

# **NEW TESTAMENT SURVEY**

By

Gary Stanley

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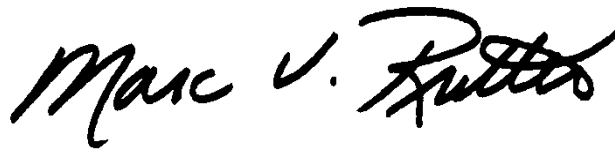
Dear New Staff,

As Howard Hendricks notes in Living by the Book, “The Study of the Bible is .... More than a duty, it provides protection for the daily battle, comfort for the dashed hopes, and continuing education for a life that is worth living.”

It is with those thoughts in mind that you hold in your hands another tool, one more block for the foundation of you ministry for a lifetime. As we have had an opportunity to preview several New Testament Survey courses, we have not found that one that communicates a passion for the Word and its application to life and ministry the way this course by Dr. Gary Stanley does.

Though it has been several years since Gary recorded these lectures – his words, humor, drama, and skill are timeless. It is our desire that you be staff who are full of character, firm in conviction, innovative and effective in ministry and resourceful thinkers. No doubt you study and knowledge of the New Testament is an essential to that end. Please use this course and His Word as a tool to dig up the soils of your heart, life and ministry, as you grow in the Lord and make Him known to others.

Sincerely in Christ,

A handwritten signature in black ink that reads "Marc V. Rutter". The signature is written in a cursive, flowing style.

Marc Rutter  
National Director of Leadership Development

A handwritten signature in black ink that reads "Keith Johnson". The signature is written in a cursive, flowing style.

Keith Johnson, Ph.D.  
Director of Theological Education

P.S. We pray these timeless words for you. “Open my eyes, that I may behold wonderful things from thy law” (Psalm 119:18)

## Preface

June 2007

The New Testament Survey course you hold in your hands began in 1979 at Arrowhead Springs. For eleven years I had the privilege of teaching this class every winter and summer to nearly 8,000 students through the Institute of Biblical Studies.

With each new class the content was revised and adapted to the needs of a very special audience—the New Staff of Campus Crusade for Christ. The material soon outgrew the twenty hours of lecture and **The Garimus File** (1983) was published to make room for this "work in process."

In 1990 this version of the New Testament Survey was laid to rest. I did not have the heart to merely say good-bye to this "old friend" so I edited the taped lectures from years gone by, and filed them along with the class notes in the International School of Theology library.

I hadn't given much thought to the possibility of this class becoming a correspondence course, but I'm very grateful someone else did. My only regret is that I won't be there in person to introduce you to the old friends and eternal truths that live within the pages of the New Testament. However, I've asked the Real Teacher of this course to do just that.

Enjoy,

Gary Stanley



P.S. I am now the Academic Dean of Rivendell College in Boulder, Colorado ([rivendellcollege.org](http://rivendellcollege.org)). These days I'm more likely to teach something in spiritual formation, but I occasionally find myself drawn back to New Testament Survey—now days with PowerPoint, movie clips and new monologues from the characters that populate this most amazing book. It is a high honor to walk this road with you.

P.S.S. Feel free to drop me a note and tell me how goes the class [gary@garimus.com](mailto:gary@garimus.com)

# New Testament Survey

**Instructor: Gary Stanley**

## Class Syllabus

### I. Class Objectives

As a result of this class you should be able to:

1. Outline and discuss the general background history of the Inter-testamental period including its institutions and literature.
2. Define and address the general questions faced in the discipline known as New Testament Criticism.
3. Outline the major events that shaped the character of the Apostle Paul.
4. Give the general background and content of each New Testament book.
5. Demonstrate an “ear” for the distinctives of each New Testament book based on the approach of this class.
6. Trace the movements of Paul in the New Testament world.
7. See an increased appreciation for the New Testament in your personal devotions and witness.

### II. Textbooks

*An Outline of New Testament Survey* by Walter Dunnett (Chicago: Moody, 1960) [see course packet]

*The Garimus File* by Gary Stanley (San Bernardino: Here’s Life, 1983) [see course packet]

*The New Testament Manual* by Gary Stanley (Ft. Collins: IBS 1983 & 1995) [this follows this syllabus]

Note: *New Testament Survey* by Merrill Tenney (Grand Rapids, Eerdmans, 1985) is frequently referred to in the manual by the authors name alone.

### III. Class Outline

NOTE: The lectures are available on-line: <http://virtualibs.ccci.org/course/view.php?id=7>

SESSION	LECTURE	READING	ASSIGNMENTS
1	<b>“What’s It All About Alpheus?” Introduction</b>	[Note: Reading Assignments are due at the beginning of the session for which they are assigned.]	[Note: Assignments and quizzes are before the session which they are assigned.]
2	<b>“Silence is Golden”</b>	Dunnett 7 – 13	
3	<b>“You Take the High Road and I’ll take the Low Road” (New Testament Criticism)</b>	Dunnett 14 – 21	Quiz #1  Special Assignment # 1
4	<b>“Royal Ledgers and Delinquent Accounts”</b>	Dunnett 22 – 35; <b>any 5 chapters of Matthew and 3 chapters of Mark</b>	
5	<b>“A Case of Corpus Delicti”</b>	Dunnett 46 – 53; and <b>Any 7 chapters of John</b>	
6	<b>“A Diagnosis of Theophilus”</b>	Dunnett 36 – 45; all of <b>Luke</b>	Quiz # 2
7	<b>“Breaking Away”</b>	Dunnett 54 – 68; Garimus 18 – 25; all of <b>Acts</b>	Special Assignment # 2
8	<b>“The Apprenticeship of a Tentmaker”</b>	Dunnett 69 – 73; Garimus 8 – 16	
9	<b>“Uptight and Out of Sight”</b>	Dunnett 73 – 80, 93 – 98; Garimus 26 – 42; <b>Galatians, I &amp; II Thess.</b>	Quiz # 3
10	<b>“A Product of Environment”</b>	Dunnett 81 – 92; <b>I &amp; II Corinthians</b>	

11	<b>“The Road Not Taken”</b>	Dunnett 98 – 103; Romans	Quiz # 4
12	<b>“Cutting Apron Strings”</b>	Dunnett 104 – 115; Garimus 44 – 51; <b>Ephesians &amp; Colossians</b>	
13	<b>“Under the Circumstances”</b>	Dunnett 115 – 121; Garimus 52 – 70; <b>Philippians &amp; Philemon</b>	
14	<b>“Last Wills and Testaments”</b>	Dunnett 122 – 133; Garimus 72 – 87; <b>I &amp; II Tim. and Titus</b>	Special Assignment # 3
15	<b>“The One That Didn’t Get Away”</b>	Dunnett 147 – 153; Garimus 88 – 101; <b>I &amp; II Peter</b>	Quiz # 5
16	<b>“Don’t Stand on Ceremony”</b>	Dunnett 134 – 141; <b>Hebrews</b>	Quiz # 6
17	<b>“Advice from Two Little Brothers”</b>	Dunnett 141 – 146, 159 – 162; Garimus 1 – 7; <b>James, Jude</b>	Special Assignment # 4
18	<b>“Endangered Species”</b>	Dunnett 153 – 159; Garimus 102 – 111; <b>I, II, &amp; III John</b>	
19	<b>“From Here to Eternity”</b>	Dunnett 163 – 172; <b>Revelation</b>	Quiz # 7
20	<b>“And Back Again”</b>	Garimus 112 – 113	Special Assignment # 5
21	<b>Final Exam</b>		Study for final: Study Guide can be found at the end of the Syllabus

## Sample Schedule

*This schedule shows a sample timeline of how you might complete the course. Begin by filling in the starting date and completion date (see below). You may find it helpful to fill in dates for each of the weeks. Here are the deadlines:*

- January training: deadline = June 1 (same year)
- May Mid-Career training: deadline = December 1 (same year)
- Summer training: deadline = December 1 (same year)
- September training (Stint to staff) = January 1 (following year)
- September training (Mid-Career) = March 1 (following year)

Date	Assignments to be Completed	
<b>Write your starting date here:</b>		
<b>Week 1</b>	Session 1	Session 2
<b>Week 2</b>	Session 3	Session 4
<b>Week 3</b>	Session 5	Session 6
<b>Week 4</b>	Session 7	Session 8
<b>Week 5</b>	Session 9	Session 10
<b>Week 6</b>	Session 11	Session 12
<b>Week 7</b>	Session 13	Session 14
<b>Week 8</b>	Session 15	Session 16
<b>Week 9</b>	Session 17	Session 18
<b>Week 10</b>	Session 19	Session 20
<b>Week 11</b>	<b>Study and take Final</b>	
<i>Write your projected completion date here:</i>		
<b>Email Grade Sheet postmarked by this date.</b>		

## IV. Written Assignments

### A. Weekly Journal and Bible Readings

The Scriptural readings are meant to be interactive – i.e. ponder, listen, and replay as you read. The journal is to help you integrate the readings with your life while taking this course.

Journaling is one of the best ways to commune with God. Putting your thoughts and insights on paper does several things: it focuses your thoughts and slows your mind down to a navigable speed; it preserves some of the heart lessons God teaches those who spend time in His Word, and serves as a reminder of His activity in your life.

Instructions: This is to be a weekly journal, not an “all-nighter” journal done at the end of the course. Write in your journal every week (obviously, a “daily” journal would be even better). Do your journal in some kind of notebook, i.e. no loose or stapled pages (or on the computer if that’s easier for you).

Follow the format given below:

1. Read the assigned Scriptural text during the week.
2. Select a verse(s), or phrase, or from your readings; write it out along with the reference.
3. Write out your thoughts, feelings, and insights on your selected passage (be sure to think about how your verse relates to the broader context). You may find it helpful to address those thoughts to your heavenly father).
4. In light of your reading and reflection, consider how God is leading you to respond to Him. You might consider whether there are any recurring themes in your journaling. The following questions may also be helpful: How does this passage challenge you to think differently about God? What false beliefs does it expose? What aspects of God’s character does it invite you to embrace? How does it lead you to worship Christ? How does it challenge you to think differently about yourself? Is there some specific action you believe God is asking you take?

**Note:** You may find that the Garimus File gives you some direction or topics for your journaling. No one will read your journal. The journaling begins with session #4 and ends with session #19. You are to do one journal entry per week (not per book). You will have 16 entries in all (if you listen to one tape each week).

**Grading:** The journal and Biblical readings are worth 75 points and will be graded by each student using the following criteria:

- 50 Points for reading 100% on the Scriptural readings
- 25 points for doing the journal every week

Each student will estimate the percentage of each criterion s/he has accomplished and submit that grade.

See the example on the following page.



Example of the journal format:

1. I Chronicles 29:15 For we are here for but a moment, strangers in the land as our fathers were before us; Our days on earth are like a shadow, gone so soon, without a trace.
  
2. Too often, people get wrapped up in life and its ways. We forget who put us here. We forget to trust, worship, praise and follow God's command to reach the world for Christ. This happened to me, but I am so glad and praise the Lord for trials + errors that make me come to my knees for him. Life is so short and we need to be about his business, to reach others. I'm glad I am now on the correct path to eternal life.

3. I will write a letter home expressing my commitment to my parents and God's calling. \*

Note: This journal entry was written by Rory Jordan two days before his death.

\* (My addition to show the assignment's format)

## **B. Getting the Lay of the Land**

One of the most rewarding (and most neglected) tools in the study of the New Testament is understanding the “lay of the land.” As you read Acts, follow Paul’s movements on the map in the back of your bible and trace them on the map supplied in the manual.

Note: If you go through the trouble of including at least 50 locations (cities, regions, countries, bodies of water, etc.), you will receive full credit. However, the goal of this exercise is to begin the process of moving the maps in the back of your Bible into your understanding of the New Testament.

Grading: 25 points possible determined by identifying 50 locations.

## **C. Special Assignments**

At the end of some sessions you will find a “special assignment.” These assignments will be enjoyable and encouraging. They will help integrate what you are learning from the New Testament with your time in ministry. The assignments are listed here but are detailed throughout your manual.

The Assignments are:

1. Chose three people that you would like to encourage and write them postcards. You might share something God is teaching you.
2. Lessons on Spiritual Leadership: an Interview with a Pastor. Note that this assignment may take some forethought and planning. Make sure you plan this assignment into your MPD schedule at time that you are in the town where you would feel comfortable meeting with a pastor. You can do this assignment before you reach this place in your class if you need to, just flip to the page and get all the details for the assignment.
3. Portraits of Prayer: Call or write your ministry director and ask for specific information so that you can pray for the ministry.
4. Reflections on Faith and the master.
5. What you read is not what you hear. Listen to one of the listed books of the bible on audio or watch one of the listed movies about the Bible.

Grading: Each Special Assignment is worth 20 points. Total points = 100.

## D. Quizzes on Readings from Dunnett

There are quizzes taken from the assigned readings from Dunnett inserted at the beginning of several sessions. Take the quiz before listening to that session's lecture and grade yourself using the answer key found in the back of the manual.

Grading: The quizzes are worth a total of 50 points.

## E. Final

The final exam covers only the manual and the class lectures (Dunnett is covered by the quizzes). The final is made up of 131 questions consisting of matching, true/false, and multiple guess. The questions draw equally from all sessions.

**Note: This final is for real. It is designed to evaluate you as a New Testament student – it rewards those who study.**

## V. Grading Procedures

Assignment	Points Possible
Weekly Journal and Bible Readings	75
Lay of the Land	25
Special Assignments	100
Quizzes from Dunnett	50
Final Exam	131
<b>Total Points:</b>	<b>381</b>

## VI. Recommended Readings

- *An Introduction to the New Testament* by D.A. Carson, Douglass J. Moo, and Leon Morris, Zondervan.
- *New Testament Introduction* by Donald Guthrie, Inter-Varsity Press.
- *Introduction to the New Testament* by Everett Harrison, Eerdmans.
- *An Introduction to the Pauline Epistles* by D. Edmond Hiebert, Moody Press.
- *A Self-Study Guide* by Irving Jensen, Moody Press.
- *Letters to Street Christians* by Two Brothers from Berkeley, Zondervan.
- *The Origin and Transmission of the New Testament* by L.D. Twilley, Eerdmans.
- *The Christ Commission* by Og Mandino
- *Talk Thru the New Testament* by Bruce Wilkinson and Kenneth Boa (Nashville: Thomas Nelson Pub., 1983)

## Final Exam Study Guide

Note: This study guide is not meant to be exhaustive and there may be questions on the final exam that are not addressed in this study guide. It is meant to be a guide to help you know how much detail you need to know on some topics.

### Review for Final

- Canonicity, general timeline, principles governing
- Intertestamental periods (and their meanings)
- Intertestamental literature
- The “Q” source
- Ancient manuscripts
- Textual criticism
- Form criticism
- Redaction criticism
- Higher and Lower criticism
- For each book know:
  - characteristics
  - outline
  - major themes
  - author(s)
  - where they were written from
  - time frame when written
  - purpose
  - audience
- Timeline of Paul’s life
- events God used to shape Paul
- order books were written
- Names of Jesus’ disciples
- Septuagint
- Who founded the church at Rome
- Interpretations Hebrews 6
- Gnosticism
- Eschatology
- schools of interpretation
- views on millennium
- Difficulties commonly encountered in understanding the epistles
- New Testament writers and their characteristics

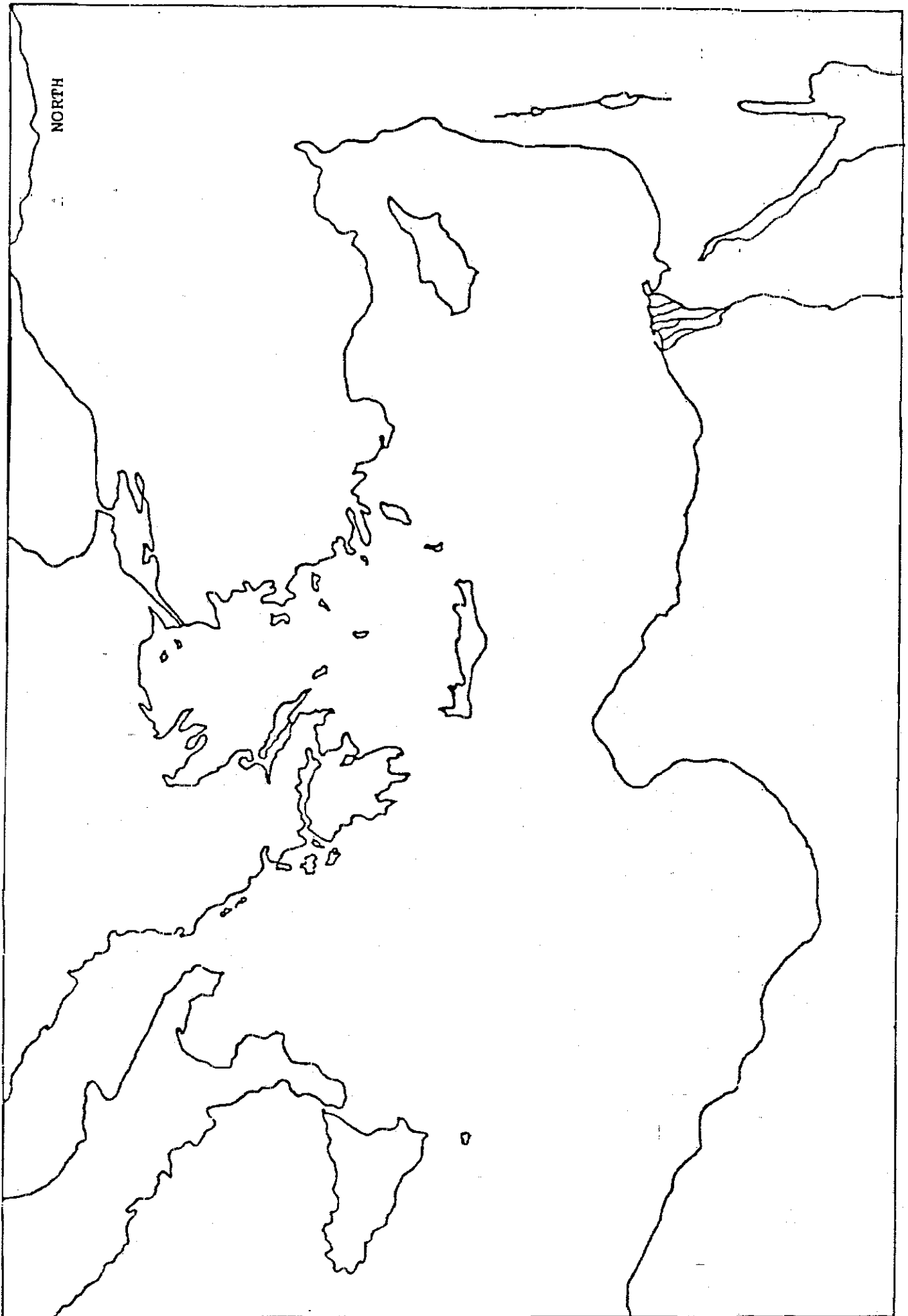
### Instructions for Taking the Final

1. Take the final exam online (<http://virtualibs.ccci.org/course/view.php?id=7>).
2. Complete the grade sheet (available for download at same link above).
3. Email your grade sheet to [ibs.info@uscm.org](mailto:ibs.info@uscm.org).

## **Acknowledgements**

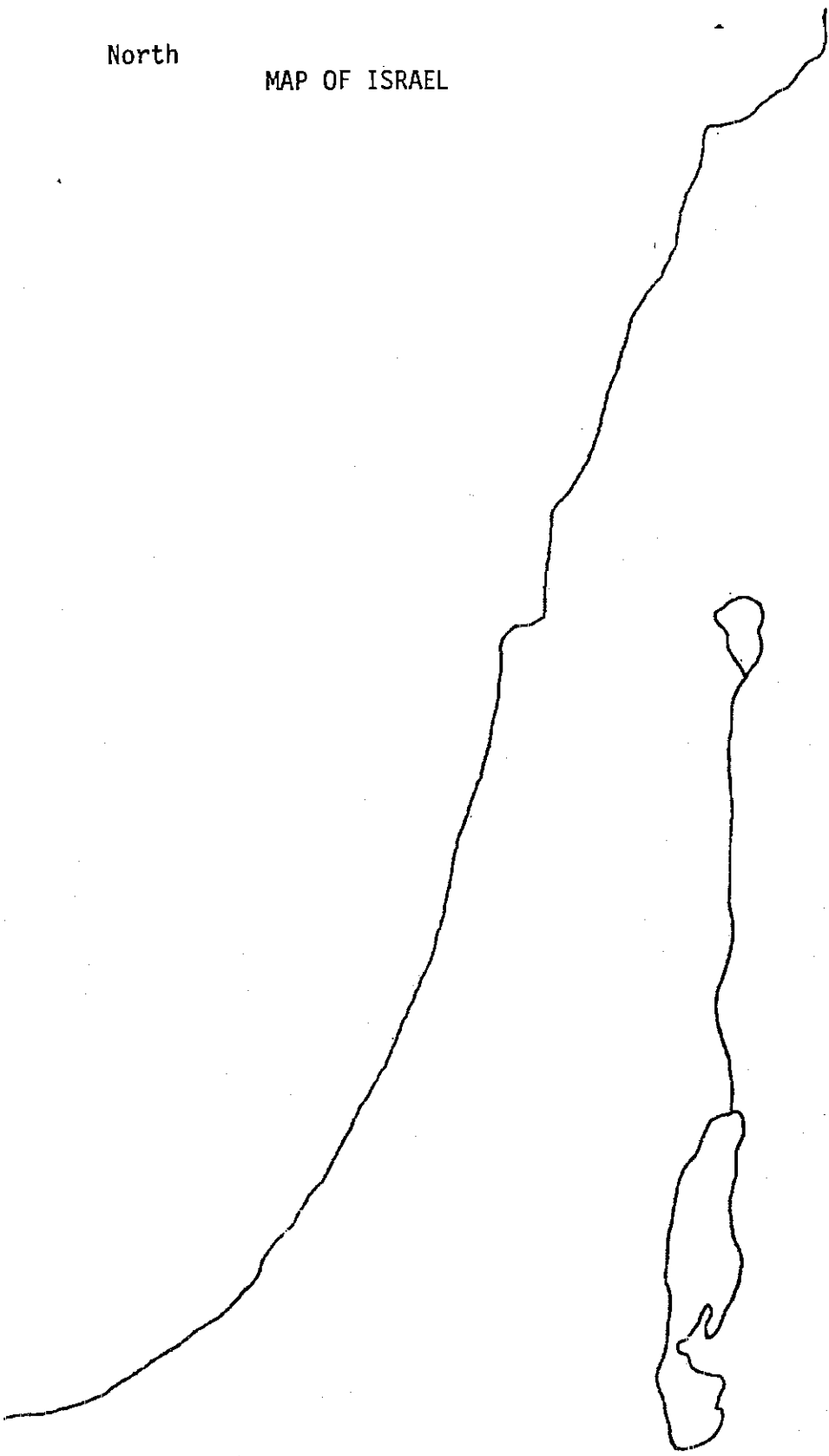
J. Sidlow Baxter once observed of his own scholarship, “I draw my milk from many cows but the cheese is mine.” Most (if not all) of what you have before you is an extension of someone else’s labor. I’ve noted *most* of the sources for this manual but there is little doubt that a poor memory (and an equally poor filing system) has left unsung some author who has left his fingerprints on this work. Please accept my apologies.

MAP OF THE MEDITERRANEAN WORLD



North

MAP OF ISRAEL



NEW TESTAMENT SURVEY

Lecture Notes  
and  
Commentary



## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "What's It All About Alpheus?"

[An Introduction to a Survey Class]

Objectives: By the end of this session you should be able to:

1. State the 3 goals of this class.
2. List and explain the 2 general areas of a basic New Testament Survey class.
3. List and explain the 3 unique additions to this class.
4. Explain the source of the information for this New Testament Survey class and why things like the author, date, purpose and place of each book is important.

#### I. Class Goals

- A. For you to acquire and cultivate a life long \_\_\_\_\_ for God and His Word.
- B. For you to learn and apply the basic \_\_\_\_\_ of the New Testament to satisfy your hunger for God and His Word.
- C. For you to allow God's Word to \_\_\_\_\_ on you as you \_\_\_\_\_ on it.

#### II. Class Approach

- A. A typical survey course of the New Testament seeks to deal with two areas:
  1. General background information about each book - authorship, date, audience, occasion and purpose.
  2. General content of each book - style, key words, concepts, themes and outline.
- B. This class will include three additional things:
  1. We will take a creative approach with each book in order to get a better "feel" or understanding of each book and see what makes it unique and memorable.
  2. We will draw personal applications from the text.
  3. We will be introduced to some helpful tools and outside information that will help you do further study.

#### III. Class Justification

A. Benefits of Survey Information

1. Knowing the author of each book can supply:
  - a. cross references with other works by the name author
  - b. biographical viewpoint of the writer  
example: Paul says in Philippians 4:6, "Be anxious for nothing..."
  
2. Knowing the date and place can supply:
  - a. the background of the audience.
  - b. the local circumstances and current politics.
  - c. the correct order and progress of various doctrines, problems and people.  
example: Peter writes in I Peter 4:12,13, "Beloved, do not be surprised at the fiery ordeal among you..."
  
3. Knowing the occasion and purpose can supply:
  - a. overall context of the writing.
  - b. internal structure of thought.
  - c. relevance for application today.  
example: Throughout I Thessalonians Paul seeks to clear up some misconceptions about Christ's Second Coming. Why does Paul even bring up such matters with three-week-old Christians?

B. Sources and Methods for Determining Survey Information

1. Authorship
  - a. What does the text claim?
  - b. What does tradition record?
  - c. What clues are given in the text itself?
  - d. Does it agree with the findings for date, place and occasion?

2. Date and Place
  - a. What does the text claim?
  - b. What does tradition record?
  - c. What clues are given in the text itself?
  - d. Can it be cross referenced with the book of Acts?
  - e. Does it fit the findings for author, place and occasion?
  
3. Occasion and Purpose
  - a. What does the text claim?
  - b. What does tradition record?
  - c. Does it fit the findings for author, date and place?

DATING SYSTEMS FOR THE NEW TESTAMENT BOOKS

	Wycliffe	Twilley	Tenney	Harrison	Guthrie	Hiebert	Jensen	Class
Matthew	52-62	75	53	75	--	--	50-70	60
Mark	67	60	68	65	68	--	50-70	67
Luke	61	62	61	65	62	--	60	61
John	85-90	80	85	90	(60) 90	--	83	85
Acts	62	62	61	65	63	--	60-70	63
Romans	55,56	57	55	57	57	58	56	57
I Cor.	55	54	53	55	57	57	55	55
II Cor.	57	56	54	57	57	57	55	57
Galatians	53	48	45	53	49	52	58	49
Ephesians	62	61	56	62	62	62	61	62
Philippians	54/61	61	56	63	62	63	61	62
Colossians	56/62	62	56	62	62	62	61	62
I Thess.	50	50	52	50	51	50	51	51
II Thess.	50	50	52	50	52	50	51	52
I Timothy	63	62	62	64	63	63	63	65
II Timothy	65	64	64	65	64	66	67	67
Titus	63	63	62	64	63	63	63	65
Philemon	--	62	56	62	62	62	61	62
Hebrews	65	66	68	68	64/69	64	(65-69)	68
James	44	46	44	48	50	48	45-50	48
I Peter	64	64	65	64	64	64	60-65	64
II Peter	67	65	67	64	67	65	65-67	67
I John	90	90	85	90	91	80	83	90
II John	90	95	85	90	91	81	83	91
III John	90	95	85	90	91	81	83	91
Jude	--	63	69	67	65-80	67	67/96	68
Revelation	95	80-85	95	96	95	--	81-96	95

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Silence Is Golden"

[Intertestamental Period]

Objectives: By the end of this session you should be able to:

1. Give four changes that occurred in the Intertestamental Period.
2. List the six periods of Intertestamental history and their effect on the New Testament.
3. List and define the basic types of literature from this period.

#### I. Changes During the Intertestamental Period

##### Why Study the Intertestamental Period?

"The Old Testament closes with Israel under Persian rule; (hundreds of years pass and) the New Testament opens with the nation under the sway of Rome. We read of chief priests, synagogues, doctors of law, Pharisees, Sadducees, and Herodians, the Council or Sanhedrin, and a widespread dispersion of the Jews. All these need explanation to one who is familiar only with Old Testament history." (See Introduction to the New Testament by Harrison p. 3).

#### A. Changes in the Dominant Political Power over Israel

- 1.
- 2.

#### B. Changes in the Common Language of the Jews

- 1.
- 2.

#### C. Changes in the Geographic Location of the Jews

- 1.
- 2.

#### D. Changes in the Religious Worship of the Jews

The Babylonian Captivity of 70 years set in motion an \_\_\_\_\_  
\_\_\_\_\_ still in evidence today.

#### The Identity Crisis of the Babylonian Captivity

##### Background

Because of Israel's idolatry and unrepentant heart, God brought the Babylonian Empire against the Southern Kingdom in judgment (Jeremiah 29:12). The Northern Kingdom had fallen in 722 B.C. to Sargon II of Assyria and the 10 tribes were dispersed. Babylon carried the two southern tribes, Judah and Benjamin (along with the Levites) into captivity. The deportation, under Nebuchadnezzar occurred in 3 stages - 605 B.C., 597 B.C. and 586 B.C.

Until 586 B.C. the Hebrew faith had been oriented to the Land (1400 B.C.) and the Temple (964 B.C.). The Babylonian captivity placed the worship of Yahweh in the middle of the Babylonian culture. The survival of their religious identity led to permanent changes in the practice and trends of worship. These changes carried over into the time of Jesus and are evident today.

##### Changes:

1. New reverence for the Law. Disobedience to the Law brought judgment upon Israel. The Temple was destroyed and thus sacrifice was no longer possible. With the redeeming significance of the Day of Atonement set aside, the keeping of the Law was more important than ever. This initial reverence for the law was good, but gradually they began to "major on the minors" and fell into legalism.
2. Freedom from idolatry. Through Jeremiah and others (Jeremiah 25), the people saw the Exile as the direct result of their idolatry (predicted 150 years earlier - Isaiah 6:11). Though Israel would be guilty of idolatry again, it never took on the magnitude of earlier times.
3. Office of scribe. Scribes originally copied and studied the Scripture. As the synagogues grew in importance during the Exile, the scribes shared what they had learned, slowly replacing the priest as the teachers of the nation in New Testament times. The priestly office moved more and more towards the secular and political sector of Jesus' day when the High Priest was Caiaphas.
4. Birth of the synagogue. With the sacrificial system discontinued, worship shifted to the place where the Law was studied. The institution of the synagogue was non-existent before the Exile, but became an established place of worship and is to this day.

5. Use of the term "Jew". The name "Jew" now refers to all the Hebrew people. Before the Captivity, the term "Jew" referred only to the tribe of Judah. After the captivity it encompassed the remaining tribes of Benjamin and Levi.

Note: "Israel" is used of the pre-exile Hebrews. "Jew" is used of those who returned from Babylon.

Summation: The Hebrew faith had a new name, Judaism, and a new place of worship, the synagogue (which would allow it to keep its identity and survive as a people to the present day). The immediate results of the "identity crisis" were positive, but over the next 400 years (without prophets) the Law was stripped of God's grace and perverted into legalism. The reinstatement of the sacrificial system became the means of salvation instead of a symbol of God's ultimate sacrifice in Christ.

For further discussion see An Outline of Old Testament History by Pfeiffer  
Introduction to the New Testament by Harrison

## II. The Six Periods of Intertestamental History

### A. Persian, 535-335 B.C.

During Israel's Babylonian captivity, Persia overthrew Babylon and dominated the Jews as the major political power. Persian rule was mostly mild and tolerant, and in 535 B.C. the Jews \_\_\_\_\_ upon a decree from Cyrus.

Note: Ezra, Nehemiah, Zechariah, Haggai, Esther, Malachi were written during this period.

### B. Hellenistic, 334-324 B.C.

Before Alexander the Great was 20 years old he set out for conquest. Within the span of 10 years he had conquered most of the known world. From Macedonia to as far as India (5000 miles) nation after nation fell before his armies. Alexander brought the nations of Egypt, Assyria, Babylon and Persia together under \_\_\_\_\_. This Hellenistic period brought the Greek culture to Israel along with the linguistic change from Hebrew/Aramaic (the religious language) to Greek (the trade language).

### C. Egyptian, 320-198 B.C.

With the death of Alexander the Great, his empire was divided among his four generals. The general, Ptolemy, chose Egypt where food was plentiful and invasion was unlikely. Great numbers of Jews moved south to the security and prosperity of Egypt, and the peaceful Hellenization produced a Greek translation of the Old Testament called the \_\_\_\_\_.

- D. Syrian, 198-142 B.C.  
 Syria finally undermined Egypt's control over Israel and forced the Greek culture on the Jews to the \_\_\_\_\_ of Judaism. These desecrations of Jewish religion and tradition only served to solidify their faith.
- E. Maccabean, 167-63 B.C.  
 Israel revolted against the Hellenizing pressure of the Syrians and won their \_\_\_\_\_ freedom (164 B.C.), the goal of the Hasideans. This partial freedom was complete when Israel was granted \_\_\_\_\_ freedom (142 B.C.), the goal of the Maccabees. The major interest groups evolved from this conflict, the Pharisees (religious) and the Sadducees (political).
- F. Roman, 63 B.C. - New Testament times  
 After three months of siege (63 B.C.), Pompei took Jerusalem, and Israel came under the rule of Rome. \_\_\_\_\_ (Pax Romana) were established, and the known world was united by a system of roads which opened up easier and safer travel. There were more Jews outside of Israel than inside, and the Septuagint (Greek translation of the Old Testament) was their Bible.

### III. The Literature of the Intertestamental Period

#### A. Four Reasons Why Literature Was Written

- 1.
- 2.
- 3.
- 4.

#### B. Two Types of Literature

1. Pseudopygrapha
2. Apocrypha

Note: None of the Intertestamental writing is considered \_\_\_\_\_ now nor by the first century New Testament writers.

### IV. Application of the Intertestamental Period

God is just as active during the " \_\_\_\_\_ " times as He is during the " \_\_\_\_\_ " times.



**QUIZ #1 on Dunnett Readings - Sessions #2 and #3**  
**[To be taken before listening to Session #3]**

- \_\_\_\_\_ 1 The Synoptic problem -
- A deals with how the New Testament was canonized
  - B is concerned with the relationship between the first three Gospels
  - C involves how the original New Testament manuscripts were copied
  - D was the vision impairment that Paul experienced in later life
- \_\_\_\_\_ 2 Which sect had the most members and the least influence?
- A the Sadducees
  - B the Pharisees
  - C the Zealots

There are 27 books in the New Testament, how many of them are -

- 3 historical \_\_\_\_\_
- 4 epistolary \_\_\_\_\_
- 5 prophetic \_\_\_\_\_

**Matching**

- |  |             |
|--|-------------|
| 6 _____ This world is a shadow of the eternal realities                      | A Aristotle |
| 7 _____ Reality resides in the individual things themselves                  | B Epicurus  |
| 8 _____ The afterlife consist of being re-absorbed into the all-encompassing | C Plato     |
| 9 _____ There is no future life, materialism is all there is                 | D Zeno      |

**[Grade your own quiz. The answer key is in the back of this manual.]**

**Total points out of 9 \_\_\_\_\_**

## Special Assignment #1

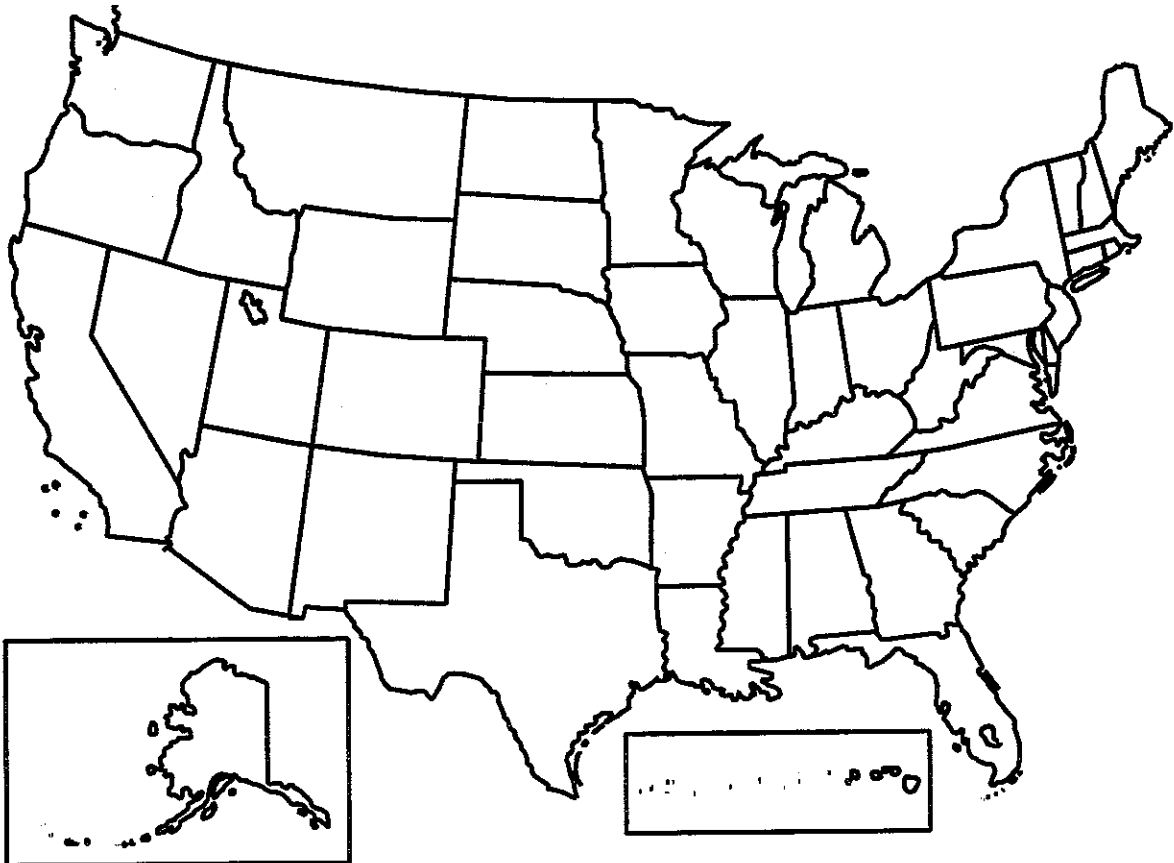
"Staying in Touch with those scattered..." James 1:1

A) Use the map below to:

- 1) Locate your CARE GROUP friends from New Staff Training.
- 2) Go to the post office and pick up enough 20 cent postcards.
- 3) Write a note encouraging them to hang in there and get their support.

B) Paul wrote letters to encourage the people he loved to walk with the Lord. He used the best vehicle of the time- writing letters- to encourage people.

Nowadays, a telephone call can really make a difference. Ask God whom He would have you call today to encourage in their walk. Call them. Ask How they are doing. Listen. Build them up applying principles gleaned from this course. **Note:** You may want to set up a regular time to call this person.



## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "You Take The High Road And I'll Take The Low Road"

[New Testament Criticism]

Objectives: By the end of this session you should be able to:

1. Explain the process of transmission moving from the mind of God to action in our lives.
2. Define canonicity and the five principles governing it.
3. Identify the major manuscripts of textual transmission.
4. Explain the difference between higher and lower criticism.
5. Explain the Synoptic Problem and give a possible solution.

The New Testament writing covers about 100 years of history from 6 B.C. to A.D. 95. The actual writing occurred between A.D. 45 and A.D. 95. There are nine authors including three disciples, two half-brothers of Jesus, and one Greek. Five books are historical, 21 epistolary (letters) and one prophetic. Of the 21 epistolary writings, 15 are primarily doctrinal and six are personal.

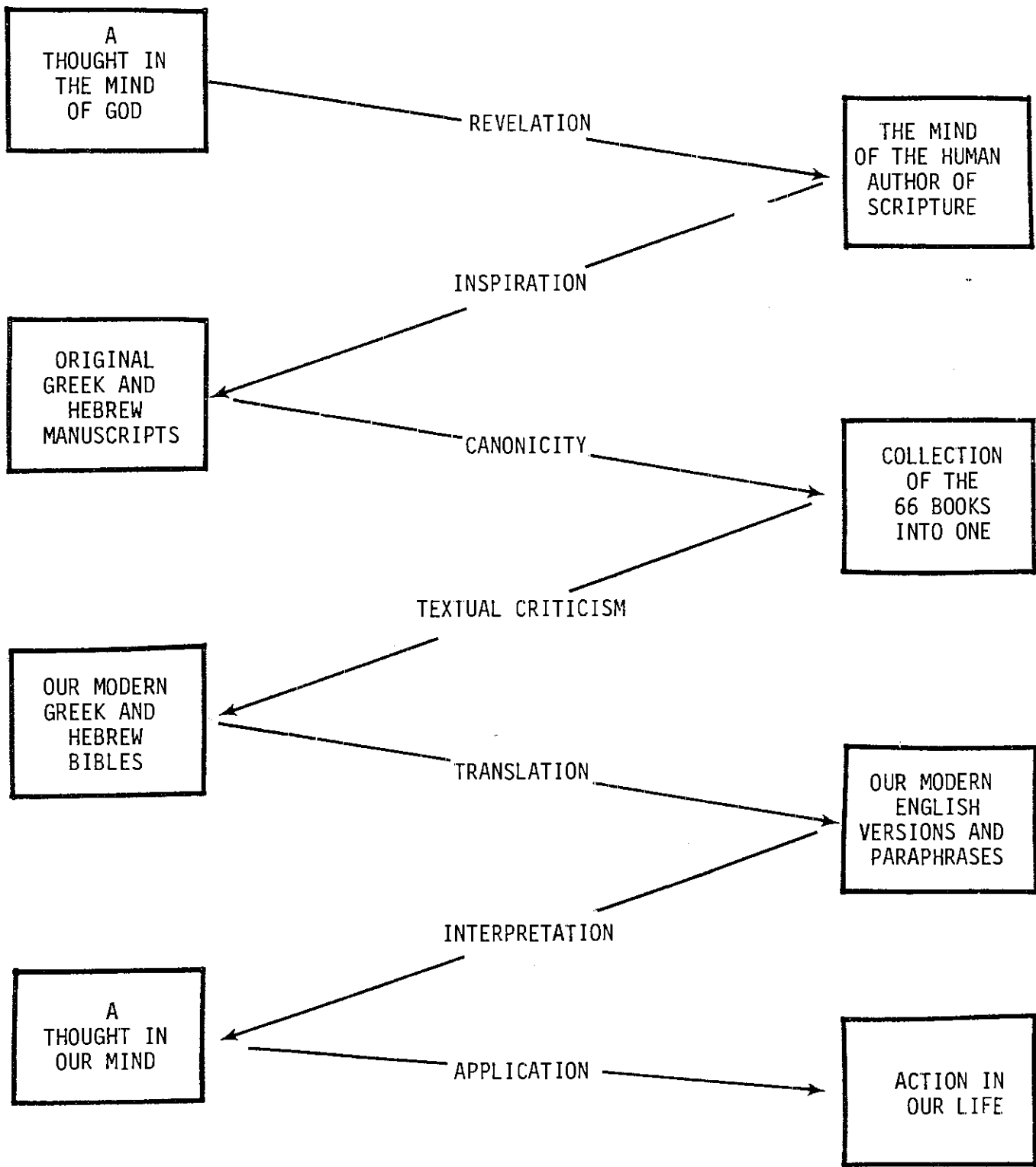
An Outline of New Testament Survey by Dunnett, pp. 15,16

- I. How did we get the Bible?
  - A. The Process of Transmission

John 16:13-14

II Peter 1:21

Hebrews 1:1-2



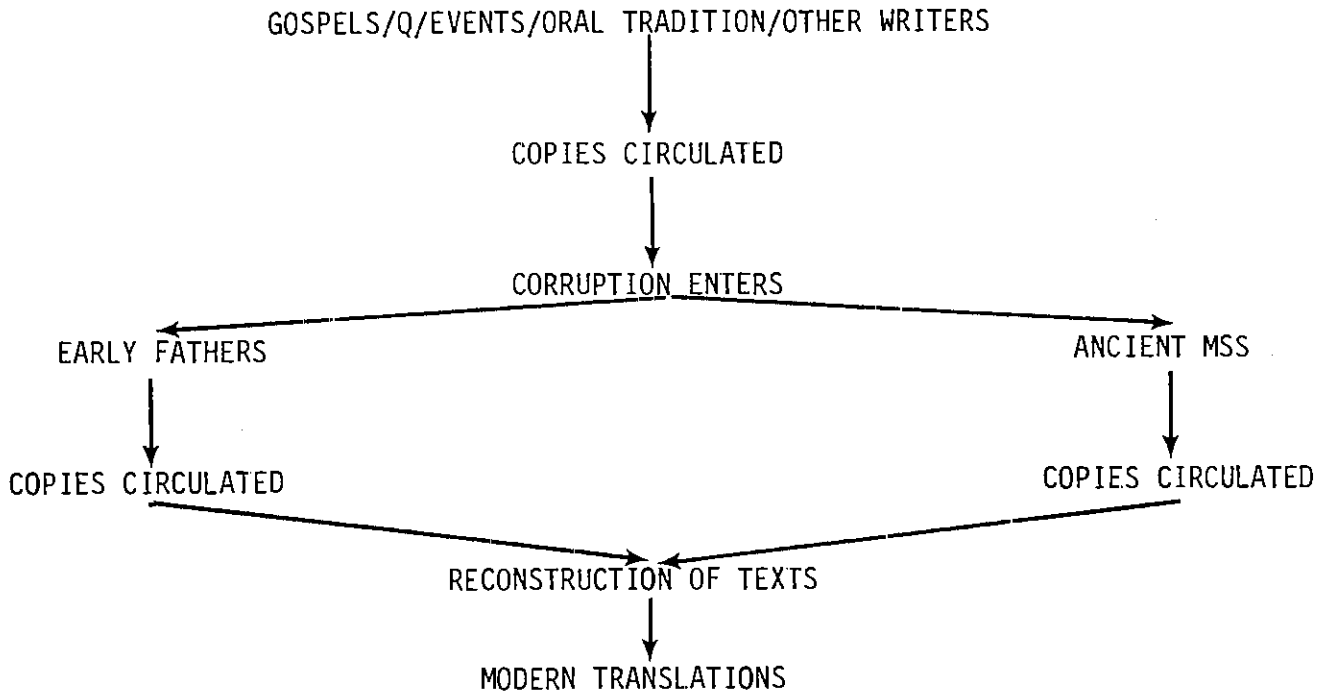
[Adapted by Steve Clinton]

B. The Canon

1. Definition - a measuring rod or norm; i.e., the measure of authority.
2. History
  - a. The Old Testament was viewed (canonized) as Scripture by \_\_\_\_\_
  - b. The New Testament canon developed slowly and was not officially recognized until \_\_\_\_\_ at the Council of Nicaea.
  - c. Scripture on canonicity  
II Peter 3:15,16  
  
I Timothy 5:18  
  
Matthew 5:17,18
3. Principles governing canonicity (adapted from Norm Giesler)
  - a. apostolic
  - b. accurate
  - c. active
  - d. authoritative
  - e. accepted

C. Textual Transmission  
reason - To discover that the New Testament writers \_\_\_\_\_  
wrote.

1. New Testament's Family Tree



[For the complete diagram and explanation see The Origin and Transmission of the New Testament by L.D. Twilley, p. 51.]

conclusion: Our Greek text today is extremely faithful to the original text.

2. Major Ancient Manuscripts

- a. Vaticanus - B (325 A.D.)  
This manuscript was possibly ordered by Constantine. It is a part of the Vatican Library, and lay undiscovered till 1475 and unexamined until 1889.
- b. Sinaiticus - x (340 A.D.)  
This text was found in the monastery of St. Catherine at Mt. Sinai by Count Tischendorf. Tischendorf discovered a pile of scraps being used by the Monks to start fires. These "scraps" turned out to be portions of the Septuagint. On a later visit Tischendorf acquired another copy of the Scriptures containing over half of the Old Testament and nearly all of the New.

- c. Ephraemi Rescriptus - C (345 A.D.)  
A pastor named Ephraem erased the pages of an ancient manuscript in order to write out his sermon notes. Count Tischendorf used a chemical reaction to decipher the previous writing.
- d. Alexandrinas - A (450 A.D.)  
Probably written by scribes in Alexandria, Egypt. It was given to King James I but arrived too late to be used in the King James version of the Bible.

(For further study see A General Introduction to the Bible by Geisler, p. 271-ff.)

### 3. History of Textual Criticism

- a. Latin Vulgate - 395 A.D.  
Jerome wanted a Bible in the common man's language. But the Latin Vulgate became the official translation of the church and eventually was used only by the priesthood.
- b. Massoretic Text - 800-1000 A.D.  
The Ben Asher family standardized all known copies of the Old Testament and destroyed the variations.
- c. Wycliffe - 1382 A.D.  
Wycliffe based his translation on Jerome's. He wanted to get Scripture in the hands of the common man. He was branded a heretic by the Church and years after his death his body was dug up and burned. There are 170 extant copies today.
- d. Tyndale - 1535 A.D.  
Tyndale based his translation on ancient Greek manuscripts. He later fled to England and was betrayed, strangled, and burned.

(Verse divisions made in 1551)

- e. King James - 1610 A.D.  
King James relied heavily on Tyndale's translation and compiled all known translations and revisions when making his version. It became the official translation of the English world.
- f. Nestle Text - 1898 A.D.  
This text was compiled from the best manuscripts available and was used from 1900 to 1965.
- g. American Bible Society Text - present  
This version is the same approach as Nestle and footnotes ancient manuscripts i.e., B, X, C, A.

## II. How do we study the Bible?

### A. Critical Methods

1. Higher criticism - looks \_\_\_\_\_ the lines, dealing with secondary matters of style and vocabulary.

#### a. Form Criticism

1. approach  
Form criticism looks at the \_\_\_\_\_ style. It asks how a piece of writing is being used, i.e. parables, metaphors, analogies, etc.
2. values  
It helps in the understanding and interpretation of the Bible.  
It helps answer the "why" of the text.  
It supplies some good tools to work with.
3. weaknesses  
Form criticism is excessive on all sides.  
Man is the measure of all things;  
Non-miraculous;  
Philosophical speculation.

#### b. Redaction Criticism

1. approach  
Redaction criticism attempts to find the original teachings and life of Jesus by discovering the life situation and \_\_\_\_\_ of that time.
  2. values  
It helps in the study of the oral transmission period (see pp. 3-4).
  3. weaknesses  
It presumes that oral transmission is not accurate.  
The "quest for the historical Jesus" concluded that we know almost nothing about the earthly Jesus.
2. Lower Criticism - looks \_\_\_\_\_ the lines themselves, dealing with primary matters of transmission, canonicity, manuscripts.

Example - textual criticism



## B. The Synoptic Problem

The various critical methods (especially higher criticism) have been primarily interested in the Synoptic (syn - together, optanomai - to see) Gospels Matthew, Mark and Luke.

The main issue is seen as two questions asked of the Synoptic Gospels:

- a. How does one account for the similarities between the Gospels if they are independent of each other?
- b. How does one account for the differences if the Gospels are dependent on each other?

### 1. Why four Gospels?

To tell the \_\_\_\_\_ to \_\_\_\_\_.

Matthew -

Mark -

Luke -

John -

Note: The collective Gospel accounts share a mutual reliability (i.e., "out of the mouth of two or three witnesses").

### 2. Synoptic Solutions

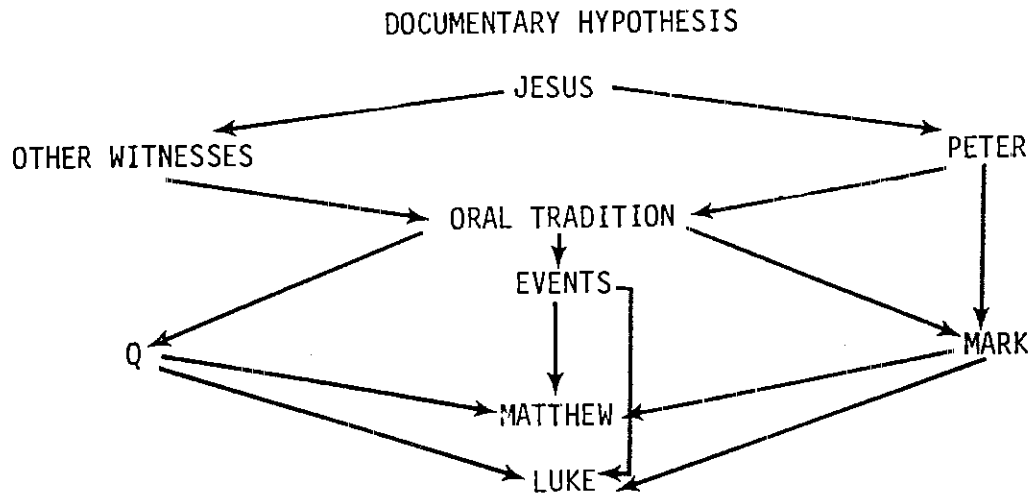
In dealing with the synoptic problem, six basic observations need to be considered:

- a. The particular purpose of each Gospel was different (i.e., different arrangement and style).
- b. The oral Gospel was preached throughout the known world (i.e., a common source).
- c. Each Gospel was written with a particular audience in mind.
- d. There were probably other written sources available.

e. The Gospel writers were acquainted.

f. The Holy Spirit superintended all four Gospels.

(For further study see An Outline of New Testament Survey by Dunnett, p. 18ff.)



[For the complete diagram and discussion see The Origin and Transmission of the New Testament by L.D. Twilley, p. 26.]

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Royal Ledgers And Delinquent Accounts"

Objectives: By the end of this session, you should be able to:

1. State the general background and characteristics of Matthew and Mark.
2. Explain why both men wrote as they did.
3. Apply Matthew and Mark's view of Jesus to your life.

#### I. Matthew

##### A. Background

###### 1. Author: Matthew

The author of Matthew is not named in the text itself. The earliest tradition (Papias, 100 A.D.) claims Matthew as the author. From Scripture we know that Matthew (sometimes called Levi) was a tax collector, the son of Alphaeus, one of the twelve disciples, a Palestinian Jew from Capernaum (Matthew 9:9-13, 10:3) and possibly the brother of James the Less.

The internal clues of the text concur with the traditional view.

1. Familiarity with Palestine. (2:1, 3:1, 4:23)
2. Familiarity with Jewish history and customs. (1:18,19, 2:1, 14:1)
3. Knowledge of Old Testament Scriptures. (1:2-16)
4. Emphasis on money. (17:24,27, 18:24)

Tenney, 149-150

###### 2. Date:

###### 3. Place:

4. Purpose: It is ironic that Matthew, the tax collector, is the one chosen to write a Gospel for the Jews. There will be no love lost between the Jews and Matthew ...until Jesus steps in.

Matthew's purpose is to prove that Jesus is the promised Messiah. "The Jewish leaders expected another political Messiah (Like the Maccabees)...Estimates suggest in Christ's day that over 40 men claimed to be the deliverer. Jews looked to the future and to one who would restore Israel's kingdom glory." (Dr. John Hannah's New Testament Survey Notes)

This expectation prompted the further question: If Jesus is the Messiah, where is the promised kingdom? Matthew's answer is that the rejection of Jesus by the Jews has postponed the kingdom and a shift has been made to encompass the church (16:18, 18:17).

#### B. Characteristics

1. The main interest is on the \_\_\_\_\_.
2. The central teaching is on the \_\_\_\_\_ and its \_\_\_\_\_, Christ.
3. The two major proofs of Christ's Messiahship are His \_\_\_\_\_ and fulfillment of \_\_\_\_\_.

C. Outline (Adapted from Tenney, p. 152)

_____ OF THE KINGDOM	
1-4	
_____ OF THE KINGDOM	
5-7	7:28*
_____ OF THE KINGDOM	
8-10	11:1*
_____ OF THE KINGDOM	
11-13	13:53*
_____ OF THE KINGDOM	
14-18	19:1*
_____ OF THE KINGDOM	
19-25	26:1*
_____ OF THE KINGDOM	
26-28	

\*"when Jesus had finished"

Matthew 28:19-20

"And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age'" (NAS).

## II. Mark

### A. Background

1. Author: Mark  
The text claims no specific author for Mark. Tradition records Mark as the author, and there is very little dispute.

Mark is the cousin of Barnabas (Colossians 4:10), the spiritual offspring of Peter (I Peter 5:13), the son of Mary (a wealthy woman from Jerusalem), and a fellow traveller with Paul (Acts 13:5).

2. Date:  
(See Tenney, p. 161-4)  
Tradition: Irenaeus says that Mark wrote his Gospel after Paul and Peter had "departed" from Rome. If "departed" means leave, then date Mark 60 A.D. If it means death, then date Mark 67 A.D. (Luke 9:51, Hebrews 11:22). (See also Dummett, p. 32-3)
3. Place:
4. Purpose:  
Reduce to writing the preaching of Peter and supply summary of Gospel for the Roman believers.

### B. Characteristics

1. Mark is an \_\_\_\_\_.
2. It is written to the \_\_\_\_\_.
3. The key term is \_\_\_\_\_.
4. Mark's central teaching concerns the \_\_\_\_\_.

Mark is known as a quitter (Acts 13:13). On the first missionary journey Mark deserts Paul and Barnabas to go home to Jerusalem. Mark is the cause of the major dispute and separation of Paul and Barnabas (Acts 15:39). Mark is not the shining example of discipleship. Yet, out of Mark's weakness God is well pleased to present a no-nonsense picture of Jesus' discipleship in action. Mark completes the course as Barnabas and Paul continue to work with him, and finally Mark's "graduation" comes with Paul's request that Timothy bring Mark to his side during his last imprisonment (II Timothy 4:11).

C. Outline

I N T R O D U C T I O N	GALILEAN MINISTRY				JUDEAN MINISTRY		
	4 Galilean Tours Nazareth    Cesarea 22 - miracles 22 - teachings, some just a verse long					J U D E A	J E R U S A L E M
1:1	1:14	6:1	6:53	9:30	10:1	11:1	14:1

D. Key Verse: Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

III. Applying Matthew and Mark's view of Jesus

When taken together, Matthew's picture of Jesus as the King and Mark's picture of Jesus as the Servant show Jesus' double role. He acts as the \_\_\_\_\_ between God and man allowing redemptive interaction to occur.

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "A Case Of Corpus Dilecti"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of John.
2. Think through a "court record" approach to John.
3. Apply John's view of Jesus to your life.

#### A. Background

1. Author

2. Date

3. Place

4. Purpose

#### B. Characteristics

1. \_\_\_\_\_ of John is unique when compared to the other Gospels. John is the last Gospel written by the last eyewitness. The years of reflection find their fruition in the graphic mosaic John paints of his Lord.
2. The structure of John is based on units of \_\_\_\_\_.
  - a. first week of Jesus' ministry
  - b. seven signs
  - c. seven "I am's"



3. The Gospel of John has about it the air of a court room where an old case is about to be reopened. The Gospel itself serves as the court record, and the reader is given a seat on the jury.

a. Opening remarks (1:1-18)

John's prologue states what John intends to prove - that Jesus Christ is in fact God.

b. The charge being brought against Jesus is heresy in claiming to be God (10:33, 19:7).

Note: John's defense is to prove beyond the shadow of a doubt that Jesus is as guilty as He can be of the charges brought against Him.

c. Character witnesses

John parades dozens of personalities before the jury from prophetic experts, religious authorities, a man without guile, to prostitutes, beggars, and sworn enemies (27 interviews in all).

John the Baptist (1:29)

Andrew (1:41)

Nathaniel (1:49)

Nicodemus (3:1)

Blind Man (9:1)

d. Defendant's testimony

The claims of Jesus are set out in seven great "I AM's" (see Tenney, p. 195).

e. Defense exhibits one through seven (see Tenney, p. 190).

The attesting miracles of Jesus are called "signs" in John, proof of Jesus' divine claim.

f. Circumstances of the arrest (18:1-18).

- g. The prosecutor's remarks (18:19-19:14).
- h. Verdict and sentence (19:15,16).
- i. New evidence (20:1ff).
- j. Additional testimony  
     Thomas (20:25)  
     John (21:24).
- k. Charge to the jury (20:30-31).

Here is the evidence. What is your verdict? The "signs" have been given that you might "believe" and that "life" might result. But who is on trial? Is it really Jesus or is it the jury (reader) whose life hangs in the balance? (Adapted from an idea by Keith Shubert)

C. Outline

P R O L O G U E	PUBLIC MINISTRY		PRIVATE MINISTRY			PASSION MINISTRY			P O S T S C R I P T	
	1:1	1:19	2:12	13:1	15:1	17:1	18:1	19:1		20:1
		7 Miracles		L o r d ' s	L o r d ' s	L o r d ' s	A r r e s t & T r i a l	D e a t h	R e s s u r e c t i o n	
		7 Teachings		S u p p e r	P l a n	P r a y e r				
		7 "I AM's"								
	First Week									

(Adapted from Durnett, p. 48)

D. Applying John's view of Jesus

**QUIZ #2 on Dunnett Readings - Sessions #4, #5 and #6**  
**[To be taken before listening to Session #6]**

- \_\_\_\_\_ 1. Mark's Gospel is generally connected with \_\_\_\_\_.
- A. Peter
  - B. Paul
  - C. John
  - D. Barnabas
- \_\_\_\_\_ 2. The theme of the Gospel of John is \_\_\_\_\_.
- A. love
  - B. light
  - C. belief
  - D. hope
- \_\_\_\_\_ 3. Luke probably never met Paul. True or False
- \_\_\_\_\_ 4. Which of the Synoptic Gospels places the most emphasis on prayer?
- A. Matthew
  - B. Mark
  - C. Luke
  - D. John
- \_\_\_\_\_ 5. According to tradition, which of the Gospel writers has been called "stump-fingers" because he (allegedly) lost his fingers to the slash of a Roman sword in the Garden of Gethsemane?
- A. Matthew
  - B. Mark
  - C. Luke
  - D. John

**[Grade your own quiz. The answer key is in the back of this manual.]**

**Total points out of 5 \_\_\_\_\_**

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "A Diagnosis For Theophilus"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of Luke.
2. Explain why Luke is considered the most literary of the Gospels.
3. Draw at least 6 conclusions about prayer from the 31 recorded prayers of Jesus.
4. Apply Luke's cameos of faith to your own life.

#### I. Luke

##### A. Background

##### 1. Author:

Over 1/4 of the entire New Testament was written by the author of Luke and Acts. Neither book claims a particular author, but through the process of elimination (in the author's use of "we sections" in Acts) Luke emerges as the undisputed author.

Luke is only mentioned by name three times in Scripture (Colossians 4:14), Philemon 24, and II Timothy 4:11). From these references we know that Luke was a physician and traveling companion of Paul. Luke was most likely a Greek (Acts 28:2,4) and may have been the brother of Titus (II Corinthians 12:18). His home was probably Antioch of Syria, and since Tarsus (Paul's home) boasted a great medical university, perhaps this is where Paul and Luke met.

##### 2. Date:

##### 3. Place:

##### 4. Purpose: (Luke 1:1-4)

B. Characteristics

1. Luke is the most \_\_\_\_\_ of the Gospels.

Luke consists of the \_\_\_\_\_. It begins with four poems, includes six miracles and 19 parables found nowhere else. The style is clearly seen in the \_\_\_\_\_ features (examples: Mary and Martha, Zacchaeus, road to Emmaus). (See Tenney, pp. 180-181.)

2. Luke emphasizes the \_\_\_\_\_ of Jesus.

Luke's emphasis on prayer equals that of the other three Gospels combined (Seven occasions of Jesus' prayers are found only in Luke.) (See insert on Jesus' Recorded Prayers.)

3. The \_\_\_\_\_ is given special prominence in Luke.

Jesus: Conceived by the Spirit	1:35
Attested by the Spirit	3:22
Led into the wilderness in the Spirit	4:1
Anointed by the Spirit	4:18
Rejoiced in the Spirit	10:21

(An Outline of New Testament Survey by Dunnett, p. 44)

C. Outline

GALILEAN	JUDEAN	JERUSALEM		
		C o n f l i c t	P a s s i o n	R e s u r r e c t i o n
1:1	9:50	19:29	22:47	24:1

D. Cameos of Faith

Doubts (Luke 7:19)

Power (Luke 17:5)

Faith and Works (Luke 15:11)

Failed Faith (Luke 22:31)

Faith is a \_\_\_\_\_ truth, it only works when we position ourselves to see and be seen by God.

JESUS' RECORDED PRAYERS

by

Gary Stanley

## Preface

This paper is a limited study of the 31 recorded accounts of Jesus' personal prayer life. It does not deal with Jesus' teaching about prayer, nor is it an exposition on their content. Background information on each incident is compiled as to place, time and reason. Conclusions are then derived deductively, and later inductively, about Jesus' prayer life and its place in His ministry.

## Objective

To see the importance of prayer in our lives and to supply the data necessary to draw application and principles from Jesus' prayer life.



## I. Background Information on Jesus' Prayers

### A. Circumstances Leading to Prayers - in Chronological Order<sup>1</sup>

1. The Occasion of His Baptism - Luke 3:21-22
2. Fatigue After Healing Multitude - Mark 3:21-22
3. After Press of Multitude - Luke 5:16
4. Before Choosing His Disciples - Luke 6:12,13
5. In Answer to the Question on How to Pray - Luke 11:1-2
6. After Rejection by Cities in Galilee - Matt. 11:25-27
7. Upon the Return of the Seventy - Luke 10:21-22
8. Before the Miracle of Feeding the Five Thousand - Matt. 14:19
9. After Crowd Tried to Make Him King - John 6:15; Matt. 14:23
10. Before Feeding the Four Thousand - Matt. 15:36
11. Before Questioning Disciples on His Identity - Luke 9:18
12. At Time of Transfiguration - Luke 9:28
13. Before Casting Out Demon - Matt. 17:21
14. Before Raising Lazarus From Dead - John 11:41-42
15. Before Having Passover Meal - Luke 22:17
16. At the End of a Public Discourse - John 12:27
17. After Satan Demanded to Sift Peter - Luke 22:31
18. On the Eve of His Arrest and Separation from Disciples
19. Before Judas' Betrayal - Matt. 26:36
20. While on the Cross - Matt. 27:46; Luke 23:34
21. At the Point of Death - Luke 23:46
22. Blesses Food After Resurrection - Luke 24:30

B. Places of Jesus' Prayers

Jesus Prayed -

1. In the Jordan - Luke 3:21
2. In a Lonely Place - Mark 1:35; Matt. 14:18
3. In the Wilderness - Luke 5:16
4. In the Hills - Luke 6:12; Mark 6:46
5. In a Certain Place - Matt. 6:9
6. In Galilee - Matt. 11:25
7. In the Desert - Matt. 15:36
8. At Caesarea Philippi - Luke 9:18
9. In the Mountains - Luke 9:28
10. In the Upper Room - Luke 22:17
11. At Bethany - John 11:41
12. In the Garden of Gethsemane - Matt. 26:36
13. At Golgotha - Matt. 27:46
14. On the Road to Emmaus - Luke 24:30

C. The Times of Jesus' Prayers

1. During His Baptism - Luke 3:21
2. Early in the Morning - Mark 1:35
3. All Night - Luke 5:16
4. Often - Luke 5:16
5. During the Day - Matt. 14:19
6. From Afternoon Till Evening - Matt. 14:23
7. During the Evening - Luke 22:17
8. At the "ninth Hour" - Matt. 27:46

D. Jesus Prayed While in Different Moods

1. While Being Confirmed by God - Luke 3:21
2. When He Was Physically Tired - Mark 1:35
3. When He Wanted To Be Alone - Luke 5:16
4. Under the Press of Decision - Luke 6:12
5. After Being Rejected by People - Matt. 11:25
6. When Misunderstood - John 6:15
7. When Hungry - Matt. 14:19.
8. During Spiritual Conflict - John 12:27
9. When He Was Thankful - Luke 6:12
10. When He Felt Deserted by God - Matt. 27:46
11. When He Was Forgiving - Luke 23:33
12. When He Was Dying - Luke 23:46

E. Those Present When Jesus Prayed

1. Alone - Mark 1:35; Luke 5:16; 6:12; 22:31; 22:40; Matt. 14:23
2. Privately in Public - Luke 3:21
3. With the Disciples - Matt. 6:9; 11:25; Luke 9:18; 22:17; John 17:1
4. With Peter, James and John - Luke 9:28
5. In Public - Matt. 14:15; 15:36; 27:46; John 11:41

II. Synthesis of Background Information on Jesus' Prayers

A. Jesus Prayed With Every Crisis or Major Event in His Ministry<sup>2</sup>

1. At the Beginning of His Ministry During Baptism - Luke 3:21
2. Before Choosing the Disciples for His Ministry - Luke 6:12
3. After Attempt by Crowd to Change His Ministry - John 6:15
4. Before Questioning Disciples About His Ministry - Luke 9:18
5. Before Betrayal and Culmination of His Ministry - Matt. 26:36
6. On the Cross, the Culmination of His Ministry - Matt. 27:46

- B. Prayer Is the Foundation of Jesus' Total Ministry<sup>3</sup>
1. It is an Intricate Part of Healing - Mark 1:35; Luke 9:28
  2. Prayer Is Found With Jesus' Other Miracles
    - a. Before Feeding the Multitudes - Matt. 14:19; 15:36
    - b. Before Walking on the Water - Matt. 14:23
    - c. Before Raising Lazarus From the Dead - John 11:41
  3. Prayer Involved in Master Strategy Plan
    - a. In the Choosing of the Twelve - Luke 6:12
    - b. For the Continuation of His Plan - John 17
  4. Prayer Was a Part of Jesus' Teaching
    - a. He Taught Disciples How to Pray - Matt. 6:9
    - b. Before Quizzing the Disciples - Luke 9:18
    - c. He Prayed With His Public Discourses - John 11:42
    - d. He Taught About Prayer in Parables<sup>4</sup> (not within scope of paper ) - Luke 11:5; Matt. 7:7; Luke 18:1; Luke 18:10; Matt. 18:21; 5:6; 26:41
- C. The Content of Jesus' Prayers
1. Jesus Offered Thanksgiving
    - a. For the Seventy - Luke 10:21
    - b. For Food - John 6:11; Matt. 26:27
    - c. For Being Heard by God - John 11:41
  2. Sought Guidance in Choosing the Twelve - Luke 6:12
  3. To Intercede for Others
    - a. To Bless the Children - Mark 10:16
    - b. On Behalf of the Disciples - John 17:6
    - c. On Our Behalf - John 17:20
    - d. For Peter's Faith - Luke 22:31
    - e. For Those Crucifying Him - Luke 23:34

4. To Commune With God - Luke 9:28
5. To Instruct His Listeners
  - a. To Teach Disciples How to Pray - Matt. 6:9
  - b. To Instruct People About His Relationship to God - John 11:41
6. For Strength for Himself - Matt. 26:36
7. In Seeking God's Will - Matt. 27:46

### III. Inductive Summary of Background Information and Synthesis

- A. Jesus Prayed About Everything
  1. Jesus Met Each Crisis With Prayer - (see II A)
  2. Jesus Bathed His Total Ministry in Prayer - see II B)
- B. Jesus Prayed Regardless of His Feelings - (see I D)
  1. His Feelings Drove Him to Pray - Matt. 11:25
  2. His Feelings Never Kept Him from Praying - Matt. 27:46
  3. His Prayers Were Spontaneous - John 12:27
- C. Jesus Prayed Everywhere He Went - (see I B)
- D. Jesus Only Prayed When All Alone or With Someone Else - (see I E)
- E. Jesus Prayed All the Time - (see I C)
- F. Continuity of Prayers at Beginning and End of Jesus' Ministry
  1. Jesus Prays During Descent of Spirit at Baptism - Luke 3:21  
 Jesus Prays His Spirit into Father's Hand - Luke 23:46
  2. Jesus Teaches the Disciples to Forgive - Matt. 6:9  
 Jesus Forgives His Crucifiers - Luke 23:34
  3. Jesus Prays in a Lonely Place - Mark 1:35  
 Jesus Prays in the Garden Alone - Matt. 26:36
  4. Before Choosing the Twelve - Luke 6:12  
 Before Leaving the Twelve - John 17:6

### IV. The Recorded Prayers of Jesus

- A. Jesus' Gratitude to the Father - Matt. 11:25-27; Luke 10:21-22
  1. Jesus Burst into Prayer Naturally<sup>5</sup> - Luke 10:21

2. Jesus Had a Firsthand Religion and Speaks Directly to God, "I thank You" - Luke 10:21
  3. Combines Intimacy ("Father") and Wonder ("Lord of Heaven") of God - Luke 10:21
  4. Problem: Prayer Has Two Different Settings
    - a. Thanksgiving After Successful Mission of Seventy - Luke 10:17
    - b. Judgment After Rejection of Unrepentant Cities - Matt. 11:23
- B. The Disciple's Prayer (Lord's Prayer)<sup>6</sup> - Luke 11:1-4; Matt. 6:9-13
1. Recognition of God and Reverence for Him - Matt. 6:9
  2. Unites Prayer With God's Will - Matt. 6:10
    - a. Goes beyond reverence to action
    - b. Moves from potential ("heaven") to actual ("earth")
  3. Request for Necessities - Matt. 6:11
    - a. Shows social implications
    - b. Shows importance of material things
    - c. Shows daily trust
  4. Request for Forgiveness - Matt. 6:12
    - a. For self
    - b. For others
    - c. Problem: Conditional nature of forgiveness
  5. Request for Help in Times of Testing - Matt. 6:13
    - a. Problem: Does God lead us into temptation?
    - b. Problem balanced by request to "deliver us from evil"
  6. Unique Aspects of Disciple's Prayer
    - a. Not really prayed by Jesus i.e., theoretical - Luke 11:2
    - b. Only recorded time disciples ask to be taught something?

- C. Prayer Before Raising Lazarus - John 11:41-42
  - 1. It is a Prayer of Thanks - John 11:41
  - 2. It Relates God's Hearing to His Action - John 11:41
  - 3. Shows Confidence in God That He Always Hears - John 11:42
  - 4. It Authenticates Jesus' Mission to Listeners - John 11:42
- D. Prayer at Last Public Discourse - John 12:27-28
  - 1. Jesus Moves Easily From Direct Communication with Men to Direct Communication With God - John 12:26-27
  - 2. It Is Preparation for Gethsemane - John 12:27; Matt. 26:39
  - 3. Submits His Will to God - John 12:27
  - 4. Expresses Jesus' Goal Is to Glorify God - John 12:28
  - 5. Jesus Answers His Own Question - John 12:27
- E. Jesus' Prayer for Peter - Luke 22:32
  - 1. Only Time Recorded Where Jesus Prays for an Individual<sup>8</sup>
  - 2. Not Actual Content but Reported Content - Luke 22:32
  - 3. Prayed That Peter's Faith Would Not Fail - Luke 22:32
  - 4. God Answered Prayer Negatively for a Little While - Luke 22:57
  - 5. God Answered Prayer Positively for a Lifetime - I Peter
- F. High Priestly Prayer - John 17:1-26
  - 1. Jesus Prays for Himself - John 17:1-5
    - a. Unites the Father's glory to the Son's - John 17:1
    - b. States eternal life is given by Jesus - John 17:2-3
    - c. Jesus states His mission is complete - John 17:4
    - d. States the eternal nature of Christ - John 17:5
  - 2. Jesus Intercedes for Disciples - John 17:6-19
    - a. That God leave them in the world - John 17:15
    - b. That God keep them from evil - John 17:15

- c. That God sanctify them - John 17:17
  - 3. Jesus Intercedes for Us - John 17:20-26
    - a. He prays for our unity - John 17:23
    - b. That God will love us as He loves Jesus - John 17:26
- G. Jesus' Prayer at Gethsemane - Matt. 26:39; Mark 14:36; Luke 22:42
  - 1. Jesus calls God "Abba," the Closest of Relationships - Mark 14:36
  - 2. Jesus Acknowledges God's Power - Mark 14:36
  - 3. Jesus Submits His Will to the Father - Mark 14:36
  - 4. Shows Prior Decisions and Preparation
    - a. Jesus knows God's will - John 12:27
    - b. Jesus is repeating a former decision - John 12:27
- H. Jesus' Prayers During the Crucifixion
  - 1. "Why have you forsaken Me?" - Matt. 27:46; Mark 15:34
    - a. The Exactness of Prayer i.e., Given in Aramaic - Matt. 27:46
    - b. The Most Human Moment in Jesus' Life<sup>9</sup>
    - c. Problem:
      - 1) Did God really forsake Jesus in His greatest need?
      - 2) Is this a part of the price of atonement?
      - 3) Why does Jesus question God now?
    - d. No answers are given.
  - 2. "Father forgive them" - Luke 23:34
    - a. Greatest atrocity done in ignorance - Luke 23:34
    - b. Shows true nature of Jesus, He forgave them during His own crucifixion - Luke 23:33.
    - 3. This is a statement, not a request - Luke 23:34
  - 3. "Into Thy hands I commit My spirit" - Luke 23:46; John 19:30
    - a. Jesus submits His spirit to God - Luke 23:46.
    - b. It is a shout of triumph<sup>10</sup>.
    - c. Jesus states that the work is done - John 19:30.



### Footnotes

Philip Watters, The Prayers of the Bible, p. 32  
Elton Trueblood, The Lord's Prayers, p. 33  
Ibid., p. 27  
J.D. Douglas, The New Bible Dictionary, p. 1021  
Elton Trueblood, The Lord's Prayers, p. 79  
Ibid, p. 45  
Ibid., p. 15  
Ibid., p. 33  
Ibid., p. 123  
Ibid., p. 123

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Waters, Philip. The Prayers of the Bible. New York: Phillips & Hunt, 1883.

Whyte, Alexander. Lord, Teach Us to Pray. London: Hodder & Stoughton, 1922.

## Special Assignment #2

### "Portraits of Prayer"

Prayer was not optional in the life and ministry of Jesus or Paul, but it was an essential. Think for a moment about what you have learned from your readings of the New Testament about prayer and our Lord. Then proceed as follows:

Call or write your ministry director today. Ask them to send you specific information so that you can pray for the ministry. Ask for pictures of the staff team, information about upcoming events in the ministry, and for a cap or T-shirt (be willing to pay for it) to remind you of your assignment. If your ministry has a prayer coordinator, ask for their name and phone #.

Pray for the ministry this week. Take time to dream about being with them. Pray that God would get you there quickly.

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Breaking Away"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of Acts.
2. Trace the lives of the disciples through tradition.
3. Apply the work of the Holy Spirit in the lives of the apostles to your own life.

#### I. Background

A. Author:

B. Date:

C. Place:

D. Purpose:

1.

2. Most probably the immediate occasion of the book was that it was written to state Paul's defense before Caesar. In it Luke would thus appear to be informing the judges at Paul's trial concerning the origin and progress of this little known sect. Luke places special emphasis on Paul's utter sincerity and innocence of any charges worthy of a trial (24:12-13; 26:31-32). The book traces carefully how, whenever there was trouble, Judaizers (not Paul) started it. It indicates that the Roman governors actually had no charge with which they could indict Paul, and records earnest attempts on their part to find some charge to present (25:13-26:1).

(John Hannah - New Testament Survey notes)

## II. Characteristics

1. Acts is a \_\_\_\_\_ to Luke.  
Most recorded histories take one of two approaches: 1) They trace the major events day to day and year to year; or 2) They open a series of windows to give vivid glimpses of great moments and personalities. Luke follows the latter.
  
2. Acts develops around central \_\_\_\_\_.
  - a. Peter
  - b. Stephen
  - c. Barnabas, Philip, and Saul
  - d. Paul
  
3. Acts is a \_\_\_\_\_ of the Church.

### Progress Report on the Church

- a. 1:1-6:7 - This tells of the Church at Jerusalem and the preaching of Peter; it finishes with the summary, "The Word of God was increasing, and the number of the disciples in Jerusalem was being greatly multiplied; and a large number of priests were becoming obedient to the faith."
- b. 6:8-9:31 - This describes the spread of Christianity through Palestine and the martyrdom of Stephen, which was followed by the preaching in Samaria. It ends with the summary, "The Church then through all Galilee was having peace and being built up and, walking in the fear of the Lord, was being multiplied."
- c. 9:32-12:24 - This includes the conversion of Paul, the extension of the church to Antioch, and the reception of Cornelius, the Gentile, into the Church by Peter. Its summary is, "And the word of God was increasing and being multiplied."
- d. 12:25-16:5 - This tells of the extension of the Church through Asia Minor and the preaching tour of Galatia. It ends, "The Churches then were being confirmed in the faith and were abounding more in number daily."
- e. 16:6-19:20 - This relates the extension of the Church to Europe and the work of Paul in great Gentile cities like Corinth and Ephesus. Its summary runs, "So mightily was the word of God increasing and prevailing."
- f. 19:21-28:31 - This tells of the arrival of Paul in Rome and his imprisonment there. It ends with the picture of Paul "proclaiming the Kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness and unhindered."

(The Acts of the Apostles, The Daily Study Bible, William Barclay, pp. XVII - XVII)

4. Outline

JERUSALEM		JUDEA & SAMARIA		REMOTEST PART OF THE EARTH			
1	7	8	12	13	20	21	28

"Make no mistake," He says, "if you let Me, I will make you perfect. The moment you put yourself in My hands, that is what you are in for. Nothing less, or other, than that. You have free will, and if you choose, you can push Me away. But if you do not push Me away, understand that I am going to see this job through. Whatever suffering it may cost you in your earthly life,..., whatever it costs Me, I will never rest, nor let you rest, until you are literally perfect --until My Father can say without reservation that He is well pleased with you, as He said He was well pleased with Me. This I can do and will do. But I will not do anything less."

(C.S. Lewis, Mere Christianity, book 4, chapter 9)

## WHATEVER HAPPENED TO THE DISCIPLES?

The tradition surrounding the deaths of the apostles is moving and rich material. Not all of the recorded accounts agree, and only the deaths of Judas (Matt. 27:3ff) and James, the brother of John (Mark 10:39, Acts 12:2) are recorded in Scripture. How much authority tradition can claim is an open question, but one thing is certain, "They spent the rest of their lives proclaiming the message of the resurrection, as cowards transformed into men of courage. They were willing to face arrest, imprisonment, beating, and horrible deaths, and not one of them ever denied the Lord and recanted of his belief that Christ had risen."<sup>1</sup>

Peter (Simon) - crucified upside down in Rome by Nero  
Andrew, the brother of Peter - crucified at Edessa (Greece)  
James, the brother of John - beheaded by Herod Agrippa in Jerusalem  
(Acts 12:2)  
Philip - crucified at Heirapolis (Turkey)  
Thomas - run through with a spear in India  
Matthew (Levi) - slain with a halberd in Nadabah (Ethiopia)  
Bartholomew - crucified in India  
James, the son of Alpheus (the less) - stoned in Jerusalem  
Simon, the Zealot - crucified in Britain  
Thaddeus (Judas of James) - crucified in Edessa  
Judas Iscariot - hung himself outside Jerusalem (Matthew 27:3)

note: The disciples are listed in Matthew 10:2-4, Mark 3:16-19,  
Luke 6:14-16 and Acts 1:13

For further study or reference see:  
Fox's Book of Martyrs by Forbush  
Who's Who in the Bible by Mead  
The New Bible Dictionary by Douglas

<sup>1</sup>Rosscup, James. Class Notes. La Mirada, CA: Talbot Theological Seminary, 1969

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "The Apprenticeship Of A Tentmaker"

Objectives: By the end of this session you should be able to:

1. Outline six events God used to shape the ministry of Paul.
2. Document Paul's personality from Scripture.
3. Apply Paul's apprenticeship to your own apprenticeship.

I. How God prepared Paul as recorded in Acts 9.

\*Note: The following is taken from Dale VanderVeen's Life of Paul notes.

A. By an \_\_\_\_\_ with Christ (9:1-9).

Note: Paul's conversion  
- Hostility (1,2)  
- Humility (3-6)  
- Helplessness (7-9)

B. By \_\_\_\_\_ from Christians.

Ananias (10-19)

Disciples (19:25,30)

Barnabas (26,27)

C. By \_\_\_\_\_ in witnessing.

Paul "proclaimed" Jesus as the Son of God (20,28).

Paul "proved" that Jesus was the Christ (22,29).

D. By \_\_\_\_\_ before he met Christ (Acts 22:31).

There were two schools of rabbinical thought, the Shammai school and the Hillel school. The Shammai approach was strict, literalistic and unyielding in its interpretation. The Hillel school was more lenient and had a synoptic interpretation of the Law.

Paul was taught by Gamalliel, one of seven Jewish teachers with the title "Rabbi," the grandson of Hillel. Gamalliel was a level-headed man able to rise above party prejudices (Acts 5:33ff).

The style of teaching was argumentative (i.e., question and answer), explaining the text and defending it. There was only one text, the Old Testament, and it was considered absolutely authoritative. Two dominant truths were taught: 1) There is only one God, and 2) The importance of righteousness.

E. By \_\_\_\_\_ to opposition.

1. Opposition (9:23,24,29)

2. Ostracism (9:26)

F. By \_\_\_\_\_ periods of time for growth and development.

1. Three days in Damascus (9:9)

2. Three years in Arabia (Galatians 1:17,18)

3. Eleven years in Tarsus (Galatians 1:21, 2:1)

\*Note: All of this occurred "before" Paul set forth on his first missionary journey.



## II. The Personality of Paul (by Dale VanderVeen)

### A. Choleric

1. Activist - Acts 9:1,8
2. Utilitarian view of life - productive - Philippians 1:18, I Corinthians 9:24
3. Long-winded - Acts 20:7-11
4. Strong-willed - Acts 15:37-38
5. Natural leader - Galatians 1:14, Acts 8:1-3
6. Boldness - Acts 16:25, Philippians 1:19
7. Optimistic - Acts 16:25; Philippians 1:19
8. Ideas, projects, objectives - Acts 19:21, Romans 15:24,26
9. Hot-tempered - Acts 7:54-8:1, 16:18
10. Argumentative - Acts 6:9
11. Sarcastic, cutting - I Corinthians 4:8-10
12. Tough-skinned - Acts 20:22-23; 21:4,11,13
13. Blunt - Acts 13:10-11, Galatians 2:11-14
14. Intolerant - Acts 15:36-40
15. Cunning, crafty - Acts 6:11-14; 9:1
16. Decisive - Acts 16:9,10
17. Self-starter - Acts 17:16
18. Highly-motivated - Acts 14:19-21
19. Controversial - Acts 14:4; 20:37,38
20. Irritable - Acts 16:18; 17:16
21. Impatient - Romans 8:23; II Corinthians 5:2-4

### B. Melancholy

1. Joy - Acts 16:25, Philippians 4:10
2. Fear - Acts 18:9
3. Grief - Acts 18:9, Romans 9:2
4. Loneliness - Romans 1:11; 15:23; II Corinthians 5:2
5. Discouragement - I Corinthians 16:18; II Corinthians 1:3-7
6. Despair - II Corinthians 1:8; 4:8
7. Anguish of heart - Romans 9, II Corinthians 2:4
8. Sorrow - II Corinthians 2:1; 6:10; Philippians 2:27
9. Distress - II Corinthians 6:4, 12:10
10. Depressed - II Corinthians 7:5,6

### C. The Transformation of Paul

1. Love - Romans 9:13, 10:1; II Corinthians 2:4
2. Joy - Acts 16:25; Philippians 4:1
3. Peace - Romans 5:1; Philippians 4:11-12
4. Patience - Acts 24:27
5. Kindness - II Corinthians 2:5-11
6. Goodness - Philippians 1:21-25
7. Faith - Acts 27:25, Philippians 4:13
8. Gentleness - Philemon
9. Self-control - I Corinthians 9:26,27

### III. The major events in Paul's life

<u>Event</u>	<u>Date</u>	<u>Book (date, place)</u>
A. Converted	33 A.D.	
B. Growth & Development	33-46	(Arabia, Tarsus)
C. Called to Antioch	47	
D. 1st Journey (Acts 13:4-14:28)	48-49	Galatians (49 Antioch)-
E. Jerusalem Council	50	
F. 2nd Journey (Acts 15:36-18:22)	50-52	I Thessalonians (51 Corinth) II Thessalonians (52 Corinth)
G. Antioch	52	
H. 3rd Journey (Acts 18:23-21:14)	53-56	I Corinthians (55 Ephesus)
I. Corinth	57	II Corinthians (57 Philippi) Romans (57 Corinth)
J. Jerusalem	57	
K. Caesarea (imprisonment)	57-59	
L. Rome (imprisonment)	60-63	Ephesians, Philippians, Colossians, Philemon (62 Rome)
* M. Spain, Greece, Macedonia	63-65	I Timothy, Titus (65 Macedonia)
N. Rome (imprisonment)	66-67	II Timothy (67 Rome)
O. Martyred (in Rome)	67	
*Speculation		(See also Durnett, p. 72-3)

### IV. Conclusion:

Paul had a strong sense of his divine calling (Galatians 1:15). His preaching and teaching came through an authoritative personality (Galatians 1:9, II Thessalonians 3:14), yet his love for the people tempered it all (Romans 9:1-5). Paul was single-minded (Philippians 1:21), yet well-rounded (tent maker, sailor, debator, traveller, preacher). He walked with God (Galatians 2:20) and his vision was the world (Romans 1:14,15). That we are here today is evidence of the mighty way God used one man in his own generation.

### V. Application of a tentmaker's apprenticeship

1. No two apprenticeships are the \_\_\_\_\_.
2. God can use \_\_\_\_\_ and \_\_\_\_\_ to accomplish your apprenticeship.
3. Let God do an \_\_\_\_\_ work in you.

**QUIZ #3 on Dunnett Readings - Sessions #7, #8 and #9**  
**[To be taken before listening to Session #9]**

- \_\_\_\_\_ 1. The Book of Acts is most closely linked to \_\_\_\_\_.
- A. Matthew
  - B. Mark
  - C. Luke
  - D. John
- \_\_\_\_\_ 2. The missionary movement to the Gentiles began with the church at \_\_\_\_\_.
- A. Antioch
  - B. Jerusalem
  - C. Corinth
  - D. Rome
- \_\_\_\_\_ 3. The end of every chapter in I Thessalonians mentions -
- A. Grace's superiority over the Law.
  - B. the return of Christ.
  - C. the ministry of the Holy Spirit.
  - D. the resurrection of the dead.
- \_\_\_\_\_ 4. The Book of \_\_\_\_\_ is arranged as a logical argument.
- A. Acts
  - B. Galatians
  - C. I Thessalonians
  - D. II Thessalonians
5. What is the difference between *eschatology* and *ecclesiology*?

**[Grade your own quiz. The answer key is in the back of this manual.]**

**Total points out of 5 \_\_\_\_\_**

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Uptight And Out Of Sight"

Objectives: By the end of this session you should be able to:

1. Answer background questions concerning the New Testament epistles.
2. State the general background and characteristics of Galatians and I and II Thessalonians.
3. Describe the Law Grace controversy in Galatians.
4. Answer the reason for Paul's teaching on the second coming.
5. Apply the freedom of Galatians and the hope of Thessalonians to your life.

#### I. Background Questions About the New Testament Epistles

(Adapted from class notes by J.W. MacGorman)

- |  |              |                     |                     |        |      |                    |
|--|--------------|---------------------|---------------------|--------|------|--------------------|
| <p>A. What is the unique importance of the New Testament letters?<br/>The New Testament letters are a "primary source," not an account about the facts, rather real artifacts of the times (i.e., real letters, real occasions and definite readers).</p> <p>B. What difficulties are encountered in understanding the epistles?<br/>Letters are one-way communication and assume a common ground of experience. (example - II Thessalonians 2:5)</p> <p>C. How were the letters written?<br/>Paul used the common pattern of his day. Hundreds of papyrus have been found containing all kinds of documents from marriage contracts and other legal documents to personal letters. The basic form of these letters is:</p> <table><tr><td>greeting</td><td>thanksgiving</td><td>special salutations</td></tr><tr><td>prayer</td><td>body</td><td>personal greetings</td></tr></table> <p>D. Did Paul write letters we don't have?<br/>Yes, I Corinthians 5:9, II Corinthians 2:4</p> <p>E. Why is the historical order of the letters important?<br/>Knowing the order allows one to trace the development of Paul's theology and to see the issues as they arose in history (i.e., law vs. grace, morality, persecution, heresy).</p> <p>F. How does Acts fit in with the letters?<br/>Both compliment each other and add further detail and insight (i.e., cross reference).</p> <p>G. Did Paul know he was writing Scripture?<br/>Paul, for the most part, wrote to specific situations, not to add to the sacred literature of his faith. The Old Testament was Scripture for Paul, but Paul regarded his letters as authoritative (I Corinthians 14:37, I Thessalonians 2:13).</p> | greeting     | thanksgiving        | special salutations | prayer | body | personal greetings |
| greeting   | thanksgiving | special salutations |                     |        |      |                    |
| prayer   | body         | personal greetings  |                     |        |      |                    |

## II. Galatians

### A. Background

1. Author:
2. Date: 49 A.D. (Adapted from Tenney, p. 267-70)

For 18 hundred years, conservative scholars held to a late dating for Galatians (57/58 A.D.), based on the "North Galatian Theory." Then Sir William Ramsay, a traveller of Asia Minor and New Testament scholar, made an interesting discovery, and "South Galatian Theory," which has changed the conservative dating of Galatians almost universally.

Galatians 1:2 addressed the letter to "the churches of Galatia." "Galatia" was taken to mean that area of northern Asia Minor settled by the Gauls. Since it was believed that "Galatia" couldn't refer to southern Asia Minor, the churches addressed in the letter must have been those of Paul's second missionary journey (Acts 16). This late dating of Galatians, based on the audience believed to be addressed in the letter, upheld the authoritative claim of the text but left many unanswered questions. The chief question being, Why does Paul not mention the Jerusalem Council (Acts 15) in making his point concerning the Law/Grace issue?

Sir William Ramsay demonstrated that under the Roman rule "Galatia" included the southern territory and churches visited by Paul on his first missionary journey. The textual claim was honored and many of the old conflicts answered. (See also Dunnnett, p. 93-4)

3. Place:
4. Purpose:
  - a.
  - b.
  - c.

### B. Characteristics:

1. Galatians is a logical \_\_\_\_\_ against the idea that man can be justified by works (1:6-10). Paul states his own credibility to deliver the message, the truth of his message, and the practical results of that message.
2. The message of Paul is the \_\_\_\_\_ of the Gospel.

Freedom is a foundational word like hope, love and faith. Foundational words defy precise definitions, and the best one can hope for is to "build a fence" around a substantial part of each word.

\*One's understanding of freedom is the key to any real understanding of the letter to the Galatians.

Popular definition -

Paul's definition -

3. Paul's defense of the Gospel begins with a \_\_\_\_\_ of his own apostleship.\*
  - a. The revelation of the Gospel to Paul (1:11-24)
  - b. The apostolic confirmation of Paul (2:1-10)
  - c. Paul's personal application of his message (2:11-21)

\*(Adapted from Durnett, p. 95ff)

### C. The Law/Grace Issue

\*Question: Is anything free?

In chapter three Paul begins his theological argument for the priority of God's grace over the Jewish concept of the Law.

The issue has always been "faith," but is it to be faith in the Law or faith in Christ?

To prove his point Paul argues on the basis of God's promise (it occurs nine times in this chapter).

1. God's Promise came before the Law; in fact, the Law came 430 years after the Promise (v. 17). The climax of God's Promise is Christ, and the Law did not nullify God's previous Promise.
2. The Law was given for the intermediate period between the giving of the Promise and the coming of the One promised (v. 19). The Law was to act as a tutor to lead us to faith in God's Promise (i.e., Jesus Christ), not to be the "object" of that faith.
3. The fulfillment of God's Promise is seen in the gift of the Holy Spirit through faith (v. 14), and now that faith has come, we are no longer under a tutor (v. 25).

Answer: God's grace isn't cheap, but it is free.

D. Outline: (Adapted from Tenney, p. 272)

	PERSONAL	THEOLOGICAL	PRACTICAL	
I N T R O D U C T I O N				C O N C L U S I O N
1:1	1:6 - 2:21	3:1 - 4:31	5:1 - 6:10	6:11

E. Key verse: 3:22

III. I Thessalonians

A. Background

1. Author:
2. Date:
3. Place:
4. Purpose:

On Paul's second missionary journey after visiting Philippi (Acts 16), he went to Thessalonica (Acts 17), the capitol city of Macedonia. Paul preached there for three weeks (17:2), winning converts and causing a riot. He was spirited away to Berea and journeyed on to Athens and eventually Corinth. In Athens, Paul sent Timothy back to Thessalonica to strengthen and encourage the new believers. The letter is prompted by Timothy's report. Thessalonians is written to encourage Gentile converts during persecution by the Jews.

B. Characteristics:

1. Paul's theological and practical solution to the problems of the Thessalonians is captured in the \_\_\_\_\_. Every chapter ends with a reference to Christ's return. Evidently Paul had taught them about the Second Coming during his three week visit. Now there were doctrinal errors to consider along with typical Gentile problems.
  - a. immorality threatened (4:3-8)
  - b. quitting work to wait for the Second Coming (4:11)
  - c. worry over those who died before Second Coming (4:13-18)
  - d. lack of respect for authority (5:12)
2. Why teach new believers about the Second Coming?

"On the phenomenon of sudden death in animals and man" by C.P. Richter, pp. 19, 171ff.

C. Outline: (Adapted from Terney, p. 283)

WORK OF FAITH		COMING OF THE LORD	
State of the Church	Paul's relationship to the Church	Problems	
1	2                      3	4	5

D. Key verse: 2:12



IV. II Thessalonians

A. Background

1. Author:
2. Date:
3. Place:
4. Purpose:

B. Characteristics:

1. Deals with misconceptions of \_\_\_\_\_.
2. Factors of Second Coming:
  - a. Increase in apostasy (2:3).
  - b. Removal of restraining influence (2:6,7).
  - c. Unveiling of incarnate evil (2:4,9).
3. Rich in Pauline \_\_\_\_\_ (see Tenney, pp. 283).

C. Outline: (Adapted from Tenney, p. 285)

ANTICIPATION	EXPLANATION	PREPARATION
Persecution	"Don't be shaken"	Be ready
1	2	3

D. Key verse: II Thessalonians 2:14

V. Application of freedom and hope

A. World View

Christian view  
unblessed  
blessed

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "A Product Of The Environment"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of I and II Corinthians.
2. Discuss with specific examples the environment in and around Corinth.
3. Apply Paul's approach to the Corinthians' environmental bent to your own environmental influences.

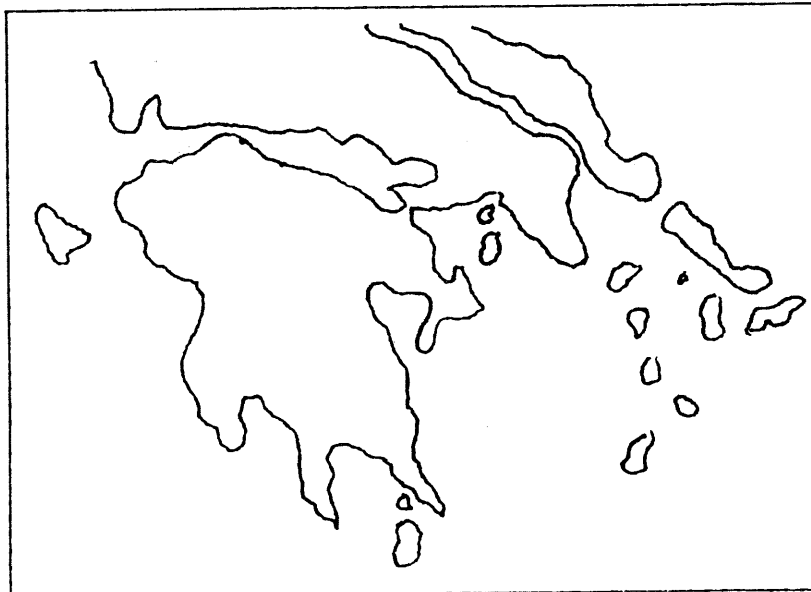
#### I. I Corinthians

##### A. Background (Introduction - City of Corinth)

###### Greatness

The ancient city of Corinth sat at the crossroads of the Greek world. Corinth was a great ship-building center and boasted the building of the fabled Argo, Jason's ship from Greek mythology. In 146 B.C. Rome leveled the city, but its strategic location caused its rebuilding by Julius Caesar in 46 B.C.

Corinth was located on the Isthmus of Diolkas, a four mile wide corridor separating northern and southern Greece as well as the Aegean Sea to the east and the Adriatic Sea to the west. The southern coast of Greece, Cape Malea, was the most dangerous cape in the Mediterranean, and the common saying for the Cape of Malea was, "Let him who sails around Malea forget his home," and, "Let him who sails round Malea first make his will." As a result of its location, Corinth was one of the greatest commercial cities of the ancient world. Corinth housed the seat of the Roman Proconsul and was a melting pot for the people of the Roman world, Greek and Jew, soldier and slave, merchant and sailor, philosopher and tentmaker.



### Wickedness

Corinth was as well known for her wickedness as for her greatness. Corinth was synonymous with filth. Whenever a Corinthian was played on stage, he was portrayed as drunk. The Temple of Aphroditus was located on the Acropolis above the city, and every evening a thousand sacred prostitutes came into town to ply their trade. In short, Corinth was a sailor's port with all the vice and filth known to man.

This was the heritage and setting for Paul's most temperamental church. Paul's first visit of 18 months is found in Acts 18:1-17 during his second missionary journey. (See Letters to Corinthians, The Daily Study Bible, by Barclay, pp; 1-3).

1. Author:
  2. Date:
  3. Place:
  4. Purpose: To answer a
    - a. Report from Chloe
    - b. Letter of questions
- B. Characteristics
1. First Corinthians is really the \_\_\_\_\_ letter to the Corinthians. Second Corinthians is really the fourth letter to the church. The first (I Corinthians 5:9) and third letters (II Corinthians 2:4) are lost, though some speculate that they are incorporated in what we know as I and II Corinthians. (See Tenney, pp. 295, 299.)
  2. A wide variety of \_\_\_\_\_ are employed by Paul (Tenney, p. 296).
    - 1:4-9 (Thanksgiving)
    - 1:10 (Exhortation)
    - 4:10 (Sarcasm)

Note: Be aware of the context to avoid misinterpreting passages (example - II Corinthians 5:8).
  3. The Corinthian church had the benefit of the top Christian leadership (Paul - 1:1, Timothy - 4:17, Peter - 1:12, Apollos - 16:2, and Titus - II Corinthians 7:5).

4. First Corinthians is a \_\_\_\_\_ book on using spiritual principles to deal with seemingly secular problems.

Paul's solutions to the problems were both practical and spiritual.

<u>Problems</u>	<u>Principles</u>
schism (3:4)	3:1-9
immorality (5:1)	5:1-5
legal disputes (6:1)	6:1-6
mixed marriages (7:12)	7:16
virgins (7:36)	7:36
food offered to idols (10:19)	10:31
Lord's Supper (11:17)	11:32
spiritual gifts (12:15)	12:28
motives (15:32)	15:58
giving (16:1)	16:2

(See also Tenney, p. 299 and Dunnnett, p. 84-8)

C. Outline

I N T R O D U C T I O N	ANSWERS FOR CHLOE'S REPORT		ANSWERS TO WRITTEN INQUIRIES		R E S U R R E C T I O N	C O N C L U S I O N
	Group Problems	Individual Problems	Individual Problems	Group Problems		
	1: 1-9	1:10-4:21	5:1-6:20	7:1-10:33		

- D. Key verse: 1:30

II. II Corinthians

A. Background

1. Author:
2. Date:

3. Place:

4. Purpose:

II Corinthians is a letter of \_\_\_\_\_ between Paul and the church. The following is an outline of the events and correspondence leading to this letter.

- a. Paul's first stay in Corinth (Acts 18:11-19)
- b. Paul goes to Ephesus (Acts 18:18-19)
- c. Paul's "lost letter" sent to Corinth condemning fornicators (I Corinthians 5:9)
- d. Paul receives a report from Chloe and a letter (I Corinthians 1:11 and I Corinthians 7:1)
- e. Paul writes I Corinthians
- f. Difficulties arise and Paul visits Corinth (II Corinthians 12:14)
- g. Paul writes second "lost letter" to Corinthians (II Corinthians 2:3,9)
- h. Paul heads for Corinth to find out response to this last letter (II Corinthians 2:12-13)
- i. Paul meets Titus and receives the good news of reconciliation. (7:6-16)
- j. Paul writes II Corinthians (II Corinthians 8:16-24)

John Hannah's New Testament Survey Notes

## B. Characteristics

- I. II Corinthians deals with \_\_\_\_\_ rather than doctrinal.
2. Paul gives an extended \_\_\_\_\_ of his apostleship. In his defense of his ministry, Paul gives us a good picture of what a fruitful ministry can be:
  - a. The \_\_\_\_\_ of the ministry 2:14-3:18
  - b. The \_\_\_\_\_ of the ministry 4:1-6
  - c. The \_\_\_\_\_ of the ministry 4:7-15
  - d. The \_\_\_\_\_ of the ministry 4:16-5:10
  - e. The \_\_\_\_\_ of the ministry 5:11-19
  - f. The \_\_\_\_\_ of the ministry 5:20-6:10
  - g. The \_\_\_\_\_ of the ministry 6:11-7:4

(Taken directly from Tenney, p. 301-2)

C. Outline

I N T R O D U C T I O N	RECONCILIATION		PAUL'S HEART CRY
	1:1	Fruitful Ministry  2:11	Opportunity to Minister  7:5

D. Key verse: 5:19

III. Application: Making the most of your environment

**QUIZ #4 on Dunnett Readings - Sessions #10 and #11**  
**[To be taken before listening to Session #11]**

- \_\_\_\_\_ 1. While the Corinthian church was plagued with immorality and strive *between* its members, their respect and steadfast love for Paul seldom faded.  
True or False
- \_\_\_\_\_ 2. I Corinthians was written from \_\_\_\_\_.
- A. Philippi
  - B. Rome
  - C. Corinth
  - D. Ephesus
- \_\_\_\_\_ 3. Peter probably founded the church at Rome. True or False

**Matching**

The Book of Romans deals with the foundational issues of theology. Which chapters deal with which issues?

- |                              |                                |
|------------------------------|--------------------------------|
| _____ 4. Justification       | A. Chapter 1:18 - Chapter 3:21 |
| _____ 5. Need for redemption | B. Chapter 3:21 - Chapter 5    |
| _____ 6. Sanctification      | C. Chapter 6 - Chapter 8       |

**[Grade your own quiz. The answer key is in the back of this manual.]**

**Total points out of 6 \_\_\_\_\_**

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "The Road Not Taken"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of Romans.
2. Talk through, in detail, the logical argument of Romans.
3. Apply the choices of Romans to your life.

#### I. Romans

##### A. Background

1. Author:
  - a. 1:10-13 Paul has not visited Rome, so...
  - b. 15:18-24 Paul has completed his preaching in Asia Minor and Greece, so...
  - c. 15:25 Paul is free, so...
3. Place:
  - a. 16:1 Phoebe from Cenchrea is delivering the letter, so...
  - b. 16:23 - Erastus, the city treasurer, sends greetings. Coupled with II Timothy 4:20 we find...
4. Purpose:

Most of Paul's letters are "conditioned" by the immediate situation of his intended audience. Some danger from within or without prompts a speedy reply from the founder of the church.

In Romans, however, Paul is free from the press of any troublesome circumstances plaguing the Roman church. His reason for writing is much more systematic and precise--to spell out the basic A B C's of the Gospel (several lesser motives also prompt his letter).

1:9-15  
15:24



Paul also writes this letter to take the place of an immediate \_\_\_\_\_ (15:25). Paul stays in Corinth halfway between obligation to return to Jerusalem with the financial support he has been raising (15:26-28). But, Paul's reception in Jerusalem is uncertain at best (15:30-33), so this letter affords Paul perhaps his last opportunity to "write it all down."

B. Characteristics

1. The church in Rome was not founded by Paul. In fact, Paul had yet to visit the church in Rome. Apparently it began with the return of the Roman visitors present on the day of Pentecost, 33 A.D. The church consisted of a mixture of Jews (chapters 9-11) and Gentiles (1:13), and Paul undoubtedly knew several of its members--past and present (Acts 18:2).
2. Romans shows the relationship of \_\_\_\_\_ to \_\_\_\_\_. Paul traces a person's spiritual progress from sin to service. (For further study see Dunnett, p. 101.)

C. The logical argument of Romans: (Adapted from the notes of Steve Clinton)

1. World vision (1:1-32)
2. Men are lost (2:1-3:20)
3. Salvation by faith (3:21-4:25)
4. Positional truth (5:1-11)
5. Union with Christ (5:12-6:11)
6. Total dedication (6:12-23)
7. Problems
  - a. The Law (7:1-12)
  - b. Sin (7:13-25)
8. Spirit-filled life (8:1-39)
9. God's sovereign grace (9:1-11:36)
10. Living a holy life (12:1-16:27)

D. Outline

I N T R O D U C T I O N	DOCTRINE				PRACTICAL	P E R S O N A L  G R E E T I N G S
	SIN	SALVATION	SANCTIFICATION	SOVEREIGNTY	SERVICE	
1:1	1:18- 3:20	3:21- 5:21	6:1-8:29	9:1-11:36	12:1-15:33	16:1

(adapted from Romans-A Self-Study Guide by Jensen, p. 16.)

E. Key verses: Romans 1:16-17

II. Applying the choices of Romans to your life.

yardsticks, rulers and plumb lines

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Cutting Apron Strings"

Objectives: By the end of this session you should be able to:

1. State the general background and character of Ephesians and Colossians.
2. Contrast Paul's different approaches to weaning Ephesians and Colossians.
3. Apply Paul's "weaning" principles to your own life.

#### The Prison Epistles

The circumstances surrounding Paul's arrest are given in Tenney, pp. 310-311.

The letters of Ephesians, Colossians, Philippians, and Philemon are commonly known as the prison epistles because each letter contains some reference to Paul's imprisonment (Ephesians 3:1, 4:1, 6:20; Philippians 1:12,13; Colossians 1:24; and Philemon 1). Paul spent four years as a prisoner, two years spent in Ceasarea and two in Rome (59-62). Paul's imprisonment constrained his busy life of church planting and travel (Philippians 1:19-26, Philemon 22). Though he expected to be released, he was now forced into a different lifestyle resulting in a different form of common literature.

The main consequence of Paul's imprisonment was the \_\_\_\_\_ effect it had on the church. Up until now Paul could retrace his steps and personally follow up the problems faced in the Gentile churches. Now Paul was in far-away Rome. It comes as no surprise that two of Paul's letters during this time focus on the church.

#### I. Ephesians

##### A. Background

1. Author:
2. Date:
3. Place:
4. Purpose: The main issue in Ephesians deals with how we relate as the \_\_\_\_\_ of the church.

B. Characteristics

1. Ephesians is a \_\_\_\_\_ written to the Gentile churches (2:11, 4:17) in and around Ephesus. The phrase "in Ephesus" is missing in two of our major textual manuscripts (x & B) - (See sessions 3 and 4). Coupled with Paul's reference to secondhand knowledge of their conversion (1:15), their secondhand knowledge of him (3:2), and the fact that Paul spent three years in Ephesus, it seems likely that the epistle was meant to be a circular letter.
2. Ephesians is not written to new Christians, but to those wishing \_\_\_\_\_ in faith. Paul looks beyond the basics as seen in his use of the term heavenlies (six times). The reality of that faith comes through the \_\_\_\_\_.
3. Ephesians and Colossians are "first cousins." Written from the same place in the same time-frame, they share much of the same \_\_\_\_\_. Nearly half of the verses in Ephesians contain phrases found in Colossians. Both letters relate Christ to the church, but very differently.

Colossians	Ephesians
Christ and the universe Christ as the Head Direct correction of errors Intense battlefield	Christ and the church Church as the body General instruction Calm look at the victory

(See Colossians and Philemon, A Self-Study Guide by Jensen, p. 9.)

C. Outline

POSITION			PRACTICE		
1	2	3	4	5	6

D. Key verse - 1:22,23

## II. Colossians

Colossae was once a great city, trading in garments and dyes. But the trade routes passed her by. Her sister cities of Laodicea and Hieropolis eventually overshadowed Colossae. By Paul's time, Colossae was probably the most unimportant town to which he wrote. The church met in Philemon's home and was possibly started by Timothy or Epaphras. (See Letter to the Colossians, The Daily Study Bible by Barclay, pp. 111-113).

### A. Background

1. Author:
2. Date:
3. Place:
4. Purpose: The main issue in Colossians deals with how we relate to the \_\_\_\_\_ of the church.

Epaphras brought a report to Paul of the \_\_\_\_\_ in his church (1:8, 2:8-3:4). Colossae had been on the trade routes from the East and was subject to many religious dangers. (Persuasive arguments - 2:4; Greek and Roman philosophies - 2:8; Jewish legalism - 2:11; ritualism - 2:16,17; asceticism - 2:18; angel worship - 2:18.)

Paul warns against these heresies and holds up the \_\_\_\_\_ against the false doctrines and philosophies encountered.

### B. Characteristics

The common factor of all these heresies is their attack on the total adequacy of Christ.

1. Colossians is Paul's clearest and loftiest presentation of the person of Christ (1:13-29).
  - a. Person (1:15-19)
  - b. Work (1:20-29)
  - c. Conclusion (2:10)

Note: Paul's answer to heresy is positive and forthright. He presents Christ's truth.

C. Outline

PERSON OF CHRIST		PRACTICE IN CHRIST	
1	2	3	4

D. Key verse: 3:11b

III. Applying Paul's weaning principles to your life.

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Under The Circumstances"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of Philippians and Philemon.
2. List Paul's motivation for overcoming the circumstances.
3. Apply the forgiveness found in Philemon to your circumstances.

#### I. Philippians

##### A. Background

###### Introduction

On Paul's second missionary journey (Acts 16), he visited Philippi. The city was founded by Philip, the father of Alexander the Great, and still bears his name. Philippi occupies the major mountain pass dividing Europe and Asia.

Philippi was the major city of Macedonia (population over 200,000) and a Roman colony. It was a miniature Rome in speech, dress, and custom (Acts 16:20,21). "The Macedonians, like the old Romans, were mainly straightforward, and affectionate. They were not skeptical like the philosophers of Athens, nor voluptuous like the Greeks of Corinth."

(J. Sidlow Baxter, Explore the Book, 6:181)

The story of Paul's visit to Philippi centers around three personalities:

Lydia

The Slave Girl

The Jailer

After Paul and Silas were released, they continued on to Thessalonica. But, Luke stayed on as seen in the pronouns used in Acts 16:10-13, contrasted with Acts 16:40 and 17:1-4. In fact, it appears that Luke stayed as long as six years in Philippi (Acts 20:5,6).

1. Author:
2. Date:

3. Place:

4. Purpose:

- a. Philippians is a \_\_\_\_\_ in response to a visit from Epaphroditus, who brought a letter and a gift.
- b. It is meant to be an \_\_\_\_\_ to those worried about his circumstances.

B. Characteristics

1. The most \_\_\_\_\_ of all of Paul's church letters.

2. The main topics are the \_\_\_\_\_ and \_\_\_\_\_.

He speaks of "the fellowship in the gospel" (1:5, Greek text), the "confirmation of the gospel" (1:7), "the progress of the gospel" (1:12), "the defense of the gospel" (1:16), "worthy of the gospel" (1:27), "striving for the faith of the gospel" (1:27), "service in the gospel" (2:22, Greek text), "labor in the gospel" (4:3), "the beginning of the gospel" (4:15). (Tenney, pp. 324-325.)

Paul rejoiced in every remembrance of the Philippians (1:3), because Christ was preached whether sincerely or hypocritically (1:18), in the growth of humility in his followers (2:2), in his personal sacrifice for Christ (2:17), and in the gifts and good will of his friends (4:10). (Tenney, p. 325.)

3. Philippians is an \_\_\_\_\_ to live worthy of their call.

a. Paul shares how his circumstances "have turned out for the greater progress of the gospel" (1:12). The church at Philippi was undergoing persecution and Paul challenges them to follow the lead (1:28,29) and example of four men-- Christ (2:5-11), Paul (2:17), Timothy (2:19), and Epaphroditus (2:25).

b. Christ's example (2:5-11)

"This paragraph is one of the most glorious passages in the entire Bible. It is the gospel in a nutshell. It is a doctrinal book in miniature, teaching a multitude of truths about the person and work of Christ. It is a handbook of Christian living, summing up Christian behavior in one sublime, opening appeal." (Philippians, A Self-Study Guide by Jensen, p. 38).

Note: This passage has become a watershed of theological speculation concerning Christ's incarnation. Yet, Paul takes all this for granted and uses Christ's act as an illustration of the humility and submission to which he is urging the Philippians.



c. Paul's motivation for overcoming circumstances. (Source unknown)

to \_\_\_\_\_ Christ (3:8)

to \_\_\_\_\_ Christ (3:8)

to be \_\_\_\_\_ in Christ (3:9)

to know (experience) \_\_\_\_\_ of Christ (3:10)

to know (share) the \_\_\_\_\_ of Christ (3:10)

to attain to the \_\_\_\_\_ of Christ (3:11)

C. Outline (Adapted from Irving Jensen, Philippians, A Self-Study Guide, 14)

CHRIST OUR LIFE	CHRIST OUR MIND	CHRIST OUR GOAL	CHRIST OUR STRENGTH
1	2	3	4

D. Key verse: 1:21

## II. Philemon

### A. Background

1. Author:

2. Date:

3. Place:

4. Purpose:

### B. Characteristics

1. The central theme of Philemon is \_\_\_\_\_.

Onesimus robbed his master (Philemon) and fled to Rome where he met Paul. For Onesimus to return was no small thing; the penalty for a runaway slave was death.

2. "All the \_\_\_\_\_ of forgiveness are found in this brief letter: the offense (11,18), compassion (10), intercession (10,18,19), substitution (18,19), restoration to favor (15), and elevation to a new relationship (16)." (Tenney, p. 319.)

C. Outline (Adapted from Dunnett, 116)

PRAYER	PETITION	PLEDGE	PROSPECT
1	8	18	22

D. Key verse: 18

III. Applying forgiveness to the circumstance.

### Special Assignment #3

#### "Reflections on Faith and the Master"

As you have read in the Gospels, the Master teacher placed great emphasis on faith in life and ministry. Take a moment to reflect on the following questions and apply as outlined:

\*What does Jesus say about faith?

\*If Jesus were sitting here beside you as you were preparing to dial the phone or go on your next MPD appointment, what would he say to you?

\*Call a friend from your care group and encourage him/her with what you have learned about faith and remind them to remember Jesus' words as well.

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Last Wills And Testaments"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of I and II Timothy and Titus.
2. Describe how to disciple someone at an advanced level.
3. Apply Paul's goodbye to Timothy in your life.

#### Pastoral Epistles

The book of Acts ends with Paul's imprisonment in Rome, and we are left without a historical account of the rest of Paul's life. The biographical data of I and II Timothy and Titus seem to indicate that Paul was released, at least for a time.

The personal letters to Timothy and Titus make up the Pastoral Epistles and are probably written after Paul's release from prison in Rome (62 A.D.).

"The following itinerary for Paul is suggested as reasonable and in accord with the facts of I and II Timothy, and Titus. Other suggestions may be equally reasonable."

1. Trip to Crete, leaving Titus to carry on the work (Titus 1:5).
2. Trip into Macedonia, with Timothy instructed to minister at Ephesus (I Timothy 1:3).
3. A possible visit to Ephesus, fulfilling Paul's intention (I Timothy 3:14).
4. Winter spent at Nicopolis (Titus 3:12). This is the primary reason for believing I Timothy to have preceded Titus, since a visit to Ephesus could hardly have been the next item on Paul's agenda ("shortly") if he planned to winter in Nicopolis. Probably, if the proposed visit to Ephesus did occur, it was made just before the letter to Titus was written.
5. Visit to Miletus where Trophimus was left sick (II Timothy 4:20).
6. Visit to Troas where a cloak and parchments were left (II Timothy 4:13). Perhaps a visit to Corinth (II Timothy 1:16,17).
7. Imprisonment at Rome (II Timothy 1:16,17).  
The cities Miletus, Troas, Corinth, and Rome suggest the order one would follow enroute to Rome. Since we know Rome was the final point reached, the others can be arranged in their geographical order.

(Taken from The Pastoral Epistles by Homer A. Kent, Jr., p. 15)

Aside from their doctrinal and practical insights, these three letters comprise the only New Testament source for an administrative viewpoint to the problems of the church.

## I. I Timothy

### A. Background

1. Author:
2. Date: (See Tenney, p. 333-35)
3. Place:
4. Purpose:

### B. Characteristics

1. Paul's four years of imprisonment and his advancing age led him to change his \_\_\_\_\_. Much like Christ, Paul spends less time in the public ministry and more time with a few individuals (i.e., the long haul is accomplished through discipleship).
2. Paul instructs Timothy to be careful concerning:
  - a. The \_\_\_\_\_ of those he is building (1:3)
  - b. The \_\_\_\_\_ of leaders (3:1)
  - c. The \_\_\_\_\_ and harmony of meetings (2:5, 4:6)
  - d. Keeping \_\_\_\_\_ in the area of his own gift and calling (4:14)
3. Four classic imperatives:
  - a. Flee
  - b. Pursue
  - c. Fight
  - d. Keep

C. Outline

PAUL'S CHARGE TO TIMOTHY	PAUL'S APPROACH TO WORSHIP	PAUL'S CHECKLIST FOR LEADERS	PAUL'S CONCERNS IN MINISTRY		
			False Teachers	Relation-ships	Slaves & Masters
1:1	2:1	3:1	4:1	5:1	6:1

D. Key verse: 1:5

II. Titus

Titus was Paul's \_\_\_\_\_. Paul sent Titus to Corinth to straighten out some problems (II Corinthians 7:6,13). He was also Paul and Barnabas' primary exhibit at the Jerusalem Council (Galatians 2:1,3). Titus was Paul's convert and disciple (Titus 1:4). He was also a Greek convert from Antioch (Galatians 2:1-3) and may well have been the brother of Luke (this would explain the absence of Titus' name in Acts). The problem of the churches at Crete was assigned to Titus (1:5). (See An Outline of New Testament Survey by Dunnett, p. 128.)

A. Background

1. Author:
2. Date:
3. Place:
4. Purpose: Paul's letter may well have been the response to a letter penned by Titus. Titus was \_\_\_\_\_ and was losing sight of the \_\_\_\_\_. Paul writes to encourage Titus in his present situation and request his presence (after finishing his task there) in Nicopolis (3:12).

The Isle of Crete:

B. Characteristics

1. People had been converted, but were living \_\_\_\_\_.
2. Six times Paul tells Titus to demand the fruit of a life of faith-\_\_\_\_\_.
3. Creedal statements are formulated. (See Tenney, pp. 337-338).

C. Outline

TITUS' JOB DESCRIPTION			C O N C L U S I O N
The What	The How	Why	
1:1	2:1	3:1	3:12

D. Key verse: 3:8

III. II Timothy

"Paul found himself in straightened circumstances as he penned this final letter. While his first imprisonment had been not entirely restrictive (Acts 28:30,31) and he was able to look forward to his release (Philippians 1:24-26), the second confinement seemed to be the termination of the apostle's earthly ministry (II Timothy 4:6). Only Luke, his faithful physician, was now beside him (4:11); all others, for one reason or another, had left Rome. It was Paul's wish that Timothy would pay him a last visit, and so he writes requesting him to come, bringing Mark with him (4:11)." (Dunnett, p. 130)

A. Background

1. Author:
2. Date:
3. Place:

4. Purpose: "The Legacy of a Dream"

In the face of heresies and tasks of maintenance (as well as growth) of the churches, Paul "hands over" his dream to Timothy (1:9). This is the last will and testament of Paul, and his one prized possession is his unfinished labor of love, his dream, the trust God has given him to spread the Gospel to the Gentile world.

How to transfer a dream (see Letters to Timothy by Barclay, pp. 165ff).

- a. Paul reminds Timothy of the \_\_\_\_\_ Paul has in him (1:2,5).
- b. Paul reminds Timothy of his fine \_\_\_\_\_ (1:5ff).
- c. Paul reminds Timothy of his \_\_\_\_\_ and privileged position (1:9).
- d. Paul reminds Timothy of the character \_\_\_\_\_ he is to display (1:7).
  - 1) courage (1:8)
  - 2) power (1:8,9)
  - 3) love
  - 4) self-discipline (1:13,14)

Paul sums it up in 2:2--

"And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."

B. Characteristics

1. The growth of \_\_\_\_\_.
2. Doctrinal \_\_\_\_\_ continue to increase.
3. Paul's charge to Timothy (4:1-8).

Every living thing naturally moves toward a dying state (i.e., movement - monument - myth)..



C. Advanced level discipleship

1. Close walk with God, answering only to Him (1:7-9).
2. Holy life (2:21).
3. World vision (1:17,18; 3:11; 4:10).
4. Good knowledge of the Word (2:5, 3:14,15).
5. Vital prayer life (1:3).

D. Outline

Paul's Look At Timothy	Paul's Look at They Ministry		Paul's Look At Himself
	The Good	The Bad	The Beautiful
1:1	2:1	3:1	4:1

IV. How to say goodbye.

**QUIZ #5 on Dunnett Readings - Sessions #12, #13 and #14**  
**[To be taken before listening to Session #9]**

- \_\_\_\_\_ 1. Philemon was a slave. True or False
- \_\_\_\_\_ 2. Timothy and Titus were both understudies of Paul but had very different personalities and character traits. True or False
- \_\_\_\_\_ 3. & 4 The two main topics of Philippians are \_\_\_\_\_ and \_\_\_\_\_.

**Matching**

Which of the Prison Epistles is usually associated with -

- |  |                |
|--|----------------|
| _____ 5. one of the Seven Wonders of the World | A. Colossians  |
| _____ 6. genuine humility                      | B. Ephesians   |
| _____ 7. heresy                                | C. Philippians |
|  | D. Philemon    |

The Apostle Paul assumed many different roles during his ministry. Match the following roles to the book that most clearly reflects that role. Paul as -

- |   |                         |
|---|-------------------------|
| _____ 8. preacher and apocalyptic seer                  | A. I & II Corinthians   |
| _____ 9. organizer of churches                          | B. Romans               |
| _____ 10. professor of theology                         | C. Philemon             |
| _____ 11. personal friend                               | D. I & II Thessalonians |
| _____ 12. protestant againts all religious restrictions | E. Galatians            |

**[Grade your own quiz. The answer key is in the back of this manual.]**

**Total points out of 12 \_\_\_\_\_**

## Special Assignment #4

### "What You Read Is Not What You Hear"

The Bible was primarily written to be heard rather than read (few folks had personal copies of the Bible until recent times). There are several versions of the Bible out on tape (the choice is yours).

"Listen" to either the Gospel of John, the Book of Acts, Romans, or Ephesians/Philippians/II Timothy.

Note: You may wish to take a walk while you listen (driving and really listening are hard to do), but be sure to listen to an entire book in one session.

Later this evening, why not take some time out to see a video that will turn your heart toward the Lord. Go to your local video store or church library and check out something that will feed your soul. Here are some suggested titles:

*The Jesus Film*

*Jesus of Nazareth*

*Chariots of Fire*

*The Mission*

*Shadowlands*

*The Cotton Patch Gospel*

*AD*

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

# "The One That Didn't Get Away"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of I & II Peter.
2. Trace Peter's progress in the faith and the role Jesus played.
3. Apply Peter's perspective on persecution to your own life.

### I. I Peter

#### A. Background

##### 1. Author:

"The Rock"	John 1:42
"The Faith"	John 6:68
"The Pride"	John 13:8
"The Courage"	John 18:10
"The Coward"	John 28:25-27
"The Forgiven"	John 21:1ff

##### 2. Date:

##### 3. Place:

##### 4. Purpose:

I Peter deals with dangers from \_\_\_\_\_. The persecutions under Nero, 64 A.D., were beginning and Peter writes a word of encouragement and hope (occurs five times), and the admonition to submit and endure their suffering (occurs 17 times). The result of following Peter's advice is the "favor of God" (2:20) and "His eternal glory in Christ (5:10).

#### B. Characteristics

1. Peter is the prime example of one who folded under persecution (John 18:25-27). No doubt the scars of that one act of cowardice are a good place to store understanding. Peter shares three suggestions as to the attitude one should have, and three effects.

Attitudes : (See Dunnett, p. 150)

- "a. It is to be \_\_\_\_\_ for the sake of Christ, as it was His lot before ours (2:20-24).
- b. It is intended to produce \_\_\_\_\_ in the Christian life (5:10)
- c. It is to be viewed in the light of the \_\_\_\_\_ (1:7, 13; 4:13)."

Effects: (See Dunnett, p. 150)

- "a. It affords opportunity for an apologetic for the faith--the readiness to answer those who ask a reason of the hope which we possess (3:13-16).
  - b. It has a purifying influence (3:17-22).
  - c. It should produce an alertness in the face of sin around us and the approach of the end of all things (4:1-11)."
2. I Peter is also laced through with \_\_\_\_\_, 34 in all, (see Tenney, pp. 351-352) spoken from the growing conviction that began more than 30 years before. Peter can look back to a Roman campfire and say from a convicted heart, "Stand firm in the true grace of God!" (5:12).

C. Outline (Adapted from Dunnett, p. 149)

G R E E T I N G	Suffering and...			C O N C L U S I O N
	Perspective	Pressure	Persecution	
	in Christ	in the world	in response	
	1:3	2:11	4:12	
			5:12	

D. Key verse: 1:13

II. Advice and applications

IV. II Peter

A. Background

1. Author:

Biographical flavor:	forgiveness	1:9
	death	1:13
	enticing	2:14,18
	transfiguration	1:16-18

2. Date:

3. Place:

4. Purpose:

II Peter deals with dangers from \_\_\_\_\_. Peter is writing to warn the churches of Asia (3:1) of coming \_\_\_\_\_ and the doubt and confusion they bring.

False teachers (2:1)

Mockers (3:3)

Not only does Peter wish to warn the churches, but he also attempts to strengthen and confirm them so they will stand firm (3:17).

B. Characteristics

1. The last five epistles (II Peter, Jude, I, II, and III John) all deal with growing heresies and controversies over doctrine. The method of dealing with each controversy is \_\_\_\_\_. They begin with (a) the Person and work of Christ (1:17); (b) the trustworthiness of Scripture (1:20,21); and (c) specific teaching on each point in question. (Example: immorality (2:2ff)).

Three misconceptions concerning heresy.

1. Satan's lies -
2. Extremes -
3. Riding the fence -

2. The key in overcoming heresies is "\_\_\_\_\_ " (used 16 times) "True knowledge" encompasses accurate facts (1:20,21), but its \_\_\_\_\_ is based on the \_\_\_\_\_ of the Christian life (faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and love (1:5-7).

Three things to know and apply to determine the truth.

- A. Who God Is
- B. Who You Are
- C. Your Relationship with God

Note: The source of this knowledge is the Scripture (1:20,21; 3:15,16)

Example:

C. Outline

True Knowledge	False Knowledge	Applied Knowledge
source (1:3,4) results (1:5-7) Scripture (1:20,21)  1	heresy (2:1)  examples   2	Day of the Lord (3:10,12)  Promise (3:4,9,13)  Word of God (3:3,7)  3

D. Key verse: 3:9



**QUIZ #6 on Dunnett Readings - Sessions #15 and #16**  
**[To be taken before listening to Session #16]**

- \_\_\_\_\_ 1. I Peter was written primarily because of -
- A. suffering
  - B. heresies
  - C. immorality
  - D. lawlessness
- \_\_\_\_\_ 2. The central theme of II Peter is -
- A. suffering
  - B. immorality
  - C. purity
  - D. knowledge
- \_\_\_\_\_ 3. Hebrews was written to a primarily Gentile audience. True or False
- \_\_\_\_\_ 4. Dunnett is fairly sure that Paul did *not* write Hebrews. True or False
- \_\_\_\_\_ 5. The heart of Hebrews deals with -
- A. the High Priest
  - B. Moses and the Law
  - C. angels
  - D. the prophets

**[Grade your own quiz. The answer key is in the back of this manual.]**

**Total points out of 5 \_\_\_\_\_**

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Don't Stand On Ceremony"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of Hebrews.
2. Give the 4 possible explanations to deal with the apostasy stated in Hebrews 5:11ff.
3. Give reason for your response of faith in light of Hebrews' exhortation.

#### I. Background

The book of Hebrews is shrouded with wonder and mystery. It bridges the Old and New Testament, presents the present ministry of Christ, and explains the ceremonial and sacrificial systems of the Old Testament. All of this is done in the finest Greek found in Scripture (and the hardest). "Hebrews begins like an essay, proceeds like a sermon, and ends as a letter." (T. Rees, Epistle to the Hebrews, The International Standard Bible Encyclopaedia, II, 1355.)

The mystery of Hebrews lies in its author, audience and place of writing.

#### A. Author:

Not an eyewitness (2:3)  
Knew Timothy (13:23)  
A master of the Jewish religion (chapters 4-10)  
Fluent in Greek (1:1-3)  
A Jew (2:1)

#### B. Date and Audience:

Second generation Christian (2:1-4)  
Stopped growing in their faith (5:11)  
Persecuted, but not killed (10:32, 12:4) - (Nero's persecution began in 64 A.D.)  
Timothy released from prison (13:23) (Timothy free til 67 A.D.)  
Temple still standing (8:4,5; 10:11) (Temple destroyed in 70 A.D.)  
Spiritual parents martyred (13:7)

#### C. Place:

Connected with Italy (13:24)  
First reference to letter from Clement of Rome

- D. Purpose: (see Tenney, pp. 355-357)

The climax between Judaism and Christianity is at hand. Jewish Christians are turning back to Judaism (a legal religion) under threat of persecution as Christians (an illegal religion). Hebrews is written to correct \_\_\_\_\_ with sound \_\_\_\_\_ and strong \_\_\_\_\_.

## II. Characteristics

- A. Hebrews is our best \_\_\_\_\_ on the Old Testament. It treats a broad range of topics (the person and work of Christ, sin, faith, the incarnation, the atonement, intercession, the Word of God, and the Old and New Covenant) as it illumines the Old Testament with the light of Christ, and proves Christ's Messiahship with the Old Testament foreshadowing (86 direct quotes).

Examples of types:

- B. Hebrews abounds in comparisons and \_\_\_\_\_ as it asks the reader to "consider" the "better" way of the "perfect" Christ.

Christ vs. angels (1:14)  
Christ vs. Moses (3:1)  
Christ vs. Aaron (4:14)  
Christ vs. sacrifices (9:1)  
Infancy vs. maturity (5:11)  
New Covenant vs. Old Covenant (8:1)  
Faith vs. sight (11:1)  
Zion vs. Sinai (12:18)

- C. The goal of Hebrews is to restrain those "falling away" by showing the superiority of Christianity over Judaism. The method is to "consider Jesus" in all His glory via the teaching and warnings and exhortations.

1. Teaching (1:1-3)

2. Warnings and Exhortations

a. Five warnings:

- 1) Don't drift (2:1-4)
- 2) Enter the rest (3:7-4:13)
- 3) Beware sloth and apostasy (5:11-6:8)

4) Beware willful sinning (10:26-31)

5) Don't refuse Christ (12:25-27)

b. Thirteen Exhortations (See Tenney, p. 362)

D. Security of the Believer

Once a person places his or her faith in Jesus, can he ever lose his salvation?

The warning passages of Hebrews have often been used to indicate the believer's lack of "absolute" security. The key passage is 5:11-6:8.

Four interpretations of Hebrews 5:11-6:8

1. A Christian can "fall away" and become lost.

Pro- This is a fair interpretation of 6:4-8 (i.e., real Christians who really fall).

Con - This view does not agree with many other passages that claim eternal security for the believer (Romans 8:38,39; John 3:6; II Timothy 2:13).

2. Those described were not really Christians.

Pro - Agrees with other passages on security.

Con - Poor interpretation of 6:4,5.

3. These are Christians who do not really fall.

Pro - Agrees with other passages on security.

Con - Poor interpretation of 6:4,5.

4. The passage, 6:4-8, is a hypothetical case and not meant to be taken as a reality.

Pro - Agrees with passage on security.

Pro - Is a legitimate interpretation of 6:4-8 (hypothetical cases are common in Scripture. Example: Romans 4:2; I Corinthians 13:1-3).

III. Responding Faith "40 Singing Wrestlers" Good News Digest (Author Unknown)

"He is no fool, who gives up what he cannot keep, to gain what he cannot lose."  
-Jim Elliot

IV. Outline

GOD'S INSTRUCTIONS			OUR RESPONSE
Christ the Son of God	Christ the Son of Man	Christ the High Priest	Christ the Life of Faith
1. Divine names 2. Divine works 3. Divine character 4. Position and Rank 5. External existence  1:1	1. Death 2. "In all things" 3. Tempted  warning	1. Better rank 2. Better efficacy 3. Better ministry 4. Better mediator 5. Better results  4:14 5:11 10:18 warning	Assurance of Faith (10:19) Example of Faith (11:1) Assurance of Faith (12:3) Work of Faith (13:1)*  warning 10:26 12:25 warning

\*See Jensen's Hebrews, A Self-Study Guide

## Special Assignment #5

### "Lessons on Spiritual Leadership" an Interview with a Pastor

By now you probably have a list of questions from the course that you would like answers to. In addition you have had time to reflect on your ministry, your role as a new staff member and your call to being a spiritual leader. Make an appointment with your pastor to go over any questions you have and to discuss the topic of "spiritual leadership." Include the following in your appointment:

\*Tell him about the course that you are taking as you are preparing for your ministry assignment.

\*Let him know that you recognize that he is a spiritual leader and that you want to gain some perspective from him for your ministry. Ask him:

-What does it mean to be a spiritual leader?

-As a spiritual leader, what insights do you have on becoming a spiritual leader?

-What books would you recommend that have helped you in your development as a spiritual leader?

Suggestion: Take notes, a prepared list of questions, and don't even think about MPD while you are there.

## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Advice From Two Little Brothers"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of James and Jude.
2. Explain and answer the Law/Grace issue.
3. Apply James' advice on trials and Jude's advice on persecution to your own life.

#### I. James

##### A. Background

###### 1. Author:

###### a. Viewpoint

- ###### b. Progression of James
- Mark 6:3 - half brother
  - John 7:2-8 - unbeliever
  - I Corinthians 15:7 - witness to resurrection
  - Acts 15:13 - pastor

###### 2. Date:

###### 3. Place:

###### 4. Purpose:

James is addressed to Old Testament saints who are trying to adjust to a new program of God. James is a practical guide during a \_\_\_\_\_ of the faith.

##### B. Characteristics

1. James is the " \_\_\_\_\_ " of the New Testament. James presents moral principles rather than the problems and controversies that will plague the Christian world in the next 10 years. His central exhortation is found in 1:22, "prove yourselves doers of the Word."

2. During Jesus' earthly ministry, James heard of the exploits and teachings of his older brother (firsthand and probably through many "unsolicited" secondhand sources). Of all Jesus' teachings it seems that the \_\_\_\_\_ had the deepest impact on His little brother. There are 23 apparent quotes in James of the Sermon on the Mount.

example -

Joy in suffering - James 1:2 - Matthew 5:11,12  
Good things of God - James 1:17 - Matthew 7:11  
Being a doer - James 2:14 - Matthew 7:24-27

### C. The Faith/Works Issue

Does James' "faith without works is dead" contradict Paul's "justification by faith alone"? (Romans 4:1ff)

No.

The issue for James is that justification of a believer in the eyes of \_\_\_\_\_ is by works.

The issue of Paul is that justification of a believer in the eyes of \_\_\_\_\_ is by faith.

Note: You don't have to reconcile friends.



D. Outline (From Dunnett, p. 143)

	TEST OF FAITH	NATURE OF FAITH	WORKS OF FAITH	APPLICATION OF FAITH
G R E E T I N G	Trials	Not respecting of persons	Bridling the tongue	Commercial ventures
	Wisdom	Faith and works	Heavenly vs. Human Wisdom	Riches (Do you have it, or does it have you)
	Temptation			
	Doers vs hearers	Abraham (declared righteous in Gen. 15; showed that declaration by works in Gen. 22)	Submission to God	Return of Christ
	Bridle Your Tongue		Relationships with brothers	Oaths
	Widows & Aged			Prayer (Elijah) Erring Brothers
1:1	1:2-27	2:1-26	3:1-4:12	4:13-5:20

E. Key verse: 1:12

II. Jude

A. Background

1. Author:
2. Date:
3. Place:
4. Purpose:



## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "Endangered Species"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of I, II, and III John.
2. Explain the 2 types of assurance offered in I John.
3. Define gnosticism and give 2 types addressed in I John.
4. Apply John's advice on dealing with imposters in the faith.

#### I. I John

The church is moving into its 70th year. The church had been relatively free from persecution for several years. The dangers came **not** from those wishing to destroy Christianity, but rather from those wishing to \_\_\_\_\_ Christianity.

The excitement and thrill of the early days had faded with the passing of most of the church leaders. The early church was a small dedicated group proclaiming the wonder of the Gospel to the world for the first time. Now most Christians are second or third generation Christians; "the Gospel is becoming common."

The challenge to live out the fruit of the Spirit is becoming burdensome as the cost is counted out over a lifetime.

#### A. Background

1. Author:

The last dinosaur

2. Date:

3. Place:

4. Purpose:

I John is written as a \_\_\_\_\_ to the Gospel of John. In the Gospel, John's purpose was "that you might believe (20:31)." John writes his first epistle to give \_\_\_\_\_ to those who believe.

John's method of giving assurance is four-fold:

- a. to promote joy (1:4)
- b. to avoid sin (2:1)

c. to prevent heresy (2:26)

d. to know (5:13)

"The assurances of eternal life are not given to those who hate their brethren, deny Christ, or give in to the world. Rather, the assurances of eternal life in God's family are given to those whose outward actions reflect a true inward change, the result of spiritual birth."

(Dr. Hannah's New Testament notes)

Experiential assurance (1:4, 2:1)

Assurance of salvation is the right of every believer. The basis of that assurance is the knowledge of our position in Christ (5:12).

Positional assurance (2:26, 5:13)

## B. Characteristics

1. For John the issues are black **and** white (example - 5:12). With a lifetime of transformation into the likeness of Christ, there is little "gray" left in the "one who Jesus loved." The result is an epistle with few modifiers concerning the Christian life (example - 1:8, 4:8).

2. The general heresy combated in I John is an early form of \_\_\_\_\_ . (See Tenney, p. 376)

Premise: Spirit is good/Matter is evil.

Docetism - Christ an illusion

Cerinthianism - "Jesus" was matter and "Christ" was spirit.

John's argument is based on the \_\_\_\_\_ of Jesus Christ.

Modern twist to the issue:

C. Outline (Source Unknown)

The Fellowship	The Conflict	The Evidence	The Certainty
Reality 1:1-5	between truth & error 2:18-28	of love 4:7-5:5	of salvation
Hindrances 1:8-10	between the children of God and the children of the devil 2:29-3:12	of the Spirit 5:6-12	of answered prayer
Maintenance 2:1-17	between love & hate 3:13-24		of a new life
	between the Spirit of Truth & the Spirit of Error 4:1-6		of a vital mission
1:1-2:17	2:18-4:4	4:7-5:12	5:13-21

D. Key verse: 1:3

II. II John

A. Background

1. Author:
2. Date:
3. Place:
4. Purpose:

B. Characteristics

1. II John is a \_\_\_\_\_ to I John.
2. The implications of fellowship (vs. 10,11)

The leaders of the early Church were often itinerant preachers moving from place to place and staying with those of the local congregations. The problem arises when \_\_\_\_\_ are mixed with real ministers of the Gospel. John's answer to the problem is knowledge of the truth (vs. 1-4).

Modern equivalent:

C. Outline (Adapted from Dunnett, p. 158)

I N T R O D U C T I O N	WALK IN	WARNING	C O N C L U S I O N
	Truth  Love	Watch out for false teaching  Avoid false hospitality	
1-3	4-6	7-11	12-14

D. Key verse: 8

III.III John

A. Background

1. Author:
2. Date:
3. Place:
4. Purpose:

B. Characteristics

C. Outline (Source Unknown)

I N T R O D U C T I O N	Encourage Workers for Truth	Reprove Opponents of Truth	D E M E T R I U S	C O N C L U S I O N
	Praise for Gaius  TRUTH (2:4)  LOVE (5:8)	Condemnation of Diotrephes  PRIDE  STRIFE		
1	2-8	9-11	12	13

D. Key verse: 8

IV. Dealing with imposters.

**QUIZ #7 on Dunnett Readings - Sessions #17, #18 and #19**  
**[To be taken before listening to Session #19]**

- \_\_\_\_\_ 1. The Book of Jude seems to be most closely related to -
- A. I John
  - B. II John
  - C. Hebrews
  - D. II Peter
- \_\_\_\_\_ 2. Who wrote Jude?
- \_\_\_\_\_ 3. A heretic who teaches that matter is inherently evil is called a(n) -
- A. Gnostic
  - B. Agnostic
  - C. Skeptic
  - D. Darwinian
- \_\_\_\_\_ 4. Who was the good guy in III John?
- A. Gaius
  - B. Diotrephes
- \_\_\_\_\_ 5. The last book of the Bible is called \_\_\_\_\_.
- A. Revelation
  - B. Revelations
- \_\_\_\_\_ 6. The last book of the Bible is predominately structured around the number \_\_\_\_\_.
- A. 3
  - B. 4
  - C. 7
  - D. 12
- \_\_\_\_\_ 7. The last book of the Bible contains \_\_\_\_\_ visions.
- A. 3
  - B. 4
  - C. 7
  - D. 12
- \_\_\_\_\_ 8. Which of the following schools of interpretation holds that the symbols in the last book of the Bible cannot be identified as historic events?
- A. Preterist
  - B. Idealist
  - C. Historicist
  - D. Futurist

**[Grade for own quiz. The answer key is in the back of this manual.]**

**Total points out of 8 \_\_\_\_\_**



## NEW TESTAMENT SURVEY

Instructor: Gary Stanley

### "From Here To Eternity"

Objectives: By the end of this session you should be able to:

1. State the general background and characteristics of Revelation.
2. Identify the major schools of interpretation concerning Revelation.
3. State the basic views concerning the millenium.
4. Apply John's world view.

#### I. Revelation

##### A. Background

1. Author:
2. Date:
3. Place:

John was banished to the \_\_\_\_\_ (1:9) during the reign of Domitian (81-96 A.D.). Patmos is a desolate, rocky island eight miles long and four miles wide located 40 miles off the coast of Asia Minor (the Alcatraz of the ancient world). The island was used as a prison for political prisoners (its only industry being the quarry work by some of the prisoners, and a good harbor for traffic from Ephesus to Rome).

4. Purpose:

Revelation is written to encourage \_\_\_\_\_ among the churches during a time of persecution. Domitian demanded that his subjects worship him as Lord and God. For the Christians the choice was denial of Christ or persecution. John's method of instilling hope is by revealing God's divine \_\_\_\_\_ throughout \_\_\_\_\_ and its ultimate victory.

John was ordered to write the book (1:10,11).

##### B. Characteristics

1. Revelation is one of two \_\_\_\_\_ books in Scripture (Daniel is the other book). The purpose of apocalyptic literature is to "reveal the future."

Because of the persecution of the times, the message of hope was "veiled," making Revelation a very interpretive book (there are over 400 allusions to the Old Testament and not one single quote).

God's triumph over evil is to encourage hope and perseverance by opposing any dualistic view of history.

Each message to the seven churches ends with a \_\_\_\_\_.

2. The first three chapters of Revelation contain the messages to the \_\_\_\_\_.

The message to each of the churches contains six basic elements (for further information, see Dunnett, p. 168).

- a. The character of Christ (1:12-18)
- b. Commendation
- c. Condemnation
- d. Counsel
- e. Caution
- f. Covenant

C. Outline (Adapted from Dunnnett, p. 167-9)

I N T R O D U C T I O N	FOUR VISIONS				F I N A L  E X H O R T A T I O N
	Christ & the seven churches	Christ & the earth judgments	Christ & His victories	Christ & His Bride	
	Glory (1:9-20) Key: vs. 19  Christ's letters to the seven churches  * 1: 1:9-3:22 1-7	Seven SPIRITS  Seven SEALS  Seven TRUMPETS  Seven THUNDERS  Seven BOWLS  * 4:1-16:22	Babylon's Fall  Joy in heaven  Beast defeated  Satan bound  Millenium  Satan's final rebellion * 17:1-20:15	  New Heaven & New Earth    New Jerusalem   * 21:1-22:5	
1:3	14:13	16:15	19:9	20:6	22:7,14
SEVEN BEATITUDES					

\*"in the Spirit"

D. Key verse: 21:3

E. Schools of Interpretation (See Terney, 386-9)

1. Preterist - The Revelation is of \_\_\_\_\_ history from the reign of Nero through the fall of Jerusalem.

2. Idealist - Revelation depicts the \_\_\_\_\_ struggle between God and Satan, focusing on ethical and spiritual truths.
3. Historicist - Revelation is the \_\_\_\_\_ of the church from John's time to the end of the world.
4. Futurist - Aside from the first three chapters, Revelation is the history of \_\_\_\_\_ to be fulfilled in the end times immediately before the Second Coming.

F. Views on the Millenium (Chapter 20)

1. A-millennial - The thousand year reign is figurative and thus non-historical.
2. Post-millennial - The Church will reign for a thousand years and then Christ will return.
3. Pre-millennial - Christ will return before the thousand year reign.
  - a. Pre-Tribulation
  - b. Post-Tribulation
  - c. Mid-Tribulation

Note: Realized eschatology - The time before Christ's return will find a clearer \_\_\_\_\_ of good and evil.

G. Basic Difference in world views:

The world contemplates \_\_\_\_\_.

The Christian yearns for \_\_\_\_\_.

NEW TESTAMENT SURVEY

Instructor: Gary Stanley

"And Back Again"

Objectives: By the end of this session you should be able to:

1. List the "keys" and decade groupings of blessings and banes for each book.
2. Describe the class "feel" for the various New Testament writers.
3. See yourself in light of your "success quotient."

I. Remembering the New Testament Books:

<u>BOOKS</u>	<u>DECADES</u>	<u>KEY</u>	<u>BLESSINGS &amp; BANES</u>
James			
Galatians			
I,II Thessalonians			
I,II Corinthians			
Romans			
Matthew			
Luke			
Mark			
Acts			
Ephesians			
Colossians			
Philippians			
Philemon			
I Timothy			
Titus			
II Timothy			
I Peter			
II Peter			

BOOKS

DECADES

KEY

BLESSINGS & BANES

Hebrews

Jude

John

I,II,III John

Revelation

II. Remembering the People

Matthew

Mark

Luke

John

Paul

Peter

James

III. One More Application

Success quotients and suede tennis shoes.

"Success is not who you are but who you are compared to who you could be. And, it is not measured by what you've done, but by what you've done compared to what you could do." -Bill Gothard

## ANSWER KEY TO QUIZZES ON DUNNETT READINGS

### Quiz #1 (p 3-0)

1. B (p19)
2. B (p 8)
3. 5 (p 15)
4. 21 (p 15)
5. 1 (p 15)
6. C (p 10)
7. A (p 10)
8. D (p 10)
9. B (p 10)

### Quiz #2 (p 6-0)

1. A (p 32)
2. C (p 47-48)
3. False (p 36)
4. C (p 44)
5. B (p 35)

### Quiz #3 (p 9-0)

1. C (p 54-55)
2. A (p 61)
3. B (p 75)
4. B (p 95)
5. *Eschatology* is the study of the last days and the return of Christ. (p 71)  
*Ecclesiology* is the study of the Church and church life. (p 72)

### Quiz #4 (p 11-0)

1. False (p 92)
2. D (p 82)
3. False (p 99)
4. B (p 100)
5. A (p 100)
6. C (p 100)

### Quiz #5 (p 14-0)

1. False (p 115)
2. True (p 126, 128)
3. Gospel/Joy (p 119)
4. Joy/Gospel (p 119)
5. B (p 110)
6. C (p 119)
7. A (p 107)
8. D (p 133)
9. A (p 133)
10. B (p 133)
11. C (p 133)
12. E (p 133)

### Quiz #6 (p 16-0)

1. A (p 149)
2. D (p 152)
3. False (p 134)
4. True (p 134-135)
5. A (p 140)

### Quiz #7 (p 19-0)

1. D (p159)
2. Jude (p 159)
3. A (p155)
4. A (p 159)
5. A (p 163)
6. C (p 167-168)
7. B (p 167)
8. B (p 166)

## HOW TO COMPLETE THE COURSE

**Congratulations!** Now that you've completed the manual and tapes it is time to prepare for the final exam. You may want to consider salting a few bonus points away by doing a couple of the special assignments (if you haven't already done so).

### I. Preparing for the Final Exam

The final is taken exclusively from the lectures, manual, and the **Garimus File**. There are 151 questions, fairly evenly drawn from Sessions #2 through #20. The questions are almost all true/false, multiple guess, or matching (there are 8 fill-in-the-blank).

My suggestion is that you go back through the manual a couple times and carefully read the **Garimus File**.

While no specific dates are asked for in the final, there are several opportunities to discover whether or not you know the chronological order of events and the like. I tried not to test for picky details you are likely to put in short term memory, though the wise student will "own" the general structure (outline) of most of the books. The intent of many of the questions is to help you develop an "ear" for the books and authors by testing your ability to distinguish between them (i.e. the matching questions).

I have three pet peeves about tests that you should know. First, I detest tests that are unbalanced to cover all the material. Second, I hate tests that fail to distinguish between students who really prepare and those who don't. Third, I don't like questions that can be legitimately interpreted several different ways resulting in more than one right answer to choose from.

I like this test. It will be thorough. It will be difficult. But I think it is fair. (I've analyzed it across thousands of students) and it is my hope that you will come away from it thinking, "My, that was a very thorough and fair test. I learned a lot just taking it!"

Having said all that, there are bound to be some problematic questions since the final was not specifically standardized to these taped lectures. So, when you come across a "bad question" make a note of it and I'll fix it.