

For The Bible Tells Me So

A Biblical Studies Course

John M. Harris

Semester 3

New Testament Survey

Week 1 Inter-testamental Period; Life of Christ – Intro, Pre-existence & Incarnation

Week 2 Life of Christ – Birth & Childhood of John the Baptist & Jesus

The Ministry of Jesus and His Disciples

Week 3 Life of Christ: Early Ministry; Great Galilean Ministry – Part 1

Week 4 Life of Christ: The Great Galilean Ministry – P2; Special Training of the 12

Week 5 Life of Christ: The Later Judean, Perean Ministries; Passion Week – P1

Week 6 Life of Christ: Passion Week – Part 2 & 3

Week 7 Life of Christ: Resurrection; Establishment of Church in Jerusalem

Week 8 Establishment of Church in Palestine; Paul's First Missionary Journey

Week 9 Paul's Second Missionary Journey; Paul's Third Missionary Journey – P1

Week 10 Paul's Third Missionary Journey – P2; Paul: Jerusalem, Caesarea, Rome

Week 11 Paul at Rome, Further Experiences, Martyrdom; Peter's Later Ministry

Week 12 Hebrews, The Johannine Epistles; Book of Revelation

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Inter-testamental Period (425–5BC)

Semester 3 – Week 1

End of OT – Persian rule // Start NT – Roman rule

I. Scripture

- A. **Daniel 8; 11** - *prophetic*
- B. **Zechariah 9** - *prophetic*
- C. **Hebrews 11** (?)

II. Extra-Biblical Sources

- A. Old Testament Apocrypha (1-2Maccabees, particularly)
- B. Josephus – Jewish Historian
- C. Herodotus
- D. Dead Sea Scrolls – Judean desert

III. The Six Epochs

A. Persian Period (531–331BC)

- 1. Peaceful, uneventful – treated the Jews with kindness
- 2. Rise of Sanhedrin – Jerusalem Sanhedrin of 70 (supreme court)
- 3. Elevation of High Priest's office – political and religious office

B. Grecian Period (331–323BC) Alexander the Great, short rule

- 1. Dealt kindly with Jews
- 2. Increased Jewish dispersion – used them as civil servants
- 3. Universalized Hellenic (Greek) language/culture – *lingua franca**

C. Egyptian Period (323–198BC)

- 1. Alexander's empire collapses after his death, generals take over:
 - a. Ptolemy – Egypt (Ptolemies) Israel a part of this group
 - b. Seleucus – Syria (Seleucids)
 - c. Cassander – Macedonia “Grease”
 - d. Lysimachus – Western and Central Asia Minor and Thrace
- 2. Translation of Septuagint (LXX) in Alexandria – Ptolemy's library
 - a. LXX = 70 men/70 days translate the Hebrew Bible into Greek
 - b. The Bible of the 1st-century world of Palestine/Mediterranean
 - c. Same Greek that the NT was written in

*Currently, 1,600 Jewish epitaphs (funerary inscriptions) are extant in ancient Palestine dating from 300BC to AD500, and 70% are Greek, about 12% are in Latin, and only 18% are Hebrew or Aramaic.

*"In Jerusalem itself about 40 percent of the Jewish inscriptions from the first century period (before 70 C.E.) are in Greek. We may assume that most Jewish Jerusalemites who saw the inscriptions in situ were able to read them"

Pieter Van Der Horst, "Jewish Funerary Inscriptions - Most Are in Greek," *Biblical Archaeology Review*, Sept.-Oct. 1992, p. 48.

3. Strife between Syria and Egypt – **Daniel 8; 11** (Israel between)
4. Egypt defeated – 198BC – very bad defeat

D. **Syrian Period (198–168 BC)** – “Israel’s Darkest Hour”

Antiochus IV Epiphanies “God manifest” (Epimanes “madman”)

Defeated by Romans in Egypt as they were moving East

Unleashed his fury on Jerusalem and the Jews

1. Sold some Jews as slaves
2. Destroyed walls of Jerusalem
3. Plundered temple – made it shrine to Zeus
4. Sacrificed a sow on the brazen altar “abomination of desolation”
Typical event for what also happened in AD70 by Titus
5. Set up pagan altars throughout country
6. Made observance of heathen festivals compulsory
7. Outlawed Judaism

E. **Maccabean Period (168–63BC)** Maccabees “hammer of God”

1. Modin incident – Syrians asked to sacrifice to pagans
2. Matthias kills the Jew sacrificing & the Syrians – gorilla warfare
3. Judas Maccabeus (Matthias’ son) – Hasmonean family
4. December 25, 165BC – cleansing of temple “Hanukkah”
5. Corruption sets in
6. Sects:
 - a. Pharisees “to separate” – opposed Greek culture
 - b. Sadducees – whoever wins, extremely liberal

F. **Roman Period (63BC – AD70)**

1. Roman General Pompey conquers – 63BC
2. The Edomite Herod appointed vassal ruler (37–4BC)
 - a. Rebuilt Samaria
 - b. Rebuilt the Temple in Jerusalem **John 2:20** “It has taken forty-six years to build this temple”
 - c. Built a palace on Mt. Zion
 - d. Extremely suspicious – Killed his wife and sons
 - e. Jesus born 7–5BC (Herod dies in 4BC)

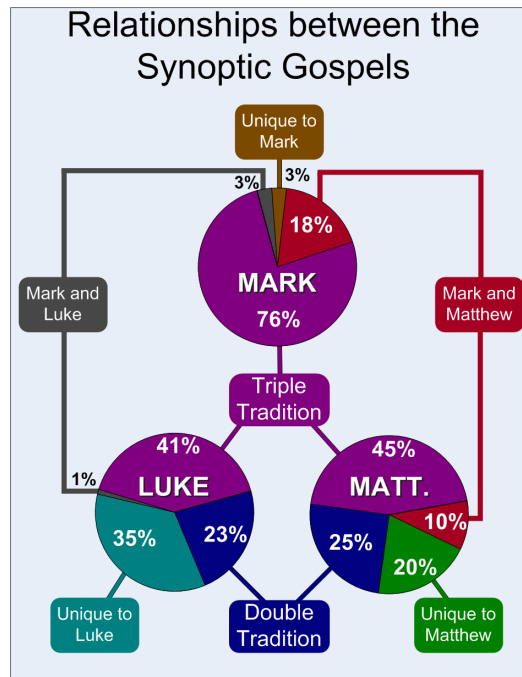
The Life of Christ – Part 1

Introduction, Pre-existence and Materialization

Semester 3 – Week 1 (cont.)

I. Sources

A. The Gospels – Mark, Luke, Matthew (synoptics); and John (order?)



B. Secular Sources

1. Tacitus (AD116) Nero blames fire on the Christians, a group that have *Christus* as their founder
2. Suetonius (AD120) Claudius expelled Jews who followed *Crestus*, Nero persecuted Christians
3. Pliny the Younger (AD11-113) To Trajan the Christians meet and sing together on a set day of the week to worship Christ
4. Lucian (AD120-180) – speaks of a “sophist” (who denies the Greek gods) in Judaea who was crucified and started a new movement
5. Josephus – Jewish writer Christ perhaps “deity”
6. Talmud (Jewish writing) Son of an adulterous, practices magic, traitor, founder of a godless sect, hanged on Passover-eve, led people astray, His followers healed the sick in His name.

II. Introduction to the Gospels

A. Not modern biography or journalistic history. Greco-Roman Biography “*Bios*”
Most of Jesus’ life is not mentioned – His last week (“passion”) is ≈ 50%

B. Unique Purposes

1. **Mark** – Apostolic preaching (Peter’s mission: Papias, Irenaeus, etc.)
2. **Luke (& Acts)** – Researched account from the start (Paul’s mission)
3. **Matthew** – Connects Christ to OT/Jewish Messiah (James’ mission)
4. **John** – Against Gnosticism – for belief “theological” (John = Editor)

III. Pre-existence and Incarnation (John 1:1-18)

John 1:1-5; 14 “In the beginning (already) was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth

A. “Word” (λόγος) “the independent personified expression of God” (BDAG)

1. Greeks = rational principle by which the universe exists
2. Jews = the Speech of God – the expression of God’s thought (LXX)

B. “In the beginning” – eternal existence (deity)

C. “was” vs. “became”

1. Verses 1-2: “was” continual past existence (εἰμί, imperfect tense)
2. Verse 6: “was a man” at a point of time (γίνομαι, aorist tense)
3. Verse 14: “became flesh” at a point of time (γίνομαι, aorist tense)

D. Hypostatic Union – merger of 2 natures (hypostases) of Christ

Suggested Book: “A Harmony of the Gospels” A. T. Robertson (or others)

SCRIPTURE MEMORY VERSE 22:

John 1:1; 14a

In the beginning was the Word, and the Word was with God, and the Word was God...
And the Word became flesh and dwelt among us...

The Life of Christ – Part 2

Birth & Childhood of John the Baptist & Jesus

Semester 3 – Week 2

- I. **Announcement to Zacharias of Birth of John (Luke 1:5-25)**
 - A. Zacharias a priest ministering in the temple
 - B. Gabriel's Appearance – he and Elizabeth would have a son
 - C. John–forerunner of Messiah (Isa 40; Mal 4) in the spirit and power of Elijah
 - D. Zach didn't believe – struck dumb

- II. **Announcement to Mary of Birth of Jesus (Luke 1:26-38)** skips 6+ months
 - A. Gabriel Again
 - 1. Appears to Mary, who is engaged to Joseph (Jewish = 12mo betrothal)
 - 2. "Greetings, O favored one" – *NOT* "hale Mary full of grace" (*Lat.*)
 - 3. Her son will be named Jesus "YHWH saves"
 - 4. She accepted the situation – she had great faith
 - B. Virgin Birth
 - 1. Clearly taught – no human father
 - 2. Essential to Christianity – from the seed of the woman (Gen 3)

- III. **Visit of Mary to Elizabeth (Luke 1:39-45)**

- IV. **The Magnificat of Mary (Luke 1:46-56)**
 - A. It doth magnify (*magnificat* - *Lat.*)
 - B. "My savior" she recognizes her need
 - C. "Abraham and his seed forever" Jesus would fulfill Abrahamic Covenant

- V. **Birth and Childhood of John the Baptist (Luke 1:57-80)**
 - A. John not Zacharias – usually first born son would have father's name
 - B. Zacharias thanked the Lord that he fulfilled his word
 - C. John lived in the desert until he was ready – Essenes? Qumran/DSS?

- VI. **Announcement to Joseph of Birth of Jesus (Matt 1:18-25)**
 - A. Probably Gabriel again – but unnamed
 - B. He tells Joseph the child is of God
 - C. Joseph had been thinking about how to deal with Mary (still loved her)
 - D. Joseph had great faith, probably lived the rest of his life with a stigma

- VII. **Birth of Jesus (Luke 2:1-7)**
 - A. The time: c. 6–5 BC (Dionysius Exiguus – got the calendar wrong, picked up 2 centuries later by Charlemagne)
 - B. The Census
 - 1. Augustus Caesar did take a census every 14 years (c. AD6)
 - 2. Tacitus: nation states were included, did "go home" for enrollment

- C. Quirinius (Cyrenius) – Was governor AD6–9; new fragment “Gov. 2nd time”
 - D. December 25? (4th Cent.) – Summer? (“Shepherds in the fields”); don’t know.
 - E. Bethlehem (**Micah 5:2**)
- VIII. Praise of Angels, Shepherds (Luke 2:8-20)**
- A. Why Shepherds? – ceremonially unclean, not to the religious leaders
 - B. Dat. εὐδοκία “good will to all men” or Gen. εὐδοκίας “pleasing [to God]”
- IX. Circumcision of Jesus (Luke 2:21)** – sign of Abrahamic covenant faithfulness
- X. Presentation in the Temple, Adoration of Simeon, Anna (Luke 2:22-38)**
- A. Simeon and Anna awaiting Messiah (**Daniel 9** “70 weeks”)
 - B. 40 days after circumcision (Jewish tradition for presentation at the temple)
 - C. Purification of the Mother (**Lev 12**)
 - D. Redemption from the Priesthood (**Exod 13:2, 12, 15; Num 3:11-13**)
- XI. Visit of the Magi “Wise Men” (Matt 2:1-12)**
- A. The star shown in correspondence to Jesus’ birth – must add travel time
 - B. ≈2 years later (according to the timing of the massacre of infants <2yrs old)
 - C. How many (plural)?; from where (“east” maybe Zoroastrian)?
 - D. Sent by Herod who had already killed his wife and 2 sons
- XII. Massacre of the Infants (Matt 2:13-28)** <2yrs old (Magi timing)
- XIII. Egypt to Nazareth (Matt 2:19-23; Luke 2:39)** Joseph warned in a dream
- XIV. Childhood of Jesus at Nazareth (Luke 2:40)** 10 years in one verse
- XV. Visit to Jerusalem at Age 12 (Luke 41-50)** Bar Mitzvah “son of the law”
- XVI. The 18 Years at Nazareth (Luke 2:51-52)** 18+ years in 2 verses

The focus of these examples of *Bios* is on Jesus’ ministry, with an emphasis on His passion.
The gospels are not a “biography of Jesus”

The Life of Christ – Part 2 (cont.)

Ministry of John the Baptist, Introduction of Jesus to His Ministry

Semester 3 – Week 2 (cont.)

I. The Time and Setting

- A. John was from a priestly family (Zacharias' son) but never was a priest
- B. He lived out in the desert (Dead Sea area) and baptized in the Jordan river

II. Message: “repent, for the kingdom of God is at hand” – Interpretations:

A. Dispensationalism (new view in the 19th century)

- 1. Offer of the Kingdom (physical & political) to National Israel
- 2. Rejection of the kingdom by rejecting the King (Jesus, Messiah)
- 3. Postponement of the kingdom until Jesus returns for the Millennium
- 4. A “Parenthesis” (due to postponement) of the “Church-Age” (“plan-B”)

B. Historic View

- 1. Announcement of the Kingdom (spiritual)
 - a. **Isa 53; Ps 16** – suffering servant not a political kingdom
 - b. **Acts** – still preaching Kingdom of God (**Acts 20:24-25; 28:23ff**)
 - c. **Matt 1:21; John 3** – The Kingdom is salvation (i.e. spiritual)
 - d. **John 18:36** – “my Kingdom not of this world” (cf. **Luke 23:14**)
 - e. **John 6:15** – they were going to make him a physical king... no!
- 2. Individuals who rejected Him removed–no postponement of Kingdom
 - a. **Matt 21:33-46** – Parable of the vineyard (cf. Isa 5, Rom 11)
 - b. **Luke 12:32** – Give *you* the kingdom
- 3. Kingdom associated with baptism by/in the Holy Spirit (**Matt 3:11; Mark 1:8; Luke 3:16; Acts 1:5; cf. Acts 2**)
- 4. The kingdom is NOW!

III. Baptism of Jesus by John (**Matt 3:13-17; Mark 1:9-11; Luke 3:21-23**)

- A. Purpose – “to fulfill all righteousness” identification with the Kingdom
- B. Mode – bapti,zw “Immersion”
Greek poet/physician Nicander (c. 200 BC) gives a recipe for making pickles. The vegetable should be 'baptised' (bapti,zw) in a vinegar solution.

IV. Temptations of Jesus (**Matt 4:1-11; Mark 1:12-13; Luke 4:1-13**)

- A. Purpose – To relate to us (**Heb 2:18; 4:15**); and set an example for us
- B. Reality? – They are presented that way. *though Jesus impeccable*

C. Satan – great power now, but defeated

1. Prince of the age (**John 14:30**)
2. Prince of the power of the air (**Eph 2:2**)
3. God of this age (**2Cor 4:4**)
4. Has the power over death (**Heb 2:14**)
5. Cast out from the presence of God (**John 12:31**)
6. Destroyed/Nullified/Neutralized (**Heb 2:14**)
7. Works have been destroyed (**1John 3:18**)
8. Awaiting a judgment of “everlasting fire” (**Matt 25:41; 2Pet 2:4**)

D. Meaning

1. Stones into bread – to prove himself God via miracles (**Deut 8:3**)
2. Pinnacle of temple – to prove he’s Messiah (**Ps 91:11-12; Deut 6:16**)
3. Worship Satan – the means justify the end (**Deut 6:13**)

V. **John Identifies Jesus as the Messiah (John 1:29)** fulfills the animal sacrifices

SCRIPTURE MEMORY VERSE 23:

John 1:29

The next day he saw Jesus coming toward him, and [John] said, "Behold, the Lamb of God, who takes away the sin of the world!"

The Life of Christ – Part 3

Early Ministry Semester 3 – Week 3

Going to Galilee, Jesus calls 6 disciples (Andrew, Peter, James, John, Philip, Nathanael)

I. The Early Galilean Ministry (John 2:1-11)

- A. The First Miracle: water into wine
 - 1. At a wedding in Cana of Galilee
 - 2. Mary was apparently a friend of the family
 - 3. Jesus' mother asked Jesus to perform the miracle, and he did
 - 4. Wine ran out, Jesus turned 6 water pots of water into "good wine."
- B. The Purpose – announce the beginning of his ministry of miracles
- C. The Result – his disciples believed him
- D. Incidental Aspects – 6 pots of water are for ritual cleansing, Jesus endorsed the wedding/marriage, "good wine" (καλός οἶνος) cf. **Matt 11:19**

II. The Early Judean Ministry

- A. "1st" Temple Cleansing? (John 2:13-22)
 - 1. The first of two cleansings? (cf. **Matt 21; Mark 11; Luke 19**)
 - 2. The racket
 - a. Animals for sale for sacrifices for travelers
 - b. It became only *their* animals were acceptable
 - c. Roman money had to be exchanged into Temple money at exorbitant exchange rates.
 - 3. Christ's response – drove them out with a whip
- B. Nicodemus' Interview (John 2:23-3:21) – John & Jesus' relationship
 - 1. The man
 - a. Sanhedrin Member (Jewish supreme court – 70 in Jerusalem)
 - b. Member of the sect of the Pharisees
 - 2. His mission
 - a. Came to Jesus by night to see what Jesus taught secretly
 - b. The relationship between John's Baptism & Jesus'
 - 3. Discourse on the new birth

- a. “unless one is born again he cannot see the kingdom of God.” –
A spiritual birth
- b. Jesus would be lifted up just like the serpent (**Num 21:4-9**)

III. In Samaria, En Route to Galilee (John 4:1-42)

A. The Route and Circumstances

- 1. Jesus said it was necessary to go through Samaria, but it wasn't
- 2. Usually Jews crossed the Jordan, went north, and crossed back
- 3. Jews hated the Samaritans and visa-versa
- 4. Samaritans were the descendants of the Northern Kingdom who intermarried with their Assyrian captives

B. The Woman at the Well

- 1. Probably the reason Jesus wanted to go through Samaria
- 2. Stopped at Jacob's well and Jesus sent the disciples to buy food.
- 3. Jesus started a conversation with a woman and asked for a drink
 - a. Jews didn't speak to Samaritans
 - b. Men didn't speak to women
- 4. Jesus offered her spiritual water
- 5. No husband? You've had 5 and the man you live with now isn't!
- 6. She perceived he was a prophet, so she asked about worship
- 7. Jesus says that worship is spiritual, not physical/location specific
- 8. He says: “I who speak to you am he [the Messiah]” (**John 4:26**)

The Life of Christ – Part 3 (cont.)
The Great Galilean Ministry (Part 1)
Semester 3 – Week 3 (cont.)

The longest single period of Jesus' public ministry (16 Months: Nov. AD27–March AD29 ?)

I. Rejection at Nazareth, New Headquarters in Capernaum

- A. The Message (**Mark 1:14-15**) - "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (cf. John the Baptist)
- B. Second Miracle at Cana (**John 4:46-54**) – healing of an official's son
- C. The Rejection at Nazareth (**Luke 4:16-31**)
 - 1. Jesus is asked to read from the scroll/comment in the synagogue
 - 2. He reads **Isa 61** "The Spirit of the Lord is upon me, because he has anointed me to proclaim gospel to the poor."
 - 3. Jesus says that scripture was fulfilled in Him that day
 - 4. They sought to kill him so he moved headquarters to Capernaum – rabbinical capital of the ancient world (outside of Babylon)
- D. Jesus heals a demon possessed man in the Synagogue at Capernaum (**Mark 1:21-28; Luke 4:31-37**)
- E. In Peter's Home, Jesus heals Peter's mother-in-law – so Peter was married (**Matt 8:14-17; Mark 1:29-34; Luke 4:38-41**)

II. The First Tour of Galilee with the 4 Fishermen – Peter, Andrew, James, John

- A. Leper Healing "One of the Cities" (**Matt 8:2-4; Mark 1:40-45; Luke 5:12-16**)
 - 1. After healing him, Jesus sent the man to the priests for cleansing
 - 2. The point was to show the priests that Messiah had come
- B. Healing of Paralyzed Man (**Matt 9:1-8; Mark 2:1-12; Luke 5:17-26**)
 - 1. Four friends lower him down through the roof (Peter's house?)
 - 2. The Pharisees from Galilee and Jerusalem were there to listen
 - 3. Jesus healed him and forgave his sins, the Pharisees objected
 - 4. **Mark 2:9** "Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'?"
 - 5. Why does Jesus heal people? To prove his power to forgive sin.
 - 6. **Paul 2 Corinthians 12**
- C. Matthew's Call–Levi in Mark/Luke (**Matt 9:9-13; Mark 2:13-17; Luke 5:27-32**)
 - 1. A tax sub-contractor, purchased a territory and then collect taxes
 - 2. Any profit above purchase price was theirs to keep

3. "Publican" and "sinner" are practically synonymous
4. Left everything and followed Jesus, invited his friends to dinner
5. Author of The Gospel of Matthew

III. The Sabbath Controversy

- A. Jerusalem at Passover (**John 5:1-47**) Cripple healed at pool of Bethesda
- B. Galilee (**Matt 12:1-8; Mark 2:23-28; Luke 6:1-5**) Ate grain fields on Sabbath
- C. Galilee Synagogue (**Matt 12:9-14; Mark 3:1-6; Luke 6:6-11**) Withered hand
 1. It is lawful to do good on the Sabbath
 2. Jesus is the Lord of the Sabbath (cf. **Col 2:16-17** "Let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ.")

IV. The Sermon on the Mount (**Matt 5-7; Luke 6:17-49**)

- A. Scene – a level place on the side of a mountain near Capernaum
- B. Audience – The disciples, as Jesus preached more people gather
- C. Significance of Message
 1. Liberal View – How to be a Christian? (*NO! it's by faith Eph 2:8-9*)
 2. Short Interim ethics? (Albert Schweitzer–also Liberal = *strike two!*)
 3. Constitution of the millennium? (Dispensational, when the kingdom was rejected, so was the constitution–*kingdom not rejected by all*)
 4. Standards of the kingdom?
 - a. The goal of Spirit empowered living
 - b. Not fully attained until "thy kingdom come, thy will be done"
- D. Matthean Outline
 1. Beatitudes (**5:3-16**) the blessings of serving God – Blessed are ...
 - a. poor in spirit, for theirs is the kingdom of heaven.
 - b. those who mourn, for they shall be comforted.
 - c. meek, for they shall inherit the earth.
 - d. hunger/thirst for righteousness, for they shall be satisfied.
 - e. merciful, for they shall receive mercy.
 - f. pure in heart, for they shall see God.

- g. peacemakers, for they shall be called sons of God.
 - h. persecuted for righteousness, theirs is kingdom of heaven.
 - i. The Blessed ones reward is great in heaven, for so they persecuted the prophets who came before.
2. Relationship of Jesus' message to the Law (5:17-48)
- a. Fulfill—not to destroy **Matt 5:17** “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”
 - b. Amplify—“You have heard that it was said to those of old, ... But I say to you” (e.g. Murder → Hate; Adultery → Lust)
 - c. This serves to “plug the loopholes” and prove that NO ONE can keep the Law and we ALL need Jesus
 - d. Cf. **Heb 8:13** “In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.”
3. Practical instructions for living in the Kingdom (6:1-7:12)
- a. False piety (**6:1-8**) they already have their reward
 - (1) Public prayer
 - (2) Alms giving for show
 - (3) Fasting with obvious suffering
 - b. Trust vs. anxiety (**6:19-34**)
 - (1) Treasures in heaven, not on earth (**v. 19-24**)
 - (2) Life, eat, drink, clothing – God provides (**v.25-34**)
 - c. Living in love (**7:1-12**) golden rule = law and prophets
4. Challenge to dedicated living (**7:13-29**)
- a. Narrow way vs. broad way (**7:13-14**)

"Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few." **Matt 7:13-14**
 - b. Good tree = good fruit (**7:15-20**)
 - c. Kingdom for doers, not just hearers (**7:21-27**) “Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.”

SCRIPTURE MEMORY VERSE 24:

Matt 6:33

But seek first the kingdom of God and his righteousness, and all these things will be added to you.

The Life of Christ – Part 4
The Great Galilean Ministry (Part 2); Special Training of the 12
Semester 3 – Week 4

I. John the Baptist and His Doubts (Matt 11:2-19; Luke 7:18-35)

Q: “are you the one?” **A:** “blind see, lame walk, dead raised” (Isa 35:5-6)

- A. Astonishing that he would doubt
- B. He was in prison & facing death
- C. Expected an earthly kingdom?

II. The Second Tour of Galilee (all 12 Disciples)

A. The “Unpardonable Sin” (**Matt 12:22-37; Mark 3:19-30**)

- 1. Blasphemy against the Holy Spirit
- 2. Israel’s national sin? – Rejection of Messiah
- 3. Final rejection of the Spirit’s testimony of Christ?

B. Scribes, Pharisees Demanding a Sign (**Matt 12:38-45**)

No sign but that of Jonah – 3 days & 3 nights (after 3 days, on the 3rd day)
(cf. A. T. Robertson’s “A Harmony of the Gospels” Appendix)

C. Parables of the Kingdom (**Matt 13; Mark 4:1-34; Luke 8:4-18**)

- 1. Sower/seed – ONLY good soil receives the seed & reproduces
- 2. Seed grows on its own (**Mark 4:26-29**)
- 3. Wheat and tares – weeds *among* the wheat, separated at harvest. This is a parable of the KINGDOM, not the whole world
- 4. Mustard seed – tiny little group, but became the great faith
- 5. Leaven and lump – a small movement that will fill the world
- 6. Hidden treasure – a man sells everything to buy what he values. It is worth giving up everything to be a part of Jesus’ kingdom.
- 7. Pearl of great price (see hidden treasure)
- 8. Dragnet (see wheat and tares)

D. Stilling of the Tempest (**Matt 8:18, 23-27; Mark 4:35-41; Luke 8:22-25**)
Jesus’ power over nature

E. Healing of the Demoniac (**Matt 8:28-34; Mark 5:1-21; Luke 8:26-40**)

- 1. Legion – demons possessing the wild man
- 2. They indwell people or animals
- 3. Sent into the pigs, pigs sent into the sea
- 4. “Pig farmers” were probably bootlegging swine

III. The Third Tour of Galilee (Matt 9:35–11:1; Mark 6:6–13)

- A. Jesus sends his disciples out by 2
- B. Jesus follows-up with them later
- C. Jesus is the master teacher, an example of equipping
- D. Selected, taught by example, sent them out, evaluated, etc.

The Life of Christ – Part 4 (cont.)
Special Training of the 12 in Districts Around Galilee
Semester 3 – Week 4 (cont.)

- I. **4 Withdrawals: March – Sept. AD29 - Reasons**
 - A. Jealousy of Herod Antipas – at peak
 - B. Fanaticism of “Followers” – wanted to make him a physical king
 - C. Hostility of Jewish Rulers
 - D. Need of Rest – fully human
 - E. Intensified his Training of the 12 Disciples

- II. **First Withdrawal (Matt 14:13-15:20; Mark 6:30-7:23; Luke 9:10-17; John 6-7:1)**

Beyond the sea of Galilee

 - A. Feeding of 5,000 (men) – 5 loaves, 2 fish (only miracle in all 4 gospels)
 - B. Jesus = “I am the Bread of Life” (**John 6**) – He is sustenance for spiritual life
 - C. Attempt to Make Jesus King by Force (**John 6**)
 - D. Storm at Sea – Jesus Walks on Water

- III. **Second Withdrawal – Tyre and Sidon (Matt 15:21-28; Mark 7:24-30)**

Healing of the daughter of the Syrophenician woman – faith of Gentile woman

- IV. **Third Withdrawal – North and East (Matt 15:29-38; Mark 7:31-8:9)**
 - A. Healing of Deaf and Dumb Man
 - B. Feeding of 4,000 – 7 loaves, few fish

- V. **Fourth Withdrawal – Bethsaida, Caesarea Philippi (Matt 16:5-28; Mark 8:13-9:1; Luke 9:18-27)**
 - A. The Question of Jesus’ Identity – who do they say I am / and you?
 - B. The Answers – John, Elijah or a prophet / “Christ, the Son of the living God.”
 - C. The Significance – Jesus’ claim to be the Messiah
 - D. “And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell [the grave] shall not prevail against it.” **Matt 16:18**
 - 1. “...the household of God, built on the foundation of the apostles and prophets, Christ Jesus ... the cornerstone” **Eph 2:19-20**
 - 2. New Jerusalem “...twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.” **Rev 20:14**

- VI. **The Transfiguration – Mt. Hermon (Matt 17:1-8; Mark 9:2-8; Luke 9:28-36)**

Moses and Elijah discuss the great work, the new Exodus, with Jesus

SCRIPTURE MEMORY VERSE 25:

John 6:35

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

The Life of Christ – Part 5
The Later Judean, Perean Ministries
Semester 3 – Week 5

Sept. AD29 – March AD30 (prior to Passover)

I. The Later Judean Ministry

- A. Jesus at Feast of Tabernacles (**John 7:11-52**) – thirst, rivers of living water
- B. (?) The Woman Taken in Adultery (**John 7:53-8:11**) [*after Luke 21:38?*]
 - 1. It was a trick, Jesus does not even hear the case
 - 2. None of us is without sin, so don't judge outsiders (cf. **1 Cor 5:12**)
 - 3. "Go and sin no more"
- C. Jesus = Light of the World (**John 8:12-59**) – great lamp stands lit
"Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am." So they picked up stones to throw at him... **John 8:58-59**
- D. Jesus = Good Shepherd (**John 10:1-21**)
 - 1. willing to die for his sheep
 - 2. contrasted against hired hands who steal
 - 3. *Eternal Security* "My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." The Jews picked up stones again to stone him **John 10:27-31**

II. The Later Perean (across the Jordan from Samaria) ministry

- A. Pharisees vs. Jesus (**Luke 15:1-32**)
 - 1. Parable of lost sheep – leaves the 99 to look for and save the 100th
 - 2. Parable of lost coin – loses 10% of her savings, looks and finds it
 - 3. Parable of lost (prodigal) son
 - a. 2 sons, 1 remains and 1 takes his inheritance and leaves (1/3)
 - b. He blows through all his money and is destitute
 - c. He decides to return as a servant
 - d. He is welcomed by his ever-watching father to a party
 - e. The older son is upset, but love is always via grace
- B. Rich Man and Lazarus (**Luke 16:19-31**) – *Parable*
'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.' **Luke 16:31**
- C. Raising of Lazarus (**John 11:1-44**) – *I am the resurrection and the life!*
- D. Teaching on Marriage and Divorce (**Matt 19:1-12; Mark 10:1-12; cf. 1Cor 7**)
Because of the hardness of your heart: immorality (and possibly: desertion)

The physical consummates marriage, no such thing as “premarital sex”

The Life of Christ – Part 5 (cont.)
Passion Week – Part 1
Semester 3 – Week 5 (cont.)

I. “Triumphal Entry” – Sunday (Matt 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44)

Palm Sunday – greeted by palm branches and garments (**Zech 9; Ps 118**)

II. Barren Fig Tree Cursed – Monday (Matt 21:18-19; Mark 11:12-14)

- A. After his entry, he went to Bethany
- B. On the way back to Jerusalem, saw the fruitless tree, Jesus cursed it
- C. Later the fig tree had withered (representative of unbelieving Israel)

III. “2nd” Temple Cleansing – Monday (Matt 21:12-13; Mark 11:15-19; Luke 19:45-48)

IV. Sanhedrin Challenges Jesus’ Authority – Tuesday – prompted by the cleansing

(Matt 21:23-22:14; Mark 11:27-12:12; Luke 20:1-19)

- A. Parable of 2 Sons – go work in my vineyard
 - 1. The 1st said he would but didn’t
 - 2. The 2nd said he wouldn’t but eventually did
 - 3. Which one honors the son? – 1st last and last 1st
- B. Parable of Wicked Husbandmen – cf. **Isa 9**
 - 1. Owner lent his field out to workers who would share in the produce
 - 2. He sends his servant to collect his portion of the produce
 - 3. The workers kill the servant
 - 4. The owner eventually sends his own son
 - 5. They kill him too
 - 6. What should the owner do? Kill the wicked and get new workers...
 - 7. Therefore I tell you, the kingdom of God will be taken away from you [the chief priests and the elders of the people cf. **Matt 21:23**] and given to a people producing its fruits **Matt 21:43**
- C. Parable of King’s Marriage Feast
 - 1. Father throws a party for a wedding
 - 2. The guests don’t come, so the king kills them and burns their city
 - 3. The king sends out an offer via his servants for anyone to come
 - 4. The king rejects those who do not have clean garments

V. “Woes” to Scribes/Pharisees – Tues (Matt 23:1-39; Mark 12:38-40; Luke 20:45-47)

VI. Olivet Discourse – Tues PM (Matt 24-25; Mark 13:1-37; Luke 21:5-36; 17 cf. Rev 4ff)

- A. Destruction of Jerusalem (AD70) – “Day of the Lord” *type*
- B. Second Coming of Christ – *consummation at the end of the age*

SCRIPTURE MEMORY VERSE 26:

John 8:12

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

The Life of Christ – Part 6
Passion Week – Part 2
Semester 3 – Week 6

- I. Supper House of Simon the Leper – Tues (Matt 26:6-13; Mark 14:3-9; John 12:2-8)**
 - A. When Jesus was anointed with oil by the woman – “Nard”
 - B. Judas protested that this was a waste of resources, the money should have been given to the poor.
 - C. Jesus’ response was that “you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me.” **Mark 14:7**

- II. Judas Bargains to Betray – Tues Night (Matt 26:14-16; Mark 14:10-11; Luke 22:3-6)**
 - A. The rebuke seems to have pushed Judas over the edge
 - B. Judas makes a deal for 30 pieces of silver (cf. Zech 11:12)
 - C. Wanting to use Judas as a witness as well?

Wednesday silent??

Passion Week Chronology Issues

Matt, Mark, Luke indicate that the Last Supper was a ritual Passover meal, John shows the Last Supper “Now before the feast of the Passover...” **John 13:1** (cf. **John 13:29; 18:28; 19:14-14**).

Many different ways of reckoning time during the NT period. For the Romans, 6:00 AM was the first hour of the day. The Old Testament reckons sundown as the beginning of a new day (cf. **Gen 1**). The modern day begins at midnight. Some groups in NT times used a solar calendar; others used the lunar method of calculation etc.

3 Views of Passion Chronology – Jesus’ crucifixion

- 1. **Wednesday view:** Christ died Wednesday evening, and exactly 72 hours later (Sunday morning), arose from the dead. This view was proposed by W. Graham Scroggie and others as a result of a literal, westernized interpretation of **Matt 12:40** “For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”
- 2. **Thursday view:** suggested by the Greek scholar, B. F. Westcott. This view is not widely held and has some of the same difficulties as the above view.
- 3. **Friday View (Traditional):** Held by most Bible scholars, and is also the most defensible. The oriental mind counted a part of a day as a whole day. Jesus was in the tomb part of Friday, all day Saturday, and a part of Sunday. There are other

Biblical examples of this kind of reckoning (cf. **Gen 42:17,18; 1 Kings 20:29; 1 Sam 30:12-13**). This is also confirmed in rabbinical literature.

The Day of the Month of the Crucifixion

Passover occurs during the month of *Abib*, the first Jewish month of the year. After the exile this month was called *Nisan* (March-April). Passover lambs slain *Nisan* 14, 3:00 - 5:00PM and is eaten after sundown (cf. **Exod 12**).

Jesus died about 3:00 PM (9th hour – Galilean/Roman) cf. **Mark 15:33**.

John 18:28 & 19:36 indicate that some had not yet eaten the Passover the day after Jesus and his disciples ate it.

- The accounts can be reconciled due to the different ways of reckoning time.
- Jesus, the Galileans, and the Pharisees reckoned days to begin at sunrise.
- The Sadducees, who had authority over the temple, reckoned days from sunset.
- The problem is eliminated if the Synoptics reckon one way and John another.
- Jesus both ate the Passover and was our Passover Lamb as Paul says in **1 Cor 5:7**.

III. The Last Supper – (Matt 26:17-29; Mark 14:12-25; Luke 22:2-20; John 13-17)

Modern End of Thursday/Jewish Start of “Friday” (6th Day) Nisan 14 AD30 – Passover

- A. Place and Occasion – upper room, family of John Mark (author is Mark)
- B. Washing of Disciples’ Feet – normal hospitality (“let me take your coat”)
 - 1. Peter first realizes Jesus is greater than he
 - 2. Then Peter says “wash all of me”
 - 3. Jesus’ reply is that Peter is clean (spiritually) already – like a “bath”
- C. The Lord’s Supper “Eucharist” (give thanks)
 - 1. Bread represents his body – small roll
 - 2. Cup contents represents his blood
 - 3. New Covenant (cf. **Jer 31:31**)
 - 4. Do this in remembrance until he returns

- D. The Upper Room Discourse – where he is, there they may be also

IV. Gethsemane – Thurs (Matt 26:30, 36-46; Mark 14:26, 32-42; Luke 22:39-46; Jn 18:1)

- A. Jesus in agony
 - 1. Physical ordeal?

2. Spiritual ordeal “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”
2 Cor 5:21

- B. His disciples could not stay awake with him for one hour to pray for him
- C. Jesus’ response “not my will but yours be done”

V. Arrest, Trial, Crucifixion, Burial – Friday (Matt 26:47-27:66; Mark 14:43-15:47; Luke 22:47-23:56; John 18:2-19:42)

- A. Judas Leads Soldiers to Christ – betrayed with a kiss
- B. Peter cuts off the ear of Malchus (servant of the High Priest)
- C. Examination Before Annas (former High Priest, father-in-law of the H.P.)
- D. Quick trial by H.P. Caiphas & some members of Sanhedrin – “Blasphemy”
- E. Peter’s Denial three times – third with a curse
- F. Formal Trial before Sanhedrin – does not “defend himself”
- G. Suicide of Judas – he realizes what he’s done
- H. Before Pilate (1st Time)
 1. because the Jews didn’t have authority to kill
 2. Charge changed from “blasphemy” to “sedition” danger to Rome
 3. Jesus told him “my kingdom is not of this world”
 4. Pilate declares him innocent, he understood him to some degree
- I. Before Herod Antipas – Tetrarch of Galilee (in Jerusalem for Passover)
- J. Before Pilate (2nd Time)
 1. Wanted to please Jews but not condemn innocent
 2. Offered to set Jesus free as was customary for this time of year
 3. Jews cried for crucifixion of Jesus “his blood on us and our children”
- K. Mockery by Soldiers
 1. Put a purple robe on him
 2. Put a crown of thorns on his head

3. "Prophecy who strikes you"
4. Physical agony "his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind" **Isa 52:14**

L. To Golgotha (Aramaic)/Calvary (Latin) – both mean "Place of the skull"

M. Crucifixion – between two thieves – 9:00AM – 3:00PM (NOON – 3p Dark)

Harold W. Hoehner, "Chronology," *Dictionary of Jesus and the Gospels* (IVP, 1992), 120.

Saturday	Arrived at Bethany	John 12:1
Sunday	Crowd came to see Jesus	John 12:9-11
Monday	Triumphal Entry	Matthew 21:1-9; Mark 11:1-10; Luke 19:28-44
Tuesday	Cursed Fig Tree Cleansed Temple	Matthew 21:18-19; Mark 11:12-14 Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46
Wednesday	Fig Tree Withered Temple Controversy Olivet Discourse	Matthew 21:20-22; Mark 11:20-26 Matthew 21:23-23:39; Mark 11:27- 12:44; Luke 20:1-21:4 Matthew 24:1-25:46; Mark 13:1-37; Luke 21:5-36
Thursday	Last Supper Betrayed and Arrested Tried by Annas and Caiaphas	Matthew 26:20-30; Mark 14:17-26; Luke 22:14-30 Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12 Matthew 26:57-75; Mark 14:53-72; Luke 22:54-65; John 18:13-27
Friday	Tried by Sanhedrin Tried by Pilate, Herod Crucified and Buried	Matthew 27:1; Mark 15:1; Luke 22:66 Matthew 27:2-30; Mark 15:2-19; Luke 23:1-25; John 18:28-19:16 Matthew 27:31-60; Mark 15:20-46; Luke 23:26-54; John 19:16-42
Saturday	Jesus in the Tomb	
Sunday	Resurrected	Matthew 28:1-15; Mark 16:1-8; Luke 24:1-35

VI. The Crucifixion – “7 Last Words”

- A. "Father, forgive them, for they know not what they do." (**Luke 23:34**)
- B. "Truly, I say to you today, you will be with me in Paradise." (**Luke 23:43**)
 - 1. Immediate forgiveness
 - 2. Salvation by faith alone – no extra-special knowledge needed
 - 3. Bare essentials – simple faith “deathbed conversion”
 - 4. It’s never too late (if you’re still alive)
 - 5. You’re never too sinful
 - 6. Heaven = paradise = with Jesus
 - 7. Salvation does not end temporal suffering in life
- C. "Woman, behold, your son... [to the John the disciple] Behold, your mother!" (**John 19:26-27**) Noon-3p Darkness – Joseph probably dead.
- D. "My God, my God, why have you forsaken me?" (**Matt 27:46; Mark 15:34**)
 - 1. "Eli, Eli, lema sabachthani?" (**Matt 27:46**) *Hebrew-Aramaic*
 - 2. "Eloi, Eloi, lema sabachthani?" (**Mark 15:34**) *Aramaic-Hebrew*
 - 3. "My God, my God, why have you forsaken me?" (**Ps 22:1**)
- E. "I thirst." (**John 19:28**)
- F. *τετέλεσται* "It is finished" (**John 19:30**) perfect tense – judicial/accounting
- G. "Father, into your hands I commit my spirit!" (**Luke 23:46**)

VII. Accompanying Phenomena

- A. Veil torn (top to bottom) – symbol of the termination of the old Law system
- B. Earthquake – nature shook
- C. Resurrection some saints (**Matt 27:52f**) Mass resuscitation? OR Metaphor?

VIII. Proof of Death and Burial

- A. Legs of Thieves Broken
- B. Spear Thrust into Side (blood & water mixed) **Zech 12:10**
- C. Burial in Joseph’s Tomb
- D. Women Observe Burial – would return after Sabbath to prepare his body
- E. Soldiers Appointed to Guard Tomb

IX. Significance of Jesus’ Death

- A. Ransom/Redemption (Purchased from Slave market) **Rom 3:24; Eph 1:7**
- B. Propitiation (Attributes Satisfied / sacrifice !brq) **Rom 3:25; 1 John 2:2**
- C. Substitution (Jesus Took Our Place) **Isa 53:6; 1 Pet 3:18; 2 Cor 5:21**
- D. Reconciliation (Fellowship with God Restored) **2 Cor 5:18ff**

SCRIPTURE MEMORY VERSE 27:

John 19:30

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

The Life of Christ – Part 7
Resurrection of Jesus
Semester 3 – Week 7

Philosophical: NT Scholars deny the resurrection – Tillich, Bultmann, J. D. Crossan

I. **The Historicity of Christ's Resurrection** – Apostle's creed "the 3rd day he rose"

A. The Empty Tomb – it was empty on the 3rd day

1. Swoon theory – die? "Passover Plot" by: Hugh J. Schonfield ©1965 *The spear in the side makes this impossible.*
2. Wrong tomb theory – *The Roman guards makes this impossible*
3. Wild animals theory – *But he was buried in the tomb*
4. Enemies stole the body theory – *logical? THEY requested guards*
5. Friends stole the body theory – *Roman guards (Matt 28:13)*
6. Resurrection, the clear teaching of Bible, most probable explanation

B. The Historical Evidence

1. Eyewitness testimony – 10+ occasions of seeing the risen Lord
 - a. Mary Magdalene – Sunday Morning (**John 20:11-18**)
 - b. The "other woman" – Also Sunday Morning (**Matt 28:9-10**)
 - c. 2 disciples, Emmaus road – Sun Afternoon (**Mark 16:12-13**)
 - d. Peter – Sunday Evening (**Luke 24:33-35; 1 Cor 15:5**)
 - e. Disciples [-Tom] (**Mark 16:14; Lk 24:36-43; John 20:19-25**)
 - f. 11 Disciples – Week later Sun. (**John 20:26-31; 1 Cor 15:5**)
 - g. 7 Disciples beside the Sea of Galilee (**John 21**)
 - h. 500+ on the Mt. (**Matt 28:16-20; Mark 16:15-18; 1 Cor 15:6**)
 - i. James (**1 Cor 15:7**)
 - j. Ascension (**Mark 16:19-20; Luke 24:44-53; Acts 1:9-12**)
 - k. Post-ascension appearances: Stephen **Acts 7**; Paul, Damascus road, Arabia, in Prison **Acts 9**; John **Rev**
2. Existence of the Church – what prompted its formation?
3. Celebration of Sun – Sabbath fulfilled in Jesus, Resurrection Day!
4. Martyrdom of Apostles – killed for claim of resurrection **witness!**
5. Existence of the NT– what is its source if not testimony?
6. Fulfilled witness to the OT – messiah (Dan 9 "40 weeks")
7. Logical part of Christianity – *sine qua non* (1 Cor 15)

II. **The Theological Significance of Jesus' resurrection**

- A. Authenticates His Claims, he can forgive sin = he is God (**Rom 1:3-4**)
- B. Ratifies Efficacy of the Atonement, accepted by God(**Rom 4:25; 8:34**)
- C. Assures Believers of Needed Power (**Eph 1:19-22; Phil 3:10**)
- D. Assures Believers of their Resurrection (**John 14:19; 1 Cor 15:17-23**)
- E. Assures World of Certainty of Judgment (**Acts 17:31**)

ACTS — WITH THE PAULINE CHRONOLOGY AND CORRESPONDENCE EMPHASIZED

				A.D.
1 ¹ THE BIRTH OF THE CHURCH IN JERUSALEM	11-14	THE 40 DAYS & THE ASCENSION		30
	12-26	THE CHOICE OF MATTHIAS		
	21-41	THE DAY OF PENTECOST		
	24-41	THE STATE OF THE EARLY CHURCH		
	3	THE LAME MAN HEALED — PETER'S 2 ND MESSAGE		
	41-50	PETER & JOHN BEFORE THE SANHEDRIN		
	43-51	THE STATE OF THE EARLY CHURCH — ANANIAS & SAPPHIRA		
	51-52	ALL THE APOSTLES BEFORE THE SANHEDRIN		
	6-8 ³	THE MARTYRDOM OF STEPHEN		32
	8-10	THE MINISTRY OF PHILIP		
8 ⁴ THE EXPANSION TO SURROUNDING AREAS (FROM JERUS- ALEM)	9-31	THE CONVERSION OF SAUL OF TARZUS		33
	9-32-43	PETER IN WESTERN PALESTINE		
	10-11 ⁸	PETER & CORNELIUS		
	11-19-30	THE FOUNDING OF THE CHURCH AT ANTIOCH		44-45
	12	HEROD'S PERSECUTION	12-12 JAMES KILLED 12-23 PETER JAILLED, DELIVERED	
13 ¹ MISSIONARY JOURNEY	13-12	BARNABAS & SAUL IN CYPRUS		47
	13-32	ANTIOCH OF DISIDIA		
	14	ICONIUM, LYSTRA, DERBE — RETURN TO SYRIAN (ANTIOCH)	→ GALATIANS	48
	15-19	THE COUNCIL OF JERUSALEM		49
	15-30	PAUL AT ANTIOCH		
	15-30-40	THE COUNCIL'S DECISION SENT TO ANTIOCH		
	15-41	PAUL'S DISPUTE WITH BARNABAS OVER MARK		
	15-16 ⁸	PAUL & SILAS TO GALATIA & (WITH TIMOTHY) TO THROES		49
	16-9-10	THE MACEDONIAN VISION (LUKE JOINING)		
	16-11-40	PHILIPPI		
2 ND MISSIONARY JOURNEY	17-1-9	THESSALONICA		
	17-10-14	BEREA		
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	18-1-17	CORINTH-	I, II, THESSALONIANS	51
	18-18-21	EDHESSUS (BRIEFLY)		
	18-22	BACK TO SYRIAN ANTIOCH		52
	18-23	GALATIA & PHRYGIA		
	18-24-28	ADOLLOS AT EDHESSUS — TO CORINTH-		
	19-1-20 ¹	PAUL AT EDHESSUS — 2 1/2 YEARS	I CORINTHIANS	55
	20-2-5	GREECE	II CORINTHIANS ROMANS	55 56
3 RD MISSIONARY JOURNEY	20-6-12	THROES		
	20-7-38	MILETUS — WITH THE EDHESSIAN ELDERS		
	21-1-16	THE RETURN TO JERUSALEM		56
	21-17-40	RESCUED FROM JEWISH MOB BY ROMAN SOLDIERS		
	22-1-21	DEFENSE BEFORE THE JEWS		
	22-22-29	BEFORE THE ROMAN CAPTAIN		
	22-30-23 ¹⁰	BEFORE THE SANHEDRIN		
	23-30	THE JEWISH PLOT AGAINST HIS LIFE		56
	23-31-24-27	IN THE CUSTODY OF FELIX		56
	24-1-25	BEFORE FESTUS		
PAUL AND THE GENTILE MISSION	25-1-26	FESTUS & AGRIPPA		
	26	BEFORE AGRIPPA		58
	27	THE JOURNEY TO ROME		59
	28-6a	AT ROME, PAUL — A PRISONER IN HIS OWN RENTED HOUSE	EPHESIANS COLOSSIANS PHILEMON BULGARIANS	60-61
	28-6b	PAUL'S FINAL TRAVELS	I TIMOTHY, TITUS	62
	28-6c	PAUL'S FINAL IMPRISONMENT & MARTYRDOM AT ROME	II TIMOTHY	63
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The Establishment of the Church in Jerusalem

Semester 3 – Week 7 (cont.)

- I. The Ascension (Acts 1)** – 40 days after the resurrection / Mt. of Olives
- A. Jesus tells them to wait in Jerusalem for the coming of the Holy Spirit
 - B. "John baptized with water, but you will be baptized with the Holy Spirit not many days from now." **Acts 1:5**
 - C. "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority" **Acts 1:6-7**
 - D. You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. **Acts 1:8**
**Acts 1-7 Jerusalem; 8-11 Judea/Samaria; 11:19ff ministry to Gentiles.*
 - E. This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven **Acts 1:11**
- II. Pentecost (Acts)** – 50 days after "First Fruits" / 10 days after ascension
- A. The Baptism with the Holy Spirit – The Birthday of the Church
 - 1. Sound of wind and "tongues of fire"
 - 2. Spoke in different languages/Gift of Tongues
(cf. **1 Cor 12:29-31** "... Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?...")
 - B. Peter's Sermon
 - 1. **Acts 2:14** – not the result of being drunk, but fulfills **Joel 2:28-32**
 - 2. **V.22** – Jesus approved by his miracles that they knew
 - 3. **V.23** – They were blamed for the crucifixion
 - 4. **V.24-35** The public announcement of Jesus
 - a. God raised him up
 - b. What proof?
 - (1) **V.25-31** OT prophecy **Ps 16:8-11**
 - (2) **V.32** – Eyewitness of Peter and the disciples
 - (3) **V.33** – The coming of the Holy Spirit
 - 5. **V.36** – Conclusion – Jesus "Lord" *YHWH* & "Christ" Messiah
 - 6. Result: 3,000 ψυχῇ "souls/lives" saved that day
- III. Selection of "Deacons" [?] (Acts 6)** – physical ministry to a need (7 men)
- IV. Stephen (Acts 6:8– Acts 7) preached Jesus Messiah, so they killed him.**
His sermon was against them, just as Peter's, but they responded differently.

SCRIPTURE MEMORY VERSE 28:

1 Cor 15:20

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

Expansion of the Church in Palestine

Semester 3 – Week 8

I. The 5 Journeys – (Acts 8:4–12:25)

A. Philip – **ch. 8**

1. One of the 7 original “deacons” went to Samaria to preach
 - a. Many believed but did not receive the spirit until Apostles
 - b. Why? North/South – Mt. Gerizim/Mt. Zion (Jerusalem) – UNITY
 - c. Simon the sorcerer – believes, but not a believer – uses \$\$\$
2. The desert (Ethiopian Eunuch) – called by the Lord to minister
 - a. Eunuch was returning to his home country
 - b. A “god-fearer” He was reading **Isa 53**
 - c. After receiving Jesus, the Eunuch was baptized

B. Saul – **ch. 9**

1. The road to Damascus (conversion) – *not* “Saul → Paul” 2 names
 - a. Ch. 8 Saul was seeking to imprison the church/bring to trial
 - b. **9:26** Saul persecuted the church even to foreign cities
 - c. **9:4** “Saul, Saul, why are you persecuting me?”
 - d. Probably origin of his view of the “body of Christ”
 - e. Ananias was sent to witness and baptize Saul
2. In Damascus – Immediately Saul preached the gospel
3. In Arabia for 2–3 years (**Gal 1:17**) – the origin of Paul’s Theology

C. Peter – **ch. 9:32–11:18**

1. The prayer of Cornelius (from Caesarea – Roman army officer)
2. The vision at Joppa (in the home of Simon the tanner) “kill and eat”
3. The sermon in the house of Cornelius (**ch. 10** – Apostolic preaching)
4. The explanation in Jerusalem (**ch. 11**) – Gentiles included TOO!

D. Barnabas (**11:19–30**)

1. To Antioch – extremely successful ministry, needed help
2. To Tarsus (to seek Saul for help in Antioch)
3. 14 years after Saul’s conversion (10 years of silence)
4. Saul and Barnabas preaching in Antioch
“Disciples” first called “Christians” (**11:26**)

E. Barnabas and Saul (**11:26–30; 12:25**) – “Famine Visit” of Claudius Caesar

Paul's First Missionary Journey (Acts 13:1–14:28)
Semester 3 – Week 8 (cont.)

- I. The Organization of the Mission (13:1–3)** Barnabas and Saul chosen by the church in Antioch to spearhead their missionary activity outside of Palestine
- II. Cyprus (13:4–12)** Barnabas was from here and so they preached
 - A. Bar-Jesus/Elymas the magician blinded
 - B. Sergius Paulus, “governor” of the island, converted
- III. Pamphylia (13:13)**
 - A. Saul (Heb) starts going by “Paul” (Roman)
 - B. John Mark bails out before the real danger (**Acts 13:13**)
- IV. Poseidon Antioch (13:14–50)**
 - A. Paul went to the major metro areas and to the Synagogue first
 - B. From those who believed, he would found a church including Gentiles
 - C. Paul preached to the Jews starting from the OT: Messiah = Jesus
 - D. When preaching to the Gentiles he starts from nature
 - E. Most in the Synagogues do not believe, but some people do
 - F. Paul always picked out key people to develop leaders (cf. **2 Tim 2:2**)
- V. Iconium (13:51–14:5)** Following the “Roman road” (Iconium, Lystra, Derbe...)
- VI. Lystra (14:6–20)**
 - A. Gentiles = pagans, thought Barnabas = Zeus / Paul = Hermes
 - B. Early opposition to the gospel from the Jews (not Roman persecution)
 - C. Jews came from Antioch (100 miles) & Iconium to stone Paul (v. 19)
- VII. Derbe (14:21)** – “Iconium, Lystra, Derbe” is the northern area of “Galatia”
- VIII. Steps Retraced – (14:21–25)** – Elders appointed in every church
- IX. Return to Syrian Antioch (14:26–28) – The Epistle to the Galatians** – c. AD49
 - A. Paul an Apostle called by God – **Gal 1–2**
 - B. Salvation by faith alone, not works – **Gal 3–4**
 - 1. The OT Law demonstrates man’s need as a temporary jailor
 - 2. The OT Law was a tutor that lead people to Christ – fulfillment
 - C. Stand firm in the freedom that is in Christ, but don’t be immoral – **Gal 5–6**
- X. The Jerusalem Council (Acts 15)** – c. AD49 – Gentile Christians are not Proselytes

SCRIPTURE MEMORY VERSE 29:

Gal 5:1 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

Paul's Second Missionary Journey (Acts 15:36–18:42) c. AD49–52
Semester 3 – Week 9

I. Personnel Changes (Acts 15:36-40)

- A. After a time, they decided to revisit the churches they had planted
- B. Barnabas wished to go get (John) Mark and Paul disagreed – no quitters!
- C. Barnabas/John Mark went to Cyprus
- D. Paul/Silas (Jerusalem Elder) retraced Barnabas & Paul's former mission
- E. Though they disagreed, they were not in competition
- F. Paul admits that John Mark "very useful to me for ministry" (**2 Tim 4:11**)

II. Galatia and Troas (15:41–16:8) – by land, not by sea (not to Cyprus)

- A. While there, picked-up Timothy, a young convert (circumcised him)
- B. Wanted to go to Ephesus (greatest city in Asia Minor), but could not
- C. Couldn't go West or North, so they went NW to the sea port of Troas
- D. Paul received a vision from a man of Macedonia, so they left and went
- E. **Luke 16:10** "we" not "they" – Paul, Silas, Timothy, **AND Luke**

III. Greece

A. Philippi (16:11–40)

- 1. Went to the chief city of Macedonia (northern Greece) first
- 2. No synagogue but they found women worshiping, outside the city down by the river, so they preached the gospel to them.
- 3. Lydia (from Thyatira) was the first convert from Europe
- 4. She was baptized, along with her family, and they stayed with her for a time
- 5. They healed a demon possessed girl, so the owners of this slave girl stirred up the Roman officials against "these Jews" – put in jail
- 6. As they sang in prison, they were freed by an earthquake
- 7. The Philippian Jailor believed because of what he saw

8. Jewish woman, Greek slave girl, Roman man (cf. **Gal 3:28**)
 9. Luke stays in Philippi ("we" changes back to "they")
- B. Thessalonica (**17:1-9**) – still followed the Roman road
1. Found converts especially among proselytes
 2. Paul had to flee for his life
- C. Berea (**17:10-14**) – noble because they searched the scriptures
Thessalonian Jews followed them, so Paul left (Tim & Silas stayed)
- D. Athens (**17:15-34**) – Paul confronts the idolatry of the marketplace.
Eventually brought to the Areopagus (close to Mars Hill) – "Unknown God"
1. Timothy sent to Thessalonica
 2. Silas sent elsewhere (Philippi?)
 3. Paul goes to Corinth
- E. Corinth (**18:1-17**)
1. Started in the synagogue
 2. Some believed so started a church
 3. Word came from Timothy about Thessalonica
 - a. The Church was withstanding persecution and witnessing
 - b. Paul sends a letter to them: **1 Thess** – c. AD 51
 - (1) Avoid sexual immorality & continue in brotherly love
 - (2) Section on eschatology – those who die? Look!
 - c. Someone forged a letter or false message from Paul, so he wrote **2 Thess** (also AD 51) to counteract the false teaching that the time for Jesus' coming was at hand.
 - (1) Great apostasy
 - (2) The man of sin
 - (3) Avoid people who won't work (don't let them eat)

IV. Return via Ephesus (**Acts 18:18-22**) – retraces his steps back to Antioch

- A. Epistles Written
1. **1 Thessalonians** AD 51-52
 2. **2 Thessalonians** AD 51-52

Paul's Third Missionary Journey – Part 1 (Acts 18:23–21:16) – c. AD 52–56
Semester 3 – Week 9 (cont.)

- I. **Galatia and Phrygia (Acts 18:23)** – Started out the same as #1 & #2
- II. **Ephesus (Acts 19:1–20:1)** – wanted to go here during #2, but God prevented them, so they went to Troas/Europe instead (**Acts 16:6-8**)
 - A. The Ministry – *most successful time of Paul's ministry*
 - 1. Going to great metropolitan center
 - 2. Spoke boldly in the synagogue (3 months) – some believed
 - 3. Founded a church in a rented location, the hall of Tyrannus (**19:9**)
 - 4. Trained to reproduce & spread (2 years, all Asia heard, Jew/Greek)
 - 5. Example: Colossae, Paul never set foot there, but the Ephesians church founded that church, as well as Smyrna, Sardis, Thyatira, Pergamum (cf. **Rev 2-3**)
 - B. The Corinthian Correspondence – while still in Ephesus
 - 1. Probably 4 letters (at least) – we only have 2 of them
 - 2. **1 Cor 5:9** indicate that he had written them a letter before
 - 3. **1 Corinthians** – c. AD 55 – from Ephesus
 - 4. He makes a quick visit **2 Cor 12:14; 13:1** “Third visit”
 - 5. “Severe letter” ref. in **2 Cor 2:3-9; 7:3-12** (**1Cor** not “Severe”)
 - 6. Paul writes a 4th letter from Macedonia (not Ephesus) = **2 Cor**
 - C. Opposition in Ephesus – the silver smiths lost idol money, riot (**ch. 19**)
Artimus (Diana) was the great deity in Ephesus, 7th wonder great temple
- III. **Back to Jerusalem via Greece (20:2–21:16)** – Troas, Macedonia
 - A. Meets Titus coming from Corinth that prompts the writing of **2 Cor**
 - B. Visits Achaia (south Greece, Corinth), to Jerusalem through Ephesus
 - C. While in Corinth he writes his “magnum opus” – **Romans** c. AD 56

IV. 1 Corinthians

- A. Divisions – "I follow Paul... Apollos... Cephas," or "I follow Christ."
- B. Christianity is not the typical wisdom of man, but wisdom from God
- C. Preachers are servants of God, one plants, one waters, God grows
- D. **Ch. 5** – Immorality – Man living with his step-mother – JUDGE HIM!
- E. **Ch. 6** – lawsuits among Christians, they should work it out
- F. **Ch. 7** – marriage – stay as long as you can – single = preferred
- G. **Ch. 8–10** the "weaker brother" – idol meat – could Christians eat it? Idols are nothing, but be willing to give up rights for the weak.
- H. **Ch. 11** – Women in ministry (submission) & abuses of the Lord's table (examine yourself, or you might invite personal judgment)
- I. **Ch. 12 – 14** Abuse of spiritual gifts – use what you've been given
- J. **Ch. 15** – Resurrection. If Christ is raised, we will too. If wasn't, we won't

V. Epistles Written

- A. **1 Corinthians** AD 55–56
- B. **2 Corinthians** AD 55–56 – His desire not to come to them with a rod; Paul's defense of himself; a ministry of reconciliation; Jerusalem offering; listing of the trials that Paul had endured; thorn in the flesh
- C. **Romans** AD 56–58 – to Christians in Rome, hopes to go to them & Spain

SCRIPTURE MEMORY VERSE 30:

Acts 17:11

Now these Jews [in Berea] were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

Paul at Jerusalem, Caesarea, Rome
Semester 3 – Week 10

I. At Jerusalem (Acts 21:17–23:30)

A. Rescued from Jewish Mob (21:17–40)

1. Some came down from Asia (perhaps the same from Ephesus)
2. Accused of taking Trophimus (Gentile) to the temple, seen with Paul.
(Why not Luke? Is Luke Gentile??? cf. **Rom 16:21; Col 4:14**)
3. Paul rescued by the Romans soldiers

B. Defense before the Jews (22:1–21) – summarizes his ministry in Aramaic

C. Before Roman Captain (22:22–29) – Paul a Roman citizen, no whipping

D. Before Sanhedrin (22:30–23:10) – Hit in mouth, Pharisee/Sadducee div.

E. The Jewish Plot (23:11–30) – 40 men vowed not to eat until Paul dead, saved by the son of Paul's sister (vv.16–22 Luke?)

II. At Caesarea (Acts 23:31–26:32) Taken by night to the Roman garrison

A. Felix (24) – Paul's defense of his belief in resurrection, 2 yrs in prison

B. Festus (25:1–26)

1. replaced Felix, so Paul has to defend himself again
2. Festus wants to send Paul to Jerusalem
3. Paul appeals to Caesar as a Roman citizen
4. 3rd Defense – Herod Agrippa (ruler of Galilee) visiting Festus

III. The Journey to Rome (Acts 27:1–28:6)
saved from shipwreck & many hardships

IV. At Rome (Acts 28:6–31) In his own rented home “house arrest” for 2 years

A. Could have visitors freely

B. Many guards became believers

V. The Prison Epistles

A. Caesarea – AD58–60 (?)

1. Ephesians

- a. To Asia Minor (either the city, or circular letter to the region)
- b. **Ch. 1** Doxology
- c. **Ch. 2–3** Doctrine – Greatness of God’s salvation to gentiles
- d. **Ch. 4 – 6** Practical – unity, family, spiritual warfare

2. Colossians

- a. City was in Asia Minor not far from Ephesus
- b. Paul had never been there, founded by Paul’s disciples
- c. The church was a conflict of Jewish Legalism & Gnosticism
- d. **Ch. 1–2:3** Doctrine: the person & work of Christ
- e. **Ch. 2:4–3:4**
 - (1) Warning again false teachings / Truth given
 - (2) Warning against mysticism (angel worship)
 - (3) Warning against asceticism (denying flesh – OT Law)
- f. **Ch. 3–4** Practical section (see: **Ephesians**)

3. Philemon – An “Appendix” to Colossians to a friend

- a. Onesimus was a slave of Philemon
- b. He escaped and found Paul
- c. Paul sent him back with letter – No longer slave but brother
- d. Paul said to put Onesimus’ account on his tab

B. Rome – **Philippians** AD60–61

- 1. To one of Paul’s favorite churches that he planted
- 2. In Philippi, the first church started in “Europe”
- 3. Sent Paul a “gift” of support – Rome didn’t pay to house prisoners
- 4. Paul’s letter is a “thank you” note to Philippi
- 5. There is a dispute between 2 women Euodia and Syntyche (**ch. 4**)
- 6. Paul notes his ministry in Rome, even while in prison!
- 7. The humility of Christ (ch. 2) the *kenosis* passage – κενόω (κενός)
- 8. Encourages them to prove his ministry good
- 9. Warns them against Jewish Law keeping (on the one hand)
- 10. Warns them against Antinomianism “Lawlessness” (on the other)

SCRIPTURE MEMORY VERSE 31:

Phil 4:13

I can do all things through him who strengthens me.

ROMANS

1-1			
1-17	Introduction		
1-18	1-18	1-18	Universal need of righteousness
		3-20	
		3-21	Righteousness available by faith through Christ's atonement
		3-30	
		3-31	This righteousness anticipated in Old Testament
		4	
		5-1	Results of justification by faith
		5-11	
		5-12	The source of sin & death (Adam) vs. the source of righteousness
		5-21	& life (Christ)
	5		
	6	6-1	Okay to sin, because sin begets grace?
		6-1	The question stated
		6-2	Answer: No!
		6-3	Identification with Christ
		6-13	
		6-14	Transition: Under Grace - not law
		6-15	Okay to sin, because Christian not under law which prohibits sin?
		6-15	What "not under law" does <u>not</u> mean: license to sin
		6-23	
		7-1	What "not under law" <u>does</u> mean: higher degree of morality
		7-6	
		7-7	Answer to seeming disparagement of the law
		7-25	
		8-1	Higher conduct secured in Christ through Holy Spirit
		8-39	
What God Has Done For Man	How it affects conduct		
	8	3	
Justi-	9	9-1	Introduction: Paul's sorrow because of Jews' rejection of Christ
fica-		9-5	
tion		9-6	Israel's situation viewed in the light of the attributes of God
by		9-6	His veracity: God's promises not abrogated
Faith		9-13	
		9-14	His justice: Sovereignty is not unjust
		9-29	
		9-30	Israel's situation viewed in the light of human responsibility
		9-30	Israel itself to blame for rejection by God
		10-13	
		10-14	Israel's unbelief not excused by lack of opportunity
		10-21	
		11-1	Israel's situation viewed in the light of God's overall plan for Jew & Gentile
		11-1	Israel's rejection by God is not complete
		11-10	
		11-11	Israel's rejection by God is not final
		11-24	
		11-25	Israel faces a bright future
		11-32	
		11-33	
		11-36	Concluding doxology: The magnitude of God's mercy & wisdom
11	11		
12-1	12-1		
	12-2		In his direct relationship to God as a human being
	12-3		
	12-8		As a spiritually gifted member of the body of Christ
	12-9	12-9	As a member of society
	12-13	12-13	His relationship to other Christians
What God Expects of the Justified Man	12-21	12-21	His relationship to pagan society
	13-1		
	13-7		In his relationship to civil government
	13-8		
	13-14		The motivating principles of Christian conduct
	14-1	14-1	In his relationship to the "weaker brother"
	14-5	14-5	General statement of the problem and the principles of conduct
	14-6	14-6	Extended consideration of the principles of conduct
13-13	15-13	15-13	
15-14			
16	Epilogue		

Paul at Rome, Further Experiences, Martyrdom

Semester 3 – Week 11

- I. **Epistle of James** c. AD60 uses Paul/Peter (AD45? “synagogue” in ch. 2) traditions from Paul & Peter (martyred AD62)
 - A. Martin Luther “an epistle of straw” – against *sola fide*
 - B. Extremely practical – “faith without works is dead”
- II. **Epistle of Jude** mid 50s – 60s (a source for 2Peter)
- III. **Paul’s Acquittal, Further Travels** – 2–3 years
 - A. Ephesus? – Timothy – home base between Rome & Jerusalem
 - B. Crete? – Titus – First major ministry & on the way back to Jerusalem
 - C. Spain?
 - 1. It was his stated desire when in Corinth (**Rom 15:19–20; 24**)
 - 2. 1Clem 5:7 “[Paul] ...having come to the extremity of the West”
 - 3. Commanded by God? Acts of Peter 1 “to them that are in Spain.”
 - 4. **2Tim 4:7** “I have finished the race[course]” his prescribed route.
- IV. **Pastoral Epistles** c. AD62
 - 1 Timothy & Titus** are very similar, same message, two recipients
 - 1. Major section devoted to heresy and refuting false teachings
 - 2. It is the church’s responsibility to counter false teaching
 - 3. Description of the offices of (see **Semester 2; Week 2; II**)
 - a. Elder (Pastor, Bishop, Overseer)
 - b. Deacon (Minister)
- V. **Paul’s Re-imprisonment (traditionally in a dungeon) / Martyrdom**
 - A. Last Epistle: **2 Timothy** AD64 – final words to Timothy
 - B. Execution under Emperor Nero c.AD 64 – beheaded rather than crucified
- VI. **Peter**
 - A. Corinth? **1Cor 1:12** “‘I follow Paul’ or ‘I follow Apollos’ or ‘I follow Cephas’”
 - B. Asia Minor? **1Peter 1:1** “Pontus, Galatia, Cappadocia, Asia, and Bithynia”
 - C. **1Pet 5:13** “at Babylon... sends you greetings” – City Rome or *Jerusalem*?
 - 1. Silvanus (Silas – Paul’s coworker a leader in Jerusalem – **Acts 15**)
 - 2. John Mark Paul’s coworker from Jerusalem – **Acts 12:25**)
- VII. **1 Peter** – remain true in suffering, encouragement to believes in the Diaspora
- VIII. **2 Peter = Jude** (James’ brother & Peter in Jerusalem?) crucified c.AD64

SCRIPTURE MEMORY VERSE 32:

2 Tim 4:2

Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

Hebrews, The Johannine Epistles

Semester 3 – Week 12

I. The Epistle to the Hebrews – c. AD64

A. Author

1. Paul → Matches Paul's writings
 - a. Salvation by faith alone (**Eph 2:8-9 / Heb 4:2, 6:12, 10:19-22, 10:37-39, and 11:1-40**).
 - b. Mention of Timothy (**Heb 13:23**), Paul is the only apostle known to have ever done that in any letter.
 - c. Tradition (KJV etc.)
2. Someone other than Paul?
 - a. No "salutation" – all of Paul's letters have one
 - b. Paul did not receive the gospel from others
Gal 1:12 "For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ."
1Cor 11:23 "For I received from the Lord what I also delivered to you"
 - c. The Author of Hebrews received the gospel from others
Heb 2:3 "It was declared at first by the Lord, and it was attested to us by those who heard,"
3. Luke?
 - a. A co-worker with Paul (**Acts 16:11** "we sections")
 - b. "Style" Grammar & Vocabulary match Luke's (Luke-Acts)
 - c. Only Paul, Luke, and Heb use the phrase "New Covenant"
Luke 22:20; 1Cor 11:25; 2Cor 3:1, 6; Heb 8:8, 13; 9:15; 12:24 cf. **Jer 31:31**

See: "Lukan Authorship of Hebrews" David Allen (B&H, June 2010)

"The Authorship of Hebrews: A Further Development in the Luke-Paul Relationship" Andrew W. Pitts and Joshua F. Walker in *Paul's Social Relations* ed. S. E. Porter (Pauline Studies 7; Leiden: Brill, 2010)

Perhaps, Luke writing a summary of Paul's synagogue preaching, particularly in Ephesus (area where Luke is from)

B. Audience

1. The original readers of the letter were conversant in the Septuagint translation of the Old Testament, as the author's usage shows.
2. The contrast in **13:14** and the types of sins listed in Chapter 13 suggest they lived in a city.
3. They had once faced persecution, [**10:32-34**] but not to the point of bloodshed [**12:4**]. It is possible that **12:1-3** and **13:12-13** imply that they would soon face renewed opposition.
4. Some had stopped assembling together, and this was possibly due to persecution.[**10:25**]
5. At least some among them were being tempted to avoid severe persecution by "shrinking back" [**10:32-39**] from the eschatological fulfillment of the true hope and faith of the Old Testament proclaimed by the apostolic witness to Jesus Christ. Jewish authorities may have stirred up the secular authorities to suppress the Christians. The author exhorted them to encourage "love and good works"[**10:32-34**] and warned them that if they "sin willfully" by denying Jesus' sacrifice it will be ineffective for them[**10:26**]. But for non-Jews, these loving actions are sufficient for "great recompense of reward"[**10:35**] as long as they "hold fast the profession of our faith [in Jesus] without wavering,"[**10:23**] and thus do not need to convert to Judaism.
6. In **13:24** the author says that those from Italy greet the readers. This could mean that the author is writing from Italy or more likely that the author is writing to believers in Italy (perhaps Rome), and that Italians present with the author are greeting those back home.

C. General Ideas – The New is better than the Old

1. The Epistle opens with the solemn announcement of the superiority of the New Testament Revelation by the Son over Old Testament Revelation by the prophets. **Heb 1:1-4**
2. It then explains the superiority of this New Covenant over the Old by the comparison of the Son with the angels as mediators of the Old Covenant,[**1:5-2:18**] with Moses and Joshua as the founders of the Old Covenant [**3:1-4:16**], finally, by opposing the high-priesthood of Christ after the order of Melchisedech to the Levitical priesthood after the order of Aaron
3. Hebrews shows that the Old Covenant is made "obsolete" because the New Covenant (**Jer 31:31**) has come (**Heb 8**)

II. The Johannine Epistles – pre-AD70? / c. AD85?

A. 1John

1. Longest of the three letters of John
2. Best/Easiest Greek in the NT
3. Somewhat difficult to interpret
4. Directed at (beginning) Gnosticism (*vis-à-vis* **Colossians**)
5. Deny God/Jesus = Antichrist (**1John 2:18, 22; 4:3** cf. **2John 1:7**)
6. You should look for false teachers/teaching and separate yourself
7. True Believers...
 - a. Walk in the light because God is light (not habitual sin – **5:18**)
 - b. Obey God, abide in Christ, and keep his word
 - c. Love other Christians, “Love one another”
 - d. Believe Jesus has come “in the flesh”
 - e. Possess the Holy Spirit of God (cf. **Gal 5:16–26**)

B. 2John

1. Very similar to **1John**
 - a. children
 - b. new commandment from the beginning”
 - c. test of the love of the brothers
 - d. deceivers who deny Jesus’ humanity (‘flesh’)
 - e. “Antichrist” (1:7) only used once in 2John, ThreeX in 1John
2. To the “elect lady”
 - a. Perhaps a real woman
 - b. More likely to a church described as a woman (e.g. bride)
3. Warning against false profession of faith & false teaching/teachers

C. 3John

1. Very short epistle (just shorter than **2John**)
2. It’s a personal letter of John to a friend in thanks for hospitality towards fellow gospel missionaries.
3. Warning against Diotrephes who ran his church like a dictator
4. Demetrius is given a good report and is recommended
5. Hope of John to come to them soon

The Apocalypse (Book of Revelation)

Semester 3 – Week 12 (cont.)

- I. The Name** VApokaluyij Vihsou Cristou
Apocalypse = Greek / Revelation = English
- II. Author**
- A. John the Apostle – Traditional view
John 1:1, 14 “In the beginning was the Word, and the Word was with God, and the Word was God... the Word became flesh and dwelt among us.”
Rev 19:13 “He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God”
Justin Martyr (AD100-165) avows his belief in its apostolic origin
Irenaeus (c. 115-202) assumes it John the Apostle as a conceded point
- B. John the Elder / John of Patmos – Differences in style between the Gospel, the epistles of John, and the Revelation are seen by some scholars as indicating three separate authors.
- C. Written either from the island of Patmos (where the vision was seen) or from Ephesus after his return (**Rev 1:9**)
- III. Date of Authorship (pre-AD70 / c. AD95)**
- A. Under Emperor Nero (Nero: Oct 13, AD 54–June 9, AD 68) c. AD64
1. **Rev 13:18** The number of the name of the beast
 - a. 666 “Nero Caesar” (Hebrew characters)
 - b. 616 Latin spelling
 2. **Rev 17:9-10** “This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while.”
 - a. Rome = “The city of 7 hills”
 - b. Caesars = Julius, Augustus, Tiberius, Gaius (Caligula), Claudius, Nero, Galba, Otho, Vitellius, Vespasian
 - c. First 5 Emperors “fallen”
 - d. 6th Emperor “is” = Nero

- e. “remain only a little while” = Otho, Vitellius each < 6 months
3. Nero = “Antichrist”?
- a. *Ascension of Isaiah* Ch 4.2 – Late 2nd Cent. AD
 - b. *Sibylline Oracles*, Book 5 & 8 (2nd cent.), speaks of Nero returning and bringing destruction (*Sibylline Oracles* 5.361-376, 8.68-72, 8.531-157). Within Christian communities, these writings, along with others, fueled the belief that Nero would return as the Antichrist (Sulpicius Severus and Victorinus of Pettau say Nero is the Antichrist, Sulpicius Severus, *Chronica* II.28-29; Victorinus of Pettau, *Commentary on the Apocalypse* 17.).
 - c. Lactantius (310) wrote that Nero suddenly disappeared, and even the burial-place of that noxious wild beast was nowhere to be seen. This has led some persons of extravagant imagination to suppose that, having been conveyed to a distant region, he is still reserved alive; and to him they apply the Sibylline verses. (*Of the Manner in Which the Persecutors Died II*)
 - d. Augustine of Hippo (AD442) about **2 Thess 2:1–11**, though he did not hold to the theory, mentions that many Christians believed that Nero was the Antichrist or would return as the Antichrist, “For the mystery of iniquity doth already work,” he alluded to Nero, whose deeds already seemed to be as the deeds of Antichrist. (*City of God* XX 19.3)

B. Under Emperor Domitian (Sept 14, AD81–Sept 18, AD96) c. AD95

- 1. Irenaeus, Bishop of Lyon (France)
2nd Century, friend of Polycarp (disciple of John the Apostle)
 - a. Irenaeus’ statement : “*We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For **that** was seen no very long time since, but almost in our day, towards the end of Domitian’s reign.*”

(*Against Heresies* 5:30:3; also quoted in Eusebius’ *Ecclesiastical History* 3:18:3)

- b. "That" is either the usually believed to be talking about the time that the VISION was seen. *OR...*
- c. "That" could be more properly translated "He" talking about when the AUTHOR was seen

IV. Ways of reading:

- A. It must be understood to be an epistle written to people of 7 churches
see: *The Letters to the Seven Churches* Sir William M. Ramsay
- B. Historicist, which sees in **Revelation** a broad panorama view of history
This view is rarely held today, it has been almost universally rejected
- C. Preterist, in which **Revelation** mostly refers to the events of the first century
- D. Futurist, which believes that **Revelation** describes future events
- E. Idealist (Symbolic), which holds that **Revelation** is purely symbolic, an allegory of the ongoing struggle between good and evil.
- F. "Eclectic" These approaches are by no means mutually exclusive, and can be (and usually are) used in combination with each other, though almost everyone discounts the Historicist view completely
- G. The importance of the Old Testament to **Revelation**
 - 1. Revelation draws heavily on **Daniel, Isaiah, Psalms** and **Ezekiel**
 - 2. 274 of the 408 verses in **Revelation** contain allusions to the OT
 - 3. Not a single direct quote from the Hebrew OT or LXX
 - 4. "Revelation contains more Old Testament allusions than any other NT book, but it does not record a single quotation." (S. Moyise *The Old Testament in the Book of Revelation* Sheffield: Sheffield Academic Press (1995) p. 31)

V. Narrative Characters

- A. The protagonist, known throughout most of the book as the "Lamb," is a hero of magnificent proportions.
- B. The antagonist, Satan, an archvillain who is also known as the "dragon."
In league with the beast and the false prophet

C. Various other characters, both good and bad

1. The narrator/Seer – “John”
2. Two witnesses – prophet like, probably symbolic of the OT
3. 4 Horsemen – cf. (**Zech 1:8-17, 6:1-8**).
 - a. White
 - b. Red
 - c. Black
 - d. Pale (Green)
4. The beast from the land, the beast from the sea (one best, cf. **Job 40-41** Leviathan & Behemoth)
5. The woman clothed with the sun
6. The great harlot (Babylon the Great) – Those adulterous to God
7. Numerous angels
8. Four strange creatures around the throne of God
9. 24 Elders – Separate “the redeemed” (**14:3**) – Prophets/Apostles
10. 144,000 / innumerable multitude, every nation – (**7:4** hear/ **7:9** see)

VI. Recommended Resources

David E. Aune – Word Biblical Commentary

William Barclay *Letters to the Seven Churches*

Richard Bauckham *The Theology of the Book of Revelation*

Greg K. Beale – New International Greek Testament Commentary

Kenneth L. Gentry *Before Jerusalem Fell: Dating the Book of Revelation*

Bruce M. Metzger *Breaking the Code*

Robert H. Mounce – The New International Commentary on the New Testament

Grant R. Osborne – Baker Exegetical Commentary on the New Testament

Sir. William M. Ramsay *The Letters to the Seven Churches*

James Resseguie *The Revelation of John: A Narrative Commentary*

Stephen S. Smalley *The Rev to John: A Commentary on the Greek Text of the Apocalypse*

Mark Wilson *Charts on the Book of Rev: Literary, Historical, and Theological Perspectives*

SCRIPTURE MEMORY VERSE 33:

Rev 21:4

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.

THE APOCALYPSE

1	PROLOGUE AND GREETING		
18			
19	19	19-20	THE VISION
	21	21	THE MESSAGES TO THE 7 CHURCHES
	21-7	21-7	EDUSSES
	28-11	28-11	SMYRNA
	212-17	212-17	PERGAMUM
	216-29	216-29	THYATIRA
	31-6	31-6	SARDIS
	37-13	37-13	PHILADELPHIA
	314-22	314-22	LAODICEA
	3	3	
	4	4	DESCRIPTION OF HEAVEN + ITS OCCUPANTS
	5	5	THE ENTHRONED CHRIST + THE 7-SEALED BOOK
	6	6	THE 7 SEALS
	6-7	6-7	1ST SEAL MAN ON WHITE HORSE
	6-8	6-8	2ND SEAL RED HORSE
	6-9	6-9	3RD SEAL BLACK HORSE
	6-10	6-10	4TH SEAL PALE HORSE
	6-11	6-11	5TH SEAL FRACTIONS
	6-12	6-12	6TH SEAL COSMIC PORTENTS
	7	7	PARACENTHETICAL VISION 7-8 ON EARTH <144,000>
	7	7	OF THE REDEEMED 7-9 IN HEAVEN
	8-5	8-5	7TH SEAL INTRODUCTION OF 7 TRUMPETS
	8	8	1ST TRUMPET FIRE FROM HEAVEN
	8-9	8-9	2ND TRUMPET SEA BECOMES BLOOD
	8-10	8-10	3RD TRUMPET RIVERS + LAKES BECOME BITTER
	8-11	8-11	4TH TRUMPET DARKENING OF SUN + MOON
	8-12	8-12	5TH TRUMPET <1ST WOE> PLAGUE OF LOCUST-DEMONS
	8-13	8-13	6TH TRUMPET <2ND WOE> INVADERS FROM THE EAST
	10	10	PARACENTHETICAL VISIONS OF
	10	10	THE ANGEL + THE BOOKLET
	11	11	THE MEASURING OF THE TEMPLE
	11-13	11-13	THE TWO WITNESSES
	11-14	11-14	
	11-15	11-15	7TH TRUMPET <3RD WOE> THE TIME OF CHRIST'S COMING
	11-19	11-19	
	12	12	THE WOMAN + THE WAGON
	13	13	THE TWO WILD BEASTS
	13-10	13-10	FROM THE SEA
	13-18	13-18	FROM THE EARTH
	14	14	VISION OF THE PEOPLE OF GOD IN HEAVEN <144,000>
	14-5	14-5	FINAL WARNING TO EARTH'S INHABITANTS
	14-6	14-6	DOOM OF "BABYLON" + THE BEAST-WORSHIPPERS ANNOUNCED
	14-7	14-7	PROMISED BLESSING TO CHRISTIAN FRACTIONS
	14-8	14-8	THE HARVEST OF THE EARTH (AS A VINEYARD)
	15	15	THE 7 BOWLS
	15-16	15-16	PREPARATION
	16	16	1ST BOWL GRIEVOUS SORES
	16-5	16-5	2ND BOWL SEA BECOMES BLOOD
	16-7	16-7	3RD BOWL RIVERS + LAKES BECOME BLOOD
	16-9	16-9	4TH BOWL SUN SCORCHES MEN
	16-10	16-10	5TH BOWL DARKNESS
	16-12	16-12	6TH BOWL THE KINGS OF THE EAST
	16-13	16-13	7TH BOWL EARTHQUAKE, HAIL - THE TIME OF CHRIST'S COMING
	16-14	16-14	
	17	17	VISION OF "BABYLON THE GREAT", ITS FALL, + THE RESCUING OF CHRISTIANS
	19-6	19-6	
	19-7	19-7	
	19-10	19-10	PREPARATIONS FOR THE MARRIAGE OF THE LAMB
	19-11	19-11	THE SECOND COMING OF CHRIST - THE DESTRUCTION OF THE BEAST + HIS ARMIES
	20-3	20-3	THE BINDING OF SATAN
	20-6	20-6	THE MILLENNIUM
	20-8-10	20-8-10	THE FINAL REBELLION + THE DOOM OF SATAN
	20-11-15	20-11-15	THE JUDGMENT OF THE GREAT WHITE THRONE
	22-5	22-5	THE NEW HEAVENS - THE NEW EARTH - THE NEW JERUSALEM
	22-6	22-6	EPilogue + BENEDICTION
	22-21	22-21	

SEMESTER 3: SCRIPTURE MEMORY SUMMARY

John 1:1; 14a

In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us...

John 1:29

The next day he saw Jesus coming toward him, and [John] said, "Behold, the Lamb of God, who takes away the sin of the world!"

Matt 6:33

But seek first the kingdom of God and his righteousness, and all these things will be added to you.

John 6:35

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."

John 8:12

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

John 19:30

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

1 Cor 15:20

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

Gal 5:1

For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

Acts 17:11

Now these Jews [in Berea] were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

Phil 4:13

I can do all things through him who strengthens me.

2 Tim 4:2

Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

Rev 21:4

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.