key Verse)

a.' (19:11-27) Approaching the Kingdom: Delay of Messianic Kingdom

The above chiastic structure shows Luke 13:18-35 as the central focus of the book (p & p'). Israel’s rejecting Christ was in God’s sovereign plan to extend His salvation plan to all Gentiles so that Christ would not simply be a Jewish Savior but also the Savior of the world.

C. (19:28–21:38) Christ's official presentation as Israel's Messiah in the Triumphal Entry in Jerusalem meets rejection, to which He responds by predicting the destruction of the temple and Israel's judgment during the times of the Gentiles.

1. (19:28-44) Jesus' official presentation as Israel's Messiah in the Triumphal Entry in Jerusalem fulfills Daniel 9:26 which prophesies that He will be rejected.

2. (19:45–21:38) Christ's ministry in the temple condemns its materialism and responds to His rejection by the teachers with the Olivet Discourse prophecy of the temple's destruction and Israel's judgment during the times of the Gentiles.

a. (19:45-48) Christ's second cleansing of the temple incident confirms that the nation has replaced spiritual life with materialistic pursuits.

b. (20:1–21:4) Jesus' confrontations with the national leaders in the temple confirm their rejection of Him as Messiah and that of the nation as a whole.

c. (21:5-38) Christ's Olivet Discourse prophecy explains Israel's judgment during the times of the Gentiles prior to His return.

**IV. (Chs. 22–23) The passion narrative shows Christ's submission to the Father as the innocent Passover Lamb who through death provides forgiveness and eternal life to all who believe.**

A. (22:1-38) The Passover Supper account demonstrates that Christ is the Passover Lamb through whose blood the New Covenant will be established.

B. (22:39-46) The agony of Jesus in Gethsemane affirms His difficult yet unmovable submission to the will of the Father as an example of true discipleship amidst difficulty.

C. (22:47–23:25) The arrest and trials of Jesus repeatedly declare His innocence of the charges leveled at Him to confirm His sacrifice for the sins of the world–not His own sins.

D. (23:26-56) The crucifixion of Jesus is recorded to confirm His death as the basis for forgiveness and eternal life for all who believe–Jew and Gentile alike.

**V. (Ch. 24) Christ's resurrection, commission, and ascension authenticate His ministry and atoning death as worthy of bringing to the nations.**

A. (24:1-44) The resurrection of Jesus and appearances on the Emmaus Road and to the Eleven authenticate Him as the Messiah who fulfilled the Scriptures.

B. (24:45-53) The commission and ascension of Jesus encourages the Twelve to proclaim His salvation to the nations after the coming of the Holy Spirit, which introduces Luke's continued account in Acts by providing a bridge to the same story in Acts 1:1-11.

**The Genealogy of Jesus**

John Fryman, “The Bible… Basically” Seminar (Ft. Worth, 2004), Study Guide 16

**Contrasting Genealogies by Matthew and Luke**

Darrell Bock *Luke*, 2 vols., Baker Exegetical Commentary on the NT. (Grand Rapids: Baker, 1994-95), 918-922

**Contrasting Genealogies by Matthew and Luke**

Darrell Bock *Luke*, 2 vols., Baker Exegetical Commentary on the NT. (Grand Rapids: Baker, 1994-95) 2 of 3

**Contrasting Genealogies by Matthew and Luke**

Darrell Bock *Luke*, 2 vols., Baker Exegetical Commentary on the NT. (Grand Rapids: Baker, 1994-95) 3 of 3

Parables of Jesus

*Bible Visual Resource Book,* 199

A Prodigal Returns

1 of 2 on separate file under NT Survey Handouts folder

A Prodigal Returns

2 of 2 on separate file under NT Survey Handouts folder

How to Get a Camel Through the Eye of a Needle

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How to Get a Camel Through the Eye of a Needle

2 of 2 on separate file under NT Survey Handouts folder

Principles of Discipleship from the Lukan Travelogue

Mark L. Bailey, Dallas Theological Seminary (1 of 2)

Principles of Discipleship from the Lukan Travelogue

Mark L. Bailey, Dallas Theological Seminary (2 of 2)

The Crucifixion of Jesus

The Crucifixion of Jesus (2 of 5)

The Crucifixion of Jesus (3 of 5)

The Crucifixion of Jesus (4 of 5)

The Crucifixion of Jesus (5 of 5)

**Proofs for Christ's Resurrection**

Grace Baptist Church Easter Special 20 April 1996

Pinetree Town & Country Club 12 Minute Talk

***Who Moved the Stone?***

See separate file

Proofs for Christ's Resurrection (2 of 3)

See separate file

Proofs for Christ's Resurrection (3 of 3)

See separate file

Because He Lives

1 of 2

See separate file

Capernaum Synagogue & Resurrection Appearances

*Bible Visual Resource Book,* 201

**The Times of the Gentiles**

**The Unforgivable Sin**

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**John**

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**Acts**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Universal Savior Proclaimed in Sovereign Kingdom Progress** | | | | | |
| **Jerusalem** | | **Judea and Samaria** | | **Uttermost Part** | |
| **1:1–6:7** | | **6:8–8:40** | | **Chapters 9–28** | |
| **Jews** | | **Samaritans**  **(mixed breeds)** | | **Gentiles** | |
| **AD 33-35**  **(2 years)** | | **AD 35**  **(a few months)** | | **AD 35-62**  **(27 years)** | |
| **Peter** | | **Stephen & Philip** | | **Paul** | |
| **Establishing Home Base** | | **Nearby Outreach** | | **Missionary Journeys** | |
| **Established**  **1–2** | **Expands**  **3:1–6:7** | **Stephen**  **6:8–8:3** | **Philip**  **8:4-40** | **Damascus**  **9:1-31** | **to Rome**  **10:1–28:31** |
| **Rome** | | | | | |
| **AD 62**  **(completed after Paul’s house arrest)** | | | | | |

**Key Word: Sovereignty II**

**Key Verse: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).**

**Summary Statement: Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.**

**Application:**

**Is God extending his kingdom message through you?**

**How are you fitting into His overall purpose to spread the gospel throughout the entire earth?**

**Acts**

**Introduction**

**I. Title** The Greek title (Pravxeij ’Apostovlwn *Actions/Deeds of Apostles*) was added to this volume about the middle of the second century AD in the Anti-Marcionite Prologue. More proper than the English title, “The Acts of the Apostles,” may be “Some Acts of Some Apostles” since the book is not an exhaustive treatment of the history of all the apostles, but only Peter and Paul. Perhaps an even more accurate title might be “Some Acts of the Holy Spirit”! The Book of Luke served as the companion volume to Acts in that both books are addressed to Theophilus (Luke 1:3; Acts 1:1).

**II. Authorship**

A. External Evidence: The Church Fathers from the latter half of the second century agreed that Luke, “the beloved physician” (Col. 4:14), wrote Acts after writing Luke. Both books circulated together during the latter half of the first century until the beginning of the second century AD when Matthew, Mark, Luke, and John were gathered together and circulated as a fourfold gospel (Bruce, 15). The tradition for Luke as author is strong:

1. The earliest evidence for Lukan authorship stems from the Anti-Marcionite Prologue (AD 150-180) and the Muratorian Canon (AD 160-200).

2. Further citations to Lukan authorship are given by Irenaeus (*Against Heresies*; *ca.* AD 185) and Clement of Alexandria (*ca.* AD 155-216; cf. Hiebert, 1:248-49).

Luke's name appears only three times in the NT (Col. 4:14; 2 Tim. 4:11; Phile. 24). Since Paul lists his companions as Jews (Col. 4:10-11) then Gentiles (Col. 4:12-14), and Luke's name appears in the latter group, he evidently was a Gentile, confirmed by his brilliant use of Greek. Tradition says that he came from Syrian Antioch, never married, and died at the age of eighty-four (*TTTB*, 327).

B. Internal Evidence: Support for Lukan authorship can be found in the book itself, especially when it is compared with Luke.

1. Several factors signify that Luke and Acts had the same author: (a) Both are dedicated to the same man, Theophilus, (b) Acts 1:1 refers to “the first account,” which is most naturally understood as Luke's Gospel, (c) The language and style of the two books are remarkably similar, and d) Both books share many common interests (cp. “Characteristics” sections; cf. Guthrie, 100).

2. Acts has four first person narratives commonly called the “we-sections” (16:10-17; 20:5-15; 21:1-18; 27:1–28:16) that show the author as a traveling companion of Paul's. Of his traveling companions, only Titus and Luke are not mentioned by name in these sections and Titus has never been seriously considered as a candidate for the authorship of Acts (Hiebert, 1:1:119ff.).

**III. Circumstances**

A. Date: Acts is fairly easy to date, assuming that Luke provided the history of the church up to his present time. It ends with Paul's two year imprisonment (AD Feb. 60-Mar. 62; cf. Acts 28:30-31) and yet it does not mention the persecutions under Nero (AD 64), Paul's ministry in the remaining years until his death (AD 62-68), nor the climactic destruction of Jerusalem (AD 70). Therefore, the most likely date of composition is AD 62.

B. Origin/Recipients: No one knows for certain where Luke wrote this account, nor does the book itself provide any hint. Suggestions include Rome (since this is the location of the story at the end of the book), Antioch, Ephesus, Asia Minor, and Achaia. He clearly wrote to Theophilus (1:1), a man whose name means “lover of God.” The title of “most excellent” for Theophilus (Luke 1:3) indicates that he was probably an official in some capacity and as a man of high social standing he may have been responsible for publishing Luke and Acts.

C. Occasion: Undoubtedly Theophilus considered Luke the physician a tremendous source to provide an orderly account of the life of Christ and the early history of the Church. He was well educated, an excellent historian, well acquainted with Paul, and as a single man able to travel and interview eyewitnesses. Luke probably wrote at Theophilus' request, but in any event he purposed to strengthen the wealthy Christian's faith by showing that his faith rested on firm historical fact (Luke 1:3-4). Perhaps even more significantly Luke sought to explain to his wider Gentile audience that the progress of the kingdom message was divinely directed, not of human ingenuity and skill.

**IV. Characteristics**

A. The purpose of Luke-Acts has been variously interpreted:

1. Conciliation: to solve an opposition between Peter and Paul so as to show that Paul's credentials are equal with Peter's in order to defend Paul's apostleship (Baur and Tübingen School cited by Liefeld, *EBC*, 8:801). This view is speculative.

2. Soteriological/Evangelistic: to present Christ to non-Christian Gentile readers as the perfect Son of Man who “came to seek and to save that which was lost” (Luke 19:10; *TTTB*, 328). This view really explains only a purpose for the Gospel of Luke.

3. Instructional/Edification: to confirm Theophilus and other Gentile believers in their faith (Luke 1:4; *TTTB*, 328; Hiebert, 1:132-135). Longenecker (*EBC*, 8:217) believes the primary purpose of the book is *kerygmatic* (instructional) in that Acts emphasizes the continued confrontation of men and women by the Word of God through the church (4:29, 31; 6:2, 4, 7; 8:4, 14, 25; 10:36; 11:1, 19; 12:24; 13:7, 44, 46, 48-49; 14:25; 15:35-36; 16:6, 32; 17:11, 13; 18:5, 11; 19:10).

4. Apologetic: to show that Christianity was not a politically subversive sect but rather a universal movement (cf. Pilate's three announcements of Christ's innocence in Luke 23:4, 14, 22; *TTTB*, 328; the tracing of the movement from a primarily Jewish to a predominately Gentile membership, *TTTB*, 353).

5. Ecclesiastical: to “trace the development and distinction of the Church over and against Judaism” (Ellis, *The Gospel of Luke*, 60-62)

6. Historical Narrative: to preserve “the record of the origin and growth of the early church” (Fitzmyer cited by Liefeld, *EB*C, 8:800).

7. Kingdom: to explain how God has orderly and sovereignly directed the progress of the kingdom message from Jews to Gentiles to answer the natural questions of any Gentile unbeliever: (1) “How could a Jewish Savior be the Savior of the world?” (Book of Luke) and (2) “How does this 'little Jewish sect' relate to me?” (Book of Acts).

a. Luke answers question #1 by showing that Jesus was a *universal* Savior, not a Jewish Savior. Then he answers question #2 in that Christianity is not a Jewish sect but a divinely directed movement that *began* in Jerusalem but reached the uttermost part of the known world–Rome.

b. That this kingdom theme appears in Luke's Gospel is unquestionable as the phrase “kingdom of God” appears at least 27 times. In Acts it appears only eight times but the concept is throughout from the beginning (1:3, 8) to the end (28:31).

c. Sovereignty is emphasized in Luke through God's control of all events despite obstacles and in Acts with its emphasis on predestination (2:23; 4:28; 13:48).

d. Since Luke and Acts have the same author and the Gospel account has a strong kingdom emphasis one would expect the same emphasis in Acts since it is a continuation of Luke's gospel. This emphasis does in fact exist.

e. Acts 1:8 shows how the expansion of the kingdom message (cf. 1:3, 6) would expand into three different people groups in three ever-widening geographic circles: the witness in Jerusalem (1:1–6:7), Judea and Samaria (6:8–8:40) and the uttermost part (chs. 9–28).

f. This purpose for Acts is seen in several “progress reports” of the expanding kingdom message (2:47; 6:7; 8:40; 9:31; 12:24; 16:5; 19:20; 28:30-31; also possibly 2:41; 4:31; 5:42; 8:25, etc.; adapted from Toussaint, *BKC*, 2:352).

g. This view includes all the views above (except #1 and #2).

B. The Book of Acts is significant for several reasons (Toussaint, *BKC*, 2:349):

1. While the Bible contains *four* accounts of the life of Christ, Acts provides the *only* narrative of the early Church. Thus it links the Gospels with the Epistles and provides invaluable insights into how the first century Church operated.

2. The chronological arrangement of the material enables a more accurate background for understanding of the Pauline and General Epistles.

3. The early saints’ zeal, faith, joy, commitment, and obedience in Acts exhorts us today.

C. Interpretive problems have often arisen when establishing doctrinal beliefs based only upon the material in the Book of Acts. A proper understanding of Acts can only be obtained when one recognizes that it is a transitional book and therefore not intended to set norms for the post-apostolic age. This is especially true in regard to speaking in tongues in Acts:

**Speaking in Tongues in Acts** (Toussaint, *Bible Knowledge Commentary*, 2:408, adapted)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Passage** | **Speakers** | **Audience** | **Related to Salvation** | **Purpose** |
| 2:1-4 | Apostles+ | Unsaved Jews at Pentecost | After salvation | Validate for Jews the fulfillment of Joel 2 |
| 8:14-17 | Samaritans | Saved Jews doubting God's plan (Peter+) | After salvation | Validate for Jews God's acceptance of Samaritans |
| 10:44-47 | Gentiles (Cornelius+) | Saved Jews doubting God's plan (Peter+) | At salvation | Validate for Jews God's acceptance of Gentiles |
| 19:1-7 | OT believers in Messiah | Jews needing gospel message confirmed | At salvation | Validate for Jews God's message through Paul |

D. Luke wrote with superb style and structure. Luke-Acts contains the best Greek syntax in the New Testament, using over 700 words found nowhere else in the New Testament.

E. The universal message of the gospel is stressed (1:8; 28:30-31). In fact, Acts records over 80 geographical locations–more than any other New Testament book.

F. A large emphasis is the Holy Spirit and His ministries (ch. 2; cf. Acts 1:8).

G. Assuming the author of Hebrews was a Jew, the combined Luke-Acts remains the only book in the Bible written by a Gentile.

H. Luke's two-volume work is very comprehensive. Luke and Acts together comprise 2138 verses, or 28% of the New Testament. Since Paul wrote only 2033 verses Luke wrote more than any other author of the New Testament (*TTTB*, 329).

I. Sermons play a very important role in the chronology with 24 of the 28 chapters including a sermon or portion of a sermon.

J. The Gospel of Luke can be contrasted with the Book of Acts as such:

**Luke Acts**

Chapters 24 28

Verses 1150 988

Verses per Chapter 48 35

Time Period Covered 5 BC-AD 33 (37 yrs.) AD 33-62 (30 yrs.)

Content Life of the Christ Life of the Church

Kingdom Message from… Jews to Gentiles Jews to Gentiles

K. Acts provides the framework of Paul’s missionary journeys. These enable us to understand the historical context of the epistles:

**Paul's Missionary Journeys in Acts**

(Furloughs in parentheses)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | ***Area*** | ***Acts Reference*** | ***Dates*** | ***Yrs*** | ***Letters*** | ***Men with Paul*** |
| 1 | Galatia | 12:25–14:28 | April 48-Sept. 49 | 1.5 | Galatians | Barnabas, Mark |
|  |  |  |  | (.5) |  |  |
| 2 | Aegean | 15:36–18:22 | April 50-Sept. 52 | 2.5 | 1, 2 Thess. | Silas, Timothy, Luke |
|  |  |  |  | (.5) |  |  |
| 3 | Ephesus  &  Aegean | 18:23–21:16 | Spring 53-May 57 | 4 | 1, 2 Cor., Romans | Timothy, Luke, Titus, Erastus, Aristarchus, Sopater, Secundus, Gaius, Tychicus, Trophimus, Sosthenes |
|  |  |  |  | (0) |  |  |
| \* | Jerusalem, Caesarea | 21:26–26:13 | May 57-Feb. 60 | 2.8 | None | Timothy, Luke |
|  |  |  |  | (0) |  |  |
| \* | Rome | 27:1–28:31 | Feb 60-Spring 62 | 2.2 | Eph., Col., Phil., Philem. | Timothy, Luke |

\* These were imprisonments rather than missionary journeys.

L. Contrasting the beginning and the end shows the progress of the gospel in Acts:

|  |  |  |
| --- | --- | --- |
|  | **Acts 1** | **Acts 28** |
| ***AD*** | 33 | 62 |
| ***Church*** | Non-existent | Thriving |
| ***Composition of believers*** | 100% Jewish | Mostly Gentiles |
| ***Location*** | Jerusalem | Rome |
| ***Central Figure*** | Peter (narrow ministry) | Paul (broad ministry) |

**Argument**

Luke's Gospel is written *from* a Gentile mind *to* the Gentile mind to confirm Theophilus' faith (Luke 1:3), but also to answer how the Jewish Savior could be a Savior for Gentiles. Luke continues this universal emphasis in the Book of Acts, which chronicles the progress of the kingdom message from its reception by Jews in Jerusalem (1:1–6:7) to Judeans and Samaritans (6:8–8:40) to Gentiles in the uttermost part of the Roman Empire (chs. 9–28) in order to encourage believers that the responsibility for the growth of the Church is God's work, not man's. This divine responsibility for the task is clearly stated in the key verse, Acts 1:8, which affirms that the power to witness is something *received* rather than earned.

However, Luke also notes how the early *church* was faithful to the task. This serves to encourage all believers everywhere to be faithful at witnessing to their own locale (their “Jerusalem”), immediately outside this area (their “Judea and Samaria”), and throughout the globe (their “end of the earth”). Thus, Luke's reason for writing is to show both the divine and human responsibilities in the task of world evangelism, although God ultimately takes final responsibility for His Church (cf. Matt. 16:18).

Acts 1:8 provides this preceding threefold outline, with each of the three sections concluding with a summary statement (“progress report”) to indicate the extent the kingdom message had traveled up to that point (i.e., 6:7; 8:40; and 28:31). Five other “progress reports” (2:47; 9:31; 12:24; 16:5; 19:20) conclude the various subsections in these three major sections (adapted from Toussaint, *BKC*, 2:352).

**Synthesis**

**Universal Savior proclaimed in sovereign kingdom progress**

**1:1–6:7 Jerusalem**

1–2 Established

1 Preparations

1:1-5 Transition from Luke

1:6-8 Outline for Acts

1:9-11 Ascension

1:12-26 Prayer/Matthias

2 Church born

2:1-13 Spirit comes

2:14-41 Peter's sermon

2:42-47 Fellowship (Underlined numbers = progress reports)

3:1–6:7 Expands Opposition:

3:1–4:31 Temple beggar External

4:32–5:11 Barnabas/Ananias/Sapphira Internal

5:12-16 Healings reach immediate area

5:17-42 Peter's escape External

6:1-7 Food distribution Internal

**6:8–8:40 Judea and Samaria**

6:8–8:3 Stephen–cause

6:8–7:1 Jerusalem: Seized for miracles/preaching

7:2-53 Indicting sermon

7:54–8:3 Results

7:54–8:1a Martyrdom

8:1b-3 Persecution: scattered in Judea and Samaria

8:4-40 Philip–effect

8:4-25 Samaria–Simon the sorcerer

8:26-40 Judea–Ethiopian eunuch

**9–28 Uttermost part**

9:1-31 Damascus–Paul

9:32–12:24 Antioch/Samaria Gentiles

9:32–11:18 Peter–Samaria Gentiles (Cornelius)

11:19-29 Barnabas/Saul–Antioch

12:1-24 Peter escapes vs. Herod dies

12:25–16:5 Galatia

12:25–14:28 #1–Paul, Barnabas, minus John Mark

15:1-35 Jerusalem Council

15:36–16:5 #2 begins–Paul, Silas, plus Timothy

16:6–19:20 Aegean area

16:6-10 Macedonian call

16:11–19:20 Macedonia, Achaia, Ephesus

16:11–18:22 #2 ends–3 plus Luke

18:23–19:20 #3 begins–confirms Galatia, Phrygia, Ephesus

19:21–28:31 Rome

19:21–21:16 #3 ends–Aegean strengthened

21:17–28:31 Captivities (people reached in parentheses)

21:17–23:22 Jerusalem (Jews, commander, Sanhedrin)

23:23–26:32 Caesarea (Felix, Festus, Agrippa)

27:1–28:30-31 Rome (ship passengers, Malta inhabitants, Romans, Nero?)

**Outline**

**Summary Statement for the Book**

**Luke presents God's *sovereignly directed progress of the kingdom message* from Jerusalem Jews to Roman Gentiles in early church history in order to prove *God as responsible* for His Church and to exhort believers to *witness everywhere*.**

**I. (1:1–6:7) God's sovereign expansion of the kingdom message in Jerusalem as Christ commanded (cf. 1:8) proves Him responsible for His Church and exhorts believers to witness to their own area.**

A. (Chs. 1–2) The Jerusalem church is established after being fully prepared and receiving the baptism of the Holy Spirit to teach the believer's need to rely upon the ministry of the Spirit for witness.

1. (Ch. 1) Preparations are made for the coming of the Holy Spirit through Christ's commands both to wait until the coming of the Spirit and to witness until Christ’s return, and through preparation by prayer and leadership replacement.

a. (1:1-5) Luke's introduction summarizes Christ's ministry up to His command to wait for the baptism of the Holy Spirit to tie the account to his first book, the Gospel of Luke.

b. (1:6-8) Jesus commands the disciples not to be concerned about the time of the kingdom but only to witness for Him in Jerusalem, then all Judea and Samaria, then to the end of the earth, which supplies the outline for the Book of Acts.

c. (1:9-11) Jesus ascends to heaven with the angelic promise that He will again return to the Mount of Olives as a message of hope that He will return and an exhortation to be witnessing until He comes again.

d. (1:12-26) The apostles and 120 believers prepare themselves for the coming of the Spirit by prayer and the replacement of Judas with Matthias.

2. (Ch. 2) The Spirit baptizes the 120 believers into a newly established entity called the church and empowers Peter to preach so that 3000 more Jews are saved and enjoy teaching and fellowship.

*Progress Report #1:*  “And the Lord added to their number daily those who were being saved” (2:47b).

B. (3:1–6:7) The Jerusalem church expands within the city and to nearby towns through miraculous healings and both external and internal opposition, thus demonstrating God's commitment to the growth of His church despite obstacles.

1. (3:1–4:31) External opposition to the church occurs from the Sanhedrin after Peter and John heal a temple beggar, but through this God sovereignly provides opportunity to witness to the highest religious court in the land to encourage the believers.

2. (4:32–5:11) Internal opposition to the church occurs when Ananias and Sapphira deceitfully seek the acclaim that Barnabas received by his giving, but God sovereignly uses the deaths of this couple to cause a fear of God needed for church growth.

3. (5:12-16) Miracles of healing by the apostles stretch the church's influence beyond Jerusalem to those in nearby towns who bring their sick and demon-possessed for healing.

4. (5:17-42) External opposition from the Sanhedrin arises again by imprisoning and flogging the apostles but God shows His sovereign design for the church's growth by giving them escape from the jail and joy from being worthy to suffer for Christ.

5. (6:1-7) Internal opposition to the church is defeated when a threat to unity over food distribution is squashed through the delegation of seven administrators, demonstrating again God's commitment to the growth of His church.

*Progress Report #2:*  “So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith” (6:7).

**II. (6:8–8:40) God's sovereign expansion of the kingdom message in all Judea and Samaria as Christ commanded (cf. 1:8) proves Him responsible for His Church and exhorts believers to witness outside their own locale.**

A. (6:8–8:3) The martyrdom of Stephen for performing miracles and indicting the Sanhedrin is sovereignly used of God to incite persecution of the church which causes all but the apostles to take the kingdom message while fleeing throughout Judea and Samaria.

B. (8:4-40) Philip's ministry reaches crowds and Simon the sorcerer in Samaria and the Ethiopian eunuch in Judea as testimony of God's faithfulness to enable the church to witness in these two areas.

*Progress Report #3:*  “Philip, however, appeared at Azotus [in Judea] and traveled about, preaching the gospel in all the towns until he reached Caesarea [in Samaria]” (8:40).

**III.(Chs. 9–28) God's sovereign expansion of the kingdom message to Rome–the end of the known world–as Christ commanded (cf. 1:8) proves God responsible for His Church and exhorts believers to witness to all the world.**

A. (9:1-31) Saul is converted and preaches even beyond Judea and Samaria in Damascus of Syria as God's sovereign instrument to reach Jews and especially Gentiles.

*Progress Report #4:*  “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord” (9:31).

B. (9:32–12:24) The church that extends within Samaria and to the Gentile cities of Caesarea and Antioch is protected by God despite the short-sightedness of the Jerusalem church as indication of His commitment to seeing the kingdom message continue to the uttermost part.

1. (9:32–11:18) Peter's primary ministry recipients in Joppa, Lydda, and Caesarea [all in Samaria] are Gentiles who receive salvation as testimony to the short-sighted Jerusalem church of God's sovereign plan to reach Gentiles with the kingdom message.

2. (11:19-29) The Gentile church in Antioch is planted by laymen and nurtured by Barnabas and Saul to support the Jerusalem church suffering from famine as evidence of God's hand upon its ministry.

3. (12:1-24) God Himself avenges Herod's murder of James and imprisonment of Peter at Jerusalem through Peter's miraculous escape and Herod's death by worms to verify God's sovereign protection and expansion of His church.

*Progress Report #5:*  “But the word of God continued to increase and spread” (12:24).

C. (12:25–16:5) The church extends to Asia Minor through the first two missionary journeys of Paul and Barnabas while the Jerusalem Council decision makes it easy to witness to Gentiles due to God's sovereignly directed purpose for the church.

1. (12:25–14:28) The first missionary journey of Paul and Barnabas (with John Mark as far as Perga) extends the kingdom message to Cyprus and Asia Minor (Pisidian Antioch and the southern Galatian cities of Iconium, Lystra, and Derbe).

2. (15:1-35) The Jerusalem Council decision not to require adherence to the Law for Gentiles is divinely directed to continue the expansion of the kingdom message throughout the Roman Empire.

3. (15:36–16:5) The second missionary journey of Paul and Silas (with Timothy beginning in Lystra) begins by strengthening the formerly established Asia Minor churches while Barnabas and John Mark sail to Cyrus due to a ministry disagreement.

(Note: Second Missionary Journey = Acts 15:36–18:22)

*Progress Report #6:*  “So the churches were strengthened in the faith and grew in numbers” (16:5).

D. (16:6–19:20) The church extends to the Aegean area after God prohibits Paul from entering Asia initially so he can plant churches in Macedonia and Achaia while God raises up Priscilla and Aquila to minister to the receptive Ephesians.

1. (16:6-10) Paul receives the Macedonian call after he travels throughout Phrygia and Galatia and is prohibited by the Spirit from ministering in Asia as further indication of the God's sovereign direction of the kingdom message.

2. (16:11–19:20) The end of the second and beginning of the third missionary journeys of Paul, Silas, Luke, and Timothy extend the church into Macedonia, Achaia, and Ephesus through divinely directed events.

a. (16:11–18:22) The last part of the second missionary journey extends the church into Macedonia and Achaia.

1) (16:11–17:15) Churches are planted in the Macedonian cities of Philippi, Thessalonica, and Berea with the aid of Luke.

2) (17:16–18:22) Churches are planted in the cities of Athens and Corinth in Achaia and Paul visits Ephesus, where he leaves Priscilla and Aquila to minister to the receptive Ephesians while he returns back to Antioch.

b. (18:23–19:20) The beginning of the third missionary journey confirms the churches of Galatia and Phrygia, then Ephesus by bestowing the Spirit upon disciples of John the Baptist, miracles of healing, and exorcising demons.

(Note: Third Missionary Journey= Acts 18:23–21:16)

*Progress Report #7:*  “In this way the Word of the Lord spread widely and grew in power” (19:20)

E. (19:21–28:31) The kingdom message begins to extend from Rome itself after Paul completes his third missionary journey and travels to Rome as a prisoner who presents the gospel to rulers.

1. (19:21–21:16) This third missionary journey again with Luke and Paul sees no new churches established, but it further strengthens the Aegean area believers–especially in Ephesus–until it ends in Jerusalem.

2. (21:17–28:31) Paul's journey to Rome involves three captivities that God uses to further the kingdom message among rulers even to Rome as a sending base to the end of the known world.

a. (21:17–23:22) Paul's Jerusalem captivity becomes God's unique means to extend the kingdom message to his own Jewish people, the Roman commander, and a new Sanhedrin, yet God protects him with Roman support to preach in Caesarea.

b. (23:23–26:32) Paul's Caesarean captivity becomes God's unique means to extend the kingdom message to Governor Felix, Porcius Festus, and King Agrippa II all under Roman support.

c. (Chs. 27–28) Paul's captivity in Rome becomes God's unique means to extend the kingdom message to Gentiles through his witness to fellow passengers and Malta inhabitants en route to Rome and to Jews and Gentiles unhindered in Rome.

*Progress Report #8:*  “For two whole years Paul stayed there [in Rome] in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ” (28:30-31).

**Expanding View of Acts**

Terry Hall, *Bible Panorama,* 162

Chronology of the Book of Acts

Pentecost Countries & Damascus

*Bible Visual Resource Book,* 215

Philip’s and Peter’s Missionary Journeys

*Bible Visual Resource Book,* 223

*Bible Visual Resource Book,* 217

**Two Important Issues in Acts**

Dr. Walter Steitz, East Asia School of Theology (Singapore)

**Two Important Issues in Acts (2 of 2)**

Dr. Walter Steitz, East Asia School of Theology (Singapore)

**The Subject-Complement of Acts**

Dr. Walter Steitz, East Asia School of Theology (Singapore)

**Saul and Paul**

Probably one of the most dramatic conversions in the early church was that of Saul of Tarsus, who became Paul, the best missionary in the first century. God often takes persons of great passion like Saul and breaks them to use in His service. Notice the differences between the “two men”:

|  |  |  |
| --- | --- | --- |
|  | **Saul** | **Paul** |
| ***Meaning of Name*** | “to demand” | “little” |
| ***Citizenship*** | Roman citizen & Jew | Same–could preach in either Greek or Hebrew |
| ***Title*** | Pharisee, rabbi (orthodox) | Apostle, servant of Jesus Christ (orthodox) |
| ***Trainer/Place*** | Gamaliel in Jerusalem (22:3) | God in Arabia & Damascus  (Gal. 1:17) |
| ***Style of Education*** | Formal | Informal |
| ***Passion*** | Zealous for the Law (Phil. 3:5-6) | Zealous for Grace |
| ***Defended*** | Judaism | Christianity |
| ***Teaching Audience*** | Jews alone | Mostly Gentiles |
| ***Demeanor*** | Killed Christians (22:4) | Blessed all (23:1) |
| ***Opponents*** | Fought “heresy” called Christianity | Fought heresies of Judaizers, mystery religions, Stoics, Epicureans, etc. |
| ***Prayer*** | Others prayed for him (7:60–8:1) | He prayed for others |
| ***Oral Law*** | Authoritative 613 commands  (248 positive + 365 negative) | Matter of conscience (Rom. 14:1–15:13) |

Do you know anyone who is so opposed to Christ that it seems impossible to envision that person as a Christian? I hope not after seeing Paul’s background!

**The Use of Amos 9 in Acts 15**

Stanley D. Toussaint, “Acts,” in *The Bible Knowledge Commentary*, 2:394-95

**The Land of Acts and Letters Compared with the USA**

Terry Hall, *Bible Panorama,* 144

**Sermons in the Book of Acts**

Acts has numerous, abbreviated sermons. In fact, 24 of the 28 chapters include a sermon or sermon portion. This study contrasts three key sermons to discover some of the clues as to what made them so effective.

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Acts 2:14-39** | **Acts 13:16-41** | **Acts 17:21-31** |
| Speaker | Peter | Paul | Paul |
| Audience | Jews | Jews and God-fearing Gentiles | Pagan Gentiles |
| City | Jerusalem | Antioch | Athens |
| Place | House (v. 2) at the Temple (Luke 24:53)? | Synagogue | Aeropause Meeting |
| Type of Place | Religious | Religious | Secular |
| Time | Day of Pentecost | 1st Missionary Journey | 2nd Missionary Journey |
| Subject (theme) | The reason some Jews miraculously speak unknown languages | The fulfillment of Israel’s national history | The activities of the unknown God |
| Complement | is because God’s Spirit is poured out on them through Jesus, Israel’s resurrected Messiah | is in Jesus as our risen Savior who is worthy of our trust | are creation and judgment of man which makes idolatry unreasonable |
| Short MI | Jesus is Messiah (36) | Believe in Jesus (39) | Repent of idolatry (30) |
| Application Structure | Simple–application at the end (38-39) | Cyclical–application in centre (26) & end (38-41) | Simple–application at the end (30-31) |
| Main Idea Structure | Inductive (36) | Inductive (23)-Deductive (24-37) | Deductive (24) |
| Type | Topical-Biblical | Expositional | Topical-Secular |
| Style | Extemporaneous | Narrative | Reasoned polemic |
| Introduction  “Ho Hum!”  (How he gets attention) | Cites a recent event: Spirit baptism (14-15) | Tells a familiar story: Identifies with listeners by citing common history (16-22) | Notes local interest item: altar to an unknown god (22-23) |
| Thrust of Introduction | “Why do you think these people appear drunk?” | “I am an informed Jew who also has longed for the Messiah” | “I have been observing your town” |
| How the Speaker Draws in His Listeners | Raises curiosity about the miraculous speaking in other languages | Raises curiosity about how his Judaism differs from theirs | Raises curiosity about who the unknown God is |
| Body | “The Spirit descended from the risen Messiah Jesus” (16-36) | “Jesus is Israel’s risen Messiah” (23-37) | “Idolatry is incompatible with the living creator God” (24-28) |
| Illustration Sources | Scripture (Joel 2:28-32; Ps. 16:8-11; 110:1) | Scripture (Ps. 2:7; 16:10; Isa. 55:3; Hab. 1:5) | Secular (v. 28: poets Epimenides & Aratus) |
| Resurrection of Christ Noted | Extensive with scriptural support (24-32) | Extensive with scriptural support (30-37) | Brief & no mention of Jesus’ name (31) |
| Conclusion | Main Idea: Jesus is the Messiah (36) | Scripture: Habakkuk 1:5 quoted: “I will do something that you won’t believe” (41) | Burning questions: “Who will judge us?” and “Who is it who was raised?” (31) |
| Application | Indirect: Implications left to them: “How can we be saved?” (37) | Direct: “Forgiveness is offered to you” so “don’t be scoffers” (38, 40) | Direct: God “commands all people everywhere to repent [of idolatry]” (30) |
| Result | 3000 saved (41) | Invited to speak again, some believed, he turned to Gentiles (42-48) | Many believed but others sneered (32-34) |

H. Wayne House

\* *Kerygma* (Gr. khvrugma) is a noun that means “what is preached, message, proclamation.”

**Key Characters in the A.D. Video**

Religious life was complex during the time Paul wrote his epistles. Probably the most extreme differences came in the contrast between Roman religion and Judaism (and those Jews who had embraced Christ as Messiah). The conflicts are well portrayed in the film viewed in class entitled “A.D.” This 12-hour Vincenzo LaBella production cost US$30 million to produce and was filmed on location in Tunisia, Pompeii, Herculeneum, and Rome. It was broadcast in the USA during the 1984-85 television season. Gospel Films, Inc. (PO Box 455; Muskegon, Michigan 49443-0455) edited the version seen in class to a 6-hour series that I purchased from Christian Book Distributors ([www.christianbook.com)](http://www.christianbook.com)). The following characterizations are taken from the study guide that accompanies this 3-tape set on pages 7-9.

**Key Characters in the A.D. Video (2 of 2)**

**Thought Questions:**

1–Contrast the reactions of Nero and his advisor with that of the senators and common people on the burning of Rome.

2–What are your feelings and thoughts about the Christians dying in the arena?

3–Valerius states after seeing the slaughter of Christians, “I am not a Roman soldier anymore. I will not serve a butcher and a pack of wolves… I renounce my rank. I renege my service to the Emperor, this city!” How did hearing this strike you? Have you ever heard something similar in your own experience or that of others?

Paul’s First Missionary JourneyPaul’s Second Missionary JourneyPaul’s Third Missionary JourneyPaul’s Trials & ImprisonmentsPaul’s Fourth Missionary Journey

*Bible Visual Resource Book*, 259 adapted

**Interpreting Acts**

***How Does Luke Teach Theology Through His Narrative?***

Dr. Tim Wiarda, Singapore Bible College (February 2005)

**Interpreting Acts**

***How Does Luke Including Himself in Certain Accounts Affect the Theology?***

Dr. Tim Wiarda, Singapore Bible College (February 2005)

**1996 Course**

|  |  |  |  |
| --- | --- | --- | --- |
| 15 | 1 Mar (S) | NT Overview, Synoptics, Matthew | Niswonger, 97-117 Criticism, Syn. Prob., John  Benware, 12-19NTS, 74-92 Mat. |
| 16 | 5 Mar (W) | James, Galatians | Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12 |
| 17 | 8 Mar (S) | 1 & 2 Thessalonians | Group 1 Presentation: 1 Thess.  Benware, 167-76 Thes  Niswonger, 205-20 Acts 13-14 |
| 18 | 12 Mar (W) | Quiz 5; 1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21 |
| 19 | 15 Mar (S) | Romans | Group 2 Presentation: Romans  Benware, 193-204 Rom., 44-73 Gospels; incl 54-73 Life of Christ |
|  | 16-22 Mar | Mid-Semester Break | “AD” at My Home |
| 20 | 26 Mar (W) | Luke, Acts | Benware, 102-15Lk, 128-50Acts  Niswonger, 119-35 Luke/Herods |
| 21 | 29 Mar (S) | Ephesians, Colossians | Group 3 Presentation: Colossians  Benware, 205-17PrsnEps/Eph/Col  Niswonger, 239-246 Acts 22-28 |
| 22 | 2 Apr (W) | Quiz 6; Philemon, Philippians  “AD” Video | Benware, 218-25 PP, 292-94  Niswonger, 246-50 Prison Eps. |
| 23 | 5 Apr (S) | 1 Timothy, Mark | Benware, 93-101, 227-34PE1Tm  Niswonger, 137-57 Jesus Ministry |
| 24 | 9 Apr (W) | 1 & 2 Peter | Group 4 Presentation: 1 Peter  Benware, 256-63 1-2 Pet  Niswonger, 251-61 AD 60s |
| 25 | 12 Apr (S) | Quiz 7; Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-7Apostles |
| 26 | 16 Apr (W) | Hebrews | Group 5 Presentation: Hebrews  Benware, 250-55 Heb, 298-302Tg  Niswonger, 263-69 AD 68-81 |
| 27 | 19 Apr (S) | John, Jude | Niswonger, 159-79 Passion/Res.  Benware, 116-26John, 264-65Jude |
| 28 | 23 Apr (W) | 1-3 John | Benware, 266-72 1-3 John  Niswonger, 269-78 AD 81-96 |
| 29 | 26 Apr (S) | Quiz 8; Revelation  “John in Exile” Video | Benware, 274-89 Rev  Niswonger, 279-83 Conclusion |
|  | 29 Apr-  3 May | Final Exam | Review NT Survey notes for exam |

**VII. Course Schedule (Day School) AD 2000 when USA HA delayed arrival to February2000 Day School**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Day)** | **Class Content** | **Assignment** |
| 1 | 12 Feb (S) | NT Overview, Synoptics, Matthew | Niswonger, 97-117 Criticism, Syn. Prob., John  Benware, 12-19NTS, 74-92 Mat.  Beitzel, 169-75Jesus min |
| 2 | 19 Feb (S) | James, Galatians | Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12  Beitzel, 176-79 1mj |
| 3 | 26 Feb (S) | 1 & 2 Thessalonians | Group 1 Presentation: 1 Thess.  Benware, 167-76 Thess.  Niswonger, 205-20 Acts 13-14  Beitzel, 179-80 2mj |
| 4 | 4 Mar (S) | Quiz 1; 1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21  Beitzel, 181-82 |
| 5 | 11 Mar (S) | Romans, Luke | Group 2 Presentation: Romans  Benware, 193-204Rom, 44-73Gospels, include 54-73 Life of Christ, 102-15 Luke  Niswonger, 119-35 Luke/Herods |
|  | 12-20 Mar | Mid-Semester Break |  |
| 6 | 24 Mar (F) | Ephesians, Colossians | Group 3 Presentation: Ephesians  Benware, 205-17PrsnEps/Eph/Col |
| 7 | 25 Mar (S) | Philemon, Philippians | Niswonger, 239-246 Acts 22-28  Beitzel, 182-85 |
| 8 | 31 Mar (F) | Quiz 2; Acts | Benware, 218-25 PE, 292-94, 128-50Acts  Niswonger, 246-50 Prison Eps. |
| 9 | 1 Apr (S) | 1 Timothy, Mark | Benware, 93-101, 227-34PE1Tm  Niswonger, 137-57 Jesus Ministry |
| 10 | 7 Apr (F) | 1 & 2 Peter | Group 4 Presentation: 1 Peter  Benware, 256-63 1-2 Pet  Niswonger, 251-61 AD 60s |
| 11 | 8 Apr (S) | Quiz 3; Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-97Apostles |
| 12 | 14 Apr (F) | Hebrews | Group 5 Presentation: Hebrews  Benware, 250-55 Heb,  Niswonger, 159-79,Passion/Res. 263-69 AD 68-81 |
| 13 | 15 Apr (S) | Jude, John 1–12 | Benware, 298-302Tg, 116-26John, 264-72 Jude/1-3 John |
|  | 21 Apr (F) | Good Friday | No class or assignments |
| 14 | 22 Apr (S) | 1 John |  |
| 15 | 28 Apr (F) | 2-3 John, Revelation 1–3 | Niswonger, 269-78 AD 81-96 |
| 16 | 29 Apr (S) | Quiz 4; Revelation 4–22 | Benware, 274-89 Rev  Niswonger, 279-83 Conclusion |
|  | 2-6 May | Final Exam | Review NT Survey notes for exam |
|  |  |  |  |

**VII. Course Schedule (Day School) 2001 Day School Last Time w/ 1 vol & gospels thruout**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Th)** | **Class Content** | **Assignment** |
| 1 | 4 Jan | NT Overview, Synoptics, Matthew | Niswonger, 97-117 Criticism, Syn. Prob., John (*21*)  Benware, 12-19NTS, 74-92 Mat.  Beitzel, 169-75Jesus min (7) |
| 2 | 11 Jan | James, Galatians | Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12 (*25)*  Beitzel, 176-79 1mj (4) |
| 3 | 18 Jan | 1 & 2 Thessalonians  Pastors Prayer Summit | Benware, 167-76 Thess.  Niswonger, 205-20 Acts 13-14 *(16)*  Beitzel, 179-80 2mj (2) |
|  | 25 Jan | Chinese New Year |  |
| 4 | 1 Feb | Quiz 1; 1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21 *(18)*  Beitzel, 181-82 (2) |
| 5 | 8 Feb | Romans, Luke | Group 1 Presentation: Romans  Benware, 193-204Rom, 44-73Gospels, include 54-73 Life of Christ, 102-15 Luke  Niswonger, 119-35Luke/Herods *(17)* |
| 6 | 15 Feb | Ephesians, Colossians | Benware, 205-17PrsnEps/Eph/Col |
| 7 | 22 Feb | Philemon, Philippians | Group 2 Presentation: Philippians Niswonger, 239-246 Acts 22-28 *(8)*  Beitzel, 182-85 (4) |
| 8 | 1 Mar | Quiz 2; Acts | Benware, 218-25 PE, 292-94, 128-50Acts  Niswonger, 246-50 Prison Eps. *(5)* |
| 9 | 8 Mar | 1 Timothy, Mark | Benware, 93-101, 227-34PE1Tm  Niswonger, 137-57 Jesus Ministry *(21)* |
|  | 11-17 Mar | Mid-Semester Break |  |
| 10 | 22 Mar | 1 & 2 Peter | Group 3 Presentation: 1 Peter  Benware, 256-63 1-2 Pet  Niswonger, 251-61 AD 60s *(11)* |
| 11 | 29 Mar | Quiz 3; Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-97Apostles |
| 12 | 5 Apr | Hebrews, Jude | Group 4 Presentation: Hebrews  Benware, 250-55 Heb,  Niswonger, 159-79,Passion/Res. *(21)*263-69 AD 68-81 *(7)* |
|  | 12 Apr | Maundy Thursday |  |
| 13 | 19 Apr | John, 1-3 John | Benware, 298-302Tg, 116-26John, 264-72 Jude/1-3 John |
| 14 | 26 Apr | Quiz 4; Revelation | Benware, 274-89 Rev  Niswonger, 279-83 AD 81-96/Conc *(5)* |
|  | 2-5 May | Final Exam | Review NT Survey notes for exam |

**VIII. Course Load**

442 pages x 3 min/pg = 1326 ÷ 60 = 22 hrs.

1. The expected time limits for this course is 28 sessions x 2 hrs. = 56 hours
2. The breakdown for Benware (248) + Niswonger (175) + Beitzel (19) = 442 pages:

* Readings (442 pp. x 3 min./pp. = 22 hours) & Quiz study (4 quizzes x 2 hrs. = 8 hrs.)
* Group Project (15 hours)
* Final Exam (11 hours)

|  |  |
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| Group 1: | Group 5: |
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| Group 2: | Group 6: |
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| Group 3: | Group 7: |
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| Group 4: |  |
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**VI. Course Schedule (Evening School in 6 sessions) 1998**

Quizzes cover the previous week (1 question) and the underlined pages for the New Testament book read for that night (5 questions). Pages 22-25 are optional, but you will want to fill in these charts to review for the quizzes.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Session*** | ***Date*** | ***Topic*** | ***Class Notes to Read*** | ***Book for Quiz*** |
| 1 | 24 March | Syllabus, Overview | 2-10, 38, 49, 52 | No quiz tonight |
|  |  | Matthew, James | 67-81, 267-274a |  |
|  |  | Galatians | 167-174a |  |
|  |  | 1 & 2 Thessalonians | 203-216 |  |
| 2 | 31 March | 1 & 2 Corinthians | 38, 156-166 | 13 |
|  |  | Romans | 145-153 | 9 |
|  |  | Luke | 93-101 | 8 |
|  |  | Acts | 120-129 40 | 10Acts |
|  | 7 April | Hari Raya Haji | No Class | No Assignments |
| 3 | 14 April | Ephesians, Colossians | 175-180  187-200 | 6Ephesians  14 |
|  |  | Philemon, Philippians | 245-250  181-186b 34 | 6  8 |
| 4 | 21 April | 1 Timothy | 217-223 | 7 1 Timothy |
|  |  | 1 & 2 Peter | 275-280a, 284-289 | 13 |
|  |  | Mark | 82-89a | 9 |
|  |  | Titus | 241-244 33 | 4 |
| 5 | 28 April | 2 Timothy | 237-240 | 4 |
|  |  | Hebrews | 254-263 | 10 Hebrews |
|  |  | John | 107-116 | 9 |
|  |  | Jude | 310-316 40 | 17 |
| 6 | 5 May | 1 John | 290-296 | 7 |
|  |  | 2 John | 297-301 | 5 |
|  |  | 3 John | 305-309 | 5 |
|  |  | Revelation | 318-338 38 | 21 Revelation |

**IX. Course Schedule (Emmaus Fellowship EFC Evening School 2001 in 10 sessions)**

Quizzes cover the previous week (1 question) and the underlined pages for the New Testament book read for that night (5 questions). Pages 22-25 are optional, but you will want to fill in these charts to review for the quizzes.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Session*** | ***Date (M)*** | ***Topic*** | ***Class Notes to Read*** | ***Book for Quiz*** |
|  |  |  |  |  |
| 1 | 5 Feb | Syllabus, Overview | 4-10, 38, 49, 52 | No quiz10 |
|  |  | Matthew, James | 67-81, 267-274a *34* | 15 + 9 = 24 |
|  |  |  |  |  |
| 2 | 12 Feb | Galatians | 138, 167-174 | 12 Galatians |
|  |  | 1 & 2 Thessalonians | 139, 203-216 *27* | 14 |
|  |  |  |  |  |
| 3 | 19 Feb | 1 Corinthians | 156-158, skim 159-159z | 3 + 4 = 7 |
|  |  | 2 Corinthians | 140, 162-166c | 8 2 Corinthians |
|  |  | Romans | 145-154, 155c-155d *27* | 12 |
|  |  |  |  |  |
| 4 | 26 Feb | Luke | 93-106 | 17 |
|  |  | Acts | 120-131 *29* | 12Acts |
| 5 | 5 March | Ephesians, Colossians | 175-180  187-193, 201-202 | 6Ephesians  7 + 3 |
|  |  | Philemon, Philippians | 245-250  181-186 *29* | 6  7 |
|  | **12 March** | **Mid-Class Break** | **No Class** | **No Assignments** |
|  |  |  |  |  |
| 6 | 19 March | 1 Timothy | 217-223, 236a-236c | 7+3 =10 1 Timothy |
|  |  | 1 & 2 Peter | 275-280a, 284-289 *23* | 13 |
|  |  |  |  |  |
| 7 | 26 March | Mark | 82-89e | 14 Mark |
|  |  | Titus | 241-244h *26* | 12 |
| 8 | 2 April | 2 Timothy | 237-240 | 4 |
|  |  | Hebrews | 254-266d *21* | 17 Hebrews |
|  |  |  |  |  |
| 9 | 9 April | John | 107-116 | 9 |
|  |  | Jude | 310-317b | 9 |
|  |  | 1 John | 290-296 *25* | 71 John |
|  |  |  |  |  |
| 10 | 16 April | 2 John | 297-301 | 5 |
|  |  | 3 John | 305-309 | 5 |
|  |  | Revelation | 318-334 *29* | 19 Revelation |

**IX. Course Schedule for 2009 CCTE (12 sessions required for CCTE credit but 15 taught for GDCS)**

CCTE scheduling covers six sessions each for NTS1 and NTS2, while the GDCS semester lasts 15 weeks. Since this course combines both CCTE and GDCS, three sessions are not required for CCTE students. However, please attend anyway. Quizzes cover the previous week (1 question) and the underlined pages for the New Testament book read for that night (5 questions). Pages 22-25 are optional, but you will want to fill in these charts to review for the quizzes.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Session*** | ***Date (M)*** | ***Topic*** | ***Class Notes to Read*** | ***Book for Quiz*** |
|  |  |  |  |  |
| 1 | 12 Jan | Syllabus, Overview | 4-10, 38, 49, 52 | No quiz10 |
|  |  |  |  |  |
| 2 | 19 Jan | Matthew | 67-81 15 | Matthew (Quiz A) |
|  |  | Luke | 93-106 14 *29* | 15 + 14 = 29 |
|  |  |  |  |  |
|  | **16 March** | **Mid-Class Break** | **No Class** | **No Assignments** |
| 3 | 2 Feb | Mark | 82-89e 13 | Mark (Quiz B) |
|  |  | John | 107-116 *21* | 13 + 9 = 21 |
|  |  |  |  |  |
| 4 | 9 Feb | Acts | 120-131 *12* | Acts (Quiz C) |
|  |  |  |  |  |
| 5 | 16 Feb | James | 267-273, 273p-274b 7+4 |  |
|  |  | Galatians | 38, 167-174 12 *23* | Galatians (Quiz D) |
|  |  |  |  |  |
| 6 | 23 Feb | 1 Thessalonians | 139, 203-210b 11 | 1 Thess. (Quiz E) |
|  |  | 2 Thessalonians | 211-216 6 *17* |  |
|  |  |  |  |  |
| 7 is | 2 March | 1 Corinthians | 156-158, skim 159-159z 3 |  |
| optional |  | 2 Corinthians | 140, 162-166c *9 12* | (no quiz) |
|  |  |  |  |  |
| 8 is | 9 March | Romans | 145-154, 155c-155d *27* | (no quiz) |
| optional |  |  |  |  |
|  | **16 March** | **Mid-Class Break** | **No Class** | **No Assignments** |
|  |  |  |  |  |
| 9 | 23 March | Ephesians  Colossians | 175-180 6  187-193, 201-202 7+3 *16* | Ephesians (Quiz F) |
|  |  |  |  |  |
| 10 | 30 March | Philemon  Philippians | 245-253 11  181-186k 17 *28* | Philemon (Quiz G) |
|  |  |  |  |  |
| 11 | 6 April | 1 Peter | 275-280a | 1 Peter (Quiz H) |
|  |  | 2 Peter | 284-289 *23* |  |
|  |  |  |  |  |
| 12 | 13 April | 1 Timothy | 217-222, 222a-i 6+9 | 1 Timothy (Quiz I) |
|  |  | Titus | 241-244h 4+8 *27* | 12 |
| 13 | 20 April | 2 Timothy | 223-236c; 237-240g 17+11 | 2 Timothy (Quiz J) |
|  |  | “AD” movie clips | 137a-b *2 30* |  |
|  |  |  |  |  |
| 14 | 27 April | Hebrews | 254-266d *21* | Hebrews (Quiz K) |
|  |  | Jude | 310-317b 10  *31* |  |
|  |  |  |  |  |
| 15 is | 16 April | 1 John | 290-296 *7* | (no quiz) |
| optional |  | 2 John | 297-301 5 |  |
|  |  | 3 John | 305-309 5 |  |
|  |  | Revelation | 318-334 17+17 *34* |  |

**VI. Course Schedule (Day School) 2002 Day School (first time w/ 2 vols & gospels at start)**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Fri)** | **Class Content** | **Assignment** |
| 1 | 4 Jan | NT Overview, Synoptics, Matthew | Niswonger, 97-117 Criticism, Syn. Prob., John (*21*)  Benware, 12-19NTS, 74-92 Mat.  Beitzel, 169-75Jesus min (7) |
| 2 | 11 Jan | Luke, Mark | Benware, 44-73Gospels, include 54-73 Life of Christ, 93-101Lk, 102-15 Luke  Niswonger, 119-35Luke/Herods *(17)*, 137-57 Jesus Ministry *(21)* |
| 3 | 18 Jan | Quiz 1  John, Acts | Benware, 116-26John, 292-94JC, 298-302Tg, 128-50Acts  Niswonger, 159-79Passion/Res. |
| 4 | 25 Jan | NT Survey, vol. 2 distributed  James, Galatians | Group 1 Presentation: James  Benware, 245-49, 152-66Eps/Gal  Niswonger, 181-204 Acts 1-12 (*25)*  Beitzel, 176-79 1mj (4)  Bring $20 for NTS, vol. 2 |
| 5 | 1 Feb | 1 & 2 Thessalonians | Benware, 167-76 Thess.  Niswonger, 205-20 Acts 13-14 *(16)*  Beitzel, 179-80 2mj (2) |
| 6 | 8 Feb | Quiz 2  1 & 2 Corinthians | Benware, 177-92 Cor.  Niswonger, 221-38 Acts 15-21 *(18)*  Beitzel, 181-82 (2) |
|  | 15 Feb | Chinese New Year |  |
| 7 | 22 Feb | Romans | Group 2 Presentation: Romans  Benware, 193-204Rom, |
| 8 | 1 Mar | Ephesians, Colossians | Group 3 Presentation: Ephesians Benware, 205-17PrsnEps/Eph/Col  Niswonger, 246-50 Prison Eps. *(5)* |
| 9 | 8 Mar | Quiz 3  Philemon, Philippians | Niswonger, 239-246 Acts 22-28 *(8)*  Benware, 221-25 Phil  Beitzel, 182-85 (4) |
|  | 15 Mar | Mid-Semester Break |  |
| 10 | 22 Mar | 1 Timothy & AD Video | Benware, 227-34PE1Tm  Niswonger, 251-61 AD 60s *(11)* |
|  | 29 Mar | Good Friday |  |
| 11 | 5 Apr | 1 & 2 Peter | Group 4 Presentation: 1 Peter  Benware, 256-63 1-2 Pet |
| 12 | 12 Apr | Quiz 4  Titus, 2 Timothy | Benware, 235-43 Tit/2 Tim  Benware, 295-97Apostles |
|  | 19 Apr | Late-Semester Break |  |
| 13 | 26 Apr | Hebrews, Jude | Group 5 Presentation: Hebrews  Benware, 250-55 Heb,, 264-65 Jude  Niswonger, 263-69 AD 68-81 *(7)* |
| 14 | 3 May | Quiz 5 Grace as no time!  1-3 John  Revelation | Benware, 266-721-3 John, 274-89 Rev  Niswonger, 269-83 AD 81-96/Conc *(5)* |
| 15 | 2-5 May | Final Exam | NT Survey, vols. 1-2 (pp. 380-81) |

**VIII. Course Load when Niswonger used**

A. The expected time limits for this course is 28 sessions x 2 hrs. = 56 hours

B. The breakdown for Benware (248) + Niswonger (185) + Beitzel (19) = 452 pages:

* Readings (452 pp. x 3 min./pp. = 23 hours) & Quiz study (5 quizzes x 2 hrs. = 10 hrs.)
* Group Project (15 hours)
* Final Exam (8 hours)

**Group Project Grade Sheet**

Class Date

Topic/Project

Group Members

1 2 3 4 5

Poor Minimal Average Good Excellent

**Creativity (25%)**

Project idea well conceived     

Use of audiovisuals     

Communicated in a “fresh” manner     

Handouts page layout/scripting attractive     

Appropriately illustrated (vs. theoretical)     

Creativity Grade \_\_\_\_\_

**Expositional (Teaching) Value (25%)**

True to the text of Scripture (interpretation)     

Reflects intent of original author (history)     

Exposes and solves controversial texts     

Exposure to Scripture (quantity)     

Applies text to life (relevant exposition)     

Expositional Grade \_\_\_\_\_

**Teamwork (25%)**

Appeared to involve the whole group     

Coordination between parts of the project     

Depth (for a group project of 30% of final grade)     

Copies of project distributed to class members     

Use of time (not too long or too short)     

Teamwork Grade \_\_\_\_\_

**Interesting Presentation (25%)**

Kept the interest of the class     

Provided the right mood for the content     

Clear & appropriate introduction     

Clear & appropriate conclusion     

Overall impression     

Interest Grade \_\_\_\_\_

Final Grade \_\_\_\_\_\_\_

Comments:

**Ten Principles from the Bread of Life Discourse (John 6)**

1. The work of Christ

**VI. Course Schedule (2003)2003 Day School First Time *Readings* used**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Fri)** | **Class Content** | **Assignment** |
| 1 | 10 Jan | NT Overview, Synoptics, Matthew | No assignments |
| 2 | 17 Jan | Luke, Mark | Benware, 12-19NTS, 44-73Gospels, include 54-73 Life of Christ, 74-92 Mat., 93-101Mark, 102-115 Luke  Beitzel, 169-75Jesus min (77 pages total) |
| 3 | 24 Jan | Quiz 1  John, Acts | *Readings*, 97-121 Jewish Rel. Ideas 123-26 Jesus outside NT 129-138 Acts  Benware, 116-26John, 292-94JC, 298-302Tg, 128-50Acts (80 pp.) |
|  | **31 Jan** | **Chinese New Year** |  |
| 4 | 7 Feb | NT Survey, vol. 2 distributed  James, Galatians | Group 1 Presentation: James  *Readings*, 5-13Intro, 151-54 Gal, 182-85 Jas  Benware, 245-49, 152-66Eps/Gal  Beitzel, 176-79 1mj (4)  Bring $25 for NTS, vol. 2 |
| 5 | 14 Feb | 1 & 2 Thessalonians | Group 2 Presentation: 1 Thess  *Readings*, 166-68 1-2 Thess  Benware, 167-76 Thess.  Beitzel, 179-80 2mj (2) |
| 6 | 21 Feb | Quiz 2  1 & 2 Corinthians | Benware, 177-92 Cor.  *Readings*, 145-51 1-2 Cor  Beitzel, 181-82 (2) |
| 7 | 28 Feb | Romans | Group 3 Presentation: Romans  *Readings*, 139-45 Rom  Benware, 193-204Rom, |
| 8 | 7 Mar | Ephesians, Colossians | Group 4 Presentation: Ephesians *Readings*, 155-60 Eph, 162-66 Col  Benware, 205-17PrsnEps/Eph/Col  Niswonger, 246-50 Prison Eps. *(5)* |
| 9 | 14 Mar | Quiz 3  Philemon, Philippians | *Readings*, 160-62 Phil  Benware, 221-25 Phil  Beitzel, 182-85 (4) |
|  | **21 Mar** | **Mid-Semester Break** |  |
| 10 | 28 Mar | 1 Timothy & AD Video | Group 5 Presentation: 1 Timothy  *Readings*, 168-70 1Tim, 175-76 Philm  Benware, 227-34PE1Tm |
| 11 | 4 Apr | 1 & 2 Peter | Group 6 Presentation: 1 Peter  *Readings*, 185-89 1-2Pet  Benware, 256-63 1-2 Pet |
| 12 | 11 Apr | Quiz 4  Titus, 2 Timothy | *Readings*, 170-74 2Tim/Tit  Benware, 235-43 Tit/2 Tim  Benware, 295-97Apostles |
|  | **18 Apr** | **Good Friday** |  |
| 13 | 25 Apr | Hebrews, Jude | Group 7 Presentation: Hebrews  *Readings*, 179-82 Heb, 195-96 Jude  Benware, 250-55 Heb,, 264-65 Jude  NTS notes, 2:254-266dd (43 pp.) |
| 14 | 2 May | Quiz 5 Grace as no time!  1-3 John & Revelation | *Readings*, 191-200 1-3Jn/Rev  Benware, 266-721-3Jn, 274-89 Rev  NTS notes, 2:318-79 (62 pp.) |
| 15 | 2-5 May | Final Exam | NT Survey, vols. 1-2 (pp. 380-81) |

**VIII. Course Load 2003**

A. The expected study time for this course is 2 hours for each of 28 sessions = 56 hours

B. Benware (248) + *Readings* (100) + Beitzel (19) + Notes (105) = 472 pages.

C. The study breakdown for the class should be approximately:

* Readings (472 pp. x 3 min./pp. = 23 hours) & Quiz study (5 quizzes x 2 hrs. = 10 hrs.)
* Group Project (13 hours)
* Final Exam (10 hours)

**PowerPoint Presentation Groups for 2005**

Your Group Project (30% of course grade) will be on the NT book in the small group below. It will be graded with the PowerPoint Presentation Grade Sheet on the previous page. Your task is to teach us what the NT book you’re assigned says, especially showing what different scholars consider to be it major theme. Use music, slides, charts, games, handouts, jokes, drama/skits, costumes–whatever it takes to help us learn the book and apply its message to our lives (but don’t simply reproduce class charts, graphs, etc.). Make sure it has good teaching content, including how you deal with problem passages in your book–don’t just entertain us! This means you should interact with 5-10 good scholars as to what each considers the theme of the book you will present. Evaluate these views and share why you hold to the view that you do. For good commentaries see my *Reference Books and Commentaries You Should Buy* (3d ed.) in the Book Centre.

The following groups are designed with roughly even distribution of students in different degree programmes and include both males (M) and females (F). Each presentation should be 30-40 minutes long. Take careful note of the criteria on the PowerPoint Presentation Grade Sheet to do a good job. Come to me if you have any questions. I even have beards and some first century outfits.

|  |  |  |
| --- | --- | --- |
| Group 1: James |  | Group 5: Colossians |
| Goh, Malcolm (M-Singapore, MDivBS) |  | Chao-Tan, Laura (F-Singapore, MABS) |
| Wong Yu Ming (F-Malaysia, MDivBS) |  | Wang, Faith (F-China, MABS) |
| Andy Wei Lew (M-USA, MAM) |  | Kurt Kovach (M-USA, MAM) |
| Ang, Raymond (M-Singapore, BTh/MA) |  | Loke Chee Kiong (M-Singapore, BTh) |
| Yoo Ji Eun (F-Korea, BCM) |  | Simpson Gunadisastra (M-Indonesia, BCM) |
|  |  |  |
|  |  |  |
| Group 2: 1 Thessalonians |  | Group 6: 1 Peter |
| Jung Pae Sung, Joseph (M-Korea, MDivBS) |  | Db La Ting@William (M-Myanmar, MDivBS) |
| Alvin Toh (M-Singapore, MDivPM) |  | Ronnie Ang (M-Singapore, MDivBS) |
| Hong Kam Kheun (M-Singapore, MAPC) |  | Neingupe Therie (M-India, BTh) |
| Saw Tun Aung Shein (M-Myanmar, BCM) |  | Tan, Josephine (F-Singapore, BTh/MA) |
| Wong, Jimaia (F-Singapore, MAM) |  | Yuliana Timotius (F-Indonesia, BCM) |
|  |  |  |
| Group 3: Romans |  | Group 7: Hebrews |
| Hartati Muljani (F-Indonesia, MDivBS) |  | Patrick Loh (M-Singapore, MDivPM) |
| Bayarmagnai (M-Mongolia, MDivPM) |  | Nancy C. Kua (F-Philippines, MAPC) |
| Humphrey Ballou (M-USA, MAPC) |  | Bethel T. Therie (F-India, BCM) |
| William Toh (M-Singapore, BTh/MA) |  | Poon Chong Cheah (M-Singapore, MCM) |
| Praise Yee (F-Singapore, BCM) |  |  |
|  |  |  |
| Group 4: Ephesians |  |  |
| Chan Chong Yew (M-Singapore, MDivPM) |  |  |
| Kenneth Teo (M-Singapore, MA) |  |  |
| So Yin Nei, Jeanie (F-Singapore, MAPC) |  |  |
| Levi Yang (M-China, BTh) |  |  |
| Amongbi Jamir (F-India, BCM) |  |  |

**Course Schedule (2005) Day School: First Time *Encountering & Web & Classroom* all required**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Th)** | **Class Content** | **Assignment** |
| 1 | 6 Jan | Syllabus, NT Overview,  Synoptic Gospels, Matthew | No assignments |
| 2 | 13 Jan | Luke | Matthew & Luke Study Guides  Discussion 3 on Matthew’s view of Jesus  *Encountering NT,* Chapters 1, 4, 6 |
| 3 | 20 Jan | Mark, John | **Online Quiz 1 *before* 6 PM**  Mark & John Study Guides  Discussion 6 on « faith » in John  *Encountering NT,* Chapters 5, 7 |
| 4 | 27 Jan  (taught by Dr.  Tim Wiarda) | Acts  (Dr. Rick teaching in Myanmar) | Life & Teachings of Jesus Christ & Acts Study Guides & Discussion 8 on Acts  *Encountering NT,* Chapters 14-16 |
| 5 | 3 Feb | James, Galatians  1 & 2 Thessalonians | Life & Teaching of Paul Study Guide  Discussion 9 on Trials Today  *Encountering NT,* Chapter 17 Paul  Bring $20 for NT Survey volume 2 |
|  | **10 Feb** | **Chinese New Year** | **No class or assignments** |
| 6 | 17 Feb | 1 & 2 Corinthians | **Online Quiz 2 *before* 6 PM**  **Group Presentation 1: 2 Corinthians**  Corinthians & Galatians Study Guide  Discussion 11 on Church Discipline  *Encountering NT,* Chapter 19 Cors/Gal |
| 7 | 24 Feb | Romans | Romans Study Guide  Discussion 10 on what the Gospel is  *Encountering NT,* Chapter 18 Rom |
| 8 | 3 Mar | Ephesians, Colossians | **Group Presentation 2: Ephesians**  Eph/Col/Phil/Philem Study Guide  Discussion 2 to give feedback on course  *Encountering NT,* Chapter 20 Prison |
| 9 | 10 Mar | Philemon, Philippians | **Online Quiz 3 *before* 6 PM**  **Group Presentation 3 : Philemon**  No Study Guide for today  Discussion 12 on Philemon |
|  | **17 Mar** | **Mid-Semester Break** | **No class or assignments** |
|  | **24 Mar** | **Maundy Thursday** | **No class or assignments** |
| 10 | 31 Mar | 1 Timothy & AD Video | Thess, Tim & Titus Study Guide  Discussion 1 on why study the NT  *Encountering NT,* Chapter 21 Thess/Tim |
| 11 | 7 Apr | 1 & 2 Peter | **Group Presentation 4: 2 Peter**  Peter, John, & Jude Study Guide  Discussion 15 on Greek view of sin  *Encountering NT,* Chapter 23 Pet/Jn/Jd |
| 12 | 14 Apr | Titus, 2 Timothy | **Online Quiz 4 *before* 6 PM**  **Group Presentation 5: 2 Timothy**  No Study Guide this week but…  Discussion 13 on Pastoral Epistles |
| 13 | 21 Apr | Hebrews, Jude | Hebrews & James Study Guide  Discussion 14 on James vs. Paul  *Encountering NT,* Chapter 22 Heb/Jas |
| 14 | 28 Apr | 1-3 John & Revelation | **Online Quiz 5 *before* 6 PM**  Revelation Study Guide  Discussion 16 on Christ in Revelation  *Encountering NT,* Chapter 24 Rev |
| No class | 6 May | Final Exam before 10 PM this Friday date | Study NT Survey, vols. 1-2 (pp. 380-81)  Take the 1-hour exam online between  1 May and 10 PM on Friday, 6 May |

**VIII. Course Schedule (2006) Day School: *Encountering & Posting & Classroom* required for all**

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date (Fri)** | **Class Content** | **Assignment** |
| 1 | 6 Jan | Syllabus, NT Overview,  Synoptic Gospels | No assignments |
| 2 | 13 Jan | Matthew, Luke | Matthew & Luke Study Guides  Discussion 1 on Matthew’s view of Jesus  *Encountering NT,* Chapters 4, 6 |
| 3 | 20 Jan | Mark, John | Mark & John Study Guides  Discussion 2 on faith in John  *Encountering NT,* Chapters 5, 7  **Online Quiz 1 *before* 1 PM** |
| 4 | 27 Jan | Acts | Life & Teachings of Jesus Christ & Acts Study Guides & Discussion 3 on Acts  *Encountering NT,* Chapters 14-16 |
|  | **3 Feb** | **Chinese New Year** | **No class or assignments** |
| 5 | 10 Feb | James, Galatians  1 & 2 Thessalonians | Life & Teaching of Paul Study Guide  Discussion 4 on James vs. Paul  *Encountering NT,* Chapter 17 Paul  Bring $20 for NT Survey volume 2 |
| 6 | 17 Feb | 1 & 2 Corinthians  (taught by Dr. Roy Low as  Dr Rick teaching in Thailand) | Corinthians & Galatians Study Guide  Discussion 5 on Church Discipline  *Encountering NT,* Chapter 19 Cors/Gal  **Online Quiz 2 *before* 1 PM** |
| 7 | 24 Feb | Romans | Romans Study Guide  Discussion 6 on what the Gospel is  *Encountering NT,* Chapter 18 Rom |
| 8 | 3 Mar | Ephesians, Colossians | Eph/Col/Phil/Philem Study Guide  Discussion 7 on Role of Women  *Encountering NT,* Chapter 20 Prison |
| 9 | 10 Mar | Philemon, Philippians | No Study Guide for today  Discussion 8 on Philemon  *Encountering NT,* Chapter 2 NTB  **Online Quiz 3 *before* 1 PM** |
|  | **17 Mar** | **Mid-Semester Break** | **No class or assignments** |
| 10 | 24 Mar | 1 Timothy & AD Video | **Translated PPT Due** (no online discussion)  Thess, Tim & Titus Study Guide  *Encountering NT,* Chapter 21 Thess/Tim |
| 11 | 31 Mar | 1 & 2 Peter | Peter, John, & Jude Study Guide  Discussion 9 on Apostasy  *Encountering NT,* Chapter 23 Pet/Jn/Jd |
| 12 | 7 Apr | Titus, 2 Timothy | No Study Guide this week but…  Discussion 10 on Pastoral Epistles *Encountering NT,* Chapter 1 (Why NT?)  **Online Quiz 4 *before* 1 PM** |
|  | **14 Apr** | **Good Friday** | **No class or assignments** |
| 13 | 21 Apr | Hebrews, Jude | Hebrews & James Study Guide  Discussion 11 on Warning Passages  *Encountering NT,* Chapter 22 Heb/Jas |
| 14 | 28 Apr | 1-3 John & Revelation | Revelation Study Guide  Discussion 12 on Christ in Revelation  *Encountering NT,* Chapter 24 Rev  **Online Quiz 5 *before* 1 PM** |
| No class | 6 May | Final Exam between 1 May and 10 PM on Friday, 6 May | Review *Encountering NT* (p. 384) but study of NT Survey, vols. 1-2 (pp. 382-83) notes will also help you prepare |

**Online Discussion Groups**

The following groups serve two other purposes: (1) discussion groups for class sessions–so please sit in the same group every week, and (2) online threaded discussion groups. My intent is that the first person in each group would serve as the group leader.

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| **1** |  |  |  | **4** |  |  |
| 5806 | David Ravindanathan | M-DipTh-Singapore Tamil |  | 5733 | Wong, Shin Hoe | M-MDivBS-Singapore |
| 5731 | Joshua Chan | M-DTh-Malaysia |  | 5747 | Biak Sung | F-BTh-Myanmar Burmese |
| 5734 | Jeffrey Quek | M-DipTh-Singapore |  | 5825 | Lee Seng Yan | M-MDivPM-Malaysia |
| 5785 | Chumbeni Odyuo | F-BCM-India |  | 5777 | Abel Lee | M-MDivPM-Singapore |
| 5840 | Ong Khoon Guan | M-DTh-Singapore |  | 5729 | Wendy Yiu | F-MDivPM-Hong Kong |
| 5593 | Madeleine Foo (audit) | F-MAIS-Singapore |  | 5592 | Ian Chng (audit) | M-MAIS-Singapore |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| **2** |  |  |  | **5** |  |  |
| 5715 | Jose Philip | M-MDivBS-India |  | 5764 | John Tan | M-BTh-Singapore |
| 5794 | Tan Boon Teng | F-GDCM-Singapore |  | 5793 | Yudith Hartanto | F-MCM-Indonesia |
| 5807 | Patrick Lai | M-DipTh-Singapore |  | 5792 | Michele Ang | F-MCM- Singapore |
| 5808 | Lim Cheng Geok | F-GDCS-Singapore |  | 5730 | Kiran Pariyar | M-MABS-Nepal |
| 5746 | Daniel Utomo | M-BTh/MA-Indonesia |  | 5743 | Thanit Lokeskrawee | M-MDivBS-Thailand |
| 5999 | Melissa Woo | F-GDCS-Singapore |  | 5820 | Alex Lim | M-DipTh-Singapore |
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| **3** |  |  |  | **6** |  |  |
| 5572 | Mark Lim | M-GDCS-Singapore |  | 5804 | Hwang Jae Myeong | M-MDivBS-Korea |
| 5791 | Moe Ka Fat | M-BCM-Indonesia |  | 5711 | Lawrence Ong | M-DipTh-Singapore |
| 5805 | Nancy Soon | F-DipTh-Singapore |  | 5798 | John Wong | M-MDivBS-Singapore |
| 5780 | Melvin Koh | M-MDivPM-Singapore |  | 5797 | Lim Lay Kwan, Grace | F-MDivBS-Singapore |
| 5727 | Roselind Jebaseeli | F-MABS-India Tamil |  | 5736 | Beulah Joy Dumasig | F-MCM-Philippines Tagalog |
| 5821 | Kenneth Liew (audit) | M-GDCS-Singapore |  |  |  |  |
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Here is the class list with email addresses:

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| --- | --- | --- | --- | --- | --- | --- |
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1. A tilda (~) means *one* point within a range of dates, but a hyphen (-) means *all* the dates between dates noted. [↑](#footnote-ref-1)
2. Galatians 1:17 implies that the Arabia visit was brief so most of this time Paul ministered in Damascus. [↑](#footnote-ref-2)
3. Paul was trained in Jersulem, so the visits on this chart refer only to those after his belief in Christ. This “first” Jerusalem visit was to establish contact with Peter and lasted only 15 days (Gal. 1:18-19). However, a problem exists here: did he see only Peter and James (Gal. 1:18-19) or all the apostles (Acts 9:27)? [↑](#footnote-ref-3)
4. Paul was ministering in Antioch for an entire year (Acts 11:25-26) prior to the famine visit (vv. 27-30). [↑](#footnote-ref-4)
5. Luke uses the general statement “It was about this time…” (12:1) as he does not follow a strict chronology here. Chronologically, Acts 12 (in Jerusalem) actually precedes Acts 11 (the famine visit from Antioch to Jerusalem). [↑](#footnote-ref-5)
6. A problem with this chronology is reconciling Paul’s 14-year lapse from visiting Jerusalem a second time (Gal. 2:1). If this second visit is the famine visit (Acts 11:27-30), this would be either: (a) 13 years since his conversion in AD 35 (more likely) or (b) 10 years since his first post-conversion Jerusalem visit in AD 37. Neither case adds up to 14. [↑](#footnote-ref-6)