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# New Testament Survey Student Notes

2023-2024

# INTRODUCTION TO THE GOSPELS

## I. Date of Writing

- A. Gospel of Matthew: **AD 50–60**
- B. Gospel of Mark: **AD 64–68**
- C. Gospel of Luke: **AD 58–60**
- D. Gospel of John: **AD 85–95**

## II. The Similar and Unique Material

	Same/Similar Material	Unique Material
<b>Matthew</b>	58%	42%
<b>Mark</b>	93%	7%
<b>Luke</b>	41%	59%
<b>John</b>	8%	92%

- A. **Matthew:** Matthew was a **disciple** of Christ and therefore wrote as an eyewitness of the words and works of Christ.
- B. **Mark:** Mark based his Gospel on the testimony of **Peter**, who was an original disciple and eyewitness of the life of Christ.
- C. **Luke:** Luke based his Gospel on the testimony of several **eyewitnesses** (Lk 1:1–4).
- D. **Conclusion:** The similarities and differences in the narrative can be accounted for simply by understanding that each writer was describing the same events from different perspectives with different audiences in mind.

## III. Historical Context

- A. The **Jerusalem Council** had already taken place (Acts 15, AD 49).
- B. By the time Mark and John wrote, Paul had already completed three missionary journeys.
- C. The apostles and original eyewitnesses were **dying off**.

## IV. The Purposes

- A. Historical Purpose: To Provide **Inspired Historical Accounts** of the Words and Works of Jesus Christ.
  - 1. Matthew – **Jewish** Audience
  - 2. Mark – **Roman** Audience
  - 3. Luke – **Greek** Audience
  - 4. John – Everyone / **General** Audience
- B. Apologetical Purpose: To Argue That Jesus Christ is the Messiah and Savior
  - 1. He fulfilled Old Testament prophecies about the **Messiah**.
    - a. He was born of a virgin (Isa. 7:14).
    - b. He was born in Bethlehem (Mic. 5:2).
    - c. He healed many (Isa. 53:4).
    - d. He entered Jerusalem as a king (Zech. 9:9).
    - e. He died for His people (Isa. 53:9,12; Zech. 12:10)<sup>1</sup>.
  - 2. He performed **miracles/signs**.
  - 3. He rose from the grave (Matt. 28:2–7; Mark 16:6; Luke 24:5; John 20:9–18; Acts 1:3; 1 Cor. 15:53–58).

C. Theological Purpose: To Provide Instruction about the Kingdom, the Church, and Future Events

1. The Kingdom: They explain the **offering, rejection, and postponement** of the Kingdom.
2. The church: They predict the establishment of the church.
3. God's plans for the future: They describe that:
  - a. The Messiah will be rejected, and His Kingdom postponed
  - b. The church will be established
  - c. The Anti-Christ will rise and demand to be worshipped.
  - d. A time of tribulation will occur.
  - e. Jesus will return as a conquering king.
  - f. Jesus will conquer Satan and rule over Jerusalem.

## V. A Comparison of the Four Gospels

	Matthew	Mark	Luke	John
<b>Portrait of Christ</b>	The Messiah, Son of David	The Servant and Savior of All	The Perfect Son of Man	The Eternal Son of God
	Christ's humanity			Christ's deity
<b>Recipients</b>	Jewish	Roman	Greek	Everyone
<b>Emphasis</b>	Sermons	Miracles	Parables	Doctrines
<b>Structure</b>	5 Sermons	Quick Moving Narratives – "Immediately"	Chronological Development	Theological Development
<b>Relationship to Other Gospels</b>	Complementary			
<b>Synoptic Gospels</b>			Supplementary Unique Material	

# THE GOSPEL OF MATTHEW

## I. Theme

- A. The **King**, the **Kingdom**, and Why It Matters

## II. Author

Matthew

- A. **Levi**, The Son of Alphaeus
- B. The (Wealthy) **Tax Collector**
- C. One of the **Twelve Apostles**

## III. Recipients

**Jewish Audience**

## IV. Matthew's Focus

- A. The **King** and His **Kingdom**.
- B. Jesus is **qualified** to be the King.
- C. Jesus's **presentation** as King.

# OUTLINE OF MATTHEW

## I. The Preparation of the King (1:1–4:11)

- A. Genealogy and Birth (1)
- B. His Authentication (2)
- C. His Baptism (3)
- D. His Testing (4:1–11)

## II. The Presentation of the King (4–11)

- A. His Message and His Disciples (4:12–25)
- B. The Sermon on the Mount (5–7)
- C. Demonstrates He Is Qualified To Be the King (8–9)
- D. His Messengers and a Glimpse of John the Baptist (10–11)

## III. The Rejection of the King (12–13)

- A. Jesus proclaims that He is the Lord of the Sabbath, superior to the law of Moses.
- B. The Pharisees begin to plan to destroy Jesus because He claims to be God.
- C. The Pharisees want a sign to know Jesus is actually who He says He is.
- D. Jesus begins to speak in parables.
- E. Jesus now focuses on teaching the disciples and preparing them for the ministry He has for them.
- F. Jesus only did a few miracles, because where people respond in faith, He gives them more.

## IV. The Preparation of the Disciples (14–25)

- A. Herod kills John – the forerunner of the Messiah is gone.
- B. Jesus shows compassion for the people and feeds the crowd.
- C. The disciples see Jesus walking on the water.
- D. Peter believes in Jesus and is able to walk on the water, but begins to doubt and sink.
- E. Focus on Jesus – He will hold you up!

- F. The religious leaders were saying they wanted to follow God, but they weren't – they were rejecting Jesus, following their own path.
- G. A Canaanite woman calls Jesus Son of David.
- H. Jesus has the authority to provide – He is the Bread of Life.
- I. Jesus announces His program and predicts His death, burial, and resurrection.
- J. Jesus teaches His disciples using things from everyday life.
- K. Peter says Jesus is the Christ, the Son of the living God.
- L. Jesus prophesies the assembly, the church – He is going to build it in the future.
- M. Peter explains that Jesus is the “Rock of Offence.”
- N. The disciples need to make a decision about how they are going to spend their lives.
- O. Jesus is transfigured before Peter, James, and John – they see Him in His glory as the King.
- P. Just as John the Baptist was killed, they are going to kill Jesus.
- Q. The disciples marvel as to why they can't do miracles like Jesus – they just need the simplest of faith.
- R. Jesus keeps prophesying that He is going to be delivered into the hands of men.
- S. Jesus tells the disciples to not give offence – fulfill their responsibilities as citizens, even though there is a heavenly kingdom coming.
- T. How to interact when there is wrongdoing.
- U. Jesus teaches what kingdom character looks like.
- V. The Pharisees test Jesus.
- W. God uses single people as well as married people.
- X. With God, all things are possible!
- Y. Jesus teaches the cost of discipleship, as well as the reward – labor in the Lord is never in vain.
- Z. There is no room for pride in following our Lord.
- AA. We need to realign what we want to be submissive to His will.
- AB. Don't fall into the same trap as the Saducees, Pharisees, and Scribes.
- AC. Walk in righteousness: approach God in humility, believe in Him, and demonstrate humility of character and spirit in how you treat other people.
- AD. The King isn't riding into town on a white horse; He is riding on an animal of humility because he is going to do the most humble thing in the history of humanity.
- AE. The invitation goes out to everyone, but some are trying to get in (to the kingdom of God) without the proper “clothing” – by their own righteousness and works.
- AF. Jesus defeats every attempt to trap Him and have Him convicted publicly.
- AG. Jesus weeps over Jerusalem.
- AH. Invest what God has given, make the most of the time.

#### **V. The Death and Burial of the King (26–27)**

- A. Jesus institutes the Lord's Supper.
- B. Jesus is crucified at Golgotha – the Place of the Skull.
- C. Why had the Father forsaken the Son? Because He was paying for the sin of the world.
- D. Jesus gives up His Spirit and decides to die, causing “Zombie Apocalypse.”

#### **VI. The Resurrection of the King (28)**

- A. Make disciples.
- B. Matthew provides an account that bridges the Old Testament with the New Testament.
- C. Who do you say the Son of Man is?
- D. Are you seeking first the Kingdom of God? How do you express that each day?
- E. What are you doing with the talents He has given you?

# THE GOSPEL OF MARK

## I. Author

John Mark

- A. John was his **Jewish** name (Acts 12:12b).
- B. Mark was his **Roman** name (Acts 12:12c).
- C. He was the son of **Mary** (Acts 12:12a).
- D. The early church met in his home (Acts 12:12d).
- E. He was the cousin of **Barnabas** (Col. 4:10).
- F. His first impression: a **fearful** boy (Mark 14:51–52).
- G. His second impression: a **double-minded** man (Acts 13:13).
- H. His last impression: A **redeemed** man (2 Tim. 2:1–2; 4:9–11; 1 Pet. 5:13)
- I. He was not an original **eyewitness** of most of the events recorded in the Gospel.
- J. He was a close associate of **Peter**, and recorded Peter's eyewitness account (cf. 2 Pet. 1:15–16).
- K. Eusebius records the words of Papias,

“Mark became Peter's interpreter and wrote accurately all that he remembered ...  
leav[ing] out nothing of what he heard and to make no false statements in them.”

*Eusebius: Ecclesiastical History*

## II. Date

- A. It was written before AD **70**, since the fall of Jerusalem was prophesied about but not recorded in it (Mark 13:2).
- B. AD **64–68** is likely.

## III. Recipients

- A. It was not written to a **Jewish** audience.
  - 1. Jewish customs are explained (cf. Mark 7:3–4).
  - 2. Aramaic expressions are translated into **Greek** (cf. Mark 5:41; 15:34).
- B. It was written to a **Roman** audience.
  - 1. **Latin** expressions are used (4:2; 12:14; 15:39, 44–45).
  - 2. A Roman method of timekeeping is employed (Mark 6:48; 13:35).
  - 3. Mark includes a confession by a Roman **centurion** (15:39)
  - 4. John-Mark's Roman name, Mark, was assigned to this Gospel by the early church.

## IV. Structure and Style

- A. It is the **smallest** of the four Gospels with the least amount of **unique** material.
- B. Even though it is a shorter Gospel, the accounts that are included often have a greater amount of **detail**.
- C. The word “immediately” is often employed by Mark – **41** times.
- D. It is the most **chronological** of the four Gospels.
- E. One-third of Mark's Gospel concerns Christ's last **eight** days.

## V. Theme

**Jesus, the Son of God, Is Both the Servant and Savior of All.**

## VI. Purpose

Mark writes to present Jesus, the Son of God, as the **suffering Servant** and rejected **Savior of the world**.

## VII. Message

Jesus, who is the Son of God, came as the Servant and Savior of the world and **achieved ultimate victory through apparent defeat**.

## VIII. Unique Characteristics

- A. Mark emphasizes Jesus' **actions** more than His teachings.
- B. The **miracle** narratives are prominent.
- C. Mark includes the **emotions** experienced and **reactions** of Jesus.
- D. A clear movement to the **cross** is emphasized in Mark's Gospel.

## IX. Unique Material

- A. Miracles
  - 1. Healing of a deaf and mute man in the Decapolis region (7:313–37)
  - 2. The healing of the blind man in Bethsaida (8:22–26)
- B. Parables
  - 1. The parable of the seed that is sown and grows overnight (4:26–29)
  - 2. The uncertain time of Christ's return compared to a man going on a trip, leaving a doorkeeper to stand watch (13:34)
- C. Details
  - 1. Jesus' own family trying to restrain Him (3:20–21).
  - 2. Jesus asleep on a cushion (4:38).
  - 3. Jesus calming the storm on the Sea of Galilee with the words, "Peace, be still" to the storm (4:39).
  - 4. Greater detail about the brute strength of the demoniac (5:4-5).
  - 5. Awareness on the part of Jesus that some power had gone from Him when the woman with an issue of blood touched Him and was healed (5:30).
  - 6. James and John being named "sons of thunder" (3:17).
  - 7. Jesus' statement that the Sabbath was made for man and not man for the Sabbath (2:27).
  - 8. Jesus being indignant when disciples sent children away (10:14).
  - 9. The name of blind man is given – Bartameus.
  - 10. Provides the number of pigs, 2,000, into which the demons were cast (Mark 5:13).

# OUTLINE OF MARK

## I. The Presentation of the Servant and Savior of All (1:1–2:17)

- A. John the Baptist prepares the way (1:1–8).
- B. The baptism of Jesus by John (1:9–11).
- C. The temptation of Jesus (1:12–13).
- D. The calling of four disciples (1:14–20).
- E. Jesus performs various miracles (1:21–2:12).
- F. The calling of Levi (2:13–17).

## II. The Opposition to the Servant and Savior of All (2:18–8:26)

- A. The Pharisees challenge Jesus about fasting (2:18–22).
- B. The Pharisees challenge Jesus about the Sabbath (2:23–3:6).
- C. Jesus selects twelve disciples (3:7–19).
- D. The teachers of the law accuse Jesus of being possessed by Beelzebub (3:20–35).
- E. Jesus teaches in parables to hide truth from His enemies (4:1–34).
- F. Jesus performs more miracles (4:35–5:43).
- G. Jesus is rejected in His own home town (6:1–6).
- H. Jesus sends the twelve disciples (6:7–13).
- I. Jesus's forerunner is killed by Herod (6:14–29).
- J. Jesus performs more miracles (6:30–8:26).

## III. The Preparation of the Disciples by the Servant and Savior of All (8:27–10:52)

- A. Jesus instructs about His identity (8:27–30).
- B. Jesus predicts His coming death (8:31–38).
- C. Jesus is transfigured in the presence of Peter, James, and John (9:1–13).
- D. Jesus instructs by healing a boy with an evil spirit (9:14–32).
- E. Jesus instructs regarding who will be greatest in the Kingdom (9:33–37).
- F. Jesus instructs about those "for us" (9:38–41).
- G. Jesus instructs regarding causing a child to sin (9:42–50).
- H. Jesus instructs about divorce (10:1–12).
- I. Jesus instructs regarding entrance into the Kingdom (10:13–31).
- J. Jesus predicts His death again (10:32–34).
- K. Jesus instructs a second time concerning who will be greatest in the Kingdom (10:35–45).
- L. Jesus heals Bartimaeus (10:46–52).

## IV. The Presentation of the Servant and Savior of All (11:1–26)

- A. Jesus enters Jerusalem on a donkey (11:1–11).
- B. Jesus cleanses the temple (11:12–26).
- C. The Rejection of the Servant and Savior of All (11:27–12:44)
- D. The chief priests and teachers of the law begin questioning Jesus's authority (11:27–33).
- E. Jesus shares a parable directed against the religious leaders (12:1–12).
- F. Jesus is questioned by the Pharisees and Herodians about taxes (12:13–17).
- G. Jesus is questioned by the Sadducees about marriage (12:18–27).
- H. Jesus is questioned by the teachers of the law about the greatest commandment (12:28–34).
- I. Jesus warns the people about the teachers of the law (12:35–44).



**V. The Preparation for the Departure of the Servant and Savior of All (13:1–15:15)**

- A. Jesus instructs regarding the end of the age and His Second Advent (13:1–37).
- B. Jesus's body is prepared for burial in Bethany by the pouring of oil (14:1–9).
- C. Judas agrees to betray Jesus (14:10–11).
- D. Jesus shares the Passover meal with His disciples (14:12–25).
- E. Jesus and His disciples at the Mount of Olives (14:26–52).
- F. Jesus's Trial before the Sanhedrin (14:53–65).
- G. Peter denies knowing Jesus (14:66–72).
- H. Jesus's trial before Pilate (15:1–15).

**VI. The Death, Burial, and Resurrection of the Servant and Savior of All (15:16–16:20)**

- A. The crucifixion of Jesus (15:16–41).
- B. The burial of Jesus (15:42–47).
- C. The resurrection and appearance of Jesus (16:1–8).
- D. The long ending of Mark (16:9–20)<sup>2</sup>.

# THE GOSPEL OF LUKE

## I. Author

The First Century Luke:

- A. The **early church** fathers identify Luke as the author.
  - 1. Irenaeus
  - 2. Clement of Alexandria
  - 3. Origen
  - 4. Tertullian
  - 5. Eusebius
  - 6. Jerome
- B. The **Muratorian Canon** identifies Luke as the author.
- C. Biographical information:
  - 1. He was a **Gentile** (Col. 4:10).
  - 2. He was a **physician** (Col. 4:10).
  - 3. He was also the author of the book of **Acts** (Acts 1:1) .
  - 4. He was a co-laborer with **Paul** (Acts 16:10–17; 20:5–15; 21:1–18; 27:1–28:16).
  - 5. He was with Paul at the end of Paul's life (2 Tim. 4:11).

## II. Recipient(s)

- A. **Theophilus** is the recipient (Luke 1:1).
- B. He was probably ethnically Greek due to his name being Greek.
  - 1. Θεος (Theos) means **“God.”**
  - 2. φιλεο (phileo) means **“love.”**
  - 3. Θεόφιλε (Theophilus) means **“lover of God.”**
- C. He was probably very influential due to his **title** (**“Most Excellent”**; Acts 24:3; 26:25).
- D. He may have been a recent **convert** (1:4).
- E. Although Theophilus was the primary recipient, God intended it for a much wider Gentile audience.
  - 1. The genealogy goes back to **Adam**.
  - 2. He uses terms that are familiar to a Gentile audience.
  - 3. He quotes from the **Septuagint**.
  - 4. The dates for Christ's birth are in terms of Roman **emperors**.
  - 5. He includes stories of individual **Gentiles** who come to faith in Christ.

## III. Date

- A. The book of Acts could not have been written before the book of **Luke**.
- B. We can confidently date Paul's first Roman imprisonment to around AD **60–62**.
- C. The Gospel of Luke was written before AD 60–62.
- D. Luke was also aware of other **historical accounts** that have been written (Luke 1:1).
- E. A suggested date for the writing of the book of Luke is AD **58–60**.

## IV. Place

- A. Many locations have been suggested by various scholars as to the place from where Luke wrote, including:
  1. Caesarea
  2. Alexandria, Egypt
  3. Rome
  4. Greece
- B. Jerome indicates that Luke was in **Achaia** when he wrote this Gospel.
- C. Jerome also indicates that Luke was in **Rome** when writing the second part of his two-volume work, the book of Acts.

## V. Literary Considerations

- A. It is a carefully researched and documented **history**.
- B. It includes many unique **parables**.
- C. It emphasizes the work of the **Holy Spirit**.
- D. It has the most refined **Greek** of the New Testament.

## VI. Theme

Jesus Christ is the **perfect** Son of man and the **Savior** of all men.

## VII. Purpose

- A. Luke records the events surrounding the words and works of Jesus Christ to strengthen **Theophilus' faith** (Luke 1:1–4).
- B. The Gospel of Luke demonstrates to a Gentile audience that the teaching concerning Jesus Christ has an **historical basis** (Luke 1:1–4).
- C. The Gospel of Luke demonstrates that Jesus is the **Christ**, and He came to be the **Savior** of all men, both Jews and Gentiles alike.

## VIII. Message

Because the teaching concerning the life and ministry of Jesus Christ is **historically accurate**, it demonstrates Jesus of Nazareth is the **Savior of all mankind**, Jews and Gentiles alike.

## IX. Unique Contributions

- A. Narratives
  1. The infancy narratives (1:1–2:52)
  2. The miraculous catch of fish (5:1–11)
  3. The resurrecting of a widow's son (7:11–17)
  4. The woman who washes Jesus's feet with her tears (7:36–50)
  5. The women who accompany and financially support Jesus and His disciples (8:2–3)
  6. The sending of the seventy-two (10:1–2)
  7. Jesus's interaction with Mary and Martha (10:38–42)
  8. The healing of a crippled woman on the Sabbath (13:10–13)
  9. The healing of a man with leprosy on the Sabbath (14:1–6)
  10. The healing of a Samaritan leper (17:11–19)
  11. The conversion story of Zachaeus (19:1–10)
  12. Jesus's weeping over the city of Jerusalem (19:41–44)
  13. Jesus being questioned by Herod (23:6–16)
  14. The instructions given to women along Jesus's journey to Golgotha (23:26–32)

15. The repentant and mocking thieves (23:39–43)

16. Jesus' post-resurrection appearance to two men on the road to Emmaus (24:13–35)

**B. Teachings**

1. Warning against greed (12:13–15)

2. Teaching on suffering not linked to sinful behavior (13:1–5)

3. Teaching on the cost of discipleship (14:25–35)

4. Instructing His disciples to carry a purse and a sword (22:35–38)

**C. Parables**

1. The good Samaritan (10: 29–37)

2. The persistent friend (11:5–8)

3. The rich man and his hoarding (12:16–21)

4. Places of honor (14:7–14)

5. The prodigal son (15:11–32)

6. The unrighteous steward (16:1–9)

7. The rich man and Lazarus (16:19–31)

8. The persistent widow (18:1–8)

9. The self-righteous Pharisee and the repentant sinner (18:9–14)

# OUTLINE OF LUKE

## **I. Introduction (1:1–4)**

## **II. The Birth and Childhood of Jesus (1:5–2:52)**

A. The Announcement of John the Baptist's Birth (1:5–25)

B. The Announcement of Jesus's Birth (1:26–56)

C. The Birth and Early Life of John the Baptist (1:57–80)

D. The Birth and Early Life of Jesus (2:1–52)

## **III. The Preparation for Jesus's Ministry (3:1–4:13)**

A. The Ministry of John the Baptist (3:1–20)

B. The Baptism of Jesus (3:21–22)

C. The Genealogy of Jesus (3:23–38)

D. The Temptation of Jesus (4:1–13)

## **IV. Jesus's Ministry in and around Galilee (4:14–9:50)**

A. Jesus's Teaching Ministry and the Response to It (4:14–5:11)

B. The Beginning of Controversy with the Pharisees (5:12–6:11)

C. Jesus's Teaching of His Disciples (6:12–49)

D. Jesus's Compassion for People (7:1–50)

E. Jesus's Teaching in Parables (8:1–21)

F. Jesus's Mighty Works (8:22–56)

G. Jesus's Preparation of the Twelve (9:1–50)

**V. Jesus's Ministry on the Way to Jerusalem (9:51–19:27)**

- A. The Responsibilities and Rewards of Discipleship (9:51–10:24)
- B. The Relationships of Disciples (10:25–11:13)
- C. The Results of Popular Opposition (11:14–54)
- D. The Instruction of the Disciples in View of Jesus's Rejection (12:1–13:17)
- E. Instruction about the Kingdom (13:18–14:35)
- F. God's Attitude toward Sinners (15:1–32)
- G. Jesus's Warnings about Riches (16:1–31)
- H. Jesus's Warning about Disciples' Actions and Attitudes (17:1–19)
- I. Jesus's Teaching about His Return (17:20–18:8)
- J. The Recipients of Salvation (18:9–19:27)

**VI. Jesus's Ministry in Jerusalem (19:28–21:38)**

- A. The Triumphal Entry (19:28–40)
- B. The Beginning of Jesus's Ministry in Jerusalem (19:41–48)
- C. Jesus's Teachings in the Temple (20:1–21:4)
- D. Jesus's Teaching about the Destruction of the Temple (21:5–36)
- E. A Summary of Jesus's Ministry in Jerusalem (21:37–38)

**VII. Jesus's Passion, Resurrection, and Ascension (22:1–24:53)**

- A. The Plot to Arrest Jesus (22:1–6)
- B. The Preparations for the Passover (22:7–13)
- C. Events in the Upper Room (22:14–38)
- D. The Arrest of Jesus (22:39–53)
- E. The Trials of Jesus (22:54–23:25)
- F. The Crucifixion of Jesus (23:26–49)
- G. The Burial of Jesus (23:50–56)
- H. The Resurrection of Jesus (24:1–12)
- I. The Post-Resurrection Appearances of Jesus (24:13–49)
- J. The Ascension of Jesus (24:50–53)

# THE GOSPEL OF JOHN

## I. Date

- A. This book was written **30** years later than the other gospels (AD 80).
- B. It is not a **synoptic** gospel.
- C. **92%** of the material in John is not found in the other gospels.

## II. Author

- A. The author was formally **anonymous**.
- B. **Apostleship** was a necessity for canonicity.
- C. **Apostle**: a fully authorized, legal representative.
- D. Early evidence shows that it was written by **John**, the brother of James.
- E. **Disciple**: a devoted student of a Rabbi.

## III. Historical Context

- A. John had moved to Ephesus, where he wrote the Gospel of John.
- B. John was the last living disciple.
- C. Judaism was a function of the Temple until AD 70.
- D. The demands of Judaism:
  - 1. **Jews kept the Sabbath.**
  - 2. **Jews ate kosher.**
  - 3. **Jews circumcised their male children.**
- E. In AD 80, **Gamaliel** stepped into Jewish leadership, and he hated Messianic Jews.
- F. In order to stay in the synagogue, Jews had to pronounce a **curse** on Jesus and his followers.
- G. This created a crisis of **disbelief**, which John addresses (John 20:30–31).

## IV. Strategic Literary Devices

- A. John gives **new** material.
- B. John devotes **whole** chapters to single stories.
- C. John writes to be **credible** as an eyewitness.
- D. John is written as the most **accessible** of the gospels.
- E. John is also considered the most **difficult** of all the gospels.

## V. Purpose

- A. The purpose of the book of John is to **unmask the true character of disbelief**.
- B. Disbelief is a matter of **rebellion**.

## VI. Broad Overview of the Book

- A. Jesus' Ministry (John 1–13) – Theme verse: "His Own" (John 1:11)
- B. The Passion Week (John 13) – "His Own" (John 13:1)

## VII. On Miracles

- A. There are **seven** signs in John.
- B. Three New Testament words for “miracles”:
  - 1. **Miracle**: “a display of power”
  - 2. **Wonder**: “something that defies explanation”
  - 3. **Sign**: “a badge, proof”
- C. A miracle was a positive qualifier by which a man is proven to be a spokesperson for God.
- D. These miracles prove Jesus’s claim that He was speaking for God.

## VIII. Survey

- A. Prologue: The Celebration of Jesus (John 1:1–28)
- B. **The First 5 Days of Jesus’s Ministry**
  - 1. Day 1: “Behold, the Lamb of God” (John 1:29).
  - 2. Day 2: Jesus gathers His first disciples (John 1:35).
  - 3. Day 3: Jesus decides to go to Galilee – day one of travel (John 1:43).
  - 4. Day 4: Day two of travel.
  - 5. Day 5: Day three of travel, Jesus arrives in Galilee for the wedding (John 2:1).
- C. Sign #1: **The Changing of Water to Wine** (John 2:1–11)
  - 1. The result: A manifestation of Jesus’s glory strengthens the disciples’ faith.
- D. Passover and the Cleansing of the Temple (John 2:13–25)
  - 1. Jesus is catapulted into notoriety in the Jewish world.
  - 2. This protects Him!
- E. Nicodemus: A Literary Example of Crescendoed Belief (John 3)
- F. John the Baptist (John 3:22–36)
- G. Sign #2: **The Insight in Witnessing to the Samaritan Woman** (John 4:1–43)
  - 1. This was strategic.
  - 2. Jesus produces a standing with the Samaritans.
  - 3. Jesus could now pass through Samaria.
- H. Sign #3: **The Nobleman’s Son** (John 4:46–54)
- I. Sign #4: **The Pool of Bethesda** (John 5:1–17)
- J. Sign #5: **The Feeding of the 5,000** (John 6:1–14)
  - 1. Jesus preaches the “Bread of Life” sermon (John 6:22–59).
  - 2. Jesus demands full dependence on Him for true discipleship.
  - 3. This occurs one year before Jesus dies.
- K. Jesus at the Feast of Tabernacles (John 7–9)
- L. Sign #6: **The Man Born Blind** (John 9)
- M. Jesus at the Feast of Dedication (John 10)
- N. Sign #7: **The Raising of Lazarus** (John 11)
  - 1. There is no counterfeiting Lazarus’s death.
  - 2. This set the scene for the whole passion week.
  - 3. Jesus became a wanted man (John 11:53).
- O. The Passion Narrative (John 13–17)

- P. Gethsemane and Calvary (John 18–19)
  - 1. Jesus died because He claimed to be the Son of God.
  - 2. This message was posted across the horizon (Rom. 1:4).
- Q. The Resurrection (John 20)
- R. Peter and Jesus: The Reinstating and Reaffirming of Peter's Leadership (John 21)

# OUTLINE OF JOHN

## I. Introduction to the Word (1:1–18)

- A. Six Propositions Concerning the Word (1:1–5)
- B. John the Baptist's Testimony and the Enlightenment of All Men (1:6–13)
- C. Word Incarnated (1:14–18)

## II. John the Baptist's Testimony and Jesus's First Disciples (1:19–51)

- A. John's Questioning by the Jews (1:19–28)
- B. Jesus's Identification by the Baptist (1:29–34)
- C. Jesus's First Disciples (1:35–51)

## III. Jesus's Entrance into Public Ministry (2:1–3:36)

- A. Jesus at the Wedding in Cana (2:1–2)
- B. Jesus Working His First Miracle (2:3–12)
- C. The Beginning of Conflict Between Jesus and the Religious System (2:13–25)
- D. Jesus's Discussion with Nicodemus (3:1–21)
- E. John the Baptist's Final Testimony of Jesus (3:22–36)

## IV. Jesus' Ministry in Galilee (4:1–6:71)

- A. Jesus's Dialogue with the Samaritan Woman (4:1–38)
- B. Response of the Samaritan Village to the Woman's Testimony (4:39–45)
- C. Jesus's "Second Sign," Healing the Official's Son (4:46–54)
- D. Jesus's Return to Jerusalem; Controversy over the Sabbath (5:1–24)
- E. Prediction of the Two Resurrections (5:25–30)
- F. Lists of Various Witnesses to Jesus's Claims (5:31–40)
- G. The Guilt of Jews Who Reject Jesus (5:41–47)
- H. Jesus's Miracles and the Crowds (6:1–21)
- I. Doing the Works of God (6:22–59)
- J. Disciples' Response to Jesus's Teaching (6:60–71)

## V. Jesus's Return to Jerusalem (7:1–10:42)

- A. Threats against Jesus in Jerusalem; His Brothers' Unbelief and Sarcasm (7:1–13)
- B. More Conflict in Jerusalem (7:14–18)
- C. Challenging the Jews Concerning the Law (7:19–53)
- D. The Woman Caught in Adultery (8:1–11)
- E. Conflict Over Jesus's Claim To Be the Light of Life (8:12–59)
- F. Healing the Man Blind from Birth (9:1–34)
- G. Jesus Affirming Himself To Be the Son of Man (9:35–41)



H. The Good Shepherd and His Sheep Described (10:1–38)

I. Return to Bethany, Many Believe in Him (10:39–42)

**VI. Jesus’s Final Visit to Jerusalem (11:1–12:50)**

A. E. The “Triumphal Entry” into Jerusalem (12:12–33)

B. Jesus, the Light, Bringing Salvation (12:34–50)

**VII. The Final Passover and Upper Room Discourse (13:1–17:26)**

A. Significance of the “Last Supper” (13:1–17)

B. Judas Exposed (13:18–30)

C. Jesus’s Departure and a New Commandment (13:31–38)

D. Jesus’s Reassurance for the Disciples (14:1–15)

E. The Other Helper (14:16–31)

F. The Importance of Abiding in Christ (15:1–11)

G. Three Relationships for the Disciples (15:12–16:15)

H. More Assurances for the Disciples (16:16–33)

I. Prayer for Restoration of His Prior Glory (17:1–26)

**VIII. Jesus’s Arrest, Trials, and Crucifixion (18:1–19:42)**

A. Jesus’s Retreat to a Familiar Location (John 18:1–12)

B. The Jewish Trials (18:13–27)

C. Jesus Before Pilate (18:28–40)

D. Jesus’s Innocence and the Jewish Demand for His Death (19:1–15)

E. The Crucifixion and Death of Christ (19:16–30)

F. Jesus in the Tomb (19:31–42)

**IX. The Resurrection and the Recommissioning of Peter (20:1–21:23)**

A. The Discovery of the Empty Tomb (20:1–10)

B. Jesus and Mary Magdalene (20:11–18)

C. Appearance to the Disciples (20:19–31)

D. Jesus Restoring Peter (21:1–23)

**X. Final Comments (21:24–25)**

# ACTS

## I. Author

- A. The book of Acts was written by **Luke**.
- B. It is a **sequel** to the Gospel of Luke.
- C. Who was Luke?
  1. He was an **advocate**: He addressed the book to **Theophilus**, a Roman authority.
  2. He was a **doctor**: He accompanied Paul, who addressed him this way.
  3. He was a historian, a researcher, and Paul's **biographer**.
  4. He was an **apologist**.
  5. He was a **friend**.
- D. **Recipients**: those who love/are friends of God.

## II. Date & Background

- A. The book of Acts was written between AD 62–65.
- B. It was probably written around AD **64**.
- C. Acts was written to show that both Jews and Gentiles are one body: **the church**.
- D. Acts is the transition from **Jesus** to **the church**.

## III. Structure

- A. Acts: the tale of two cities.
- B. Acts is a descriptive narrative.
- C. All roads lead to Rome: the gospel was taken to the **capital** of the then-known world to be **decentralized** to the ends of the earth.

## IV. Theme

- A. Main Theme: Promise – Fulfillment
- B. Secondary Theme: The Systematic Expansion of the Church

## V. Outline

- A. Waiting for the **Promise** (Acts 1)
- B. The Reverse of **Babel** (Acts 2)
  1. **Missions** = taking the name to the nations.
  2. **Name** = identity & authority.
- C. The **Spread** of the Gospel (Acts 3–7)
  1. Jerusalem & Judea (Acts 1–7).
  2. Samaria (Acts 8).
- D. **Persecution** of the Church (Acts 9)
  1. **Witness** = someone who lays down their life for Jesus.
  2. Stephen means **“a victor’s crown.”**
  3. Chapter nine is arguably the most important because Luke tells it **three** times.
  4. Christ and the church are **inseparable**.
- E. The **Ends** of the Earth (Acts 10)

## VI. Additional Themes in Acts

- A. Third Theme: Jesus Is **King**
  - 1. Acts begins and ends with the kingdom of God.
  - 2. Three authorities:
    - a. **Jewish Authorities**
    - b. **Roman Magistrates**
    - c. **Greek Philosophies**
- B. Fourth Theme: **Martyrdom**
  - 1. Suffering **scatters** the saints so they **spread** the gospel.
  - 2. The result = **new communities of faith begin!**
- C. Three Definitions of a Missionary
  - 1. **Boundaries** (crossing).
  - 2. **Barriers** (breaking).
  - 3. **Bridges** (building).
- D. Teamwork accomplishes the mission to get the gospel out!

## VII. Survey

- A. **1st Missionary Journey** (Acts 13–14)
  - 1. Paul and Barnabas **disagree**, causing disunity.
  - 2. John Mark and Barnabas **leave**.
  - 3. Paul goes to **Iconium**.
  - 4. Paul goes to **Lystra** (stoning).
  - 5. Paul entrusts his churches to **leaders**.
- B. **1st Ecumenical Council in Jerusalem** (Acts 15)
- C. **2nd Missionary Journey** (Acts 16–18)
  - 1. Paul goes to **Macedonia**.
  - 2. Paul goes to **Philippi**.
  - 3. Paul experiences the tension between ministry and **money**.
  - 4. Paul goes to **Thessalonica**.
  - 5. Paul goes to **Berea**.
  - 6. Paul goes to **Athens**.
  - 7. Paul goes to **Corinth**.
    - a. Crispus comes to know Christ.
    - b. Aquila & Pricilla visit from Rome.
  - 8. Jesus appears to Paul.
  - 9. Paul returns to **Antioch**.
- D. **3rd Missionary Journey** (Acts 19–28)
  - 1. Paul goes to **Ephesus** (spiritual warfare).
  - 2. Paul goes to **Miletus**.
  - 3. Paul heads toward **Jerusalem**.
  - 4. Paul is **shipwrecked**.
  - 5. Paul arrives in **Rome**.

# OUTLINE OF ACTS

## **I. The Witness in Jerusalem (1:1–6:7)**

- A. The Founding of the Church (1:1–2:47)
- B. The Expansion of the Church in Jerusalem (3:1–6:7)

## **II. The Witness in Judea and Samaria (6:8–9:31)**

- A. The Martyrdom of Stephen (6:8–8:1a)
- B. The Ministry of Philip (8:1b–40)
- C. The Mission of Saul (9:1–31)

## **III. The Witness to the Uttermost Parts of the Earth (9:32–28:31)**

- A. The Extension of the Church to Syrian Antioch (9:32–12:24)
- B. The Extension of the Church to Cyprus and Asia Minor (12:25–16:5)
- C. The Extension of the Church to the Aegean Shores (16:6–19:20)
- D. The Extension of the Church to Rome (19:21–28:31)<sup>5</sup> Outline of Acts
- E. The Witness in Jerusalem (1:1–6:7)

# JAMES

## I. Background

### A. Date

1. It was written in AD **44**.
2. The book of James was written **11 years** after the death and resurrection of Jesus.
3. The book of James was the very first book of the New Testament written.
4. James is the most contemporary of all the New Testament books.
5. James: **letter to the 21st century**.

### B. Author: James, **Half-Brother of Jesus**

### C. Assurance of Date

1. Written to **early Jewish believers**.
2. No mention of the Jew-Gentile controversy.

### D. Place: Written from Jerusalem or Judea

### E. Early Readers of the Book

1. **Jewish**.
2. **Christian**.
3. **Scattered**.
4. **Poor**.
5. **Struggling**.

### F. Emphasis of book: The **Right Response to the Trials of Life**

### G. Outline

1. Swift to hear (James 1–2).
2. Slow to speak (James 3).
3. Slow to anger (James 4–5).

## II. Survey

### A. **Swift To Hear** (James 1–2)

1. To test = “to prove something is genuine” (1:3).
2. Perseverance = “to stand under something” (1:4).
3. Do not doubt the Lord’s **goodness** (1:5–12).
4. Do not blame God for your **temptations** (1:13–18).
5. Theme: **swift to hear, slow to speak, slow to anger** (1:19–21).
6. Live out your faith (1:22–27).
7. Be impartial and merciful (2:1–13).
8. Be careful of the claims you make if you do not back them up with your life (2:14–26).

### B. **Slow To Speak** (James 3)

1. No one can tame the **tongue** (3:1–12).
2. We need the wisdom of God (3:13–18).

C. **Slow To Anger** (James 4–5)

1. Anger out of control is **spiritual adultery** (4:1–4).
2. Humble yourselves before the Lord (4:5–10).
3. God is the **Judge** (4:11–12).
4. Do not take God for granted (4:13–17).
5. A scathing excoriation of the rich (5:1–5).
6. Be **patient**; God is moving, and Jesus is coming (5:7–12).
7. Restoration by prayer and fellowship (5:13–20).

# OUTLINE OF JAMES

## I. Introduction (1:1)

## II. An Active Faith during Trials and Temptations (1:2–18)

- A. The Purpose of Trials (1:2–4)
- B. The Wisdom Accessible in the Midst of Trials (1:5–9)
- C. The Reward for Enduring Trials (1:10–12)
- D. The Source of Temptations and Good Gifts (1:13–18)

## III. An Active Faith Is Obedient to the Word (1:19–27)

## IV. An Active Faith Is Impartial (2:1–13)

- A. An illustration of favoritism (2:1–4).
- B. The poor are important to God (2:5–7).
- C. Favoritism breaks the royal law (2:8–13).

## V. An Active Faith Is Evidenced in Deeds (2:14–26)

- A. Faith without works is ineffectual (2:14–20).
- B. Abraham was considered righteous by men because of his works and declared righteous by God because of his faith (2:21–24).
- C. Rahab was considered righteous by men because of her works (2:25–26).

## VI. An Active Faith Properly Uses the Tongue (3:1–12)

- A. The power of the tongue (3:1–8).
- B. The damaging effects of the wrong use of the tongue (3:9–12).

## VII. An Active Faith Exercises Heavenly Wisdom, Not Earthly Wisdom (3:13–4:17)

- A. Defining and describing heavenly and earthly wisdom (3:13–18).
- B. Fighting, slander, and judgmental attitudes result from earthly “wisdom” (4:1–12).
- C. Heavenly wisdom involves submitting to the Lord’s plans (4:13–17).

## VIII. An Active Faith in the Midst of Suffering (5:1–12)

## IX. An Active Faith Prays with Faith (5:13–18)

## X. An Active Faith Seeks to Reconcile Wayward Brothers (5:13–18)<sup>6</sup>

# GALATIANS

## I. Background

- A. Galatians is all about **getting the gospel right**. When you get the gospel wrong, two terrible things happen.
  - 1. Sinners are not saved.
  - 2. God is not glorified.
- B. Galatians is a dangerous book, written on the battlefield of **theological controversy**.
- C. **Romans** and Galatians are often considered together.
- D. Galatians is short because it was an **emergency** letter.
- E. Galatians answers the question: **How can I be free?**

## II. Outline

- A. **Personal**: A Defense of Paul's Own Apostleship (ch. 1–2)
- B. **Doctrinal**: A Defense of Justification by Faith (ch. 3–4)
- C. **Practical**: A Defense of Christian Liberties (ch. 5–6)

## III. Author

Paul (1:1)

## IV. Date

Around AD 49

## V. Recipients

- A. The early Galatian readers, new Christians, new churches.
- B. The churches established in the Galatia Region were majority Gentile, minority Jewish.

## VI. Purpose

- A. To respond to the teachings of the Judaizers.
- B. The Judaizers taught that Christians had to be circumcised and obey the Old Testament law.

## VII. Theme

Getting the Gospel Right

## VIII. Survey

- A. Personal: A Defense of Paul's Own Apostleship (Chapter 1–2)
  - 1. Salutation (1:1–5).
    - a. Paul is an **apostle** of Christ (1:1).
    - b. This book is a clear description of the gospel (1:3–4).
    - c. Jesus's death on the cross was (1:4):
      - i. **Voluntary**
      - ii. **Personal**
      - iii. **Substitutionary**
      - iv. **Redeeming**
      - v. **Ordained**
    - d. Missing from Galatians: **thanking God for the readers**.
  - 2. Denunciation (1:6–10).

- a. Deserting **Jesus** (1:6).
- b. **One** gospel (1:7).
- c. **Anathama**: to be under a divine curse (1:8).
- 3. Paul's personal testimony (1:11–24).
- 4. Addressing the controversy (2:1–10).
  - a. 14 years later – Barnabas and Paul go to Jerusalem to address the controversy.
  - b. Titus was not compelled to be circumcised.
- 5. Peter is led astray (2:11–14).
- 6. The gospel is for anyone on the basis of **simple faith** (2:15–20).
- B. Doctrinal (chs. 3-4)
  - 1. Paul's **personal** argument (ch. 3).
    - a. The example of Abraham.
    - b. The purpose of the law.
  - 2. **Adoption** as sons (ch. 4).
- C. Practical (chs. 5–6)
  - 1. Freedom isn't **free** (ch. 5).
  - 2. Brand new **creation** (ch. 6).

## IX. Four Lessons from Galatians

- A. The impossibility of salvation from **self-effort**
- B. The constant danger of **doctrinal defection**
- C. The absolute necessity of **God's grace**
- D. The surpassing value of **Christian freedom**

# OUTLINE OF GALATIANS

## I. Introduction (1:1–5)

## II. A Defense of Justification through Faith (1:6–2:21)

- A. A Rebuke and Warning (1:6–9)
- B. A Defense of the True Gospel (1:10–2:21)

## III. An Explanation of Justification through Faith (3:1–4:31)

- A. Faith and the Law (3:1–5)
- B. Abraham, an Illustration of Justification through Faith (3:6–14)
- C. The Law and Promise (3:15–18)
- D. The Purpose of the Law (3:19–25)
- E. The Basis of Becoming Sons of God (3:26–4:7)
- F. Concern for the Galatians (4:8–20)
- G. Hagar and Sarah Representing the Old and New Covenants (4:21–31)

## IV. The Application of Justification through Faith (5:1–6:10)

- A. Believers Have Been Set Free from the Law (5:1–6)
- B. A Rebuke of Those Enslaving Believers to the Law (5:7–12)
- C. A Command to Live by the Spirit (5:13–26)
- D. A Command to Care for One Another (6:1–10)

## V. Conclusion (6:11–17)



# FIRST THESSALONIANS

## I. Author

- A. Paul is the author.
- B. He has some fellow companions: **Silas and Timothy**.

## II. Date and Place

- A. This book was written around **AD 50–51**.
- B. It was written from the area of **Corinth** (Acts 18).

## III. Recipients

Paul is writing to the church of believers in Thessalonica.

## IV. Historical Context (Acts 17:1–9)

- A. Paul travels throughout the Roman Empire.
- B. Paul's heartbeat through his missionary journeys:
  - 1. He has a passion to share the **gospel**.
  - 2. He wants to make sure churches understand **truth**.
  - 3. He wants to motivate others through **exhortation**.
- C. Paul's second missionary journey goal: to strengthen the churches that are already established.
- D. Paul arrives in **Thessalonica**.
  - 1. 10-day journey (90 miles from Philippi).
  - 2. Population: 200,000.
  - 3. Located as a crucial seaport on the Thermaic Gulf.
  - 4. Second largest city in modern day Greece.
- E. Paul preaches in the **synagogue** (Jew first, then Gentile).
- F. Paul is run out of town and departs for **Berea**.
- G. The believers left behind faced the Jews that caused Paul's upheaval.

## V. Structure

- A. His letters were **situational** (occasion).
- B. His letters do not present **contradictory** information.
- C. His letters are written to both people groups and **individuals**.
- D. His letters were intended to be read **aloud**.
- E. His letters were a **dialogue**.
- F. The Greco-Roman letter structure:
  - 1. Introduction/Greeting
  - 2. Body
  - 3. Conclusion
- G. Paul's adaptation of the Greco-Roman letter structure:
  - 1. Greeting
  - 2. Thanksgiving
  - 3. Body/Exposition
  - 4. Ethical Instruction
  - 5. Purposes

## VI. Themes

- A. Provide **hope** for the people (knowledge of Christ's coming).
- B. Provide **motivation** for godly behavior (living in light of Christ's coming).

## VII. Survey

- A. Greeting (1:1)
- B. Thanksgiving (1:2–3:13)
  - 1. The Example of the Thessalonians' Ministry (1:2–10)
    - a. The gospel affected the Thessalonians' **service** (1:2–3).
      - i. Work Produced by Faith
      - ii. Labor Prompted by Love
      - iii. Endurance Inspired by Hope
    - b. Paul's character did not contradict the gospel message (1:4–5).
    - c. The gospel affected the Thessalonians' **witness** (1:6–8).
  - 2. The Example of Paul's Ministry (2:1–12)
    - a. Paul's **approval** to preach the gospel (2:1–3).
    - b. God **examined** Paul's heart (2:4–6).
    - c. Paul served without **reservation** (2:7–11).
    - d. Paul's purpose: that others would walk **worthy** of God (2:12).
  - 3. Faith Put into Action (2:13–16)
  - 4. Paul's Eagerness To See Them (2:17–20)
  - 5. Timothy's Report (3:1–8)
  - 6. Paul's Petition to God (3:9–13)
- C. Body/Exposition (4:1–5:11)
  - 1. Ethical Instruction (4:1–12)
    - a. Conduct that responds in honoring the Lord (4:1–2).
      - i. With a **Pleasing** Walk
      - ii. In an Abundance/Overflow of **Godliness**
      - iii. Based on **Fundamental** Teachings
      - iv. According to the **Will** of God
    - b. The will of God (4:3–7).
      - i. **Sanctification**
      - ii. **Self-control**
      - iii. **Selflessness**
    - c. Exhortation to brotherly love, i.e. the outworking of the **gospel** (4:9–12).
  - 2. Hope of the Reunion of the Saints (4:13–18)
  - 3. The Day of the Lord (5:1–11)
    - a. A description (5:1–3).
    - b. Exhortation to be sober (5:4–7).
    - c. Means by which soberness is accomplished (5:8–11).
  - 4. Practical Christian Living (5:12–22)
- D. Conclusion/Benediction (5:25–28)

# OUTLINE OF FIRST THESSALONIANS

## **I. Commending Past Growth (1:1–3:13)**

- A. Application of the Gospel (1:1–10)
- B. Reception of the Gospel (2:1–20)
- C. Standing Fast in the Gospel (3:1–13)

## **II. Urging Future Growth (4:1–5:28)**

- A. In Their Walk (4:13–18)
- B. In Their Hope (4:13–5:28)<sup>8</sup>

# SECOND THESSALONIANS

## I. Purposes

- A. Provide **Encouragement** in Light of Severe Persecution
- B. Clarify the **Timing** of Events
- C. Provide **Instruction** Concerning Unruly Men

## II. Structure

- A. Greeting (1:1–2)
- B. Thanksgiving (1:3–12; 2:13–17)
- C. Body/Exposition (2:1–12)
- D. Ethical Instruction (3:1–15)
- E. Conclusion (3:16–18)

## III. Survey

- A. Greeting (1:1–2)
- B. Thanksgiving (1:3–12; 2:13–17)
  - 1. Paul's prayer in regard to (1:3–4):
    - a. **Growing** faith.
    - b. Increasing **love**.
  - 2. A description of God's **character** (1:5–7a).
  - 3. The promise of the coming of the Lord (1:7b–10).
  - 4. Paul's prayer in regard to (1:11–12):
    - a. Present day **circumstances**.
    - b. Future **hope**.
- C. Body/Exposition (2:1–15)
  - 1. Timing begins with **the rapture** (2:1–2).
  - 2. **False** teaching: day of the Lord was happening already (2:3).
  - 3. Order of events following the rapture (2:3b–12):
    - a. **Falling** away (2:3).
    - b. The leader (Antichrist) is **revealed** (2:4–5).
      - i. Opposes everything God-ordained.
      - ii. Exalts himself.
    - c. Current events (2:6–7).
      - i. The Antichrist is being **restrained** (2:6).
      - ii. There is a current spirit of **rebellion** (2:7).
    - d. The Antichrist is **destroyed** (2:8).
    - e. The **description** of the Antichrist's deception (2:9–10).
    - f. Those who oppose God will be **judged** (2:11–12).
- D. Ethical Instruction (3:1–15)
  - 1. A prayer for **the gospel message** (3:1).
  - 2. A prayer for **strength** (3:2–5).
  - 3. Exhortation to the **idle** (3:6–10).
  - 4. Final exhortations (3:11–15).
- E. Conclusion (3:16–18)

## IV. Application

### A. Hope

1. Christ will return.
2. We don't have to endure wrath.

### B. Motivation To Live Rightly

# OUTLINE OF SECOND THESSALONIANS

## I. Purpose of Hope (1:1–12)

- A. For Growth (1:1–5)
- B. For Assurance (1:6–10)
- C. For Worthiness (1:11)
- D. For Glory (1:12)

## II. Clarification of Hope (2:1–12)

- A. Avoid Deception of False Hope (2:1–3)
- B. The Pure Hope (The Day of the Lord and Second Coming) (2:4–12)

## III. Provision of Hope (2:13–3:5)

- A. Calling of God (2:13–14)
- B. Standing in God (2:15–17)
- C. Faithfulness of God (3:1–5)

## IV. Defense of Hope (3:6–18)

- A. Separation from Those Without Hope (3:6)
- B. Recognizing Those Without Hope (3:7–11)
- C. Rebuking Those Without Hope (3:12–15)
- D. Benediction (3:16–18)<sup>9</sup> First Corinthians

# FIRST CORINTHIANS

## I. Date and Place

- A. Paul was writing from **Ephesus**.
- B. Paul was on his **second** missionary journey.
- C. First Corinthians was written during **AD 51–52**.

## II. Recipients and Historical Context (Acts 18:1–18)

- A. People were going to Corinth because Jews were expelled from Rome.
- B. The early church creed: “Jesus is the Christ.”
- C. The leader of the synagogue got saved.
- D. First Corinthians was written to a troubled community and a church in trouble.
- E. Corinth was:
  - 1. A **metropolitan** city.
  - 2. An economic and military **powerhouse**.
  - 3. A place of entertainment.
  - 4. The **bridge** between the Aegan Sea and Ionian Sea.
  - 5. The location for the precursors for the **Olympic Games**.
- F. Corinth was wicked and immoral.
- G. The main purpose for the church is to gather, grow, prepare, and go!
- H. The church in Corinth’s problems:
  - 1. They began to have **competition**, resulting in:
    - a. Factionalism
    - b. Quarreling
    - c. Division
    - d. Favoritism
  - 2. They looked no different from the **rest of the city**.
  - 3. They adopted an improper use for **sexuality**.

## III. Theme

- A. Confronting **Conflict** in the Church
- B. A Biblical Solution for **Harmony** in the Church

## IV. Main Message

- A. The Gospel of Jesus Christ Changes **Hearts**
- B. A Definition of the **Gospel** (1 Corinthians 15:3–8)
  - 1. Jesus died for our sins.
  - 2. Jesus was buried and rose again on the third day.
  - 3. The validity and value of a resurrected Christ.
  - 4. According to the Scriptures (Old Testament).

## V. The Value of Church

- A. The church = the **“ecclesia”** of God.
- B. The church is a group of people called:
  - 1. **Out** of Something

2. **To** Someone
  3. To Do **Something**
- C. Connected churches.
1. The **Universal** Church
  2. The **Local, Viable** Church
  3. The **Local** Church
- D. What does the church do?
1. Inaugurated To Be Built on People
  2. Commissioned To Go, Make, and Teach
  3. Launched in Acts 1–2

## VI. General Outline

- A. **Position** of the Believer (1:1–3)
1. Under the authority of **the Word of God**.
  2. Expected to **grow**.
  3. **Responsibility** to be involved with each other.
  4. Called by the **grace** and **peace** of God.
- B. **Privileges** of Believers (1:4–9)
1. Our testimony is our confirmation of our position in Christ.
  2. Testimony = **martyr**.
  3. Our testimony in Jesus Christ is confirmed in the distance of our **commitment**:
    - a. To know Jesus
    - b. To know Jesus is coming again (John 14)
- C. **Problem** with Division in the Church (1:10–17)
1. Solution: **prayer!**
  2. The only cure for factionism in the church is a **renewed spirituality**.
  3. The **gospel** needed to be elevated over the problems of the church (1:14–17).
- D. **Proclamation** of the Gospel (1:18–2:16)
1. The **shallowness** of human wisdom.
    - a. The Gentiles were distracted by human wisdom.
      - i. Human wisdom is **devoid** of God.
      - ii. Human wisdom **divides** people.
      - iii. The proclamation of the gospel can be done without human wisdom, but not without the wisdom of God.
  2. God's wisdom is **superior** to human wisdom.
  3. The **starvation** for the supernatural.
    - a. The Jews were distracted by the supernatural.
    - b. Supernatural things happen because **we have a supernatural God**.
- E. **Plagues** among Unbelievers (3:1–16:24)
1. **Carnal Christianity** (3:1–4:21).
    - a. **Carnal** (a Christian who doesn't desire the things of God).
    - b. **Natural** (an unbeliever who doesn't understand the things of God).
    - c. **Spiritual** (a Christian who desires the things of God)
  2. **Condemnation of sexual immorality** (5:1–6:20).
    - a. Context: an incestuous relationship.

- b. Church discipline.
- c. Sexual immorality is like yeast that affects the whole loaf.
- d. Lawsuits and Christian liberty.

3. **Christian marriage** (7:1–40).

- a. Marriage protects against sexual immorality.
- b. The value of Christian virginity.
- c. Marriage for one Christian should be with another Christian.
- d. Mixed marriage (7:12–16).
- e. Personal interrelationship with God (7:17–24).
  - i. Contentment with **relationship with Jesus**.
  - ii. Contentment with **purpose on earth**.
  - iii. Contentment with **gender distinction**.
- f. Virginity (7:25–40).

4. **Christian liberty** (8:1–11:1).

5. **Worship** (11:2–14:40).

- a. The role of women in the church.
- b. The order of authority and administration.
- c. Communion.
- d. Spiritual gifting.

6. **The doctrine of resurrection** (15).

7. **Offerings** (16).

F. Applications

- 1. **Confirms** our position in Christ.
- 2. **Celebrate** the privileges we have as believers.
- 3. **Confront** sin and division biblically.
- 4. **Consent** to do whatever God wants us to do with our lives.
- 5. **Clarify** your true motives for worship.
- 6. **Comprehend** how much God loves His church.
- 7. **Convey** the gospel every chance we get.



# OUTLINE FOR FIRST CORINTHIANS

## **I. Grace to and Thanksgiving for the Saints (1:1–9)**

- A. Salutation (1:1–3)
- B. Thanksgiving (1:4–9)

## **II. Instructions Regarding Divisions (1:10–4:21)**

- A. A plea for unity (1:10–17).
- B. The wisdom of God results in unity, not divisions (1:18–25).
- C. The “wisdom” of man leads to divisions, not unity (3:1–17).
- D. The wise boast in God alone (3:18–23).
- E. The wise follow the examples of Paul and Apollos (4:1–21).

## **III. Instructions Regarding Disorder (5:1–6:20)**

- A. Remove the immoral man (5:1–13).
- B. Do not litigate before the unrighteous (6:1–11).
- C. Be sexually pure (6:12–20).

## **IV. Response to Questions (7:1–15:58)**

- A. Be faithful in marriage (7:1–40).
- B. Be profitable in liberty (8:1–11:1).
- C. Be proper in worship (11:2–16).
- D. Be sober at the Lord’s Supper (11:17–34).
- E. Edify with spiritual gifts (12:1–14:40).
- F. Be confident in Christ’s resurrection (15:1–58).

## **V. Paul’s Conclusion (16:1–24)**

- A. Collection for the Saints (16:1–4)
- B. His Travel Plans (16:5–9)
- C. His Final Admonitions (16:10–18)
- D. His Final Greetings (16:19–24)<sup>10</sup>

# SECOND CORINTHIANS

## I. Author

- A. The author identifies himself as **Paul** (1:1; 10:1).
- B. The author identifies Timothy, Silas, and Titus as co-laborers (1:1, 19; 2:13; 7:6, 13–14; 8:6).
- C. The beginning of this letter is typical Pauline style (1:1).
- D. There is a consensus among scholars that Paul is the author.

## II. Recipients

- A. The recipients are the members of the church of **Corinth** (1:1).
- B. They are mainly Gentiles (12:2).
- C. They were immature believers.
  - 1. There was **disunity** and division (1 Cor. 1:11–12).
  - 2. There were **lawsuits** amongst believers in their assembly (1 Cor. 6:1–8).
  - 3. They had not been practicing church **discipline** (1 Cor. 5:1–13).
  - 4. There was **immorality** amongst their members (1 Cor. 6:9–20).
  - 5. There was disorder in their church services surrounding the gift of **tongues** (1 Cor. 12–14).
  - 6. There were “super apostles” challenging Paul’s **apostolic authority** (2 Cor. 11).

## III. Historical Context

- A. The city had all the **conveniences** as well as all the vices that a large metropolis would have had.
- B. The **Isthmian Games** were near Corinth and administered by the city of Corinth.
- C. Paul (along with Priscilla and Aquilla) used their **tent making** abilities to provide temporary housing for those who came to observe the **Isthmian** games.
- D. Pagan **temples** were everywhere.
- E. Corinth was most famous for the worship of **Aphrodite**.
- F. Corinth became a wealthy city due to the two **ports** near Corinth.

## IV. Paul’s Interactions with the Corinthian Church

Paul’s Founding Visit	Paul’s “Former” Letter	The Corinthian Letter to Paul	First Corinthians	Paul’s Painful Visit	Paul’s “Severe” Letter	Second Corinthians	Paul’s Anticipated Visit
Acts 18:1–8	1 Cor. 5:9	1 Cor. 1:11; 16:17	1 Cor.	2 Cor. 2:1; 12:14	2 Cor. 2:4	2 Cor.	2 Cor. 13:1

## V. Date and Place

- A. Written around AD **55–56**.
- B. Written from **Ephesus**.

## VI. Theme

- A. The Nature of Paul’s **Apostleship** and **Message**

## The Purpose

To Demonstrate That Paul Is a True **Apostle** of Jesus Christ

# OUTLINE OF SECOND CORINTHIANS

## **I. Introduction (1:1–2)**

## **II. The Nature of Paul's Ministry (1:3–7:16)**

- A. Paul's Thanksgiving for God's Comfort in Suffering (1:3–11)
- B. Paul's Response to His Detractors (1:12–2:13)
- C. Paul's Discussion Concerning True Apostolic Ministry (2:14–7:16)

## **III. The Collection for God's People (8:1–9:15)**

- A. The Example of the Macedonian Churches (8:1–5)
- B. The Example of Christ (8:6–9)
- C. The Fulfillment of the Corinthians' Earlier Commitment (8:10–15)
- D. The Collection and Transporting of the Offering (8:16–24)
- E. Paul's Encouragement to Give Generously (9:1–15)

## **IV. The Defense of Paul's Ministry (10:1–12:13)**

- A. Paul's Response to Accusations (10:1–18)
- B. Paul's Rebuke of False Apostles (11:1–12:13)

## **V. Paul's Concluding Words (12:14–13:14)**

- A. Paul's Upcoming Visit (12:14–18)
- B. Paul's Warning to the Unrepentant (12:19–13:10)
- C. Paul's Farewell and Benediction (13:11–14)<sup>11</sup>

# ROMANS

## I. Background and Context

- A. Author
  - 1. Paul is the author.
  - 2. Tertius wrote what was being dictated.
- B. Date and Place of Writing
  - 1. Written between AD 56 and 57.
  - 2. Written from Corinth.
- C. Recipient: Believers in Rome
- D. Historical Situation
  - 1. Roman believers were being so faithful that others were hearing of the gospel.
  - 2. Paul is wanting to visit the church, but he knows he can't go right now.
  - 3. Courier of letter: Pheobe.

## II. Theme

Righteousness

- A. The Need for Righteousness
- B. God's Provision of Righteousness
- C. The Result of Righteousness
- D. The Responsibility of Righteousness

## III. Key Verse

Romans 1:16–17

## IV. Outline

- A. The Message of Righteousness Exclaimed (1:1–17)
- B. The Need for Righteousness (1:18–3:20)
- C. God's Provision of Righteousness (3:21–4:25)
- D. The Result of Righteousness (5–8)
- E. Jews and Gentiles Fulfilling God's Purpose (9–11)
- F. The Responsibility of Righteousness (12–15)
- G. Commendation (16)

## V. Overview

- A. The Message of Righteousness Exclaimed (1:1–17)
- B. The Need for Righteousness (1:18–3:20)
  - 1. God's wrath revealed.
  - 2. The exchange of worship.
  - 3. The justice of God's judgment.
  - 4. Those under the law must keep the law.
  - 5. All are guilty.
  - 6. The insufficiency of good works.

- C. God's Provision of Righteousness (3:21–4:25)
  1. The Law and the Prophets witnessed the righteousness of God.
  2. The means of righteousness: faith in Jesus Christ.
  3. Abraham, our forefather.
- D. The Result of Righteousness (5–8)
  1. Free from the penalty of sin.
  2. Free from the power of sin.
  3. The war between the Spirit and the flesh.
  4. Nothing can separate us from the love of Christ.
  5. The Creator has the right.
- E. Jews and Gentiles Fulfilling God's Purpose (9–11)
  1. Position.
  2. Practice.
  3. Glorification and transformation.
- F. The Responsibility of Righteousness (12–15)
  1. One body, many members.
  2. No provision to the flesh.
  3. The weaker brother.
- G. Commendation (16)

## OUTLINE OF ROMANS

### I. Introduction (1:1–17)

- A. Paul's Greeting (1:1–7)
- B. Paul's Desire to Visit Rome (1:8–15)
- C. Paul's Primary Message (1:16–17)

### II. Condemnation: The Outworking of the Wrath of God (1:18–3:20)

- A. The Wrath of God against Unrighteousness (1:18–32)
- B. The Impartiality of God toward Both Jews and Gentiles (2:1–11)
- C. The Accountability of Gentiles Apart from the Law (2:12–16)
- D. The Accountability of Jews under the Law (2:17–24)
- E. The Spirit of the Law Versus the Letter of the Law (2:25–29)
- F. The Advantage of the Jews: They Have Revelation from God (3:1–8)
- G. The Disadvantage of Both Jews and Gentiles: All Have Sinned (3:9–20)

### III. Justification: The Declaration of Positional Righteousness (3:21–5:21)

- A. Justification Comes through Faith in Christ Jesus, Apart from the Law (3:21–31)
- B. Abraham, an Example of Justification through Faith (4:1–25)
- C. The Results of Justification through Faith (5:1–11)
- D. Death Came Through Adam (5:12–14)
- E. The Grace of God Came through Jesus Christ (5:15–21)

#### **IV. Sanctification: The Process of Practical Righteousness (6:1–8:39)**

- A. Grace Allows the Believer To Overcome Sin (6:1–14)
- B. Grace Is Not a License To Sin (6:15–23)
- C. Freedom from the Law: An Illustration from Marriage (7:1–6)
- D. The Believer's Relationship to Law and Sin (7:7–25)
- E. Living According to the Spirit (8:1–17)
- F. Believers Will Share in Christ's Future Glory (8:18–25)
- G. Believers Have the Spirit, Who Intercedes for Them (8:26–30)
- H. If God Be for Believers, Who Can Be against Them? (8:31–39)

#### **V. Restoration: The Fulfillment of God's Promises to Israel (9:1–11:36)**

- A. The Nation of Israel Was a Steward of God's Truth (9:1–5)
- B. Not Everyone in Israel Was a Believer (9:6–9)
- C. The Mysteries of God's Election (9:10–13)
- D. God Is Merciful and Just in His Election (9:14–21)
- E. God Has Elected Gentiles as Well as Jews (9:22–29)
- F. The Nation of Israel Pursued Righteousness by the Law Rather than Faith (9:30–33)
- G. Christ Is the End of the Law for Everyone Who Believes (10:1–11)
- H. Jews as Well as Gentiles Must Believe the Gospel To Be Saved (10:12–21)
- I. God Has Not Permanently Rejected His People (11:1–10)
- J. God Has Included the Gentiles in His Program (11:11–22)
- K. All Israel Will Ultimately Be Saved (11:23–36)

#### **VI. Application: Living Righteously (12:1–15:33)**

- A. Live in a Transformed Life (12:1–2)
- B. Exercise Your Spiritual Gifts (12:3–8)
- C. Hate Evil and Hold to the Good (12:9–21)
- D. Obey Governmental Authority (13:1–7)
- E. Love Others as You Love Yourself (13:8–10)
- F. Follow Christ's Example (13:11–14)
- G. Do Not Judge Others (14:1–23)
- H. Accept Others as Christ Has Accepted Us (15:1–13)
- I. Paul's Desire To Bring Glory to Christ Alone Through Preaching the Gospel (15:14–21)
- J. Paul's Desire To Visit Rome on His Way to Spain (15:22–33)

#### **VII. Conclusion (16:1–27)**

- A. Paul's Commendation of Phoebe (16:1–2)
- B. Paul's Greetings to Individual Believers (16:3–16)
- C. Paul's Final Exhortation To Avoid Divisive Men (16:17–20)
- D. Paul Sends Greetings from His Co-workers (16:21–24)
- E. Paul's Closing Remarks (16:25–27)<sup>12</sup>

# EPHESIANS

## I. Author and Date

- A. Paul is the author.
- B. Ephesians was written in a prison in Rome (Acts 28).
- C. This book was written between AD 60–62.

## II. Recipients

- A. Ephesus was the third largest city in Asia Minor.
- B. It was a trading city on the coast.
- C. It was the location of a temple for the goddess Artemis.
- D. The recipients are both Jews and Gentiles.

## III. Historical Background

- A. Paul interacted in Ephesus during his first missionary journey (Acts 18:21).
- B. Paul returns during his third missionary journey (Acts 19).
- C. AD 57 (spring): Paul goes to Miletus and meets with Ephesian elders.

## IV. Literary Analysis

This Is a Traditional Letter

## V. Theme

Unity

## VI. Purpose

- A. To Make Sure Proper Teaching Is Being Used in the Church
- B. To Make Sure Unity Is Central

## VII. Overview

- A. The Church's Call (Ephesians 1–3)
- B. The Church's Conduct (Ephesians 4–6)
  - 1. Moses
  - 2. Apostles
  - 3. Paul

## VIII. Outline

- A. The Church's Call (Ephesians 1–3)
  - 1. Theological Foundations (Ephesians 1)
    - a. The trinity lives in unity.
    - b. Every resource is already available to become more like Christ.
    - c. The Father chooses His own from the past.
    - d. The blood of Christ brings salvation in the present.
    - e. The Holy Spirit seals those He indwells for the future.
  - 2. Building an Argument (Ephesians 2)
    - a. The starting point (Ephesians 2:1–10).
      - i. Once dead (Ephesians 2:1).

- ii. Jews and Gentiles alike (Ephesians 2:2–3).
- iii. Saved from the wrath to come.
- iv. Position before Christ (Ephesians 2:4–7).
  - Made Alive
  - Raised
  - Seated Spiritually
- v. Salvation by grace (Ephesians 2:8–10).
- b. Unpacking the mystery (Ephesians 2:11–22).
  - i. Gentiles were excluded from Israel (Ephesians 2:11–12).
  - ii. The blood of Christ brings the Gentile near to the Jew (Ephesians 2:13–18).
  - iii. The church is a roaming temple of God’s presence (Ephesians 2:19–22).
- 3. A Description of the Mystery (Ephesians 3)
- B. The Church’s Conduct (Ephesians 4–6)
  - 1. A Transition (Ephesians 4)
    - a. The thesis statement for Ephesians (Ephesians 4:1).
    - b. The manner in which we walk (Ephesians 4:2–3).
    - c. The use of gifts for the purpose of unity (Ephesians 4:11–13).
    - d. The importance of growth (Ephesians 4:14–16).
    - e. Living like new creations (Ephesians 4:17–31).
  - 2. Submission and Obedience as Keys for Unity (Ephesians 5)
  - 3. Conclusion: Preparation for Battle (Ephesians 6)

# OUTLINE OF EPHESIANS

## I. Introduction (1:1–2)

## II. The Calling of the Church: Belief (1:3–3:21)

- A. The Christian’s Individual Calling (1:3–2:10)
- B. The Christian’s Corporate Calling (2:11–3:21)

## III. The Conduct of the Church: Behavior (4:1–6:18)

- A. The Need for Unity (4:1–16)
- B. The Need for Purity (4:17–24)
- C. The Need for Love (4:25–5:2)
- D. The Need for Living in the Light (5:3–14)
- E. The Need for Wisdom (5:15–20)
- F. The Need for Harmony (5:21–6:9)
- G. The Need for Victory (6:10–18)

## IV. Conclusion (6:19–24)<sup>13</sup>



# PHILIPPIANS

## I. Author, Date, and Place

- A. The apostle Paul is the author.
- B. This letter was written during Paul's imprisonment in Rome.
- C. Date of writing: AD 62.

## II. Recipients

- A. The recipients were the Philippians.
- B. The believers there were mostly Gentile converts.
- C. A city located on the Ignatius Way.
- D. The city held strategic influence.
- E. This was the first church-plant in what is now modern-day Europe.

## III. Historical Background

- A. The establishment of the church in Philippi.
  - 1. Paul meets and converts Lydia.
  - 2. Lydia offers to host Paul for the several months he is there.
- B. Paul and Silas's imprisonment happened here.

## IV. Literary Analysis

- A. A Letter in Form
- B. Functions as Written Preaching and Spiritual Exhortation
- C. Devices Employed: Metaphors, Contextual Application, Rhetoric, etc.

## V. Theme

Thanksgiving, Joy, and Encouragement

## VI. Purpose

- A. To Thank the Philippians for Their Support
- B. To Inform Them That:
  - 1. Timothy will be sent as an encouragement.
  - 2. Epaphroditus is well and will be returning.
- C. To Encourage Them To Follow the Example of Jesus and Remain United in:
  - 1. Humility.
  - 2. Love.
  - 3. Fellowship.
  - 4. Purpose.

## VII. Overview

- A. Salutation and Thanksgiving (Philippians 1:1–11)
- B. Reflections on Paul's Personal Suffering (Philippians 1:12–30)
- C. Unity through Humility (Philippians 2:1–18)
- D. Gospel Partnership (Philippians 2:19–30)
- E. False Teaching (Philippians 3)
- F. Exhortations and Applications (Philippians 4)

## VIII. Outline

- A. Salutation and Thanksgiving (Philippians 1:1–11)
- B. Reflections on Paul's Personal Suffering (Philippians 1:12–30)
  - 1. A Heart toward Christian Brotherhood
- C. Unity through Humility (Philippians 2:1–18)
  - 1. Primary Concern: Unity (Philippians 2:1–4)
  - 2. A Christology (Philippians 2:5–8)
  - 3. Humility Brings Glory (Philippians 2:9–11)
- D. Gospel Partnership (Philippians 2:19–30)
- E. False Teaching (Philippians 3)
  - 1. A Concern for Integrity of Doctrine
  - 2. The Strongest Language in the Book (Philippians 3:2)
- F. Exhortations and Applications (Philippians 4)
  - 1. An Appeal to Two Women and Their Division
  - 2. A Call to the Church To Help!
  - 3. A Personal Word of Thanks

## IX. Applications

- A. Fellowship (Encouragement and examples.)
- B. Humility (Pride is the great downfall of the church.)
- C. Contentment (Regardless of circumstances.)
- D. Trust (That God will meet our needs and measure our wants.)

# OUTLINE OF PHILIPPIANS

## I. Introduction (1:1–2)

## II. Rejoice in the Gospel (1:3–30)

- A. Their Partnership in the Gospel (1:3–11)
- B. The Progress of the Gospel (1:12–30)

## III. Rejoice in Humility (2:1–30)

- A. An Exhortation to Humility (2:1–4)
- B. The Example of Jesus (2:5–11)
- C. Humility in Obedience (2:12–15)
- D. The Example of Paul (2:16–18)
- E. The Example of Timothy and Epaphroditus (2:19–30)

## IV. Rejoice in the Lord (3:1–4:9)

- A. Rejection of Fleshly Confidence (3:1–7)
- B. Confidence in Christ (3:8–14)
- C. An Exhortation to Rejoice in the Lord (3:15–4:9)

## V. Rejoice in Generosity (4:10–19)

## VI. Conclusion (4:20–23)<sup>14</sup>

# COLOSSIANS

## I. Author

- A. Internal Evidence
  - 1. Paul is the author (1:1, 23; 4:18).
  - 2. His handwriting affirmed his identity.
  - 3. The book of Philemon and the book of Colossians have a unique tie.
- B. External Evidence
  - 1. The early church leaders never questioned Paul's authorship.

## II. Date and Place

- A. Written from Rome
- B. AD 60–62 (Paul's First Roman Imprisonment)

## III. Recipients

- A. The church in Colossae.
- B. The city was known for its production of wool.
- C. The city was located along a major roadway.
- D. An earthquake in AD 60 destroyed parts of the city.
- E. Paul had never visited this church.

## VI. Historical Background

- A. The Development of Pre-Gnosticism
- B. Gnosticism: A Special Knowledge
  - 1. There is a special knowledge to which only the elite have access.
  - 2. Dualism: The body is evil, and the spirit is good.
  - 3. Extremes:
    - a. Asceticism (Extreme Self-Denial)
    - b. Licentiousness (Do Whatever Brings Pleasure)

## V. Literary Analysis

- A. A Letter
  - 1. The Identification of a Sender (1:1)
  - 2. The Identification of the Recipients (1:2)
  - 3. A Brief Word of Greeting (1:2)
- B. The Book of Colossians Is Similar to the Book of Ephesians
  - 1. Doctrine and Duty
  - 2. Faith
  - 3. Putting On, Putting Off
  - 4. Body of Christ and Christ as the Head
  - 5. Household Code
  - 6. Vain Philosophies
    - a. Deceptive Philosophy
    - b. Legalism
    - c. Mysticism
    - d. Aestheticism

## VI. Theme

The Preeminence of Christ

## VII. Purpose

- A. To Instruct Concerning the Sufficiency and Superiority of Christ
- B. To Protect the Church of Colossae from These False Teachings

## VIII. Message Statement

Because Christ is preeminent over all, He is sufficient for us.

# OUTLINE OF COLOSSIANS

### I. Introduction (1:1–14)

- A. Greeting (1:1–2)
- B. Thanksgiving for the Growth of the Gospel (1:3–8)
- C. Intercession for the Growth of the Readers (1:9–14)

### II. The Sufficiency of Christ Affirmed (1:15–29)

- A. In Creation (1:15–17)
- B. In the Church (1:18)
- C. In Salvation (1:19–23)
- D. In Sanctification (1:24–29)

### III. The Sufficiency of Christ Threatened (2:1–23)

- A. By Spurious Knowledge (2:1–7)
- B. By Deceptive Philosophy (2:8–15)
- C. By Self-Made Religion (2:16–23)

### IV. The Sufficiency of Christ Demonstrated (3:1–4:6)

- A. In One's Thinking (3:1–4)
- B. In One's Behavior (3:5–17)
- C. In One's Relationships (3:18–4:1)
- D. In One's Speech (4:2–6)

### V. Conclusion (4:7–18)

- A. Paul's Messengers (4:7–9)
- B. Greetings from Paul's Companions (4:10–14)
- C. Personal Greetings (4:15–18)<sup>15</sup>

# PHILEMON

## I. Author

Paul Was the Author (verses 1, 9, and 19)

## II. Date and Place

- A. Written in AD 60–62
- B. During Paul's First Roman Imprisonment

## III. Main Characters

- A. Paul: Author and Apostle
- B. Philemon: Recipient
- C. Onesimus: Indentured Servant

## IV. Theme

Christian Forgiveness

## V. Message Statement

The Foundation for Christian Forgiveness Is Love

## VI. Literary Analysis

- A. Basic Letter Structure
  - 1. Identification of the Sender (verse 1)
  - 2. Identification of the Recipients (verse 1)
  - 3. A Greeting (verse 3)
- B. Slavery
  - 1. "Servant"
  - 2. Associated with Economics, Not Ethnicity
  - 3. Status

## VII. Applications

- A. Tact
- B. Forgiveness
- C. Substitutionary Atonement

# OUTLINE OF PHILEMON

## I. Introduction (1–3)

## II. Paul's Appreciation of and Prayers for Philemon (4–7)

## III. Paul's Requests (8–22)

- A. The Release of Onesimus (8–21)
- B. The Preparation for Paul's Visit to Colossae (22)

## IV. Conclusion (23–25)<sup>16</sup>

# FIRST TIMOTHY

## I. Author

- A. Paul
- B. Authored 13 Books
- C. Jewish by Birth
- D. Raised in Pharisaic Tradition
- E. Roman Citizen

## II. Date and Place

- A. Written between AD 62 and 64
- B. Written from Macedonia

## III. Recipients

- A. Timothy is the primary recipient.
- B. Timothy is Paul's disciple.
- C. Secondary recipients are the church and leaders in Ephesus.

## IV. Historical Situation

- A. 30 years after the resurrection.
- B. There are false teachers (1 Tim. 1:3).

## V. Literary Considerations

- A. A Manual of Church Conduct
- B. A Guideline for Officers
- C. A Biography
- D. A Dialogue about Money

## VI. Theme

The Care and Conduct in the Church

## VII. Purpose

- A. Encouragement from Paul to Timothy To Stay in Ephesus
- B. Provides Authoritative Instruction for How the Church Should Conduct Itself
- C. Combats Counter-Mission Doctrine

## VIII. Message Statement

1 Timothy summarizes Paul's guidelines for directing a local body of believers to the truth and offering practical help to their various relationships and responsibilities.

## IX. Structure

- A. Arrow Structure
- B. Five Distinct Sections

## X. Survey

- A. Salutation (1 Timothy 1:1–2)
- B. Section One (1 Timothy 1:3–20)
  - 1. The purity of the gospel.

2. Paul's charge to Timothy:
  - a. Remain in Ephesus
  - b. Refute False Teachers
  - c. Remember God's Grace
3. Application: Grace should lead to praise.
- C. Section Two (1 Timothy 2:1–3:13)
  1. The primacy of prayer.
  2. The purpose of prayer.
  3. The prerequisites for prayer (1 Timothy 2:8).
  4. The propriety in worship.
  5. Characteristics of leaders:
    - a. Elders (Shepherds)
    - b. Deacons (Appointed To Serve)
  6. Application: We are called to be servant leaders.
- D. Section Three (1 Timothy 3:14–4:16)
  1. Conduct within the church.
  2. The importance of doctrine.
  3. The antidote for false teachers.
  4. Application: Don't let go of the truth of the gospel.
- E. Section Four (1 Timothy 5:1–6:2)
  1. A guideline for ministry.
  2. Caring for widows.
  3. Caring for elders.
  4. Caring for servants.
  5. Application: Love people well.
- F. Section Five (1 Timothy 6:3–21)
  1. Dialogue on church finances.
  2. Error in seeking personal gain.
  3. Final charge: Stay tethered to the text.

## XI. Literary Tools

- A. Primary beliefs of the early church:
  - a. God was the Creator, and what He created was good.
  - b. Jesus was full deity and perfect humanity.
  - c. Redemptive salvation tied to the physical dimension.
- B. Paul uses resources called "preformed traditions."
  - a. Material previously formed.
  - b. Material embraced as true to the gospel.
- C. Forms of preformed traditions:
  - a. Creeds – material likely used in preparing converts in their early walk with Christ.
  - b. Long confessions – material likely used as an acknowledgement of beliefs.
  - c. Hymns or poetry – material likely used as a song of praise or adoration.
- D. Example: 1 Timothy 2:5–6

# OUTLINE OF FIRST TIMOTHY

## **I. Introduction (1:1–2)**

## **II. Warnings Against False Teachers (1:3–20)**

- A. The False Teachers and Their Teaching (1:3–7)
- B. The Proper Use of the Law (1:8–11)
- C. The Mercy of God Towards Paul (1:12–17)
- D. Standing for Truth (1:18–20)

## **III. Instructions to Timothy (2:1–6:10)**

- A. Concerning the Oversight of the Church (2:1–3:16)
- B. Responding to False Teaching (4:1–16)
- C. Responsibility towards Various Groups in the Church (5:1–6:2)
- D. Concerning Unbiblical Teachers and Wealth (6:3–10)

## **IV. Paul's Concluding Admonitions (6:11–21)**

- A. Living for the Gospel (6:11–16)
- B. Admonition for the Wealthy Believer (6:17–19)
- C. Concluding Charge and Benediction (6:20–21)<sup>17</sup>



# TITUS

## I. Author

Paul

## II. Date and Place

- A. Written between AD 63 and 65
- B. After Paul's First Imprisonment
- C. Written Somewhere between Crete and Nicopolis

## III. Recipients

- A. Titus
- B. The People on the Island of Crete
  - 1. Long Island
  - 2. Four Key Mountain Ranges
  - 3. Fertile Plains
  - 4. 20 Significant Towns
  - 5. Wealthy and Transient Due to Shipping Ports

## IV. Historical Situation

- A. The People
  - 1. Crete was the earliest European civilization.
  - 2. A place for worship of several Roman and Egyptian gods.
  - 3. Tiberius used Crete as an exile island.
  - 4. Jews from Crete were present from Pentecost.
- B. The Church
  - 1. Titus and Paul probably met on the first missionary journey (Gal. 2:3).
  - 2. Titus accompanied Paul on his missionary journeys (2 Cor. 7:6–7).
  - 3. Titus had a great concern for others.

## V. Purpose

To Provide Authoritative Apostolic Guidelines for Dealing with Issues in the Local Church

## VI. Themes

- A. Church Leadership
- B. Church Conduct
- C. The Gospel
- D. The Return of Christ
- E. Paul's Specific Needs

## VII. Applications

- A. Speak Boldly
- B. Teaching People the Word of God

## VIII. Survey

- A. The Leaders of the Church (1)
- B. Members of the Church (2:1–3:11)
- C. Requests from the Apostle Paul (3:12–15)

## IX. Benefits to Studying Titus

- A. Addressed to Titus, Who Ministered to Wealthy, Secular People
- B. Qualifications To Aspire To
- C. Integrating All Ages into the Church
- D. Resolving Conflict in Church
- E. The Nearness of Christ's Return

# OUTLINE OF TITUS

## I. Introduction (1:1–4)

## II. Instructions Concerning the Selection of Elders (1:5–2:1)

- A. Paul's Reason for Leaving Titus in Crete (1:5)
- B. Guidelines for the Selection of Elders (1:6–9)
- C. The Need for Elders Who Teach Sound Doctrine (1:10–2:1)

## III. Instructions Concerning Various Groups in the Church (2:2–3:11)

- A. Older Men (2:2)
- B. Older Women (2:3–5)
- C. Young Men (2:6–8)
- D. Slaves (2:9–10)
- E. All (2:11–3:11)

## IV. Conclusion (3:12–15)<sup>18</sup>

# SECOND TIMOTHY

## I. Historical Context

- A. This is Paul's last epistle.
- B. Paul is aware he is going to die soon.
- C. Paul wants to encourage Timothy to stand strong despite the persecution and possible martyrdom he is going to face.
- D. When Paul writes 2 Timothy, he has already written:
  - 1. Galatians
  - 2. 1 Thessalonians
  - 3. 2 Thessalonians
  - 4. 1 Corinthians
  - 5. 2 Corinthians
  - 6. Romans
  - 7. Ephesians
  - 8. Philippians
  - 9. Colossians
  - 10. Philemon
  - 11. 1 Timothy
  - 12. Titus
- E. Contrasting Paul's two Roman imprisonments:

Paul's First Roman Imprisonment	Paul's Second Roman Imprisonment
Under House Arrest	In a Jail Cell
Many Co-workers	Alone
Many Visitors	No Visitors
Expects To Be Released	Expects To Die
Anticipation	Solemn
Sporadic Persecution	Neronian Persecution

## II. Author

- A. The author identifies himself as **Paul** the apostle (1:2)
- B. The author of 2 Timothy had a personal and intimate relationship with **Timothy** (1:2–4).
- C. The author identifies himself as a friend of **Priscilla** and **Aquila** (4:19).
- D. The early church fathers, **Ignatius**, **Polycarp** and **Clement** identify Paul as the author.

## III. Date

- A. Paul was in his **second** Roman imprisonment at the time of his death.
- B. Paul was executed during the **Neronian** persecution.
- C. Nero committed suicide in June of AD **68**, therefore it must have written before AD **68**.
- D. We date 2 Timothy to AD **67**, just prior to Nero's suicide.

## IV. Recipient

- A. The recipient of this letter [is of course] Timothy (1:1).
- B. Timothy was probably in Ephesus at the time he received this letter (1:18; 1 Tim. 1:3).

## V. Theme

**The Faithful Servant in Difficult Times.**

## VI. Purpose

To encourage Timothy to stand for the faith despite the **persecution** and even **martyrdom** that might await him.

## VII. Message

The faithful servant must be prepared to stand for the faith in the midst of persecution and death because the eternal **impact** and **reward** far exceeds the **temporal discomfort**.

# OUTLINE OF SECOND TIMOTHY

## I. Introduction (1:1–5)

## II. Standing for Christ (1:6–2:2)

- A. A Personal Appeal Not To Be Ashamed (1:6–14)
- B. Negative Example of One Ashamed (1:15)
- C. A Positive Example of One Not Ashamed (1:16–18)
- D. The Responsibility of the Unashamed (2:1–2)

## III. Suffering for Christ (2:3–13)

- A. The Need for Endurance (2:3–7)
- B. The Example of Endurance (2:8–10)
- C. The Reward for Endurance (2:11–13)

## IV. Living for Christ (2:14–26)

- A. Avoiding Useless Things (2:14–19)
- B. Being Pure Vessels (2:20–21)
- C. Fleeing the Entrapments of Satan (2:22–26)
- D. A Description of the Last Days (3:1–17)
- E. The People in the Last Days (3:1–5)
- F. The False Teachers in the Last Days (3:6–17)

## V. Final Challenge to Faithfulness (4:1–8)

- A. Preaching the Word (4:1–4)
- B. Enduring Faithfully (4:5–8)
- C. Conclusion (4:9–22)
- D. Final Directions (4:9–18)
- E. Final Greetings (4:19–22)<sup>19</sup>

# FIRST PETER

## I. Author

- A. The author is Peter.
- B. Peter opened the gospel to the world during Pentecost.
- C. Written by an older, more seasoned Peter.

## II. Date

Before Peter's Death in AD 64

## III. Recipients

Persecuted Believers Who Fled Due to Persecution

## IV. Historic Situation

- A. The church is in great conflict.
- B. The church is very young.
- C. The New Testament has not been completed.
- D. The church was experiencing severe persecution.

## V. Theme

Suffering by Faith

## VI. Purpose

To Encourage and Guide Those in Suffering

## VII. Faith: Taking God at His Word

## VIII. Suffering by Faith Statements

- A. When I suffer, I know God is overseeing it. Because He is God, He can, and because He is Father, He will (1 Pet. 1:2).
- B. When I suffer, I must remember God is working His plan in my life. It's a plan that began in eternity past, includes the present, and will continue for eternity (1 Pet. 1:2).
- C. When I suffer, I am reminded I am not home yet. Suffering makes me homesick for heaven (1 Pet. 1:3, 17).
- D. When I suffer, I remember my inheritance is in heaven waiting for me (1 Pet. 1:4).
- E. When I suffer, I know suffering is necessary and all suffering is temporary, even if it lasts a lifetime (1 Pet. 1:6–7).
- F. When I suffer, I know my highly valued faith is being proven. The result will be praise, glory, and honor at the revelation of Jesus Christ (1 Pet. 1:6–7).
- G. When I suffer, I remember my love for Jesus and my trust in Him, for in this I greatly rejoice in an inexpressible joy (1 Pet. 1:8).
- H. When I suffer, I remember I am experiencing the salvation that Christ suffered for, that the prophets could only ponder, and that was announced to me in the power of the Holy Spirit, onto which angels long to look (1 Pet. 1:12).
- I. When I suffer, I keep pressing forward to faithfully live for Christ (1 Pet. 1:13–17).
- J. When I suffer, I don't doubt God; the price of my redemption was the precious blood of Christ (1 Pet. 1:18–19).
- K. When others suffer, my humble, loving service will give them comfort (1 Pet. 1:22).
- L. When I suffer, I must go to the living and enduring Word of God for comfort and perspective (1 Pet. 1:23).
- M. When I suffer, I remember I am a living stone and part of a spiritual house, a member of a royal priesthood, a chosen nation, and part of God's own possession (1 Pet. 2:5).
- N. When I suffer, I remember to keep my behavior excellent. Even my enemies are watching and will be impacted (1 Pet. 2:11–12).

- O. When I suffer, I remember God's love and goodness is measured in the cross (1 Pet. 2:24).
- P. When I suffer, I remember Christ also suffered. He knows what I'm going through (1 Pet. 2:21–22).
- Q. When I suffer, I entrust myself to Him who judges righteously (1 Pet. 2:23).
- R. When I suffer, I remember that my shepherd has lead me here, He has already been here, and He is with me (1 Pet. 2:25).
- S. When I suffer, I remember suffering is not the absence of protection. My guardian God is with me and protects me (1 Pet. 2:25).
- T. When my suffering is caused by someone else, I respond by seeking to be a blessing in their life (1 Pet. 3:13–17).
- U. When I suffer, I can be joyful, even when my suffering is unfair – not because I am minimizing the pain, but because I am rejoicing in something greater (1 Pet. 3:18).
- V. Since Christ suffered in the flesh, I must arm myself with the same purpose (1 Pet. 4:1–2).
- W. When I suffer, suffering does not surprise me as though something strange were happening (1 Pet. 4:12).
- X. To the degree I suffer, I keep rejoicing, so that, at the revelation of Christ's glory, I may rejoice with exaltation (1 Pet. 4:13).
- Y. When I'm reviled for the name of Christ, I am happy because the Spirit of glory and of God rests on me (1 Pet. 4:14).
- Z. When I suffer as a Christian, I will not be ashamed, for I glorify God (1 Pet. 4:15–16).
- AA. When I suffer, I remember suffering is God's will (1 Pet. 4:19).
- AB. When I suffer, I entrust my soul to the faithful Creator who does what is right. Even when it doesn't make sense, I trust God at His word (1 Pet. 4:19).
- AC. My faithful suffering can encourage others to be faithful (1 Pet. 5:9).
- AD. After suffering for a little while, the gracious God will perfect, confirm, strengthen, and establish me (1 Pet. 5:10).
- AE. Suffering is never an excuse to compromise or disobey (1 Pet. 5:8–9).

# OUTLINE OF FIRST PETER

## **I. Introduction (1:1)**

## **II. Living in Hope (1:2–12)**

A. Born for Glory (1:2–4)

B. Kept and Prepared for Glory (1:5–12)

## **III. Living in Holiness and Harmony (1:13–2:10)**

A. Living in Holiness (1:13–21)

B. Living in Harmony (1:22–2:10)

## **IV. Living in Submission to Authorities (2:11–3:12)**

A. Citizens (2:11–17)

B. Slaves (2:18–25)

C. Wives (3:1–6)

D. Husbands (3:7)

E. All (3:8–12)

## **V. Living in Submission to Christ (3:13–4:19)**

A. Maintaining a Good Witness (3:13–15)

B. Maintaining a Good Conscience (3:16–22)

C. Maintaining a Good Attitude (4:1–19)

## **VI. Living in Light of Christ's Return (5:1–4)**

## **VII. Living in Dependence of Christ's Grace (5:5–11)**

A. Being Humble (5:5–7)

B. Being Watchful (5:8–9)

C. Being Hopeful (5:10–11)

## **VIII. Conclusion (5:12–14)<sup>20</sup>**



# SECOND PETER

## I. Author

Peter

## II. Date

Before AD 68

## III. Survey

### A. Promises (2 Peter 1)

1. Part 1 (2 Peter 1:1–11)
  - a. God has given us **promises** that transform us.
  - b. God is most interested in our **character**.
  - c. God's promises are given to us to overcome the world and its **challenges**.
2. Part 2 (2 Peter 1:12–21)
  - a. Peter was on the Mount of Transfiguration.
  - b. Jesus is the **incarnate** Word.
  - c. Scripture was written by **man and God**.
  - d. The incarnate Word and the written Word are **infallible**.

### C. Prophets (2 Peter 2)

1. There were false prophets and teachers.
2. God is the perfect **Judge**.
3. A description of false teachers.
4. A warning not to **fall** for false prophets.

### D. Predictions (2 Peter 3)

1. Further descriptions of false teachers.
  - a. Rejecting the **return** of Christ.
  - b. Deliberately ignorant of **creation**.
2. God's timeline.
3. Investing in what matters.

## IV. Applications

- A. **The Word of God is powerful to transform.**
- B. **Discernment is important.**
- C. **Live for eternity and not time.**

# OUTLINE OF SECOND PETER

## **I. The Safeguards against False Teaching (1:1–21)**

- A. The Safeguard of God's Provision (1:1–4)
- B. The Safeguard of a Fruitful life (1:5–14)
- C. The Safeguard of the Apostolic Word (1:15–21)

## **II. The Description and Doom of False Teachers (2:1–22)**

- A. The Introduction of False Teachers (2:1a)
- B. The Method of Their Operation (2:1b–3a)
- C. The Promise of Their Judgment (2:3b–9)
- D. The Picture of Their Character (2:10–22)

## **III. The Refuting of False Teachers (3:1–18)**

- A. Realize that scoffers will come in the last days (3:1–7).
- B. Realize God's view of time (3:8–9).
- C. Realize how one should live in the light of these things (3:10–18)<sup>21</sup>.

# JUDE

## I. Author

- A. The author was Jude, the brother of James.
- B. Jude was the half brother of Jesus.

## II. Purpose

To Contend for the Faith

## III. Historical Background

- A. Gnosticism was rampant.
- B. Permissive grace = grace that is misused.
- C. Jude's society, in many respects, was just like our modern society.

## IV. Overview

- A. False Teaching (Jude 4–16)
  - 1. Illustrations of judgment.
    - a. Israelites.
    - b. Angels.
    - c. Sodom and Gomorrah.
  - 2. Does not condone immorality and sensuality.
  - 3. Use of an apocryphal book: Assumption of Moses (Jude 9).
    - a. Quotation doesn't give authority.
    - b. The purpose is to describe false prophets' pride of false authority.
  - 4. False prophets give false promises.
  - 5. Use of a second apocryphal book: Book of Enoch (Jude 14–15).
- B. The Response to False Teaching (Jude 17–23)
  - 1. Build yourself up.
    - a. Being in the Word of God daily.
    - b. Being in a biblical Church.
    - c. Being in a small group.
    - d. Reading good books.
    - e. Praying in the Holy Spirit.
    - f. Walking in the love of God.
  - 2. Have mercy on those who doubt.
  - 3. Save others by snatching them out of the fire.
  - 4. Show mercy to others with fear.
- C. Benediction (Jude 24–25)

## V. Applications

- A. What you believe determines what you do.
- B. What you believe determines your eternal destiny.
- C. There is a need for Scripture, vigilance, and surrender.

# OUTLINE OF JUDE

## I. Introduction (1–2)

## II. Denouncing of the False Teachers (3–4)

## III. Certainty of the Judgment of False Teachers (5–16)

- A. Past rebellions were judged (5–7).
- B. Current rebellions described (8–13).
- C. Future judgment predicted (14–16).

## IV. Encouragement for the Faithful (17–25)<sup>22</sup>

# HEBREWS

## I. Author

- A. This is one of the most debated points in the history of Christian studies.
- B. Some scholars say Paul was the author.
- C. Other suggested authors:
  - 1. Barnabas
  - 2. Apollos
- D. Knowledge of the author doesn't nullify its inspiration.

## II. Date

- A. Written before Timothy's martyrdom in AD 97.
- B. Quoted by AD 95.
- C. Written before the Temple was destroyed in AD 70.
- D. Most likely written before AD 64–68.

## III. Recipients

Genuine Believers in the Region of Italy

## IV. Historical Situation

- A. Nero's persecution of Christians began in AD 64.
- B. Jewish believers had lack of community and identity.

## V. Theme

Continue To Press Forward in Faith

## VI. Outline

- A. Christ is God's superior messenger (1:1–4:13).
- B. Christ is God's superior high priest (4:14–10:18).
- C. Christ is God's new and living way (10:19–13:25).

## VII. Overview

- A. Christ is God's superior messenger (1:1–4:13).
  - 1. Jesus is a better messenger than prophets.
  - 2. Jesus is a better messenger than angels.
  - 3. Warning #1: the danger of drifting.
  - 4. Jesus is a better messenger than Moses.
  - 5. Warning #2: the danger of disbelieving.
- B. Christ is God's superior high priest (4:14–10:18).
  - 1. Jesus is the better high priest than the Levitical priests.
  - 2. Warning #3: the danger of dullness.
    - a. A Foolishness of Biblical Illiteracy
    - b. A Foolishness of Falling Away
  - 3. Jesus is a priest in the order of Melchizedek.
    - a. One Person Holding the Office of Priest and King
    - b. Some Suggest Melchizedek Was

- i. An Angel
  - ii. Theophany
  - iii. A Human without Genealogical Records
- 4. Jesus is the high priest of the new covenant.
- 5. Jesus is the sacrifice of this new covenant.
- C. Christ is God's new and living way (10:19–13:25).
  - 1. The correct response to grace.
  - 2. Warning #4: the danger of disobedience.
  - 3. The hall of faith.
  - 4. The command to faithfulness.
  - 5. Examples of faithfulness exhibited.
- D. Application:
  - 1. Don't allow complacency to allow you to drift.
  - 2. Don't be tricked by the deceitfulness of sin.
  - 3. Don't be satisfied with what you already know.
  - 4. Don't choose sin.
  - 5. Allow God to make you into the person He wants you to be.

## OUTLINE OF HEBREWS

### I. The Superior Mediator (1:1–7:28)

- A. He is superior to the prophets (1:1–4).
- B. He is superior to the angels (2:1–18).
- C. Warning 1: Danger of Negligence (2:1–4)
- D. He is superior to the angels [continued] (2:5–18).
- E. He is superior to Moses (3:1–6).
- F. Warning 2: Danger of Disobedience (3:7–4:13)
- G. He is superior to the Levitical priests (4:14–5:10).
- H. Warning 3: Danger of Laziness (5:11–6:20)
- I. He is superior to the Levitical priests [continued] (7:1–28).

### II. The Superior Priesthood of the New Covenant Mediator (8:1–10:39)

- A. Introducing the New Covenant (8:1–13)
- B. The Old and New Covenants Contrasted (9:1–10:18)
- C. Access to God's Throne as a Result of Christ's Priestly Ministry (10:19–25)
- D. Warning 4: Danger of Deliberate Sin (10:26–39)

### III. New Covenant Responsibilities for the People of God (11:1–13:19)

- A. Responsibilities to God (11:1–12:13).
- B. Warning 5: Danger of Refusal (12:25–29)
- C. Responsibilities to others continues (13:1–19)<sup>23</sup>.

# FIRST JOHN

## I. Author

- A. Written by the apostle John.
- B. Style and vocabulary are very similar to the Gospel of John.
- C. Jesus and John shared an exceptionally close relationship.

## II. Date

- A. AD 90–95.
- B. Written from the town of Ephesus.
- C. John is an elderly figure (in his late seventies).

## III. Recipients

Born-Again, Mature Believers

## IV. Theme

- A. Fellowship: cultivating a close relationship with God and with the members of His family.
- B. John's qualification is his relationship with Jesus.

## V. Purpose

- A. Option 1: To Provide Tests of Faith by Examining Behavior
- B. Option 2: To Provide Tests of Fellowship by Examining Belief
- C. Ultimate Purpose: To Help His Saved Readers Experience the Joy of Fellowship
- D. Fellowship = Partnership

## VI. Outline

- A. Invitation to Fellowship (1:1–4)
- B. Obstacles to Fellowship (1:5–2:27)
- C. Pathways to Fellowship (2:28–4:21)
- D. Benefits of Fellowship (5:1–21)

## VII. Overview

- A. Invitation to Fellowship (1:1–4)
  - 1. Fellowship is essential to experiencing perfect joy.
  - 2. Joy = a settled contentment and peaceful confidence in any circumstance.
- B. Obstacles to Fellowship (1:5–2:27)
  - 1. Walking in darkness.
    - a. Fellowship is interrupted when we walk in darkness.
    - b. Walking in darkness = to continuously and “care-less-ly” yield to the desires of the flesh.
    - c. A believer's fellowship with God is quickly restored by confession.
    - d. Confession: to say the same thing as/to agree with another.
    - e. Believer's confession: to agree with God that specific things I've been continuing in are sinful, because I want to abandon them to restore fellowship with Him.
    - f. Believer's forgiveness: the restoration of fellowship, not the cancelling of debt (guilt).
  - 2. Worldly affection.
  - 3. Wayward belief.

C. Pathways to Fellowship (2:28–4:21)

1. Embracing our family identity.

- a. Our first birth set our identity as sinners; our second birth gave us a new identity as saints.
- b. Salvation changes not just your future, but also your origin.
- c. Born-again people can no longer practice sin.
- d. Practice: to bear, make, manufacture, produce.
- e. Sin cannot be sourced out of a believer's new nature/identity, only in their flesh.

2. Loving our family members.

3. Listening to the Holy Spirit.

4. Believing in our Father's love.

D. Benefits of Fellowship (5:1–21)

1. Confidence in salvation.

- a. How to be born again: Believe Jesus is the Christ, the Son of God, sent to save us.
- b. We are spiritually and morally bankrupt.
- c. How to have assurance of salvation: Just believe God's testimony about Jesus.
- d. Assurance of salvation is found in examining belief, not behavior.
- e. A person's belief in Jesus is the evidence they are saved.

2. Confidence in supplication.

3. Confidence in security.

## OUTLINE OF FIRST JOHN

### I. Believers Can Joyfully Fellowship with the Word of Life (1:1–4)

- A. The Apostolic Testimony about the Word of Life (1:1, 2)
- B. The Apostolic Goal of Fellowship That Produces Joy (1:3, 4)

### II. Believers' Behavior Should Reflect Fellowship with the Word of Life (1:5–2:27)

- A. Walking in the light requires confession of sin (1:5–2:2).
- B. Walking with God requires obedience (2:3–11).
- C. Growth in fellowship is the reason for writing (2:12–14).
- D. Remaining in truth calls for resisting the influences of the world (2:18–27).

### III. Believers Should Continue To Grow in Fellowship with the Word of Life (2:28–5:17)

- A. Continuing in fellowship brings confidence when Christ appears (2:28).
- B. Growing in fellowship in the midst of confluence with the world (2:29–4:6).
- C. Love is made complete among believers (4:7–16).
- D. Love results in confidence on the judgment day (4:17–21).
- E. Believing in Christ brings a certainty of eternal life (5:1–13).
- F. Believing in Christ brings an assurance in approaching Him (5:14–17).

### IV. Believers Will Truly Know God through Fellowship with the Word of Life (5:18–21)<sup>24</sup>.



# SECOND JOHN

## I. Author

John

## II. Date

AD 90–95

## III. Recipients

- A. Option #1: A Local Church
- B. Option #2: A Specific Woman, Possibly the One in Whose House the Church Met

## IV. Theme

- A. The truth of Christ.
- B. We must maintain a balance between love and truth.

## V. Purpose

- A. To prohibit fellowship with those who do not teach the truth.
- B. False teachers were denying Jesus's guarantee of eternal life to those who simply trusted in Him.

## VI. Outline

- A. Practice of Truth (1–6)
- B. Presence of Truth (7–14)

# OUTLINE OF SECOND JOHN

## I. Introduction (1–3)

## II. Exhortation to Walk in Love (4–6)

## III. Warnings Concerning the False Teachers (7–11)

- A. The Nature of the False Teachers (7–11)
- B. The Consequences of Following False Teachers: Loss of Reward (8–9)
- C. Do Not Receive Them and Share in Their Wicked Work (10–11)

## IV. Conclusion (12–13)<sup>25</sup>

# THIRD JOHN

## I. Author

John

## II. Date

AD 90–95

## III. Recipients

- A. A beloved person named Gaius.
- B. Probably near Ephesus.
- C. We meet two other people in the book:
  - 1. Diotrephes
  - 2. Demetrius

## IV. Theme

Hospitality

## V. Purpose

To Encourage Fellowship with Those Who Teach the Truth

## VI. Outline

- A. Hospitality of Gaius (1–8)
- B. Hostility of Diotrephes (9–11)
- C. Honor of Demetrius (12–15)

# OUTLINE OF THIRD JOHN

- I. Personal Greeting (1–4)**
- II. Praise of Gaius for His Love and Care for the Brethren (5–8)**
- III. Rebuke of Diotrephes (9–10)**
- IV. Endorsement of Demetrius (11–12)**
- V. Conclusion (13–14)<sup>26</sup>.**

# REVELATION

## I. Author

- A. John the apostle.
- B. The early church immediately accepted this book as inspired.
- C. Location: The Isle of Patmos.

## II. Date: AD 95

Early church fathers who hold to this date:

- A. Irenaeus (AD 180)
- B. Clement of Alexandria (AD 155–215)
- C. Victorinus of Pettau (late third century, died in AD 304)
- D. Jerome (AD 340–420)
- E. Eusebius (AD 260–339)

## III. Recipients

All Believers

## IV. Historical Situation

- A. Context: during the first 300 years, Christianity was outlawed.
- B. Persecution was rampant.

## V. Literary Considerations

- A. Three literary styles:
  - 1. Letter
  - 2. Apocalyptic
    - a. Forces of good vs forces of evil.
    - b. No hope for the present evil.
    - c. Faithful few look for a new world to come.
  - 3. Prophetic

## VI. Theme

Jesus Christ

## VII. Purpose

The revelation of Jesus Christ

## VIII. Outline

- A. Chapter 1: what John has seen (past)
- B. Chapters 2–3: The things that are (present: AD 95)
- C. Chapters 4–22: The things that will be (future)

## IX. Overview

- A. Chapter 1
  - 2. Jesus's signature.
  - 3. Descriptive phrases of Jesus.

B. Chapter 2–3

1. The seven letters to the seven churches.
2. There should be a light where local churches are.
3. Separate lampstands represent a plan different from Israel.
4. Justification of the pretribulation timing of the rapture (3:10).

C. Chapters 4–5

1. John is called up to heaven (4:1).
2. Jesus spoken of as a lion and a lamb (5:5–6).
3. Contents of the scroll: seven seals as title deeds to planet earth.

D. Chapter 6–22

1. Four apocalyptic terrors (Deut. 32:24–25, Ezek. 5:17)
2. Four horsemen (6:2–8)
  - a. White horse: antichrist.
  - b. Red horse: bloodshed.
  - c. Black horse: plagues.
  - d. Pale green horse: one-fourth of mankind killed.
3. Trumpet judgments (8:6–13)
  - a. First trumpet: one-third of all green vegetation destroyed.
  - b. Second trumpet: one-third of living creatures and ships in salt water destroyed.
  - c. Third trumpet: one-third of living creatures in fresh water destroyed.
  - d. Fourth trumpet: one-third of light diminished.
  - e. Fifth trumpet: demonic locusts (Woe 1).
  - f. Sixth trumpet: one-third of remaining humanity killed (Woe 2).
  - g. Seventh trumpet: unfolding into bowl judgments (Woe 3).
4. Parenthesis between three series of judgments (10–14).
  - a. A step out of the chronology to fill in details.
  - b. Two witnesses functioning in the first 3.5 years (11).
  - c. The woman (Israel), child (Jesus), and the dragon (Satan) (12).
  - d. A review of the entire tribulation period (13).
  - e. The gospel preached (14:6–7).
  - f. The doom of unbelievers and blessings of believers (14:9–13).
  - g. The eternal nature of hell (14:19–20).
5. Bowl judgments (16).
  - a. Bowl 1: Sores on the skin.
  - b. Bowl 2: Everything in the sea dies.
  - c. Bowl 3: Everything in fresh water dies.
  - d. Bowl 4: Scorching sun.
  - e. Bowl 5: Painful darkness.
  - f. Bowl 6: Euphrates river dries up.
  - g. Bowl 7: Hailstones.
6. The one-world church (17).
7. Economic and political Babylon (18).
8. The battle of Armageddon (19).
9. The millennial reign of Christ (20)

- a. This reign is emphasized six times.
  - b. Hell is eternal, conscious punishment.
10. The new heavens and the new earth (21–22)

## X. Personal applications

- A. Personal Purity
- B. Praying for Gospel Opportunities
- C. Striving for One of the Five Crowns

## XI. The Seven “Beatitudes” in Revelation

Beatitude: “A Declaration of Blessedness”

Reference	Scripture
1:3	Blessed is the one who reads the words of this prophecy and blessed are those who hear it and take to heart what is written in it, because the time is near.
14:3	The I heard a voice from heaven say, “Write: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labor, for their deeds will follow them.”
16:15	“Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed.
19:9	Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’” And he added, “These are the true words of God.”
20:6	Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.
22:7	“Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book.”
22:14	“Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.”

## XII. Summary of the Letters to the Seven Churches

Church	Christ	Commendation	Rebuke	Exhortation	Promise
Ephesus 2:1	Controls the 7 stars and 7 candlesticks.	Strictly orthodox. Faithful. Hard workers.	Forsaken their first love.	Return to your first love.	They will eat from the tree of life.
Smyrna 2:8	The First and the Last. Resurrected!	Endured persecution and poverty.	<b>None!</b>	Do not fear martyrdom.	They will receive the crown of life.
Pergamum 2:12	Sharp two-edged sword.	Remains true to Christ.	False teaching: Balaam and Nicolaitans	Remove false teachers.	Hidden manna, white stone, new name.
Thyatira 2:18	Fiery eyes and feet, Son of God.	Christian graces, faithful service.	False teaching of Jezebel.	Remove Jezebel.	Rule nations. Morning Star.
Sardis 3:1	Holds the 7 spirits of God and 7 stars.	Some good deeds, reputation of "life."	Dead.	Come alive!	Dressed in white. Praised.
Philadelphia 3:7	Holy and true. Key of David.	Good deeds. Good testimony.	<b>None!</b>	Keep on keeping on!	Pillars. New name.
Laodicea 3:14	The Amen, the faithful Witness, the Ruler.	<b>None!</b>	Lukewarm, ignorantly sick.	Christ has healing.	Overcomers will eat and rule with Christ.

## XIII. 15 Doxologies in the Book of Revelation

Reference	The One(s) Giving the Praise	The One(s) Receiving the Praise
1:5	John	The Lamb
4:8	4 Living Creatures	God the Father
4:11	24 Elders	God the Father
5:9	24 Elders and 4 Living Creatures	The Lamb
5:12	Many Angels	The Lamb
5:13	Every Creature	God the Father and the Lamb
7:10	Tribulation Martyrs	God the Father and the Lamb
7:12	Angels, 24 Elders and 4 Living Creatures	God the Father
11:16	24 Elders	God the Father
15:3	Tribulation Saints	God the Father and the Lamb
16:5	Angel	God the Father
16:7	"The Altar"	God the Father
19:1	A Great Multitude	God the Father
19:4	24 Elders and 4 Living Creatures	God the Father
19:6	A Great Multitude	God the Father
11:16	24 Elders	God the Father
15:3	Tribulation Saints	God the Father and the Lamb
16:5	Angel	God the Father
16:7	"The Altar"	God the Father
19:1	A Great Multitude	God the Father
19:4	24 Elders and 4 Living Creatures	God the Father
19:6	A Great Multitude	God the Father

## XIV. Comparison of the Exodus from Egypt with the Book of Revelation

Exodus	Event	Rev.	Event
19:20	The LORD descended on the top of Mount Sinai and <b>called Moses to the top of the mountain.</b> So Moses went up.	4:1	And the voice I had first heard speaking to me like a trumpet said, <b>“Come up here,</b> and I will show you what must take place after this.”
19:16	On the morning of the third day there was <b>thunder and lightning,</b> with a thick cloud over the mountain, and a very loud trumpet blast.	4:5	From the throne came <b>flashes of lightning, rumblings, and peals of thunder.</b> Before the throne, seven lamps were blazing. These are the seven spirits of God.
32:15	Moses went down the mountain with the two tablets. <b>They were inscribed on both sides, front and back.</b>	5:1	Then I saw in the right hand of him who sat on the throne a <b>scroll with writing on both sides and sealed with seven seals.</b>
9:24	<b>Hail fell and lightning flashed</b> back and forth. It was the worst storm since Egypt had become a nation.	8:7	The first angel sounded his trumpet, and there came <b>hail and fire</b> mixed with blood, and it was hurled down upon the earth.
7:20	He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and <b>all the water was changed into blood.</b>	8:8	The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. <b>A third of the sea turned into blood.</b>
15:25	When they came to Marah, they could not drink its water because it was <b>bitter.</b> (That is why the place is called Marah).	8:11	The name of the star is Wormwood. A <b>third of the waters turned bitter,</b> and many people died from the waters that had become bitter.
10:21	Then the LORD said to Moses, “Stretch out your hand toward the sky so that <b>darkness will spread over Egypt – darkness that can be felt.</b> ”	8:12	The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars. <b>A third of the day was without light.</b>
10:12	And the Lord said to Moses, “Stretch out your hand over Egypt so that <b>locusts will swarm</b> over the land and devour everything left by the hail.”	9:3	The fifth angel sounded his trumpet and out of the smoke of the Abyss <b>locusts came down upon the earth</b> and were given power like that of the scorpions of the earth.
8:22	But on that day I will deal <b>differently</b> with the land of Goshen, <b>where my people live; no swarms of flies will be there.</b>	9:4	They were told not to harm the grass of the earth or any plant or tree, <b>but only those people who did not have the seal of God on their foreheads.</b>
7:18	The fish in the Nile will die, and the river will stink; <b>the Egyptians will not be able to drink its water.</b>	11:6	These men have power to shut up the sky so that <b>it will not rain</b> during the time they are prophesying.
15	<b>“Moses’s Song</b> of Deliverance”	15:3	And they sang the <b>song of Moses</b> the servant of God and the song of the Lamb: “Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.”
9:9	It will become fine dust over the whole land of Egypt, and <b>festering boils</b> will break out on men and animals throughout the land.	16:2	The first angel went and poured out his bowl on the land, and <b>ugly and painful sores</b> broke out on the people who had the mark of the beast and worshipped his image.
8:6	So Aaron stretched out his hand over the waters of Egypt and the <b>frogs came up</b> and covered the land.	16:13	Then I saw three evil spirits that <b>looked like frogs,</b> they came out of the mouth of the beast.

# OUTLINE OF REVELATION

## I. The Things Which You Have Seen (1:1–20)

- A. An Introduction to the Revelation (1:1–8)
- B. John's Response (1:9–16)

## II. The Things Which Are (2:1–3:22)

- A. Church in Ephesus (2:1–7)
- B. Church in Smyrna (2:8–11)
- C. Church in Pergamum (2:12–17)
- D. Church in Thyatira (2:18–29)
- E. Church in Sardis (3:1–6)
- F. Church in Philadelphia (3:7–13)
- G. Church in Laodicea (3:14–22)

## III. Things Which Shall Be (4:1–21:21)

- A. Throne Room Theology (4:1–5:14)
- B. The Seal Judgments (6:1–7:17)
- C. The Seven Trumpet Judgments (8:1–9:21)
- D. The Little Scroll (10:1–11)
- E. The Two Witnesses (11:1–12)
- F. The Seventh Trumpet/Third Woe/Seven Bowl Judgments Introduced (11:13–19)
- G. War on Earth (12:1–9)
- H. War in Heaven Spilling Over on the Earth (12:10–17)
- I. The Antichrist (12:1–10)
- J. The False Prophet (12:11–18)
- K. An Overview of the Entire Tribulation Period (14:1–20)
- L. Introduction to the Bowl Judgments (16:1–11)
- M. Bowls Six and Seven (16:12–21)
- N. Religious Babylon (17:1–8)
- O. Political/Economic Babylon (18:1–24)
- P. The Return of Christ to the Planet (19:1–21)
- Q. The Millennial/Messianic Reign of Christ (20:1–15)
- R. The Eternal Kingdom<sup>27</sup>



