



AN OUTLINE OF THE NEW TESTAMENT

Notes on the New Testament

ABSTRACT

A Detailed outline and Syllabus for
BIOMA

Kevin Lucas

BI 102 NT Survey

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A Survey of the New Testament for BIOMA

Kevin S Lucas, Bible Teacher

I. The Background of the New Testament

The “Bible” of the Jews at the Time of the Lord Jesus Christ –

1. The Hagiographa – the Holy Writings, The Law
2. The Halacha – the ritual
3. The Mishna – Code of Rabbinical Decisions
4. The Gemera – The Legends of the Jews
5. The Kabbala – The Interpretations

The Intertestamental {400 years} Period and Its Gifts

1. The Apocrypha
 - a. 14 books found between the Old and New Testament in some Bibles
 - b. Written in Greek
 - c. Rejected by the Jews as Scripture
 - d. Never quoted in the New Testament
 - e. Totally rejected by the Protestant Church
 - f. Accepted by the Roman Catholic Church as it was the basis for the doctrine of Purgatory
 - g. Its sole value is an interesting history of the 400 silent years between the Testaments
2. The Septuagint -LXX (Latin for 70)
 - a. A Greek translation of the Hebrew Old Testament
 - b. Written by Jewish Scholars (by legend 70) between 250 and 150 BC in Alexandria, Egypt
 - c. Quoted often in the New Testament
 - d. This was the primary Bible of the Synagogue of the New Testament
3. The Pharisees – means “the righteous ones”
 - a. Arose in 3rd century BC

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- b. Reaction to the Hellenizing of the Jews
 - c. Considered Conservatives of their day
 - d. Developed into self-righteous hypocrites by the time of Christ
4. The Sadducees
- a. Largely Hellenistic Jews in outlook
 - b. Accepted only the books of Moses
 - c. Denied the Resurrection
 - d. Denied the Supernatural -Angels, Demons etc.
 - e. Were in charge of the Priesthood and the Temple
 - f. Religious Liberals
5. Herodians
- a. A political party aligned with Herod the Edomite
 - b. Pro-Roman
 - c. Highly secular in outlook
6. Zealots
- a. Small but deadly terroristic group
 - b. Dedicated to the destruction of Roman Rule
 - c. Were ruthlessly hunted by the Romans
 - d. Eventually died at Masada in AD 70
7. The Sanhedrin
- a. Called the Council or Senate
 - b. Ruling body of the Jews
 - c. Ruled and Presided over by the High Priest
 - d. Disappeared with the destruction of Jerusalem in AD 70
 - e. Condemned Christ to death
 - f. Threatened the early Church
8. The Synagogue
- a. Arose in the Dispersion
 - b. Local meeting place for the Jews
 - c. Visited many times by Christ
 - d. Was a base of operations for the early Church and the mission trips of the Apostle Paul
9. Three Worlds Collide in Palestine
- a. The Greeks established a universal language – Koine Greek

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- b. The Romans established a universal law, a universal set of roads, a universal (if not easy) peace, and a unusual method of execution – crucifixion
- c. The Jews took the Old Testament to the World

The Inspiration of the Bible

“Inspiration is that extraordinary supernatural influence exerted by the Holy Ghost on the writers of our Sacred Books, by which their words were rendered also the words of God, and therefore, perfectly infallible.”
(Benjamin Warfield, Inspiration and Authority)

A. The Effect of Inspiration Upon the Biblical Authors

- 1. It did not keep the authors from making mistakes in other areas of their lives or even other writings they made
- 2. It did not make them the smartest men on earth
- 3. It did not give them equal intellect or wisdom in their own lives
- 4. It did not cause their lives to become sinless

B. The Extent of Inspiration

- 1. Only the original text (autographs) of the Old and New Testaments are inspired
- 2. No copies which were made from the originals were inspired
- 3. No translations are inspired (preserved only)
- 4. Although we do not have the originals, we are very sure (doctrine of preservation) we have the original wording in the sum total of the existing copies
- 5. No doctrine of Scripture is in any way impacted by lack of possessing the original autographs

C. The Nature of Inspiration

- 1. Some parts of the Bible are the exact words of God. Exodus 24:12; Deuteronomy 10:2; Mark 1:11
- 2. Some parts of the Bible are the words of God put into the writer’s mouth Jeremiah 30:1-2; I Corinthians 14:37
- 3. Some parts are the words of the writers themselves Matthew 3:17; Luke 1:1-4

4. Some are the words of Satan and/or evil men. These are accurately reported and even if they are lies, they are exactly what they said, thought, and did.
5. All are equally inspired and authoritative II Timothy 3:16

D. Theories of Inspiration

1. Natural Inspiration – Not acceptable
 - a. Writers were no more inspired than Shakespeare, Milton, or Confucius
 - b. This view says the Bible is no more infallible than any other book ever written
2. Universal Christian Illumination –Totally unacceptable
 - a. All Christians are just inspired as much as Paul or Moses were
 - b. This means we can write a Bible of our own.
 - c. Why are there no books since the Canon was closed?
3. Thought Inspiration – Very Deficient
 - a. Says only the thoughts were inspired
 - b. How can you express the right thoughts without the right words?
 - c. This is reflected in the translation schemes of the NIV and other new versions
4. Partial Inspiration – Very Deficient
 - a. States “the Bible contains the Word of God”
 - b. This gives every man authority to make his own Bible
5. Mechanical Inspiration – Not dangerous but very unreasonable
 - a. States that writers were merely machines in God’s hands
 - b. This does not account for the differences in style, vocabulary etc.
6. Verbal/Plenary Inspiration – The only acceptable view
 - a. All Scripture is equally inspired
 - b. This extends to the very words themselves
 - c. All Scripture is equally without error

E. Final Thoughts on Inspiration

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1. Inspiration does not hold God accountable for all that is said
2. The American Standard Version of II Timothy 3:16 is completely wrong
3. "Thus saith the Lord" or is functional equivalent occurs over 3,800 times in the Old Testament

Four Gospels – The word "gospel" means "good news". It is incorrect to speak of the four gospels for we only have one. We have one gospel viewed from four perspectives.

A. The Gospel of Matthew

1. Written by a disciple of Christ, Matthew or Levi, a converted publican (tax collector) Luke 5:27; Matthew 9:9,10:3; probably a very wealthy man Luke 5:29
2. Written between AD 50 and 70...tradition says it was written in Aramaic in AD 37
3. Christ is pictured as King of the Jews
4. Filled with quotes and allusions to the Old Testament
5. Genealogy is that of Joseph the Adoptive Father of the Lord Jesus Christ
6. Written to show Christ as the fulfillment of the Old Testament prophecies
7. Written to reach the deeply religious Jews
8. Shows the emptiness of Judaism and fullness of Christianity

B. The Gospel of Mark

1. Written by the John Mark, nephew of Barnabas who was later a missionary pastor
 - a. Labored with the Apostle Peter I Peter 5:13
 - b. Deserted Paul but later returned Acts 13:13; II Timothy 4:11
 - c. Acquainted with the life of Christ because the early church met in His mother's home Acts 12:12
2. Written between AD 60 and 70
3. Christ is pictured as the Servant of Man/God
4. Minimal emphasis on preaching and heavily emphasizing the miracles of the Lord Jesus Christ
5. No Genealogy as the Genealogy of a Servant is not important

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6. Written to show Christ full of action and power
7. Written to reach the action-oriented Romans
8. Shows Christ as One who has power and ability

C. The Gospel of Luke

1. Written by the only Gentile ever to write a Bible Book, a physician who was probably a freed slave and possible university classmate of the Apostle Paul
 - a. Called the “beloved physician” Colossians 4:14
 - b. One of Paul’s companions Acts 16:10
2. Written between AD 60 and 70
3. Christ is pictured as the Perfect Man
4. Gives the pre-history of John the Baptist, the songs of Christmas, the childhood of Christ, and more about the crucifixion and resurrection
5. The Genealogy was that of Mary the Mother of the Humanity of the Lord Jesus Christ
6. Written to show Christ as the ideal Man and perfect human being
7. Written to reach the philosophical Greeks
8. Shows Christ as the greatest Man and the God-Man

D. The Gospel of John

1. Written by beloved disciple, the youngest of the Apostles, John, the Apostle of love
 - a. One of the 12 Apostles Matthew 10:3
 - b. Called the “beloved disciple” John 21:20
 - c. Outlived all the other disciples
2. Written about AD 90
3. Christ is pictured as the God-Man
4. Has more unique content than any single Gospel in the Word of God, written after the death of the other disciples
5. Begins before the beginning of time and proclaims the deity of Christ so the Genealogy was not needed.
6. Written to show Christ as the Son of God
7. Written to reach the World with the Gospel of the Lord Jesus Christ
8. Written with apparent simplicity but more theological depth than any other of the Gospel

The Synoptics – the Synoptic Gospels – Matthew, Mark and Luke abound in identical information and yet there is a great deal of difference many times, even

when relating the same events or sayings. The problem is to account for these facts:

A. The Synoptics Resemble Each Other Many Times

1. Have identical language at times – Matthew 27:45 & Mark 15:33
2. Make use of the Same Events – feeding the 5000
3. Have the same order of events – John the Baptist, baptism and the temptation
4. Contain peculiar words. (The word “daily” in the Lord’s prayer occurs in no other writings except that which comment on the prayer.)

B. The Synoptics Differ From Each Other Many Times

1. Transpose events – the temptation in Matthew 4 and Luke 4
2. Have material which is peculiar to one gospel – the man in hell and the prodigal son found only in Luke
3. Have seeming (but clearly not) contradictory materials Mark 4:46 and Matthew 20:30
4. Record same events in different terminology – healing of the demoniac in Matthew 8; Mark 5 and Luke 8.

C. The Synoptics Are Treated In Many Ways (Only two are given)

1. The Oral Traditional Theory

- a. Preaching tended to establish the events of Christ’s life.
- b. Memory of Orientals is very good
- c. Written fragments were used – Luke 1:1-4
- d. This theory has been held by many great scholars like Lange, Alford and Westcott

2. The Documentary Theory

- a. This theory is proposed by most of those who do not believe in the work of the Holy Spirit
- b. Matthew and Luke used Mark when they were in agreement with him
- c. Matthew and Luke used a document they called “Q” when they agreed without Mark
- d. Matthew and Luke used other documents when they disagreed without Mark

D. Closing Observations

1. Most of the problem can be solved by considering two factors:
 - a. The Personalities of the Writers

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- b. The Purposes for which the Books were written
2. This seems to be a problem for scholars only
 - a. While they pick the bones
 - b. We can feast upon the meat

II. A Concise Life of Christ

A. His Birth and Boyhood

1. His Birth Luke 2:1-7
2. The Age of Twelve Luke 2:41-50

B. His Baptism by John the Baptist Matthew 3:13-17

C. The Temptation in the Wilderness Matthew 4:1-11

D. His Early Judean Ministry

1. First cleansing of the Temple John 2:13-17
2. Discourse with Nicodemus John 3:1-21
3. Discourse with the Woman at the Well John 4:4-42

E. His Galilean Ministry

1. Choosing of the Twelve Mark 3:13-19
2. Sermon the Mount Matthew 5-7
3. Transfiguration Mathew 17:1-8

F. His Ministry at the Feast of Tabernacles John 7:2-10:21

G. His Later Judean Ministry Luke 9:51-13:21

H. His Later Perea Ministry Luke 13:22-17:10

I. His Raising of Lazarus John 11:1-54

J. His Final Journey to Jerusalem Luke 17:11-19:28

K. His Passion Week

1. Sunday
 - a. Triumphal Entry Matthew 21:1-9
 - b. Brief Visit to the Temple 21:10-11
2. Monday
 - a. Cursing the fig tree Mark 11:12-14
 - b. Second Cleansing of the Temple Matthew 21:12-16
3. Tuesday
 - a. Questions by Herodians, Sadducees and Pharisees Matthew 21:15-46
 - b. Various Parables
 - c. Conspiracy of Judas Matthew 26:14-16
4. Wednesday
 - a. Institution of the Lord's Supper Matthew 26:26-29
 - b. Prayer in Gethsemane Mark 14:32-42

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- c. Arrest by the Jews Matthew 26:47-68
- 5. Thursday
 - a. Trial Matthew 27:2-31
 - b. Crucifixion Matthew 27:31-66
 - c. Burial near Sundown – in the Tomb
- 6. Friday – in the Tomb
- 7. Saturday – in the Tomb
- L. His Resurrection Matthew 28:1-10
- M. His Post-Resurrection Ministry Luke 24:13-43

III. A Closer Look at Some Key Issues in the Life of Christ

- A. The Doctrine of the Virgin Birth – “The universal belief of the historical Christian Church is that Jesus of Nazareth was born without a human father, being conceived by the Holy Ghost, and born of the virgin Mary.” J. Gresham Machen, *The Virgin Birth of Christ*
 - 1. Objections Raised Against the Virgin Birth
 - a. It is against the laws of nature.
 - 1) Marriage is established method of reproduction
 - 2) Nothing supernatural can happen.
 - 3) This objection is no good because if God cannot set aside the laws which He made, then the laws of God would be greater than the God who made the laws.
 - b. Only Matthew and Luke mention it
 - 1) The Silence of Mark
 - a) Presents a servant – therefore, birth is not important
 - b) Silence does not mean ignorance or disapproval-
Mark knew:
 - i. The early church met in his mother’s house
 - ii. In Mark 6:3 Jesus is called the Son of Mary (not Joseph)
 - 2) The Silence of John
 - a) Presents Christ as God – birth is not essential or even important
 - b) Outlived the others and certainly knew their books
 - c) John 8:41 indicates a knowledge of the virgin birth
 - 3) The Silence of Paul

- a) It is probable that Luke's work represents Paul's thinking
 - b) Paul's writings clearly point to the virgin birth
 - i. Philippians 2:5-10 – no ordinary birth
 - ii. Galatians 4:4 – “born of the seed of a women”
 - c. Joseph and Mary are called the parents of Christ
 - 1) Only mentioned by outsiders on the basis of incomplete information
 - 2) Mary called Joseph “his father” and in a sense he was because he adopted the boy as his son
 - 3) The Lord Jesus Christ corrected Mary by reminding her that He must be about “HIS FATHER’S” business Luke 2:49
 - d. The Story grew out of a misapplication of prophecy. This is strange theory and it goes like this.
 - 1) It is claimed that the disciples invented this interpretation to account for the strange life of the Lord Jesus Christ.
 - 2) They claim that Isaiah 7:14 was incorrectly interpreted.
 - 3) They say “virgin” should be rendered “a young woman of marriageable age”
 - 4) This objection is worthless because the word which clearly means a woman who has never been intimate with a man.
 - e. The Early Disciples did not accept it. This is a completely untrue idea since as early as AD 140 we have the church fathers on record as believing and preaching it.
 - f. Scholarship is against it. Our answer is SO WHAT?
 - 1) Liberal scholars deny EVERY doctrine the Bible teaches.
 - 2) We DO NOT build doctrines on what SCHOLARS accept.
 - 3) Great Scholars have ALWAYS believed it – Westcott, Lightfoot, Lange, Swete, Machen, Gromacki and Sanday are just a few.
2. Reasons for Accepting the Virgin Birth
- a. It is clearly revealed in the New Testament. (See below)
 - b. It is a part of Old Testament prophecy.

- 1) Genesis 3:15 speaks of “her seed,” but natural birth would have proclaimed “his seed.”
 - 2) Isaiah 7:14 mentions a virgin bringing forth a son.
 - 3) Isaiah 9:6-7 says a “son is given”
 - 4) Jeremiah 22:24-30 shows that the curse of Jechoniah demanded it.
- c. It is connected with the deity of Christ. He could not have had a beginning like ours. Micah 5:2
- d. It involves the sinlessness of Christ. (Liberals and compromisers do not accept this argument.)
- 1) He would have been a sinner had He been born like we are – Psalm 51:5
 - 2) He would have died a natural death -- Romans 5:12
3. Spiritual Evidence for the Fact of the Virgin Birth
- a. Direct Evidence:
- 1) Matthew 1:16 – “of whom” is in the feminine gender in the Greek text
 - 2) Matthew 1:18 – Mary was with child before she and Joseph became husband and wife
 - 3) Luke 1:34 – Mary says that she has known no man.
- b. Indirect Evidence:
- 1) Joseph is the forgotten man.
 - a) Luke 2:34 – Simeon speaks to Mary and not to Joseph
 - b) Luke 2:48 – Mary and not Joseph speaks to Jesus
 - 2) Elizabeth speaks of the uniqueness of Christ’s birth – Luke 1:42
 - 3) John the Baptist says that Christ was before him although he was older than the Lord Jesus Christ – John 1:15
4. Consequences of Rejecting the Virgin Birth
- a. It makes the whole Bible untrustworthy.
 - b. It discredits the testimony of the early church.
 - c. It presents a thoroughly human Christ.
 - d. It destroys the doctrine of the incarnation.
 - e. It casts a bad reflection upon Christ – He had to be born in fornication.

B. The Significance of the Baptism of Christ – Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22

1. The Life of John the Baptist

a. His Early Life

- 1) He was miraculously born. Luke 1:18-20
- 2) He was peculiarly trained. Mark 1:1-8

b. His Ministry

- 1) He came as the forerunner of Christ. Mark 1:7
- 2) His message was one of repentance. Luke 3:8
- 3) His baptism was a sign of repentance. Mark 1:4
- 4) His ministry was terminated by Herod. Mark 6:14-29

2. The Baptism of Christ

a. Reasons given for the Baptism:

- 1) Christ wanted to fulfill all righteousness. Matthew 3:15
- 2) Christ wanted to show the Jews that He accepted the ministry of John.
- 3) Christ wanted to leave us an example to follow.
- 4) This was the formal presentation of Christ to the world.

b. The Supernatural in the Baptism:

- 1) The open heavens was an indication that God was opening heaven to all mankind.
- 2) The heavenly voice was an approval of Christ by God.
- 3) The descending dove was an indication that Christ was going to do His work in the power of the Holy Spirit.

C. An Analysis of the Temptation of Christ – Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13

1. General Observations About the Temptation.

a. The order of the temptations does not present a contradiction.

- 1) Matthew is chronological.
- 2) Luke is not chronological.

b. It is not mentioned by John because he reveals Christ as the Son of God.

c. These are not all the temptations Christ ever had – Luke 4:13

2. The Setting of the Temptation.

- a. Immediately after Baptism – Mark 1:12. Greatest battles often come after the greatest blessings.
 - b. After forty days and nights of fasting – Matthew 4:2 Satan often comes when we are weak.
 - c. In the wilderness – Matthew 4:1 Victory over sin does not depend upon environment.
3. The Uniqueness of the Temptation.
- a. It came from without – John 14:30
 - b. It was not a temptation to do something evil in itself.
 - 1) Stones into bread – satisfaction of a natural appetite
 - 2) Jumping from the Temple – trusting God for protection
 - 3) Worshipping the devil – receiving kingdoms a little sooner
 - c. The Sin would be because Christ acted without God.
4. The Temptation as Presented by Matthew.
- a. “Turn these stones into bread”-the stones in this region were often shaped like little loaves of bread
 - 1) The Temptation Analyzed
 - a) a temptation of distrust. Why starve in the wilderness?
 - b) A temptation to act independently of God the Father
 - 2) The Temptation Answered: Deuteronomy 8:3
 - a) Man shall not live by bread alone
 - b) Man Must Live by the Word of God
 - 3) The Temptation Applied
 - a) the soul is more important than the body
 - b) we should not run ahead of God
 - b. “Cast Thyself down”
 - 1) The Temptation Analyzed
 - a) A Temptation to Test God
 - b) A Temptation to Draw Attention to Himself
 - 2) The Temptation Answered Deuteronomy 6:16
 - a) God must not be put to the test
 - b) God Grants Protection to Those in His Will-Psalm 91
 - 3) The Temptation Applied
 - a) Avoid The Sensational In Serving God

- b) Don't Put God To The Test In Order To Protect You Under All Circumstances
 - c. "If Thou Wilt Fall down and Worship Me"
 - 1) The Temptation Analyzed
 - a) A Temptation to Sacrifice Religious Conviction
 - b) A Spiritual Shortcut to Get the Kingdom Without A Cost
 - 2) The Temptation Answered-Deuteronomy 6:13
 - a) Only God Must Be Worshiped
 - b) Only God Must Be Served
 - 3) The Temptation Applied
 - a) Do Not Compromise with Sin
 - b) Never Offer God the Second Best
- 5. The Results of the Temptation.
 - a. Christ proved his humanity-Hebrews 4:15
 - b. Christ became a sympathetic Savior-Hebrews 4:15
 - c. Christ learn to be obedient-Hebrews 5:8
 - d. Christ conquered the devil through the power of the Holy Spirit and the sacred Scriptures, our two great weapons in spiritual warfare
- 6. The Objections Raised Against Believing in a Literal Temptation.
 - a. Christ could not have seen all the kingdoms at once
 - b. Christ could not have been carried about this way
 - c. Christ accommodated himself to silly human superstition
 - d. It was only a vision
 - e. It was a subjective experience
 - f. It was a legend about the life of Christ
 - g. It was merely a parable of the early church
- 7. The Possibility of Christ Sinning.
 - a. Some say He could have sinned
 - 1) He was tempted like we are and we can sin.
 - 2) This position states that his sin would have been after the order of Adam but that of the fallen angels
 - 3) This Is An Unbiblical Position
 - b. Some say He could not have sinned
 - 1) God cannot sin under any circumstances

- 2) This makes the temptation the greater because the more righteous a person is the greater He feels that temptation.

8. Closing Observation About the Temptation.

- a. Jesus always answered by quoting the Scriptures (cf. Psalm 119:11)
- b. Christ's victory assures us of victory when we are tempted-- I John 4:4
- c. It is never a sin to be tempted— I Corinthians 10:13
- d. Satan's Method is the misquotation and/or misinterpretation of Scripture
- e. Satan use the same method in His temptation of Eve (cf. I John 2:15)

D. The Teaching of Christ -the Lord Jesus Christ was the greatest of all teachers because He knew His subject better than anyone ever did, He knew His students better than anyone could, and He knew how To communicate better than anyone ever will. His teaching ministry had the blessing of God and the applause of men. Even liberals today call Him the greatest teacher who ever lived. The Bible is replete with His clear teaching and His marvelous parables. Three of the greatest examples of His teachings are the Sermon on the Mount, the Olivet discourse, and the Upper Room Discourse.

1. The Sermon on the Mount -Matthew 5, 6, 7

- a. The Unity of the Sermon
 - 1) Proven by the beginning and ending of the Sermon
 - 2) Proven by the systematic organization of the material
 - 3) Not disproven because Luke repeats some of the material under different circumstances. Like all good teachers, Jesus repeated his teachings many times.
- b. The Purposes Given for the Sermon
 - 1) To set forth the principles of the kingdom
 - 2) To form a transition between law and grace
 - 3) To prepare the twelve for their future work
 - 4) To rebuke the scribes and Pharisees for their external religion
 - 5) In the view of some interpreters to provide a way of salvation for us, but this view is totally unscriptural.

- c. The Content of the Sermon
 - 1) The subjects of the kingdom— 5:1-16
 - a) Their character and privileges-1-12
 - i. Poor in Spirit
 - ii. Mournful
 - iii. Meek
 - iv. Hungry for Righteousness
 - v. Merciful
 - vi. Pure in Heart
 - vii. Peacemakers
 - viii. Persecuted for Christ's Sake
 - b) Their responsibilities 13-16
 - i. As the salt of the earth
 - ii. As the light of the world
 - iii. As the city set on a hill
 - 2) The relation of the kingdom to various things— 5:17-6:34
 - a) To the Law— 5:17-48
 - i. The Law of Murder
 - 1. Anger is murder in the sight of God
 - 2. Anger exists in three stages:
 - a. Unjust Anger
 - b. Anger with contempt
 - c. wicked Anger
 - ii. The Law of Adultery
 - 1. Looking with lustful desires is tantamount to adultery
 - 2. Cutting off the hand or eyes is for impact
 - 3. This interpretation makes many adulterers - perhaps universal
 - iii. The Law of Divorce
 - 1. Divorce was exceedingly easy among the Jews
 - 2. Permitted only on grounds of unfaithfulness
 - 3. Adultery was dealt with by the death penalty

4. The only valid reason for divorce in biblical times was for permission for remarriage
- iv. The Law of Oaths
 1. Swearing by Jehovah's name is wrong
 2. Jews had oaths in conversation but omitted the name of Jehovah
 3. Court Oaths are not referred to
 4. Yes is to be for yes and no is to be for no
 - a. An oath is an evidence of a depraved heart
 - b. An oath does not make a man's truthful
 5. Cursing and minced oaths are included in this prohibition
- v. The Law of Retaliation
 1. This is a direct rebuke to the Jewish temperament
 2. Retaliation is wrong at all times
 3. This does not refer to war
- vi. The Law of Love
 1. It was customary for Jews to only love their friends
 2. Everyone is to be loved
- b) To the Pharisaic System -- 6:1-18
 - i. Almsgiving should be in secret
 - ii. Prayer should be:
 1. The closet-in secret
 2. Without vain repetition-unlike the heathen
 3. With simplicity -like Christ's model prayer
 - iii. Fasting should be done in private
- c) To Earthly Possessions --6:19-24
 - i. Not to be sought

- ii. Cannot be served along with God
 - d) To Daily Cares --6:25-34
 - i. Not to cause us concern
 - ii. Forsaken for the cause of Christ
 - 3) Further principles of the kingdom— 7:1-29
 - a) We are not to sit in judgment of others
 - b) Prayer secures the blessing of God
 - c) The straight way is to be sought
 - d) False teachers can be known
 - e) False professions are disastrous
 - f) False foundations collapse— the tale of two builders
- 2. The Olivet Discourse – Matthew 24
 - a. To whom does it apply?
 - 1) Some of the teaching applies to the fall of Jerusalem
 - 2) Some of the teaching applies to the Rapture
 - 3) Some of the teaching applies to the Second Coming of Christ
 - b. What does it say?
 - 1) The Destruction of the Temple
 - 2) The Disciples Questions
 - 3) The Signs of the End of the Age
 - 4) The Sign of His Coming
 - 5) Illustrations from the Lord Jesus Christ
 - a) The Fig Tree
 - b) The Days of Noah
 - c) The Two
 - d) The Faithful Householder
 - e) The Wise Servant
 - f) The Ten Virgins
 - g) The Talents
 - h) The Judgment of the Gentiles
- 3. The Upper Room Discourse 13:1-16:33
 - a. Concerning Forgiveness
 - b. Concerning His Betrayal
 - c. Concerning His Departure
 - d. Concerning Heaven

- e. Concerning the Holy Spirit
 - f. Concerning Peace
 - g. Concerning Fruitfulness
 - h. Concerning the World
 - i. Concerning the Holy Spirit Again
 - j. Concerning His Return
4. Notes on the Interpretation of the Parables of Christ
- a. Classic statement on Parables – “A narrative, fictitious (I disagree with this first part of the definition. KSL) but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s Kingdom, are figuratively portrayed.” Trench on Parables
 - b. How much of the Parable is significant?
 - 1) Some argue every part of the parable is very significant and use the analogy of a finely tuned musical instrument – each part is vitally necessary to the whole
 - 2) Some argue that only the part of the parable directly addressing the subject at hand is necessary and use the figure of a meal – the food is necessary but the place setting is utterly unimportant
 - 3) My take is that God inspired every Word, therefore every Word is important
 - c. How to Interpret the Parable
 - 1) Sanctified Common Sense is very helpful
 - 2) Treat God’s Word with the reverence it deserves
 - 3) Accept everything as essential but avoid strained interpretations
 - 4) Focus on the central teaching of the Parable and look at all the surrounding issues in light of that teaching
 - 5) Note carefully the introduction and application of the Parable
 - 6) Always interpret a Parable (or any other Scripture) in light of its context
 - 7) Don’t force unnatural interpretations. If it is strained your interpretation is undoubtedly wrong.

- 8) Parables are not for the teaching of doctrine but rather illustrating doctrine already taught in the Word of God.
- 9) As always Scripture needs to be interpreted in the light of other Scripture
- 10) Always interpret from the known to the unknown
- 11) Do not force YOUR ideas on the Word of God
- 12) If your interpretation has never been heard of before, mark it down, you got it wrong

E. The Glory of the Transfiguration—Matthew 17:1-8; Mark 9:2-8; Luke 9:27-36

1. The Context of the Transfiguration

- a. Just after Peter's great confession- Luke 9:20
- b. Just after Christ's statement about seeing the kingdom – Luke 9:27
- c. Probably during the night – the disciples were sleeping; next day
- d. Only Peter, James and John present

2. The Purpose of the Transfiguration

- a. To Strengthen the Lord Jesus Christ for His Coming death – Luke 9:31
- b. To demonstrate to the disciples:
 - 1) Moses and Elijah agreed with the Lord Jesus Christ
 - a) Moses stands for the Law
 - b) Elijah stands for the Prophets
 - 2) The Passion of Christ did not mean that the Kingdom was lost
 - 3) Christ was accepted by God although rejected by the People
 - 4) Christ is clearly God in the Flesh

3. The Facts of the Transfiguration

- a. Jesus prayed, perhaps for a long period of time, while the disciples slept
- b. Moses and Elijah appeared and discoursed with the Lord Jesus Christ concerning His coming death
- c. Jesus Christ Himself was transfigured
 - 1) His physical substance was not changed

- 2) His face shone as the sun
 - 3) His clothing seemed to give forth light
 - 4) His Deity was shining out through His Humanity
 - d. The Disciples awake and observed the scene
 - 1) They were terrified
 - 2) They were able to recognize Moses and Elijah
 - a) Because they read the descriptions in Scripture (possible but not probable)
 - b) Because Moses carried the law and Elijah arrived in a fiery chariot (imaginative but highly unlikely)
 - c) Because the Holy Spirit revealed it unto them (very good)
 - e. Peter spoke to Christ about building three tabernacles
 - 1) He wanted to stay on the mountain
 - 2) He put Moses and Elijah on equal footing with the Lord Jesus
 - f. A Cloud (Shekinah) overshadowed them
 - 1) The Voice of the Father spoke
 - 2) Moses and Elijah do not count
 - 3) Listen and Look to the Son of God
 - g. Jesus Christ calmed and raised them up by touching them
 - h. They saw no man other than the Lord Jesus Christ
4. The Secrecy of the Transfiguration
- a. Nobody would have understood the meaning at that time
 - b. It would have pushed the people in the wrong direction
 - c. It may have caused a division among the disciples
5. The Meaning of the Transfiguration
- a. Christ's glorious reign on earth
 - b. Moses pictures the dead saints who are raised for the kingdom
 - c. Elijah represents translated saints entering into the kingdom
 - d. Peter, James, and John represent Israel on earth – touched and raised by God

- e. People at the mountain represent the nations in the kingdom
6. The Genuineness of the Transfiguration
- a. All the Synoptic Gospels mention it
 - b. The Disciples were told to keep it quiet
 - c. Peter verified it in II Peter 1:16-18
 - d. It was certainly improbable of invention
- F. The Miracles of Christ
1. Names used for miracles in the New Testament
- a. Teros (wonders) – the astonishment which the work produces. This word is never used alone in the New Testament
 - b. Semeion (Sign) an indication of the near presence and working of God. This makes prominent the ethical side of a miracle. Not all signs are miracles Luke 2:12
 - c. Dunameis (power) stresses the fact that the power or mighty work dwells in the worker – the putting forth of this power.
 - d. Erga (works) for Christ miracles were merely works – the wonderful is only natural for Him.
2. The Authority Which Miracles carry
- a. Do not make a person or doctrine acceptable (II Thessalonians 2:9)
 - 1) Egyptian magicians were not acceptable.
 - 2) Miracles demand attention, but the doctrine must be correct
 - 3) Miracles never prove lying words
 - 4) If the doctrine is acceptable and reasonable, miracles must make all the statements true
 - 5) Miracles must have a purpose to be authoritative
 - 6) Miracles must produce results to be authoritative
 - a) Moral results -demoniacs healed
 - b) Physical results – sicknesses cured
 - c) Results in Nature – waves calmed
 - 7) Christians know the authority of miracles though spiritual and not intellectual means
3. Things to Remember About Miracles

- a. It differs from ordinary marvels in that it is not common and cannot be explained (growing of plants is an ordinary marvel)
 - b. The miracle is not a greater manifestation of the power of God but a different one.
 - c. It is not contrary to the laws of nature but above them. God is a God of order.
 - d. It is the replacing of a lower law with a higher one
 - 1) It occurs for only a little while
 - 2) It does not destroy the lower law
 - a) Salt slows decay, but does not eliminate it
 - b) The Holy Spirit holds back sin the life a saved person but does not supersede the natural and universal law of sin
 - e. God uses natural means to bring about some miracles of time, place or purpose --- flies, locusts
 - f. The laws of nature are human observations of God's will in a certain locality. We know very little of God's greater laws.
4. New Testament Miracles Contrasted with Other Miracles
- a. With Old Testament Miracles
 - 1) Many Old Testament Miracles required time and labor
 - a) Elijah and the rain
 - b) Elisha raising the dead II Kings 4:31-35
 - 2) Christ's miracles were larger and more glorious – the Old Testament miracles were mere instruments in the hands of God's men
 - 3) The Old Testament Miracles were often severe -as befitting the LAW – Miriam's leprosy
 - b. With Apocryphal Miracles
 - 1) Apocryphal miracles probably did not occur
 - 2) Apocryphal miracles are childish in nature
 - 3) Apocryphal miracles demonstrate selfishness
 - 4) Apocryphal miracles have no redemptive value
 - c. With Miracles Done by Believers
 - 1) Some are historical and some mere reports
 - 2) Have been performed for various purposes

- 3) Have achieved far less as a result
5. Miracles Such as Those Done by the Lord Jesus Christ are not for Today:
 - a. Genuine Miracles only came in specific periods of time
 - 1) During the days of Moses – to establish Israel and the Law
 - 2) Elijah and Elisha – to preserve Judaism
 - 3) Christ and the Apostles – to establish the infant Church and authenticate the Gospel
 - b. Miracles gradually faded out
 - c. Miracles today are miracles of grace
 - d. Not needed establish the superiority of Christianity – that is done by the Word of God alone
6. Objections Made Against Miracles
 - a. Jewish
 - 1) Christ worked through the power of the Devil
 - 2) Not possible for the devil would never have worked against himself to such an extent
 - b. Heathen
 - 1) The Power comes through intermediate beings
 - 2) Others have done miracles, some even reputed greater
 - 3) Passing away of Polytheism as a major worldview pretty much destroys this viewpoint
 - c. Pantheistic
 - 1) Such things as miracles merely bring disorder into an orderly world
 - 2) However, this reduces the natural world to being subject to human laws
 - d. Skeptical
 - 1) Asserts we simply cannot know if there are miracles or not
 - 2) Since miracles are not reasonable, we should reject them outright
 - 3) This makes human reason the final authority on all matters and we should not be so arrogant as to believe we have all understanding

BI 102 NT Survey

- e. Rationalism
 - 1) The Bible can be somewhat acceptable (Jefferson) but miracles are not.
 - 2) This position is patently ridiculous because it destroys the laws of language. The Bible emphatically endorses miracles.
- f. Historical-Critical
 - 1) Argues that Miracles contradict each other and hence crumble
 - 2) Holds that miracles are mere allegories of deeper truth that should not be taken literally
 - 3) This is a clearly anti-biblical position which discounts the testimony of Scripture
- g. Relatively Miraculous
 - 1) The events were simply miraculous to the people in those days because they did not understand the laws of nature
 - 2) The power was always in nature but Christ was the only one who can use them.
 - 3) This is really silly since we cannot explain or reproduce the miracles of our Lord.

G. Passion Week

1. Sunday – The So-Called “Triumphal Entry”

- a. The Scripture concerning the Triumphal Entry ---
 - 1) Matthew 21:4-9
 - 2) Mark 11:7-10
 - 3) Luke 19:35-38
 - 4) John 12:12-19
- b. Setting of the Triumphal Entry
 - 1) Immediately following the raising of Lazarus from the dead
 - a) Lazarus was not resurrected but resuscitated...he would have to die again because he did not have resurrected body
 - b) Both Christ’s popularity and His notoriety was high
 - i. Many of the people accepted Christ as King

- ii. Most of the Religious leaders became determined to kill both Christ and Lazarus
 - 2) The multitude of the common people wondered if He would come to the Passover John 11:56
- c. The Purpose of the Triumphal Entry
 - 1) From the negative perspective
 - a) Christ knew He would be rejected as King
 - b) Christ knew He would be put to death
 - c) Christ knew the People's expectations were false
 - i. They were looking for a King to drive the Romans into the Sea
 - ii. They were looking for a Miracle Worker to tend to their diseases
 - iii. They were looking for a free lunch and hoped to be supported with peace, power, and plenty
 - 2) From the positive perspective
 - a) Christ was fulfilling Zechariah 9:9 (This is a possibility but it is weak. I expect this will actually be fulfilled in the Millennial Kingdom.)
 - b) Christ officially presented Himself to Israel as King.
- d. The Facts of the Triumphal Entry
 - 1) The Lord Jesus Christ leaves Jericho with a great multitude following Him with an air of expectation
 - 2) The Lord Jesus Christ sends two of His disciples to get an animal for Him to ride.
 - a) To Send a Message – a King coming in Peace
 - b) To Husband Strength
 - c) To "Fulfill" Zechariah 9:9
 - 3) Multitudes come from Jerusalem to meet Him – these are mostly strangers, not many true disciples in the crowd.
 - 4) The Lord Jesus sat upon the animal
 - a) Some claim that only one animal was obtained
 - b) Some say Matthew was mistaken about the meaning of Zechariah 9:9
 - c) Some say that Jesus rides on one animal and then on another

- d) More likely Christ rode the mother and the baby followed behind
- e) The ass is not considered a lowly animal in the Middle East
- 5) People spread their garments before Him and cut down palm branches- many of the same people who will be against Him a few days later
- 6) Jesus, overlooking Jerusalem, stops and weeps
- 7) The implication of the Greek text is that the city is shaken, almost like an earthquake struck the city
- 8) Jesus enters the Temple and looked around
- 9) Jesus leaves the city for the night – not willing to abide in the city over night

2. Monday

a. The Cursing of the Fig Tree Matthew 21:18-22

- 1) Jesus hungered
 - a) Some have taught Jesus was not given food in the place where He spent the night – rather unlikely
 - b) Some say that Jesus deliberately did not eat so that He would be hungry – could be true
 - c) Some say He had not eaten because the hour of breaking fast – morning sacrifice and prayer had not yet come – this is certainly possible
 - d) Some point out His walk into the city made Him hungry – probably the top contender
 - e) Some falsely claim He was feigning hunger to make a point – utter ridiculous
- 2) Jesus cursed the fig tree
 - a) This was not the general time of the year for figs
 - b) On some trees the fruit comes before the leaves (one type of fruit) This was one of those trees.
 - c) The destruction of the tree was its fault in putting forth leaves and thus signaling it should have had fruit.
- 3) Jesus taught the following truths

- a) Like the “triumphal entry” the tree put forth leaves without having any real fruit
 - b) The nation of Israel claimed to accept Christ while at the same time preparing to reject Him
 - c) God is the God of Judgment and Justice
 - d) Hypocrisy leads to Judgment and Destruction
 - e) Impenitence results in disaster
 - f) In prayer faith has enormous power
- 4) How men object to this incident
- a) Some think Christ is behaving childishly.
 - b) Some claim Christ was destroying personal property. However, it is clear this tree was no good to anyone anyway. As a regular practice it would have been cut down anyway.
 - c) Some claim that disciples were making a parable out of something that was isolated and mysterious.
 - d) Some say the tree was already dead and Jesus just recognized it before the disciples.
- b. The Cleansing of the Temple Matthew 21:12-17
- 1) Some General Observations concerning the Cleansing of the Temple:
- a) This was the second time that Jesus cleansed the Temple (John 2:13-25)
 - b) This was well observed – perhaps as many as 3,000,000 people were there.
- 2) Why did Jesus cleanse the Temple?
- a) The Temple Officials were charging a fee for exchanging money
 - b) The Temple Officials were forcing the worshippers to purchase “temple approved” sacrificial animals
 - c) The Temple Officials funneled the profits from fleecing the people to the family of the High Priest
- 3) How Christ cleansed the Temple alone:
- a) Christ was a man, a real man – a strong carpenter who was clearly a force to be reckoned with
 - b) The Temple Officials knew they were doing wrong

- c) The Jewish people knew a prophet would do this
- d) The people were behind what the Lord Jesus did
- 4) Lessons from the cleansing of the Temple:
 - a) God's house is to be used for God's glory
 - b) Cleansing must begin at the House of God
 - c) Forced compliance does not insure change of heart
 - d) Continuance in sin leads to hardness of heart
 - e) This was one reason that led directly to arrest and execution of the Lord Jesus Christ
- 3. Tuesday (See notes on Page 18 on Interpretation of Parables)
 - a. The Authority of the Lord Jesus Christ is questioned – Matthew 21:23-27
 - 1) The Jews had a right to question teachers (do they match up with the Word of God)
 - 2) Jesus asked about the Baptism of John and revealed their true motivation
 - b. The Parable of Two Sons – Matthew 21:28-32 (Treatment of God's Will)
 - 1) Those who said no are those who followed John
 - 2) Those who said yes are those who did not follow John
 - 3) Profession without obedience is completely worthless
 - c. The Parable of the Vineyard – Matthew 21:33-46 (Treatment of God's Son)
 - 1) The Householder represents God
 - 2) The Servants are those who brought the Word of God to the Jews
 - 3) The Son represents the Lord Jesus Christ
 - 4) The Rejected Stone has been made the Cornerstone
 - d. The Parable of the Wedding Feast – Matthew 22:1-14 (Treatment of God's plan of salvation)
 - 1) The First Servants represent the Old Testament Prophets
 - 2) Later Servants are the Lord Jesus Christ and the Apostles
 - 3) The Good and Bad are invited into the Kingdom
 - 4) Wedding Garments were necessary to attend wedding feasts and were provided by the One giving the Wedding

- e. The Wisdom of Jesus Challenged by Some Questions – Matthew 22:15-40
 - 1) The Question about Tribute to Caesar
 - a) Give to Caesar the things that belong to Caesar
 - b) Give to God the things that belong to God
 - c) The things of God are above the things of Caesar – Acts 4:20
 - 2) The Question about the Resurrection
 - a) No Marriage in Heaven
 - b) Men go astray unless they know the Word of God
 - c) Men go astray unless they know the Power of God
 - 3) The Question about the Great Commandment
 - a) Love God with your whole being
 - b) Love your neighbor as yourself
- f. Trapping of the Jews Concerning David and Christ – Matthew 22:41-46
- g. Denunciation of the Pharisees by Christ – Matthew 23
 - 1) Jesus is the judge of all men
 - 2) Men are condemned for their sins
- h. Observation of the Widow’s Mite – Luke 24:1-4
 - 1) Man’s observation is worthless
 - 2) The heart is the thing that counts
 - 3) The amount given does not count, the amount retained does count
- i. The Olivet Discourse of the Lord Jesus Christ (See notes beginning at p. 17 for complete notes)
 - 1) Some of the teaching applies to the fall of Jerusalem
 - 2) Some of the teaching applies to the rapture
 - 3) Some of the teaching applies to Christ’s return to earth
- j. The Parable of the Ten Virgins Matthew 25:1-13 (Treatment of the Lord’s Coming)
 - 1) One must be ready at all times
 - 2) In the East weddings took place in the night and lights were not necessary
- k. Parable of the Talents – Matthew 25:14-30 (Treatment of the Gifts of God)

- 1) May refer primarily to mental gifts
 - 2) What is not used is taken away
- I. Judgment of the Nations (Gentiles) by Christ – Matthew 25:31-46

4. Wednesday

- a. Early in the day Jesus rested
- b. Judas conspired with the Temple Officials to betray Christ
- c. The Lord Jesus Christ observes the Passover in the Evening
 - 1) He washed the feet of the disciples – John 13:2-20
 - 2) He gave the sop to Judas who then departed – John 13:26
 - 3) He instituted the Lord's Supper – Matthew 26:26-29
 - a) Elements were merely and clearly symbolic
 - b) Some teach that the elements contain the spiritual presence of the Lord Jesus Christ
 - c) Some teach that the elements change into the body and blood of the Lord Jesus Christ
 - 4) He instructed His disciples while in the Upper Room – John 14
 - 5) He concluded His teachings on the way to the Garden – John 14-15
 - a) Union with Christ for fruitfulness
 - b) Union with Christ for joy and love
 - c) Union with Christ brings hatred
 - d) The Holy Spirit of God comes after Christ's departure
 - 6) He prayed for His own followers in the Great High Priestly prayer
 - a) Christ's prayer for Himself 17:1-5
 - b) Christ's prayer for His Disciples 17:6-19
 - c) Christ's prayer for the Family of the Believers 17:20-26
- d. Jesus prays in the Garden of Gethsemane
 - 1) He took Peter, James, and John into the Garden
 - a) To keep way intruders

- b) To get some comfort and sympathy
 - c) To teach them a lesson – probably the best reason
- 2) He prayed while they slept. Interpretations given for the prayer:
- a) Satan was about to kill him – this is a very poor interpretation
 - i. No one could take His life. John 10:18
 - ii. He could not have died a normal death because He had never sinned
 - iii. He had to die vicariously bearing our sins
 - b) He was willing to die in the Garden of Gethsemane if God desired – clearly mistaken interpretation.
 - i. He came to die on the cross – John 3:14
 - ii. Old Testament prophecies said He would give His life for the sins of the World Isaiah 53
 - c) He was praying for deliverance from physical suffering. This is way off.
 - i. Makes Him inferior to the many martyrs
 - ii. He said that He had many things to suffer – Mathew 16:21
 - d) He was praying another way of salvation – completely off the mark.
 - i. There is NO other way – John 3:14
 - ii. He declared He would give His life – Mark 10:45
 - e) He was praying against the spiritual separation from the Father and the Holy Spirit – Good interpretation but it is a little hard to define. Probably true and combined with g.
 - f) He lost His courage. Completely ridiculous.
 - g) He was praying for deliverance from physical death – clearly answered by the resurrection.
- 3) He was kissed by Judas and taken prisoner. These are some reasons why Judas kissed Him:
- a) To fulfill his obligation to the Temple Officials

- b) To keep pretenders from being taken – it was very dark
- c) To attempt to distract Jesus while the Temple Soldiers arrested Him
- 4) Peter smote the Servant's ear off
 - a) Peter's aim was way off
 - b) The Lord Jesus healed the injured ear
- 5) He was taken and the disciples fled
- e. Lessons from Wednesday
 - 1) Many people place these events on Thursday
 - 2) Continual Cleansing needed – Foot washing
 - 3) Continual Prayer needed – Garden
 - 4) Continual Watching needed -Garden
- 5. Thursday
 - a. The Trial of Christ
 - 1) The Preliminary Examination by Annas the ex-High Priest (John 18:13-23)
 - a) Annas was in charge of the racket in the Temple
 - b) He questioned Christ about His doctrines and His disciples
 - c) This trial was illegal because it should have been in the temple and in the daytime
 - 2) The First Trial Before Caiaphas and the Sanhedrin (Mark 14:53-65)
 - a) The witnesses could not agree
 - b) Christ was asked about His person
 - c) Christ was condemned and treated wickedly
 - d) This trial was illegal because it should have been in the temple and in the daytime
 - 3) Formal Condemnation before the Sanhedrin (Matthew 27:1-2)
 - a) This was done early so that few would be there
 - b) Christ was branded a blasphemer
 - 4) First Appearance before Pilate (Luke 23:1-7)
 - a) Pilate was a very wicked man (Secular History)
 - b) Christ was charged with:

- i. Plotting sedition
 - ii. Refusing to pay tribute to Caesar
 - iii. Claiming to be King
 - c) Pilate found Him faultless
 - d) Pilate referred Him to Herod
- 5) Examination before Herod (Luke 23:8-11)
 - a) Herod was a very wicked man
 - b) Herod had John the Baptist beheaded
 - c) Herod wanted to see Christ perform some miracles
 - d) Herod's men mocked Him because He was silent
- 6) Jesus before Pilate a Second Time (Matthew 27:13-26 and Luke 23:13-24)
 - a) Pilate agreed to chastise and release Christ
 - b) Pilate was warned by his wife
 - c) Pilate attempted to soften the Jews by scourging Christ
 - d) Pilate washed His hands and released Barabbas to the Jews
- b. The Crucifixion of Jesus Christ
 - 1) Jesus on His way to Calvary – Luke 23:26-33
 - a) He fell beneath the load of His cross
 - b) He told the woman to weep for themselves
 - 2) The First Three Hours on the Cross – (9 AM to Noon) Luke 23:32-49
 - a) Jesus prayed that His accusers be forgiven
 - b) The soldiers cast lots for His garments
 - c) The Jews and the multitude ridiculed Christ
 - d) The dying thief repeated
 - e) Jesus committed Mary to John
 - 3) The Three Dark Hours (Noon – 3 PM) Matthew 27:45-60
 - a) This was not an eclipse for there was a full moon
 - b) Silence reigned and all were terrified
 - c) Christ went through His greatest sufferings
 - d) Christ said, "It is finished"
 - e) Christ died – gave up the ghost
 - f) The veil of the temple was rent from top to bottom

- g) A great earthquake took place
- h) The tombs of the saints were opened
- 4) Reasons given for the Death of Christ
 - a) To show God's love for us – not a valid reason
 - b) To set us a moral example by which to live – unacceptable
 - c) To reveal God's wrath against sin – certainly a weak idea
 - d) It was an incident in Divine Providence – not an acceptable idea
 - e) He died as a martyr – not at all what the Bible teaches
 - f) To provide salvation for all mankind – the Biblical answer
- 5) Things the Death of Christ has Accomplished
 - a) It has revealed God's final revelation Hebrews 1:2-8
 - b) It has revealed the total depravity of the Heart
 - c) It has revealed Christ's victory over the devil Hebrews 2:14
 - d) It has been revealed that God had no other way of salvation Hebrews 9:22
- c. The Burial of Christ
 - 1) Nicodemus and Joseph of Arimathea requested the body of Christ
 - 2) Pilate was surprised that Jesus was already dead but granted the request
 - 3) Joseph and Nicodemus removed the body, prepared it for burial and placed it in Joseph's used new tomb
 - 4) The Jews requested Pilate to authorize a guard around the tomb, inadvertently confirming the verity of the Resurrection
- 6. Friday – the Tomb
- 7. Saturday – the Tomb
- 8. Sunday- The Tomb and the Resurrected Life
 - a. The Resurrection of Jesus Christ

- 1) (Recommended reading: The Case for the Resurrection of Jesus, Gary Habermas and Michael Licona, Kregel, 2007, ISBN 978-0-8254-2788-6)
- 2) Proofs for the Resurrection of the Lord Jesus Christ
 - a) It was predicted in the Old Testament Psalm 16:10
 - b) It was foretold by Christ many times John 2:19
 - c) It is mentioned fully by all the gospels and stressed again and again in the rest of the New Testament
 - d) The Empty Tomb can't be explained without a resurrection
 - e) He appeared to the disciples many times (I Corinthians 15:4-8)
 - f) The day of rest was changed from Saturday to Sunday – the Lord's Day (Acts 20:7)
 - g) The lives of the early disciples were transformed as if over night
 - h) The early church miraculously grew in spite of persecution
 - i) The miracles of the disciples in the book of the Acts are accounted for by the resurrection (Acts 3:6)
 - j) The ordinances of the church are a testimony to the resurrection
 - k) The change brought about in the lives of Christians proves the resurrection (Philippians 3:10)
- 3) Explanations given for the Resurrection of the Lord Jesus Christ
 - a) The Body was stolen
 - i. Some say his disciples took the body
 1. This is very unlikely
 - a. It makes them die for a lie
 - b. It makes them base their moral teachings on a lie
 - c. They were not expecting Christ to rise (John 20:14)
 - d. They called the resurrection a tale (Luke 24:11)

- e. The grave clothes were left in neat order (John 20:7)
 - ii. Some say it was stolen by His enemies. This also is impossible because:
 - 1. They would not have had a Roman guard posted
 - 2. They would not have paid the guards to tell a lie
 - 3. They would have produced the body and destroyed Christianity in its infancy
 - b) Christ arose only in spirit
 - i. What became of His body?
 - ii. How did he appear to His followers?
 - iii. What went up in the Ascension? (Acts 1:11)
 - c) The disciples only had visions that Christ arose
 - i. This is really a stretch since it would require so many people to have the same vision on different occasions
 - ii. Visions occur only to those who expect something
 - 1. The two disciples on the road to Emmaus Road did not expect anything to happen (Luke 24:25)
 - 2. Thomas did not look for anything unusual (John 20:25)
 - d) A Myth was started by the gospel writers
 - i. Can a myth become a powerful influence in just 50 days?
 - ii. Would the disciples give their lives for a myth they knew was untrue?
 - e) The Gospel records were tampered with
 - i. The church did not base its belief upon records
 - ii. If this were true, all the New Testament would have had been tampered with
- 4) Results of the Resurrection of the Lord Jesus Christ

- a) With reference to Christ Himself
 - i. Established His Deity beyond Question – Romans 1:4
 - ii. Vindicated His sinless life – Romans 5:12
 - iii. Made His intercessory work possible – Romans 8:34
 - b) With reference to the Believer
 - i. Gives us power for Christian Living Philippians 3:10
 - ii. Assures us of our own resurrection – I Corinthians 15:20-24
 - iii. Provides for our justification – Romans 4:23-25
 - iv. Reveals the nature of our resurrection bodies – I John 3:1-3
 - c) With reference to the Unbeliever
 - i. Reminds him Judgment is coming – Acts 17:31
 - ii. Offers salvation to Him – Romans 5:25
 - iii. Presses the claims of Christ upon him – John 5:22
- 5) The Results of Denying the Resurrection
- a) Makes Christ a liar
 - b) Makes the early Christian's liars
 - c) Makes the New Testament into a useless book
 - d) Destroys Salvation – Roman 10:9-10
 - e) Renders the Christian life of no value
 - f) Allows humanity to live as they please because there will be no future consequences
 - g) Robs the world of its only hope of life after death
- 6) The Nature of the Resurrection of the Body of the Lord Jesus Christ
- a) His resurrection body was somewhat the same as His former body
 - i. He had flesh and bone – Luke 24:29
 - ii. He could eat food – Luke 24:42-43

- iii. He could be recognized at times – John 20:28
- b) His resurrection body was somewhat different from His former body
 - i. Mary did not recognize Him – John 20:15
 - ii. The Disciples at the Sea of Galilee did not recognize Him – John 21:7
- c) His resurrection body was not hindered at all by nature
 - i. He was able to go through solid matter – John 20:19
 - ii. He come vanish instantaneously and apparently at will – Luke 24:39
 - iii. He was not bound by earthly laws of space and time – Acts 1:8-8; Matthew 28:18-20

H. The Ascension of Jesus Christ

1. It was essential because Christ indicated He was leaving John 14:1-3
2. It was important because it:
 - a. Demonstrated God had accepted the Work of Christ – Hebrews 10:12
 - b. Permitted Christ to become our Great High Priest – Hebrews 4:16
 - c. Allowed for the coming of the Holy Spirit as Comforter – John 16:7
 - d. Reminder to us that He is coming again – Acts 1:8-9

The Acts of the Apostles

- I. Introduction to the Acts of the Apostles
 - a. The Authorship of the Book
 - i. Connected with the Gospel of Luke (Luke 1:1-4)
 - ii. Lucan authorship accepted by the early church
 - b. The Date of the Book
 - i. Before the death of Paul
 - ii. Before the destruction of the Temple (AD 70)
 - iii. Approximately AD 65 (The events recorded in the book cover a period of about 37 years.)

- c. The Purpose of the Book
 - i. To reveal the work of the Spirit
 - ii. To show the spread of the Gospel
- d. Outline of the Book
 - i. The Spread of the Gospel through Palestine Chapters 1-12 (Peter is the central figure)
 - ii. The Spread of the Gospel outside of Palestine Chapters 13-28 (Paul is the central figure)
- II. Chapter 1 The Beginnings of the Good News
 - a. The Necessity of Pentecost
 - i. Ignorance of the Disciples v.6
 - ii. Powerlessness of the Disciples v.8
 - iii. The Necessity for someone to take leadership John 14:16
 - iv. Lack of ability to make good choices See J Campbell Morgan (They chose Matthias and God chose Paul.)
 - b. The Purpose of Post-Resurrection Ministry
 - i. To assure the Apostles of the Reality of the Resurrection v.3
 - ii. To instruct the Apostles about the Kingdom v. 3
 - c. The Selection of Matthias
 - i. Foretold in Old Testament – Psalm 109:8
 - ii. Accomplished by means of lots – v.26
 - iii. Necessary to have 12 Apostles to rule over the 12 tribes of Israel during the millennial kingdom – Matthew 19:28
 - d. Additional Thoughts
 - i. Jesus did not say that there would be no Kingdom v.7
 - ii. Mary, who was present, was given no place of higher honor v.14
 - iii. Three Promises were given:
 - 1. The Promise of Baptism by the Holy Spirit – v.5
 - 2. The Promise of Power for Service v. 8
 - 3. The Promise of the Lord's Return v.11
- III. Chapter 2 Pentecost
 - a. The Arrival at Pentecost
 - i. The time and place
 - 1. The Day of Pentecost was fully come – v.1

2. Celebration of the feast of First-Firsts, which typifies the first fruits of Christianity
3. In the Temple or in the Upper Room
- ii. The Signs
 1. Sound of a mighty rushing wind from heaven - v.2
 - a. Reveals the source of the Spirit
 - b. Reveals the mysterious work of the Spirit (John 3:8)
 - c. Reveals the power of the Spirit
 2. Tongues as of fire - v.3
 - a. Reveals the purifying power of the Spirit
 - b. Reveals the pouring out of the Spirit upon believers
- iii. The Results
 1. Disciples understood Scriptures (Peter's Sermon)
 2. Christ came to dwell with believers through the Spirit
 3. Christians baptized into one body (I Corinthians 12:13)
 4. Spirit came to abide permanently
 5. Disciples spoke in tongues – v.v.4-6
 6. Signs and Miracles done through the apostles – v.43
 7. Dispensation of Grace began
- iv. The Explanation given for the “tongues”
 1. One language spoken -each heard his own (no good)
 2. Antiquated foreign phrases used (no good)
 3. Thunder and lightning seen. (no good)
 4. Permanent endowment of ability to speak a foreign language (possible)
 5. Temporary endowment of ability to speak in a foreign language (best explanation)
- b. The Beginning of the Christian Church
 - i. Began at Pentecost
 1. Christ's words in Matthew 16:18
 2. Baptism by the Spirit into the body of Christ (I Corinthians 12:13)
 3. Some say it began with Abraham (wrong)
 - ii. Has three aspects

1. Local Church (I Corinthians 16:19 and Matthew 18:20)
 2. Visible Church (I Corinthians 10:32)
 3. Invisible Church (Ephesians 5:27)
- c. The Delivering of the First Christian Sermon
- i. Displaying Courage - v.22-23
 - ii. Manifest Conviction – v.36
 - iii. Revealed Scriptural Knowledge – v.16
 - iv. Stressed the Resurrection of Christ – v.32
 - v. Resulted in Conversion of 3000 – v.41
- d. The Beginning of the Christian Society (Christian Communism)
- i. Selling of possessions not compulsory – v.44
 - ii. Owning of Personal Property not viewed as wrong – (Acts 12:12)
 - iii. Prompted by love
 - iv. Revealed a brotherhood of believers
 - v. Showing the supremacy of the spiritual over the material
- e. Additional Thoughts
- i. The Comparison of “Tongues” with Those in Corinth (I Corinthians 14)
 1. Pentecost needed no interpreters – Corinth did
 2. All spoke at Pentecost – a few at Corinth
 3. Pentecost was foreign language – Corinth ecstatic speech
 - ii. The Limitations of Pentecost
 1. Evangelism depends upon the Christians
 2. Sin retards the growth of Christians
 - iii. The Effect of Pentecost Upon the Hearers
 1. They were amazed -v.8
 2. They were perplexed – v.12
 3. They were critical and came to a decision – v.13
- IV. Chapter 3 The Lame Man and the Lord’s Men
- a. The Healing of the Lame Man
- i. Shortly after Pentecost
 - ii. During the hour of prayer and not sacrifice – v.1
 - iii. Continuation of the work of Christ – v.6
 - iv. Instantaneous – v.7

- v. Spiritually Significant:
 - 1. Lame Condition – Lame Humanity
 - 2. Outside the Gate – Outside of Christ
 - 3. Begging for alms – begging for satisfaction
 - 4. Instantly raised – Instantly Converted
 - 5. Personal Contact – Personal Witnessing
- b. The Delivering of Peter's Message
 - i. Pointed out the sins of the people – v.v.14-15
 - ii. Stressed Conversion - v.19
 - iii. Mentioned the Restitution of all things – v.21
- V. Chapter 4 God or Man
 - a. The Attitude of the Rulers toward the Disciples
 - i. Grieved at their preaching – v.2
 - ii. Put Peter and John into prison – v.3
 - iii. Did not deny miracle of the healing of the lame man, but refused to accept Christ – v.16
 - b. The Attitude of the Disciples toward the Rulers
 - i. Accused them of crucifying Christ – v.10
 - ii. Put them second to God – v.20
 - iii. Needed boldness toward and not deliverance from them – v.29
- VI. Chapter 5 Ananias and Sapphira
 - a. The Death of Ananias and Sapphira
 - i. The Sin of Ananias and Sapphira
 - 1. Permitted Satan to fill their hearts – v.3
 - 2. Tried to exalt themselves before the others – v.2
 - 3. Lied to the Holy Spirit – v.3
 - ii. The Result of their Punishment
 - 1. Caused fear to come upon all – v.11
 - 2. Strengthened the authority of the Apostles – v.13
 - iii. The Teaching of this Incident
 - 1. Sincerity demanded by God
 - 2. Greatest enemies within the Church
 - 3. God cannot be fooled, although men can
 - 4. Sin unto death exists (I John 5:16 and I Corinthians 11:30)

- b. The Deliverance of the Apostles from Prison
 - i. Return to the Temple to preach – v.20
 - ii. Should not be molested – v.34
 - iii. Glad to suffer for Christ – v.41
- VII. Chapter 6 Dynamic Deacons
 - a. Appointing of the First Deacons
 - i. Murmuring of the Greeks against the Jews – v.1
 - ii. Appointing of seven men by the Apostles – v.3
 - 1. Good Character
 - 2. Powerful Lives – Filled with the Spirit
 - 3. Full of Wisdom
 - iii. Manifesting of Christian love – all seven men were Greeks
 - iv. Preaching of Christ continued – v.4
 - b. Trying of Stephen
 - i. His Wisdom not equaled – v.10
 - ii. His Integrity not denied by truth – v.13
- VIII. Chapter 7 Sermon of Stephen
 - a. The Speech of Stephen
 - i. Jews always rebellious
 - 1. Sold Joseph into Slavery - v.9
 - 2. Refused to follow Moses - v.35
 - 3. Persecuted all the prophets – v. 52
 - ii. Palestine not the only important place
 - 1. Abraham in Mesopotamia – v.2
 - 2. Joseph in Egypt – v.10
 - 3. Moses in Midian – v.29
 - b. The Death of Stephen – First Christian Martyr
 - i. Showed how a Christian should die
 - ii. Began a great persecution of the Church (Acts 8:1)
- IX. Chapter 8 The Ministry of Philip
 - a. The Preaching of Philip in Samaria
 - i. Multitudes converted – v.6
 - ii. Simon the sorcerer professed faith – v.13
 - 1. Thought he could buy the gift of giving Spirit – v.19
 - 2. Bitterly denounced by Peter – v.21
 - b. The Meeting Philip and Ethiopian Eunuch

- i. Philip left great revival – v.26
 - ii. Philip explained Isaiah 53 to the Eunuch – v.32
 - iii. Philip baptized Eunuch – v.39
 - X. Chapter 9 Conversion of Paul
 - a. The Conversion of Paul
 - i. The Explanations given for it
 - 1. Fraud Theory – Conversion only fake
 - a. Because of selfish reasons (He could not marry the high priest’s daughter so he turned against the Jews
 - b. Because of the influence of evil spirits
 - c. Completely without evidence and lacking sense
 - 2. Rationalist Theory
 - a. Thundering and lightening instrumental
 - b. What kind of man was Paul anyway?
 - c. This theory makes no sense
 - 3. Visionary Theory
 - a. A psychological process – through meditation
 - b. Paul honestly deceived about seeing the Lord
 - c. Can you fool a great man forever?
 - d. Again, makes no sense
 - ii. The Biblical facts concerning it
 - 1. Through Divine Intervention – v.6
 - 2. Through an Instantaneous act -v.6
 - 3. Transformed Paul’s character – v. 20
 - b. The Raising of Dorcas
 - i. The works of Dorcas – v.36
 - ii. The works of Peter – v. 40
- XI. Chapter 10 Cornelius and Peter
 - a. Peter’s Use of the Keys of Matthew 16:19
 - i. Used at Pentecost – salvation opened to the Jews
 - ii. Used at home of Cornelius – salvation opened to the Gentiles
 - b. Two Men
 - i. Cornelius
 - 1. Righteous - v.2

- 2. Believing – v. 2
 - ii. Peter
 - 1. Biased – v. 17
 - 2. Ignorant – v.15
 - c. Two Visions
 - i. To Cornelius – an angel from Heaven
 - 1. His righteousness commended – v.4
 - 2. His lack of knowledge to be solved – v.6
 - ii. To Peter – a sheet from Heaven
 - 1. His narrowness reproved – v.15
 - 2. His doubt expressed – v.17
 - d. Two Results
 - i. Cornelius
 - 1. Sent for Peter – v.8
 - 2. Converted together with his household – v.44
 - ii. Peter
 - 1. Went to visit Cornelius – v.23
 - 2. Had his views changed – v.47
- XII. Chapter 11 Church Works
 - a. Peter defended His Conduct
 - i. Leaders thought their conduct was Scriptural - v.2
 - ii. Leaders changed their attitude after Peter’s speech – v.18
 - 1. Peter was skeptical at first – v.8
 - 2. Peter took witnesses with him – v.12
 - b. Disciples Working in Antioch
 - i. Barnabas was sent from Jerusalem to inspect the work – v.22
 - ii. Barnabas brought Paul to Antioch -v.25
 - iii. Disciples were called Christians at Antioch – v.26
 - 1. There was a clear-cut separation from Judaism
 - 2. There was a clear-cut separation from the world
- XIII. Chapter 12 Herod Persecutes the Christ
 - a. The Death of James
 - b. The Deliverance of Peter
 - c. The Death of Herod
 - d. The Dissemination of the Word

- XIV. Chapters 13 and 14 First Missionary Journey
 - a. Paul and Barnabas called while working in Antioch
 - i. They were working when they were called - v.1
 - ii. They were called by the Lord - v.2
 - iii. They were sent by the Lord - v.3
 - b. Working in Cyprus – the Home of Barnabas
 - i. Paul preached in the synagogue v. 5
 - ii. Sergius Paulus was converted v.12
 - iii. John Mark left the work – v.13 (happened after work in Cyprus)
 - c. Working in Antioch of Pisidia
 - i. Paul preached in the synagogue – v.14
 - ii. They turned to the Gentiles – v. 46
 - d. Working in Iconium
 - i. They divided the city -14:4
 - ii. They fled the stoning – 14:6
 - e. Working in Lystra
 - i. Paul healed the lame man - v.10
 - ii. They were made gods by the people – v.12
 - iii. The people were changed and Paul was stoned -v.19
 - f. Going back to Antioch – v.26
- XV. Chapter 15 Jerusalem Council
 - a. Jews from Judea contend against Paul -v.1
 - b. Paul and Barnabas were sent to Jerusalem – v.2
 - c. Peter advised the Jews not to make trial of God – v.10
 - d. James advised that the Gentile believers be left alone – v. 19
 - e. Men went back to Antioch with this message – v.20
 - i. Gentiles should keep away from idols
 - ii. Gentiles should keep away from fornication
 - iii. Gentiles should keep away from things strangled
 - iv. Gentiles should keep away from blood
- XVI. Chapter 15:36 to 18:22 Second Missionary Journey
 - a. Paul and Barnabas parted because of Mark – v.39
 - b. Paul took Silas and Departed – v. 40
 - c. Paul found Timothy at Derbe and took him along v. 3
 - d. Paul received the Macedonian vision while at Troas – v. 9

- e. Working in Philippi
 - i. Lydia was converted – v.15
 - ii. Paul cast out a troublesome demon – v.18
 - iii. Paul and Silas were put in stocks – v.24
 - iv. Philippian jailer and his householder accepted Christ – v.32
 - v. Paul refused to leave the jail privately – v.37
- f. Working in Thessalonica
 - i. The Jews stirred up the bums -v.5
 - ii. Jason was seized by the mob -v. 6
 - iii. Paul went to Berea – v. 10-11
- g. Working in Athens
 - i. Paul's spirit was stirred because of idolatry -v.16
 - ii. The philosophers wanted to hear him – v. 18
 - iii. Paul preached from Mars Hill – v.22
- h. Working in Corinth
 - i. Paul dwelt with Aquila and Priscilla – v.3
 - ii. Paul was assured protection by the Lord – v.9
 - iii. Gallio was indifferent to the things of God – v.15
 - iv. Paul returned to Antioch – v.22
- XVII. Chapter 18:23 to 21:17 Third Missionary Journey
 - a. Working in Ephesus
 - i. Apollos was instructed by Aquila and Priscilla – v.26
 - ii. The disciples of John the Baptist received the Spirit – v.6
 - iii. Special miracles were done by Paul – v.11
 - iv. Certain Jews attempted to cast out a demon -v 13
 - v. The Converts burned their magical books – v.19
 - vi. Demetrius stirred up a riot against Paul – v.23
 - b. Working in Troas
 - i. Paul preached a long time – v. 9
 - ii. Paul raised Eutychus from the dead - v. 10
 - c. Speaking to the Ephesian Elders
 - i. Paul vindicated his labors – v.26
 - ii. Paul warned them against evil workers – v.29
 - d. Dwelling in Caesarea
 - i. Philip the evangelist received Paul – v. 8
 - ii. Agabus signified the arrest of Paul – v. 10

XVIII. Chapter 21:18 to the end

- a. Paul stirred up trouble in Jerusalem – 21:26-27
- b. Paul made his defense before the multitude C. 22
- c. Paul divided the Sanhedrin on the Resurrection 23:6
- d. More than forty Jews plotted against Paul – 23:12
- e. Paul was tried before Felix
 - i. Tertullus accused him 24:2
 - ii. Paul defended himself 24:10
 - iii. Felix trembled at the words of Paul 24:25
- f. Paul was judged before Festus
 - i. Festus desired to please the Jews – 25:9
 - ii. Paul appealed to Caesar – 25:10
- g. Paul was tried before Agrippa
 - i. Festus called him crazy 26:24
 - ii. Agrippa was almost persuaded to believe – 26:28
- h. Paul set sail for Rome
 - i. The men were warned of coming danger – 27:10
 - ii. A fierce storm arose – 27:14
 - iii. Paul's was assured safety in a dream – 27:23
 - iv. Everyone was saved from death – 27:44
- i. The Men made their way safely to Melita
 - i. Paul cast a viper into the fire – 28:3
 - ii. Paul healed the sick 28:8
- j. Paul arrived in Rome
 - i. He was kept in jail for two years – 28:30
 - ii. He did not meet Peter there

The Epistles of Paul

A Chronology of the Life of Paul

1. His birth at Tarsus around the time of the birth of Christ
2. His early life 3 BC to around AD 30
 - a. Training as a tent maker
 - b. University at Tarsus, probably met Luke

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- c. Temple Training at Jerusalem under Gamaliel
 - d. Probable marriage and loss of spouse
 - e. Return to Jerusalem to run Synagogue of Strangers
 - f. Debates with Stephen
 - g. Officiates at Stephen's stoning
 - h. Granted authority to arrest Christians
 - i. Proceeded to Damascus to arrest Christians
3. Conversion on Damascus Road AD 33
 4. Baptism and Prophecy of Ananias
 5. Silent Years AD 33 to 47
 - a. Initial Attempts to Witness
 - b. Escape
 - c. Two years in Arabia Desert being trained by the Risen Christ
 - d. Return to Tarsus
 - e. Barnabas brings Paul to Antioch
 - f. Barnabas and Paul teach in Antioch
 6. First Missionary Journey AD 47-48
 - a. Galatians written AD 48
 - b. Council at Jerusalem AD 49
 7. Second Missionary Journey AD 49-52
 - a. Paul splits with Barnabas, goes with Silas
 - b. I Thessalonians written AD 52
 - c. II Thessalonians written AD 52
 8. Third Missionary Journey AD 52-56
 - a. I Corinthians written AD 55

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- b. II Corinthians written AD 55
- c. Romans written AD 56
- d. Arrest in Jerusalem AD 56
- 9. Final years AD 60-67
 - a. Eventful Journey to Rome AD 60-61
 - b. In Rome awaiting trial (Acts ends) AD 61
 - c. Writes Prison Epistles
 - 1. Philemon AD 61
 - 2. Colossians AD 61
 - 3. Ephesians AD 61
 - 4. Philippians AD 61
 - d. Released from Prison AD 62
 - e. Revisits Churches AD 62-66
 - f. Resumes Evangelism AD 62-67 (possibly goes to Spain and Britain)
 - g. Writes Some of the Pastorals AD 62 -65
 - 1. I Timothy AD 62-65
 - 2. Titus AD 62-65
 - h. Rearrested and jailed in Rome AD 66-67
 - 1. II Timothy written AD 67
 - i. Second Trial before Nero AD 67
 - j. Beheaded for the cause of Christ AD 67

Romans – The Righteousness of God

- I. Righteousness Required 1: 1-3:20
- II. Righteousness Revealed 3:21-4:25

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- III. Righteousness Received 5:1-21
- IV. Righteousness Realized 6:1-8:39
- V. Righteousness Rejected 9:1-11:36
- VI. Righteousness Reproduced 12:1-16:27

First Corinthians – Problems in the Church

- I. Introduction 1:1-9
- II. Reproof Concerning Problems 1:10-6:20
 - A. Spiritual Laxness 1:10-4:21
 - B. Moral Laxness 5:1-6:20
- III. Replies Concerning Puzzles 7-16
 - A. Marriage 7
 - B. Idols 8-10
 - C. Worship 11
 - D. Spiritual Gifts 12-14
 - E. Resurrection 15
 - F. Offerings 16

Second Corinthians – Vindication of Paul's Ministry

- I. An Account of His Ministry 1-5
- II. An Appeal to His Converts 6-9
- III. An Answer to His Critics 10-13

Galatians – Law vs Grace

- I. The Authority of Paul in the Gospel 1-2

- II. The Authenticity of Paul's Gospel 3-4
- III. The Application of Paul's Gospel 5-6

Ephesians – The Church Christ's Body

- I. The Christian's Position, in Christ 1-3
- II. The Christian's Practice, like Christ 4-6:9
- III. the Christian's protection, through Christ 6:10-24

Philippians – Humility and Rejoicing

- I. Paul's Humble Rejoicing 1
- II. Christ's Humble Life 2
- III. Christian Humility 3-4

Important extra notes on Philippians: The key to the book of Philippians appears to be the word "humility." Although humility as a word never really appears in this book (with the exception of humbled in Philippians 2:8) the concept of biblical humility literally fills this book. Paul is dealing with a church that has no outward doctrinal difficulties, but there is clear evidence of an undertone of divisions centered around human personalities (1:27; 2:2-4,14; 3:15-16, 4: 2). His letter, written for the purpose of thanking the church for a gift (4:10), contains many examples by precept and by pronouncement of the true biblical humility of a Christian. Paul begins this Epistle without the slightest mention of his exalted apostolic position which he uses so often to establish his authority in his other Epistles. In fact, he simply refers to himself as "a servant", equal with Timothy, who in reality was merely a student. This fact makes clear the teaching that regardless of our calling in life, we all stand the same in the eyes of the Lord in so far as our work to Him is concerned there are no super saints, only true believers. Other passages that deal with biblical humility are here listed for further study.

- 1. True biblical humility makes one more concerned about the work of God than his own personal comfort. 1:12-30

2. True biblical humility relinquishes all of its rights for the joy of serving God. 2: 1-13
3. True biblical humility enables one to spend himself with joy in a hostile world. 2: 14-30
4. True biblical humility renounces all of its own claims for merit before God and seeks only to know Christ. 3:1-21
5. True biblical humility fosters harmony and right-thinking in the shadows of an ever-worsening world and in the light of the imminent return of Jesus Christ. 4:1-9
6. True biblical humility waits on God for provision and is content to remain in any condition that pleases Him. 4:10-15

Colossians – Christ the Head of the Church and All Things

- I. The Preeminence of Christ Declared 1
- II. The Preeminence of Christ Demanded 2
- III. The Preeminence of Christ Displayed 3-4

I Thessalonians – Living in the Light of the Return of Christ

- I. Paul's Memory of the Thessalonians 1
- II. Paul's Methods with the Thessalonians 2-3
- III. Paul's Message to the Thessalonians 4-5

II Thessalonians – The Second Coming and Corrections of Error

- I. Comfort in Persecution 1
- II. Correction in Problems 2
- III. Commands to Practice 3

The Pastorals

I Timothy – Church Instruction

- I. The Pastor and Doctrine 1
- II. The Pastor and Devotion 2
- III. The Pastor and Deacons 3
- IV. The Pastor and Dangers 4
- V. The Pastor and Duty 5-6

II Timothy – Paul’s Farewell

- I. Qualifications of Spiritual Leadership 1
- II. Qualities of Spiritual Leaders 2-3

Titus – Pastoral Directions

- I. Reputation of Philemon 1-7
- II. Request to Philemon 8-17
- III. Repayment of Philemon 18-21
- IV. Requests of Paul 22-25

Philemon – Imputation in Action

- I. Reputation of Philemon 1-7
- II. Request to Philemon 8-17
- III. Repayment of Philemon 18-21
- IV. Requests of Paul 22-25

The General Epistles

Hebrews – Jesus Christ is Better

- I. Christ is better than the Old Testament Personages 1- 4
- II. Christ is better than the Old Testament Priesthood 5 -10
- III. Christ is better than the Old Testament Promises 11-13

James – Practical Christianity

- I. Testings and Trials 1:1-18
- II. True Religion 1:19 -27
- III. Treatment of Others 2:1-13
- IV. True Faith 2: 14-26
- V. The Tongue 3:1-12
- VI. True Wisdom 3:13-18
- VII. Troubles 4:1-12
- VIII. Tomorrow 4: 13-17
- IX. Treasures 5:1-6
- X. Trust 5:7-12
- XI. Triumphant Prayer 5:13-20

I Peter – Victory over Suffering

- I. Living a Life of Sobriety 1:1-2:10
- II. Living a life of Submission 2:11-3:12
- III. Living a life of Suffering 3:13-4:19

IV. Living a Life of Service 5:1-14

II Peter – False Teachers and Farewell from Peter

- I. Recalling Faithful Truths 1
- II. Rebuke of False Teachers 2
- III. Reminder of Future Times 3

I John – Fellowship with God

- I. The Center of Fellowship 1
- II. The Continuation of Fellowship 2
- III. The Characteristics of Fellowship 3
- IV. The Criterion of Fellowship 4
- V. The Consequences of Fellowship 5

II John – Truth

- I. The Circumstances of the Letter 1-3
- II. The Command of Love 4-6
- III. The Commandment to Look 7-13

III John – Hospitality

- I. The Courtesy of Gaius 1-8
 - li. The Condemnation of Diotrephes 9-11
 - lii. The Commendation of Demetrius 12-14

Jude – Acts of the Apostates

- I. Delineation of Factual Truth 1-3
- II. Denunciation of False Teachers 4-16
- III. Demand for Faithful Trust 17-25

The Revelation of Jesus Christ

- I. The Things Which Thou Has Seen 1
- II. The Things Which Are 2-3
- III. The Things Which Shall Be Hereafter 4-22