



## A Survey of the New Testament

1. The New Testament is **one third** the size of the Old Testament.
2. The Old Testament covered **thousands** of years of history.
3. The New Testament covered **one century** of history.
4. The Old Testament was the **preparation** for the Promised Messiah.
5. The New Testament is the **announcement** that the Messiah has come.

## The Divisions of the New Testament

1. The Four Gospels are the **manifestation** or **story** of the Christ.
2. Acts is the **propagation** or **proclaiming** of the Christ.
3. The Epistles are the **exclamation** or **explaining** of the doctrines.
4. Revelation is the **confirmation** or **unveiling** of Christ.

## The Gospels

The four Gospel stand at the close of the Old Testament and before the beginning of the book of Acts and the Epistles. The Old Testament foretold the coming of the Messiah. The Gospels proclaim that the Messiah is here.

### Why four Gospels?

1. The four writer are giving an **eye witness account** of the same events from **their personal view point**.
2. Christ is **portrayed** in each of the Gospels in **His distinct offices**.
3. Each of the author **omits parts** of the life of Christ and only **includes** that which is **relevant** and **pertinent** to his particular theme.

### Meanings:

**Gospel** means **Good News** Do you know that the word Gospel never appears in the books of the New Testament.

**Synoptic** means **alike in arrangement and content**

## Jesus in the Four Gospels

If you will master this outline and you will be familiar with the contents of the Gospels for life.

Gospel	Matthew	Mark	Luke	John
Portrayed as:	As King	As Servant	As the Perfect Man	As the Son of God
Compared to Vision in Ezekiel 1:10	*As the Lion of Judah	*As the Ox	*As the Man	*As the Eagle
Pictures of Christ as:	Promised Saviour	Powerful Saviour	Perfect Saviour	Personal Saviour
Primary Place	Galilee	Galilee	Galilee	Jerusalem
Stresses	Teachings	Works	Humanist	Signs
Genealogy	To prove rightful heir to the throne of David	No genealogy	Traced back to Adam to present Christ as the seed of woman	No genealogy - sets forth that He is God.
Recipients	To the Jews	To the Gentiles	To Theophilus	To the World
Key Words	Fulfilled	Immediately	Son of Man	Believe; Eternal Life
Key Verses	Matt:16:16-19; 28;18-20	Mark 8:34-37; 10:43-45	Luke 19:10	John 1:11-13

\*there is a significant parallel between the Gospels and the “four living creatures” of Ezekiel 1:10.

### There are four basic periods of Jesus’ Earthly Life.

1. **Obscurity** - Very little information is given concerning Jesus’ early childhood. Birth - flight - age 12 - born circa 5 B.C. - Luke states that Christ increase in stature and knowledge
2. **Popularity** - Great multitudes followed Him - but there came a turning back and walk no more with Him
3. **Hostility** - a growing hostility culminating in His crucifixion. This hostility was primarily among the religious leaders.
4. **Exalted** - His resurrection and ascension. Now sitting on the Right Hand of the Father.

## New Testament Book—Matthew

Purpose	<ol style="list-style-type: none"> <li>1. <b>Matthew's chief purpose in writing was to demonstrate that Jesus is the Messiah, the King of the Jews. (1:1)</b></li> <li>2. This purpose is clearly seen in the first verse of the gospel where Jesus is identified as the Son of David and of Abraham.</li> <li>3. Jesus is presented as the fulfillment of promises to both Abraham and David. Many other prophecies are cited to show how Jesus is the Messiah in every regard, from birth to death.</li> </ol>										
Author	<p><b>Matthew - Hebrew name</b>  <b>Levi - Latin name</b>            Tax Collector / Publican</p>										
Recipient	<p>The testimony of Irenaeus and Origen indicates that Matthew <b>was written to converts from Judaism</b>, which, according to the early chapters of Acts, numbered in the thousands.</p> <p>Such a group would expectedly have questions about the significance of Jesus as the fulfillment of their Old Testament prophecies. This Matthew establishes with meticulous care through the quotation of more Old Testament passages than any other gospel.</p>										
Date	<b>A. D. 58-68</b> Written prior to the destruction of Jerusalem in 70 A.D since no mention of the destruction.										
Key People	<table border="0"> <tr> <td>1. Andrew</td> <td>6. Judas Iscariot</td> </tr> <tr> <td>2. Caiaphas</td> <td>7. Mary Magdalene</td> </tr> <tr> <td>3. Herod the Great</td> <td>8. Matthew</td> </tr> <tr> <td>4. Jesus</td> <td>9. Pontius Pilate</td> </tr> <tr> <td>5. John the Baptist</td> <td>10. Thomas</td> </tr> </table>	1. Andrew	6. Judas Iscariot	2. Caiaphas	7. Mary Magdalene	3. Herod the Great	8. Matthew	4. Jesus	9. Pontius Pilate	5. John the Baptist	10. Thomas
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Major Focus	<b>God's Kingdom program.</b> He came to establish the Kingdom but it was postponed because of the rejection of the people										
General Outline	<ol style="list-style-type: none"> <li>I. Arrival of the King 1-10</li> <li>II. Rebellion Against the King 11-13</li> <li>III. King and His Subjects 14-20</li> <li>IV. King and His Open Rejection 21-25</li> <li>V. Suffering and Death of the King 26-27</li> <li>VI. Resurrection of the King 28</li> </ol>										
Theological themes	<ol style="list-style-type: none"> <li><b>I. Church.</b> Matthew is the only one of the four gospel writers to present Jesus as talking explicitly about the "church." In 12:46-50,</li> <li><b>II. Discipleship.</b> Discipleship is a key theme of Matthew's Gospel (the Greek root occurs seventy-five times in the Gospel).</li> <li><b>III. End time.</b> Matthew has a special concern with the "end time." A theme that is picked up in Jesus' discourse and parables on the end time and judgment in chapters 24-25.</li> </ol>										

<p>Theological themes cont.</p>	<p><b>IV. Fulfillment.</b> Matthew has a special concern to see almost every event in the story of Jesus as the fulfillment of prophecy</p> <p><b>V. The kingdom of heaven.</b> The understanding of the "kingdom of heaven" is central to Matthew's story.</p> <p>A. John the Baptist comes preaching, calling for repentance, "for the kingdom of heaven has come near" (3:2).</p> <p>B. Jesus' preaching imitates that call (4:17).</p> <p>C. In his Sermon on the Mount, Jesus interprets discipleship and God's blessings in terms of kingdom talk (5:3, 10, 19, 20).</p> <p>D. The disciples in turn are sent out in mission with the same message of the kingdom (10:7).</p> <p>E. Matthew uses several parables to picture the kingdom. 13; 18; 20; 25</p> <p><b>VI. Law.</b> Though the word "law" occurs only eight times in Matthew, concern for the "law" is a central theme.</p>																		
<p>Old Testament prophecies and fulfillment</p>	<table border="1"> <thead> <tr> <th data-bbox="394 646 711 695">Scripture Prophecy</th> <th data-bbox="711 646 1008 695">Fulfilment Verses</th> <th data-bbox="1008 646 1481 695">Prophecy</th> </tr> </thead> <tbody> <tr> <td data-bbox="394 695 711 743">1. Isaiah 7:14</td> <td data-bbox="711 695 1008 743">Matthew 1:22-23</td> <td data-bbox="1008 695 1481 743">_____</td> </tr> <tr> <td data-bbox="394 743 711 791">2. Isaiah 11:1</td> <td data-bbox="711 743 1008 791">Matthew 2:23</td> <td data-bbox="1008 743 1481 791">_____</td> </tr> <tr> <td data-bbox="394 791 711 840">3. Jeremiah 31:15</td> <td data-bbox="711 791 1008 840">Matthew 2:17-18</td> <td data-bbox="1008 791 1481 840">_____</td> </tr> <tr> <td data-bbox="394 840 711 888">4. Hosea 11:1</td> <td data-bbox="711 840 1008 888">Matthew 2:15</td> <td data-bbox="1008 840 1481 888">_____</td> </tr> <tr> <td data-bbox="394 888 711 936">5. Micah 5:2</td> <td data-bbox="711 888 1008 936">Matthew 2:5-6</td> <td data-bbox="1008 888 1481 936">_____</td> </tr> </tbody> </table>	Scripture Prophecy	Fulfilment Verses	Prophecy	1. Isaiah 7:14	Matthew 1:22-23	_____	2. Isaiah 11:1	Matthew 2:23	_____	3. Jeremiah 31:15	Matthew 2:17-18	_____	4. Hosea 11:1	Matthew 2:15	_____	5. Micah 5:2	Matthew 2:5-6	_____
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<p>His Teachings</p>	<p>The Sermon on the Mount is the law of the Kingdom of our Lord. Jesus says, "I say unto you" 14 times as He deals with the law of Moses. You should mark these in your Bible. There is much to be found in this sermon for practical living for today. Read and fill in the blank.</p> <p>Matthew 7:13 there are two _____</p> <p>Matthew 7:14 there are two _____</p> <p>Matthew 7:21-23 there are two _____</p> <p>Matthew 7:24-27 there are two _____</p>																		
<p>Ten of His Miracles</p>	<p>Name the miracle after each reference:</p> <p>1. 8:1-4 _____</p> <p>2. 8:5-13 _____</p> <p>3. 8:14-15 _____</p> <p>4. 8:23-27 _____</p> <p>5. 8:28-34 _____</p> <p>6. 9:1-8 _____</p> <p>7. 9:18-22 _____</p> <p>8. 9:23-26 _____</p> <p>9. 9:27-31 _____</p> <p>10. 9:32-34 _____</p>																		
<p>Important passages</p>	<p>These are not the only important passages</p> <p>1. Life's most important question. Matthew 16:15</p> <p>2. Life's most important answer. Matthew 16:16</p> <p>3. The Church Promised. Matthew 16:18</p> <p>4. The Future Kingdom Matthew 24-25</p> <p>5. The Great Commission Matthew 28:18-20</p>																		

## New Testament Book—Mark

Purpose	<p>Mark was written to show that Jesus, as the Christ and the Son of God, was also the Son of Man who came to serve, suffer, and die (10:45).</p> <p>Mark 10:45 gives the purpose behind the writing. Mark is focusing on the deeds of Jesus more than the writing. Written to the Romans</p>
Author	<p>The author of this Gospel remains unknown, but earliest tradition associates the book with a first-century Christian named Mark. Some identify this person as the John Mark who appears in the book of Acts, one who knew Peter and traveled with Paul (Acts 12:12, 25). Whoever the author might have been, the purpose of the Gospel's writing is to focus attention solely on Jesus of Nazareth, the Son of God. He was the son of Mary, cousin of Barnabas</p>
Recipient	<p><b>Written to a Roman Audience</b> Romans were different from the Jews, strong common sense, religion was practical</p>
Date	<p>Many Scholars believe that Mark was the first of all the Gospels. <b>Dated before 70 AD</b></p>
Key People	<p>I. Those of Matthew II. Bartameus III. Philip the Apostle IV. Mary the Mother of Jesus V. Herod Antipas</p>
Major Focus	<p>Christ's life: <b>Service</b> (Chapters 1-10) <b>Sacrifice</b> (Chapters 11-16)</p>
General Outline	<p>I. The Servant Prepared 1:1-13 II. The Servant at Work 1:14 - 10:52 III. The Servant Rejected 11:1 - 15:52 IV. The Servant Exalted 16:1-20</p>
Theological themes	<p>I. <b>Beloved Son.</b> The voice from heaven at Jesus' baptism, "You are my Son, the Beloved; with you I am well pleased" (1:11), ushers readers into the first half of the Gospel. Likewise, the voice from heaven in the transfiguration, "This is my Son, the Beloved; listen to him!" (9:7), ushers them into the second half of the Gospel. The parable of the vineyard (12:1-12) expresses the truth of Jesus' identity as God's beloved Son.</p> <p>II. <b>Temple.</b> The temple in Jerusalem is the central focus of Mark's final section and Passion Narrative (11:1-15:47). Jesus teaches about the temple's destruction and attending signs of the end when the Son of Man returns (13:3-37)</p> <p>III. <b>Holy One of God.</b> The first public act of Jesus' ministry in the Gospel takes place in the synagogue at Capernaum (1:21-28), where a man with an unclean spirit names him as "the Holy One of God." This story sets up the cosmic battle between Jesus and the demonic powers that continues into the Gospel</p>

<p>Theological themes cont.</p>	<p>IV. <b>Son of David.</b> This identity and confession of Jesus comes in Mark only on the lips of blind Bartamaeus in the city of Jericho as Jesus travels on his way to Jerusalem, the city of David. Twice Bartamaeus cries out, "Jesus, Son of David, have mercy on me!" (10:47-48).</p> <p>V. <b>The Son of God.</b> The demons and unclean spirits know Jesus as the Son of God. The only time in Mark that human lips confess Jesus as the Son of God is in the moment following the tearing of the temple curtain (15:39). The evangelist has drawn us to the cross throughout the Gospel where we too are called, in light of the cross, to make our confession of Jesus as the Son of God.</p>
<p>His Teachings</p>	<p>Mark spends little time on the teachings of Christ (only 4 parables are recorded) and emphasizes the power of Jesus.</p>
<p>His Miracles</p>	<p>Mark records 20 miracles of Christ in detail.</p>
<p>Important passages</p>	<p>Mark 16:15-18 The Great Commission (See Verse 18)          Mark 16:19-20 The Ascension.</p>

## New Testament Book—Luke

Purpose	<p>The most apparent occasion was the desire or need of Theophilus to have an accurate history of the life of Christ.</p> <ol style="list-style-type: none"> <li>1. <b>To confirm the faith of Theophilus and the larger Gentile audience.</b> He does this by compiling an accurate account of Christ's life which would assure the readers that their faith rests on firm historical facts (1:3-4).</li> <li>2. <b>To present Jesus as the perfect Son of Man who came to minister to and die for all men</b> (2:14,32; 24:47).</li> </ol>										
Author	<p>The author is not mentioned in this gospel, <b>but tradition uniformly names Luke</b>. In support of this it is important to consider the authorship of the companion account, Acts. Here tradition also names Luke, and there is internal substantiation. Both books are dedicated to Theophilus, Acts refers to the "former treatise" (Acts 1:1) which naturally points to the gospel.</p> <p>Luke-Acts reveals that its author was well educated and quite familiar with Israel's traditions and Greek literary conventions. It is unknown whether he was a Jew or a Gentile, whether the Gospel was written for a Jewish or Gentile audience, and where the Gospel was written. Luke's proficiency with the Greek language is perhaps the most sophisticated among all the New Testament authors</p>										
Recipient	<p><b>Theophilus</b> = "Lover of God" or "Beloved of God"  <b>Who was Theophilus?</b>          In Luke's prologue (1:1-4) the author addresses a person named Theophilus. Some people think that this Theophilus was an actual historical figure for whom the author prepared a new Gospel. The designation "most excellent Theophilus" may indicate that he was powerful, perhaps a wealthy patron who commissioned the writing of the book. Others suggest, because this common name from the ancient world means either "lover of God" or "beloved by God," that Theophilus could be the author's generic designation for any reader. Whether the prologue indicates a real or symbolic reader cannot be known, yet clearly it reflects the author's purpose for the book--that it was meant to fortify the faith of people who already had been instructed about Jesus Christ.</p>										
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Major Focus	Christ's benevolent and compassionate love for man to become man so that man might be saved.										
General Outline	<ol style="list-style-type: none"> <li>I. The Introduction of the Son of Man 1:1-4:13</li> <li>II. The Ministry of the Son of Man 4:14-9:50</li> <li>III. The Rejection of the Son of Man 9:51-19:27</li> <li>IV. The Death and Resurrection of the Son of Man 19:28-24:53</li> </ol>										

<p>Theological themes cont.</p>	<ol style="list-style-type: none"> <li>1. <b>The ascension of Jesus.</b> Luke is the only Gospel that includes a description of Jesus' ascent into heaven (24:50-51), an event that Acts 1:6-11 also narrates but with differing details.</li> <li>2. <b>The Holy Spirit.</b> Luke mentions the role of the Holy Spirit in connection to Jesus' coming and his public ministry. The Spirit is active in the stories of Jesus' and John's births in Luke 1-2</li> <li>3. <b>Prayer.</b> Luke frequently portrays Jesus engaged in prayer or encouraging his followers to pray (see 3:21; 5:16; 6:12; 9:18, 29; 11:1-4; 18:1; 21:36; 22:32).</li> </ol>
<p>His Teachings</p>	<ol style="list-style-type: none"> <li>1. His teaching centered on the compassionate needs of others.</li> <li>2. On the Right use of Possessions</li> <li>3. Overcoming Prejudices</li> <li>4. Persisting in Prayer</li> </ol>
<p>His Miracles</p>	<ol style="list-style-type: none"> <li>1. In section 4:14-9:50 there are 21 miracles</li> <li>2. In section 9:51-19:44 there are only 5 miracles. In this section more emphasis in on the doings, the sayings, the parables of Jesus</li> </ol>
<p>Important passages</p>	<p>Luke 4:18-22                  Luke 9:27-36                  Luke 10:25-28                  Luke 18                  Luke 22</p>
<p>Special Characteristic</p>	<p>Longest Book in NT                  Emphasizes Jesus' prayer life                  Emphasizes the role of the Holy Spirit                  Luke gives us accounts of Jesus' childhood.</p>

## New Testament Book—John

Purpose	<ol style="list-style-type: none"> <li>1. John indicates the purpose was to prove that Jesus was the Christ, the promised Messiah ( to the Jews) and the Son of God (to the Gentiles).</li> <li>2. To lead believers into a life of divine friendship with Jesus</li> <li>3. To accomplish his purpose john does not attempt to tell all Jesus that and said, but select certain items 20: 30; 21: 25</li> </ol>
Author	<p><b>John, the beloved disciple</b> (21:24)            He was the son of Zebedee and the brother of James (Matt. 4:21)            Surnamed the Sons of thunder) (Mark 3:17)            May have help Peter get into the palace of the high priest. (18:15-16)            Was assigned to care for Jesus' mother (19:25-27)            Went with Peter to the empty tomb (20:2-8)</p>
Recipient	No particular raiders specified, but the book says the whole world in view. The word world is used 78 times.
Date	<b>85 - 95 AD</b>
Key People	<ol style="list-style-type: none"> <li>1. Nicodemus</li> <li>2. Nathaniel</li> <li>3. Peter</li> </ol>
Major Focus	<b>Is to show the deity of Jesus Christ. His Divine Sonship is set forth more in this Gospel than anywhere else.</b>
General Outline	<ol style="list-style-type: none"> <li>I. The prologue 1:1 - 18</li> <li>II. Christ public ministry 1: 19-12: 50</li> <li>III. Christ the last evening wear the disciples chapters 13-17</li> <li>IV. Christ suffering, death, and resurrection chapters 18-20</li> <li>V. The epilogue chapter 21</li> </ol>
Keywords	<ol style="list-style-type: none"> <li>I. Father 121 times</li> <li>II. Love 57 times</li> <li>III. World 78 times</li> <li>IV. Son (Christ) 42 time</li> <li>V. Believe 98 terms</li> <li>VI. Life 52 times</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>1. <b>Believing.</b> The purpose of John's Gospel is that people might believe that Jesus is the Christ, the Son of God, and that by believing might have life in his name (20:30-31). Throughout the Gospel, Jesus' words and actions are designed to bring about faith</li> <li>2. <b>Jesus as Messiah.</b> The Messiah or "anointed one" was expected to be a king, who would rule over God's people. The hope for the Messiah grew out of God's promise that the heir to David's throne would have an everlasting kingdom (2 Samuel 7:12-13). John declares that Jesus is the one in whom God's promises are fulfilled.</li> <li>3. <b>Love.</b> Love for the world is the reason God sent Jesus into the world (3:16). Jesus in turn shows love for others by washing his disciples' feet and ultimately by laying down his life (13:1; 15:13). The love that Jesus gives to others is the source and norm for Christian life, which is shaped by the command to love one another as Jesus has loved them (13:34).</li> </ol>

New Testament Book—John cont.

<p>Theological themes cont.</p>	<p><b>4. Signs.</b> Signs are things that point beyond themselves. The miraculous actions that Jesus performs are called "signs" because they point beyond, to the power and the presence of God (2:11)</p> <p><b>5. World.</b> The world was created by God through the Word, yet the world has become estranged from God and does not know the one who made it (1:10). The world is hostile to God, Christ, and the community of faith (15:18-19), yet God continues to love the world, sent Christ to redeem it, and sends Christ's followers into it to bear witness to the truth (3:16; 17:18).</p>
<p>Omissions in John</p>	<ol style="list-style-type: none"> <li>1. No Genealogy</li> <li>2. No Account on His Birth</li> <li>3. Nothing about His boyhood</li> <li>4. Nothing about the temptation</li> <li>5. No transfiguration</li> <li>6. No appointing the disciples</li> <li>7. No parables</li> <li>8. No account of the ascension</li> <li>9. No Great Commission</li> </ol>
<p>Three Keys</p>	<ol style="list-style-type: none"> <li>1. <b>Back Door Key (20:31)</b> It states the purpose</li> <li>2. <b>Side Door Key (16:28)</b> He reveals the truth to the disciples.</li> <li>3. <b>Front Door Key (1:11-12)</b> this is the Great Key-the Chief Key to the whole house. Its use permits the front door to be flung wide open. Anyone who believes may enter.</li> </ol> <p style="text-align: center;">Dr. S. D. Gordon</p>
	<p>I.</p>

## New Testament Book— Acts

Purpose	Luke's purpose in writing his Gospel had been to set out what Jesus began to do and teach. <b>This statement implies his purpose in writing Acts was to indicate what Jesus continued to do and teach through the church after the ascension.</b>										
Author See Luke	The author is not mentioned in this gospel, <b>but tradition uniformly names Luke</b> . In support of this it is important to consider the authorship of the companion account, Acts. Here tradition also names Luke, and there is internal substantiation. Both books are dedicated to Theophilus, Acts refers to the "former treatise" (Acts 1:1) which naturally points to the gospel.  Luke-Acts reveals that its author was well educated and quite familiar with Israel's traditions and Greek literary conventions. It is unknown whether he was a Jew or a Gentile, whether the Gospel was written for a Jewish or Gentile audience, and where the Gospel was written. Luke's proficiency with the Greek language is perhaps the most sophisticated among all the New Testament authors										
Recipient See Luke	<b>Theophilus</b> = "Lover of God" or "Beloved of God" <b>Who was Theophilus?</b> In Luke's prologue (1:1-4) the author addresses a person named Theophilus. Some people think that this Theophilus was an actual historical figure for whom the author prepared a new Gospel. The designation "most excellent Theophilus" may indicate that he was powerful, perhaps a wealthy patron who commissioned the writing of the book. Others suggest, because this common name from the ancient world means either "lover of God" or "beloved by God," that Theophilus could be the author's generic designation for any reader. Whether the prologue indicates a real or symbolic reader cannot be known, yet clearly it reflects the author's purpose for the book-- that it was meant to fortify the faith of people who already had been instructed about Jesus Christ.										
Date	20th Century archaeological discoveries have confirmed the trustworthiness and precision of Luke as a historian and shows that his work should be dated in the 1st century. <b>Circa 62 AD</b>										
Key People	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">1. Ananias</td> <td style="width: 50%;">6. Paul</td> </tr> <tr> <td>2. Apollos</td> <td>7. Peter</td> </tr> <tr> <td>3. Aquila</td> <td>8. Philip the Apostle</td> </tr> <tr> <td>4. Barnabas</td> <td>9. Stephen</td> </tr> <tr> <td>Cornelius</td> <td>10. Gamaliel</td> </tr> </table>	1. Ananias	6. Paul	2. Apollos	7. Peter	3. Aquila	8. Philip the Apostle	4. Barnabas	9. Stephen	Cornelius	10. Gamaliel
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Major Focus	<b>Traces the development of the body of Christ (the Universal Church) into local assemblies which we refer to as the local church.</b>										
General Outline	Acts 1:8 defines the outline of Acts. <ol style="list-style-type: none"> <li>1. <b>Witness in Jerusalem 1:1–8:4</b></li> <li>2. <b>Witness in Judea &amp; Samaria 8:5-12:25</b></li> <li>3. <b>Witness to the end of the Earth 13:1-28:31</b></li> </ol> <ol style="list-style-type: none"> <li>1. The Apostle Peter's Ministry Chapters 1-12</li> <li>2. The Apostle Paul's Ministry Chapters 13-28</li> </ol>										

<p>Theological themes cont.</p>	<ol style="list-style-type: none"> <li>1. Mission and hospitality.</li> <li>2. Inclusion of the Gentiles in the people of God</li> <li>3. Holy Spirit.</li> <li>4. God's faithfulness</li> <li>5. Boldness in declaring the Lord Jesus</li> <li>6. Persecution</li> </ol>
<p>Witnessing</p>	<ol style="list-style-type: none"> <li>1. By sermons to a crowd</li> <li>2. Preaching in the Synagogues</li> <li>3. Individuals</li> </ol>
<p>Missionary Journeys</p>	<ol style="list-style-type: none"> <li>1. Paul's First Journey 13:1-14:28</li> <li>2. Paul's Second Journey 15:36-18:22</li> <li>3. Paul's Third Journey 8:23-20:30</li> </ol>
<p>Important passages</p>	<p>The early church grew rapidly Acts 1:14-15 Acts 2:41 Acts 4:4 Acts 5:14 Acts 6:1-7</p> <p>Paul as a prisoner Acts 21:18-28:31</p>

## New Testament Book—Romans

Purpose	<ol style="list-style-type: none"> <li>1. Paul is writing to let the church at Rome know of his intended visit with them. Paul did not have a part in the founding of these churches, but he did know of several of the Christians there. See chapter 16.</li> <li>2. Paul presents a systematic presentation of the Gospel, so that they could understand the relationship between grace and righteousness.</li> </ol>
Author	Paul the Apostle
Recipient	Christians in general in Rome, both Jews and Gentiles. Some believe that these were groups of individuals and not a formal church setting. 1:7
Date	AD 57. Near the end of Paul's 3rd missionary journey.
Key People	<ol style="list-style-type: none"> <li>1. Paul</li> <li>2. Phoebe</li> <li>3. Priscilla and Aquilla</li> <li>4. Timothy</li> <li>5. Tertius</li> <li>6. A host of others (16)</li> </ol>
Major Focus	The Revelation, Vindication and Application of the Righteousness of God.
General Outline	<ol style="list-style-type: none"> <li>I. Introduction (1:1-17)</li> <li>II. God's Plan of Salvation (1:18-8:39)</li> <li>III. God's Plan for Israel and the Gentiles (9:1-11:36)</li> <li>IV. God's Plan for Christian Living (12:1-15:13)</li> <li>V. Paul's Personal Plans and Greetings (15:14-16:27)</li> </ol>
"The Just shall live by faith"	<p><b>Found 4 times in scripture</b></p> <ol style="list-style-type: none"> <li>1. Habakkuk 2:4</li> <li>2. Rom. 1:17 the emphasis is on "the Just"</li> <li>3. Gal. 3:11 the emphasis is on "shall live"</li> <li>4. Heb. 10:38 the emphasis is on "by faith"</li> </ol>
Three words of chapter six	<ol style="list-style-type: none"> <li>1. Know v. 1, 6, 9</li> <li>2. Reckon v. 11</li> <li>3. Yield v. 13</li> </ol>
How the Gospel relates to the Nation of Israel	<p><b>Chapter 9: God's selection in the past.</b> Paul states that the gospel to the whole world does not annul the special purpose that He has for the nation of Israel.</p> <p><b>Chapter 10: Israel's present and rejection of the Messiah.</b> The simple plan of salvation is for both the Jew and the Gentile.</p> <p><b>Chapter 11: Israel's Future Restoration.</b> That all Israel shall be saved.</p>

## New Testament Book—Romans

<p style="text-align: center;">Theological Themes</p>	<ol style="list-style-type: none"> <li>1. <b>The Holy Spirit.</b> Paul speaks frequently about the Holy Spirit, using a wide range of expressions: "the Spirit of God," "the Spirit of Christ," "the Holy Spirit," "the Spirit of holiness," "the Spirit of God's Son," or simply "the Spirit." According to Paul, the Spirit prompts faith in a person (see 1 Corinthians 12:3), distributes spiritual gifts to members of the church (see 1 Corinthians 12:4-11), and empowers the life of the individual (Romans 8:1-11).</li> <li>2. <b>Justification by faith.</b> This theme is probably the first that comes to mind for many when they think of Romans (and the same is true of Paul's letter to the Galatians). It is a major theme, emphasized strongly at Romans 3:21-26, 28, 30; 5:1. All of chapter 4 is about justification by faith in the case of Abraham and the implications that flow from it for those who share the faith of Abraham. Justification by faith means that one is justified (set in a right relationship) with God purely on the basis of one's trust (or faith) in the promises of God, and not by efforts known as doing the works of the law.</li> <li>3. <b>The law.</b> For Paul, the law is holy, given by God as a gift to Israel (Romans 7:12), but it can also be misused when its ritual precepts (such as dietary commandments) are imposed upon Gentiles (as in Galatians 2:14; 5:1) and when it is used as a measure of one's presumed righteousness before God (Romans 3:19-20). According to Paul, Christians live under the lordship of Christ (not the law), but that will entail a life conformed to the will of God, which is summed up in the love commandment (Romans 13:9; see also Galatians 5:14).</li> <li>4. <b>The righteousness of God.</b> Paul speaks of "the righteousness of God" at Romans 1:17; 3:21-22, 25; 10:3; and elsewhere in his letters. The expression does not refer to some standard (such as God's justice) but to God's saving work, which is made evident in the gospel (1:17).</li> <li>5. <b>Sanctification.</b> The term refers to the process of making a person, place, or thing holy. In his letters Paul speaks of believers in Christ as persons who are sanctified already (1 Corinthians 1:2) or, in similar terminology, persons who are called to be saints, that is, sanctified persons (Romans 1:7). Persons are sanctified through baptism (1 Corinthians 6:11). On the other hand, Paul can speak of sanctification as a process in which a believer is engaged by means of a moral life (Romans 6:19-22; 1 Thessalonians 4:3).</li> <li>6. <b>The wrath of God.</b> The wrath of God is mentioned twelve times in Romans (1:18; 2:5 [twice], 8; 3:5; 4:15; 5:9; 9:22 [twice]; 12:19; 13:4, 5) and three times elsewhere by Paul (1 Thessalonians 1:10; 2:16; 5:9). Usually Paul says that God's wrath will be revealed at the last day as punitive judgment (Romans 2:5, 8; 3:5; 5:9; 9:22; 1 Thessalonians 1:10; 5:9), but he also says that it can be seen already in the effects of the law (that is, divine judgment, as in Romans 4:15) and in the punishment of wrongdoers by temporal rulers (Romans 13:4-5).</li> </ol>
<p style="text-align: center;">Great Passages</p>	<ol style="list-style-type: none"> <li>1. Rom. 1:17</li> <li>2. Rom. 3:23-28</li> <li>3. Rom. 6:23</li> <li>4. Rom. 8:31-39</li> <li>5. Rom. 10:14-17</li> <li>6. Rom. 12:1-2</li> </ol>

## New Testament Book—I Corinthians

Purpose	<ol style="list-style-type: none"> <li>1. In response to a letter from the Corinthians making various inquiries about worship practices and ethics, as well as a personal report from "Chloe's people" (1 Corinthians 1:11)</li> <li>2. that the congregation had fallen into quarreling,</li> <li>3. Paul writes to the Corinthians, directing them to approach their ethical dilemmas and resolve their interpersonal conflicts on the basis of their unity as members of the body of Christ.</li> </ol>
Author	Paul the Apostle
Recipient	The Church at Corinth.
Date	AD 56 Paul was planning on leaving Ephesus 16:5-8 a good indication of the time frame.
Key People	<ol style="list-style-type: none"> <li>1. Apollos</li> <li>2. Aquila</li> <li>3. Paul</li> <li>4. Prisca</li> <li>5. Timothy</li> </ol>
Major Focus	How should Christians live in a culture at odds with their confession of faith? What commitments and practices enable Christians to honor one another in the midst of differences of opinion? The letter explores themes of Christian unity, ethics, and hope from the perspective of those upon "whom the ends of the ages have come" (1 Corinthians 10:11).
General Outline	<ol style="list-style-type: none"> <li>I. Introduction and Salutations (1:1-9)</li> <li>II. Division within the Church (1:10-6:20)</li> <li>III. Paul's Answers to the Problems (7:1-16:24)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>I. <b>Body of Christ.</b> Many of the issues dealt with in 1 Corinthians concern physical human bodies (for example, sexual relationships, prophesying with one's head covered or uncovered, eating or going hungry at the Lord's Supper, and the bodily resurrection of the dead). Paul's way of addressing all of these issues is to move from a focus on individual human bodies to the implications of each person's actions for the corporate body of believers. He identifies those to whom he writes as the body of Christ, and writes, "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Corinthians 12:12).</li> <li>II. <b>Day of the Lord.</b> Along with many other Jews of his time, Paul believed that God was on the verge of a cosmic intervention by which all would be judged and the righteous would be saved from God's wrath. The general resurrection of the dead had long been thought to be a feature of such a Day of the Lord, and Paul concluded that Christ's resurrection signaled that the Day of the Lord was near. In several of his letters, Paul speaks of an imminent day of divine judgment, and three times in 1 Corinthians (1:8, 3:13, and 5:5), he refers to the approaching "day" or "day of the Lord." At one point, Paul refers to himself and the Corinthians as those upon "whom the ends of the ages have come" (1 Corinthians 10:11). Because of his conviction that Christ is about to return, Paul's words to the Corinthians have both an urgency and an interim quality about them.</li> </ol>

## New Testament Book—I Corinthians

<p>Theological themes</p>	<p>III. <b>Former life contrasted with the new.</b> Paul's ethical advice gives evidence that he believes a fundamental change has occurred for the Corinthians. They have been washed, sanctified, and justified (see 1 Corinthians 6:11), and because of this, their relationships to one another have been reconfigured. One of the things that seems most puzzling to Paul in this letter is the reality that the Corinthians' behavior looks so much like the behavior they exhibited before they were united with Christ. Paul contrasts their former way of life, characterized by various actions of self-aggrandizement, with a new way of honoring one another in community that characterizes (or should characterize) those in Christ.</p> <p>IV. <b>Love.</b> The Corinthians had placed high value on knowledge and on spiritual gifts such as speaking in tongues and prophesying. In 1 Corinthians 13, Paul urges the Corinthians to strive for love over all other things. As he describes love, it is more concerned with the other than with oneself.</p> <p>V. <b>Orderly worship.</b> Much of 1 Corinthians (see chapters 11 through 14) is Paul's advice about how the Corinthians should conduct their public worship services. He gives advice on the Lord's Supper, urging people to wait for one another and to share the elements of bread and wine equitably with one another. He also advises the community not to indulge in practices such as the uninterpreted speaking in tongues because these practices are unintelligible to outsiders. He concludes his advice on this topic with the words, "So, my friends, be eager to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order" (1 Corinthians 14:39-40).</p> <p>VI. <b>The resurrection.</b> In 1 Corinthians 15, Paul reasons from the resurrection of Christ to a general resurrection of the dead. Some in Corinth doubt that bodies will be raised. Paul acknowledges that the physical body decays but is unswerving in his conviction that "the dead will be raised imperishable" (1 Corinthians 15:52) and that whatever the resurrection involves, it will feature a "spiritual body" (1 Corinthians 15:44) for those raised.</p> <p>VII. <b>Spiritual gifts.</b> The Corinthians apparently take pride in external manifestations of their spiritual relationship with Christ. Prophesying, speaking in tongues, and interpreting tongues are all part of their worship. Meanwhile, something as mundane as making sure everyone gets something to eat at the Lord's Supper is left undone. Much of 1 Corinthians is given over to Paul's attempt to convince the Corinthians that spiritual gifts are not instruments for demonstrating superiority over one's brothers and sisters in Christ. Instead, acting from the spiritual reality of being in Christ means acting with love, care, and mutual regard for other members of the body of Christ.</p>
<p>Important Passages</p>	<p>I. I Cor. 6:12-20      The body as the Temple</p> <p>II. I Cor. 8:1-13      As to meat offered to idols</p> <p>III. I Cor. 11:17-33      Communion</p> <p>IV. I Cor. 12:1-2      Our bodies a living sacrifice</p> <p>V. I Cor. 13      Love Chapter</p> <p>VI. I Cor. 14:26-33      Orderly Worship</p> <p>VII. I Cor. 15:1-58      Resurrection of the body</p>

## New Testament Book—II Corinthians

Purpose	<ol style="list-style-type: none"> <li>1. Since Paul's first letter false teachers had swayed the people against Paul. He writes to refute these claims.</li> <li>2. And to express thanksgiving to the repentant majority and to appeal to the rebellious minority.</li> </ol>
Author	Paul the Apostle
Recipient	The Church at Corinth
Date	<b>AD 57</b> Written while at Philippi - Paul sent Titus because he was not able to go. Titus was to meet Paul and Timothy at Troas with a good report on the church. Finally met at Philippi.
Key People	<ol style="list-style-type: none"> <li>1. Paul</li> <li>2. Timothy</li> <li>3. Titus</li> </ol>
Major Focus	<b>The Comfort of God through Christ</b>
General Outline	<ol style="list-style-type: none"> <li>I. The Comfort of God Chapters 1-7</li> <li>II. Christian Giving Chapters 8-9</li> <li>III. Paul's Defense of his Apostleship Chapters 10-13</li> </ol>
PARAKLESIS	<ol style="list-style-type: none"> <li>I. Is the word used for the word "comfort, consolation, exhortation, intreaty."</li> <li>II. It is the same word used of the "Holy Spirit" as the "Comforter."</li> </ol> <p>II Corinthians 1:15-24</p> <ol style="list-style-type: none"> <li>A. The Holy Spirit "Establishes" the believer v.21</li> <li>B. The Holy Spirit "anoints" the believer v. 21</li> <li>C. The Holy Spirit "seals" the believer v. 22</li> <li>D. The Holy Spirit is the "earnest" (the pledge" of more to come v.22</li> </ol>
Suffering yet what Comfort	<p><b>II Corinthians 4:7-10</b></p> <ol style="list-style-type: none"> <li>A. Trouble not distressed</li> <li>B. Perplexed not in despair</li> <li>C. Persecuted not forsaken</li> <li>D. Cast down not destroyed</li> <li>E. Outward man perish - inward man renewed.</li> </ol>
My Grace is Sufficient	<ol style="list-style-type: none"> <li>A. My means God</li> <li>B. Grace means unearned favor</li> <li>C. Is means present</li> <li>D. Sufficient means more than enough</li> </ol>

## New Testament Book—II Corinthians

<p style="text-align: center;">Theological themes</p>	<p><b>Exchanging sin for righteousness.</b> In <b>2 Corinthians 5:21</b>, Paul describes an exchange between Christ and believers, saying, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." In his letters, Paul describes the work of Christ in a few different ways. For instance, in Romans 5, Paul says that just as Adam's practice of disobedience had an impact on all other people, so Christ's practice of righteousness avails for other people. In Philippians 2, Paul describes Christ as one equal with God who emptied himself, took the form of a servant, and became obedient unto death. The two ideas are present together in 2 Corinthians 5. Here Paul says that God changes Christ's status so that Christ identifies with the human plight of sin. The result is that humans may identify with Christ's status as righteous before God.</p> <p><b>Generosity.</b> Two of the thirteen chapters of 2 Corinthians concern a collection of funds for the poorer churches in and around Jerusalem. At the end of Paul's encouragement to the Corinthians, he makes two theological points: (1) God will provide the means by which the Corinthians may be generous, and (2) the very act of sharing possessions with others who are in need is a way of thanking God for the provision one has received.</p> <p><b>Holy Spirit as "first installment."</b> In <b>2 Corinthians 1:22 and 5:5</b>, Paul refers to the Holy Spirit as a "first installment" or a "guarantee." Paul understood the manifestation of the Holy Spirit in the lives of believers to be something like earnest money given in the present time, anticipating that time when "what is mortal may be swallowed up by life" (2 Corinthians 5:4). Fruit of the Spirit (see Galatians 5:22-23), present now among God's people, is a good faith gesture on God's part and at the same time only a fraction of what is promised to those in Christ.</p> <p><b>New covenant.</b> There is very little language of a "new covenant" in the Bible. Outside the book of Hebrews, the language is only in <b>Jeremiah 31:31-34</b>, in reports of the institution of the Lord's Supper (<b>Luke 22:20, 1 Corinthians 11:25</b>), and in 2 Corinthians 3. In 2 Corinthians, Paul is interpreting the words of Jeremiah in terms of the work of God in Christ. As Jeremiah had quoted God saying that God would write the covenant on human hearts, so Paul says that the Corinthians are themselves a "letter of Christ" written "not on tablets of stone but on tablets of human hearts" (<b>2 Corinthians 3:3</b>).</p> <p><b>Reconciliation.</b> Second Corinthians includes one of the simplest, most elegant statements of the Christian gospel: "in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us" (<b>2 Corinthians 5:19</b>). In Paul's thought, sin is a power that enslaves humans and is intent on separating them from God. God, in Christ, breaks the hold that sin has on humans and reconciles humanity to God's self.</p> <p><b>Suffering, endurance, and comfort.</b> In his discussion of general affliction (<b>2 Corinthians 4:7-11</b>) as well as his disclosure of a thorn in the flesh (<b>2 Corinthians 12:7-10</b>), Paul's words provide comfort to readers who are enduring suffering. It is true that the good news that Paul proclaims is glorious. Those in Christ are being transformed "from one degree of glory to another" (2 Corinthians 3:18). It is also true, at the same time, that the glory of God exists alongside much in the lives of believer that afflicts, perplexes, and persecutes. To be "in Christ" is to participate in the death of Jesus as well as in his life (see 2 Corinthians 4:8-10).</p>
<p style="text-align: center;">Important Passages</p>	<p>I. <b>II Cor. 3:1-6</b> Covenant written upon the heart</p> <p>II. <b>II Cor. 4:7-12</b> Treasures in clay jars</p> <p>III. <b>II Cor. 5:11-6:2</b> Today is the day of Salvation</p> <p>IV. <b>II Cor. 9:1-15</b> Cheerful Giving</p> <p>V. <b>II Cor. 12:1-10</b> Paul reports a vision and the thorn in the flesh.</p>

## New Testament Book—Galatians

Purpose	<p>1. To justify Paul's call by God to the ministry</p> <p>2. To defend the gospel of Grace.</p> <p>False teachers (Judaizers who were professing Jewish Christians) were teaching:</p> <ol style="list-style-type: none"> <li>That at man was partly saved by grace and partly by works</li> <li>That a man had to undergo the ritual of circumcision</li> <li>That a person had to observe all the ceremonies &amp; rituals religion</li> </ol>
Author	Paul the Apostle
Recipient	To the churches of Galatia
Date	AD 49 probably written from Antioch.
Key People	<ol style="list-style-type: none"> <li>Paul</li> <li>Peter</li> <li>Barnabas</li> <li>Titus</li> </ol>
Major Focus	Salvation is by grace and grace alone.
General Outline	<ol style="list-style-type: none"> <li>Greetings (1:1-9)</li> <li>The Proof of God's Calling and Message (1:10-2:21)</li> <li>The Proof that a man is justified by faith alone (3:1-4:7)</li> <li>The Fivefold appeal that we are justified by faith alone (4:8-5:12)</li> <li>The Believer's life and walk. (5:13-6:18)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li><b>Freedom.</b> The gospel of justification by God's grace means freedom (5:1). But the central significance of this freedom in Christ is that freedom is not an end in itself. Those who are set free by the good news of the gospel are in turn enabled "through love [to] become slaves to one another" (5:13).</li> <li><b>Fruit of the Spirit.</b> The promise of the gospel is that those who belong to Christ are energized and empowered in a new life that is guided by the Spirit. Such new life no longer lives under the law and by the desires of the flesh, but instead produces a singular fruit of the Spirit that blossoms in community expressions of "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (5:22-23).</li> <li><b>Justification.</b> In 2:16, Paul for the first time <b>substitutes the word to justify ("to be made right") for the word gospel.</b> Clearly in this letter "justification" (used a total of thirteen times from 2:16 on) is Paul's synonym for the good news of the gospel. The good news of the gospel is that we are made right by God's grace through faith in Jesus Christ and not by works of the law.</li> <li><b>Unity in Christ.</b> "For all of you are one in Christ Jesus" (3:28). In language and vision that is almost unique in the New Testament, Paul asserts that, by virtue of their being common heirs of God's promise in Christ, God's children are united in a new relationship that transcends all traditional barriers of alienation or division. Unity in Christ brings with it the promise of a fundamentally changed social order</li> </ol>

## New Testament Book—Galatians cont.

<p>Works of the Flesh</p>	<ol style="list-style-type: none"> <li>1. <b>Adultery</b> - sexual unfaithfulness to husband or wife</li> <li>2. <b>Fornication</b> - all forms of immoral and sexual acts</li> <li>3. <b>Uncleanness</b> - doing things that dirty, pollute, or soil the life</li> <li>4. <b>Lasciviousness</b> - filthiness, indecency, shamelessness. Unrestrained evil thoughts and behavior.</li> <li>5. <b>Idolatry</b> - the worship of idols. Whether mental or man made</li> <li>6. <b>Witchcraft</b> - sorcery; the use of drugs or of evil spirits to gain control over the lives of others.</li> <li>7. <b>Hatred</b> - hostility, animosity. A hatred that is held for a long, long time. A deep seated hatred.</li> <li>8. <b>Variance</b> - strife, discord, fighting, struggling, quarreling. It means that a man fights against another in order to get something: position, property, honor. He deceives, doing whatever it takes</li> <li>9. <b>Emulations</b> - jealousy, wanting and desiring to have what someone else has.</li> <li>10. <b>Wrath</b> - burst of anger, violent, explosive temper. It is anger that fades as quickly as it arose.</li> <li>11. <b>Strife</b> - conflict, contention, faction, struggle.</li> <li>12. <b>Sedition</b> - division, rebellion , standing against others</li> <li>13. <b>Heresies</b> - rejecting the fundamental teaching of God</li> <li>14. <b>Envyings</b> - this word goes beyond jealousy. It is the spirit tht wants not only the things that another person has, but begrudges the fact that the person has them.</li> <li>15. <b>Murders</b> - to kill, to take the live of another person.</li> <li>16. <b>Drunkenness</b> - taking in drink or drugs to affect one’s senses for lust or pleasure</li> <li>17. <b>Revellings</b> - uncontrolled license, indulgence and pleasure.</li> </ol>
<p>Fruit of the Spirit</p>	<p>Note that the word “fruit” is singular. The Holy Spirit has only one fruit but is manifested in nine traits.</p> <ol style="list-style-type: none"> <li>1. <b>Love</b> - agape love is the love of the mind, of the reason, of the will.</li> <li>2. <b>Joy</b> - an inner calmness, cheerfulness</li> <li>3. <b>Peace</b> - the word means to join together. The peace on being join with Christ.</li> <li>4. <b>Longsuffering</b> - patience or perseverance, never giving in.</li> <li>5. <b>Gentleness</b> - kindness, gentle or gracious</li> <li>6. <b>Goodness</b> - it mean that a person is full of good and does all good</li> <li>7. <b>Faith</b> - that he trust God and knows that all things will be worked out by God</li> <li>8. <b>Meekness</b> - gentleness, tender, humble = strength under control</li> <li>9. <b>Temperance</b> - self control.</li> </ol>

## New Testament Book—Ephesians

Purpose	<ol style="list-style-type: none"> <li>To reveal the purpose of God for the whole universe.</li> <li>To encourage the church to walk in a spirit of oneness and unity.</li> </ol>
Author	Paul the Apostle. Few critics deny that he wrote it.
Recipient	<p><b>Uncertain.</b> There are strong reasons why the words “to the Ephesians” are questioned.</p> <ol style="list-style-type: none"> <li>not in the old manuscripts</li> <li>This is the most impersonal of Paul’s letter. There is no affection or warm greetings, no personal message.</li> <li>The indication is that Paul or the recipients did not know each other.</li> <li>The messages of Ephesians and Colossians have much the same thoughts. Was being circulated among the churches at the same time (Col. 4:16)</li> </ol> <p>The evidence points to “all those who are saints and faithful in Christ Jesus.”</p> <p><b>All saints everywhere and to all generations.</b></p>
Date	AD 60-63 Written while Paul was in prison in Rome. (3:1; 4:1; 6:20)
Key People	<ol style="list-style-type: none"> <li>Paul</li> <li>Tychicus</li> </ol>
Major Focus	The Redemptive and Reconciliation of man to God.
General Outline	<ol style="list-style-type: none"> <li>The Greeting (1:1-2)</li> <li>The Eternal Plan of God for the Believer (1:3-23)</li> <li>The Life of the Christian Believer (2:1-22)</li> <li>The Eternal Purpose of the Christian Believer (3:1-21)</li> <li>The Walk of the Christian Believer (4:1-6:9)</li> <li>The Warfare of the Christian Believer (6:10-24)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li><b>Cosmic elements.</b> Ephesians imagines a multiple-layered universe populated on all levels with spiritual beings: "rulers and authorities in the heavenly places" (Ephesians 3:10), a "ruler of the power of the air" (Ephesians 2:2), "cosmic powers of this present darkness," and "spiritual forces of evil in the heavenly places" (Ephesians 6:12). Yet the cosmic realm is not given over entirely to evil forces; it is also the place where both Christ and believers have been raised up and seated (see Ephesians 2:6). Paul's letters sometimes imagine new life in Christ according to a tension in which it is present now and yet to be revealed, although Ephesians expresses this "now and not yet" tension in spatial terms rather than temporal ones. Believers simultaneously live in the earthly realm and the heavenly places.</li> <li><b>Mystery revealed.</b> In Ephesians, the gospel is a mystery hidden for ages and now revealed. The author understands his work to be to proclaim the content of this mystery with boldness so that the church as well as the rulers and authorities in the heavenly places may know God's will. The content of the revealed mystery is that "the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel" (Ephesians 3:6).</li> <li><b>Relation between election and ethics.</b> Both in Ephesians 2:4-10 and in the letter as a whole, the grace of God and the good works of human beings are bound together. Christ's reconciling work is not an end in itself but the means by which readers' lives will be transformed.</li> </ol>

# New Testament Book—Ephesians

<p style="text-align: center;">Unity Seven Stabilizers factors</p>	<ol style="list-style-type: none"> <li>1. One Body - Christ's body - the Church - 1 Cor. 12:12</li> <li>2. One Spirit - the Holy Spirit - I Cor. 12:4</li> <li>3. One Hope - Blessed &amp; Eternal - Titus 2:13; 3:7</li> <li>4. One Lord - The Saviour - 1 Cor. 12:5</li> <li>5. One Faith - 1 Cor. 16:13; 2 Tim. 4:7</li> <li>6. One Baptism - into Christ's Body - 1 Cor. 12:13</li> <li>7. One God - The Father - 1 Cor. 12:6</li> </ol>
<p style="text-align: center;">A New Relationship</p>	<p>Paul gives a comparison of our old and new relationship because of Christ in Chapter 3. List the comparison as found in the various verses:</p> <p>The old relationship</p> <ol style="list-style-type: none"> <li>1. V. 12 _____</li> <li>2. V. 12 _____</li> <li>3. V. 12 _____</li> <li>4. V. 12 _____</li> <li>5. V. 12 _____</li> </ol> <p>The new relationship:</p> <ol style="list-style-type: none"> <li>1. V.13 _____</li> <li>2. V.14 _____</li> <li>3. V. 15 _____</li> <li>4. V. 15 _____</li> </ol> <p>Verse 19-22 we see that we are the temple of God</p> <ol style="list-style-type: none"> <li>1. V. 19 _____</li> <li>2. V. 19 _____</li> <li>3. V. 20 _____</li> <li>4. V. 21 _____</li> <li>5. V. 22 _____</li> </ol>

## New Testament Book—Philippians

Purpose	<ol style="list-style-type: none"> <li>1. Paul wished to prevent any criticism against <b>Epaphroditus</b>.</li> <li>2. He wished to <b>thank</b> the church for their <b>help in his ministry</b></li> <li>3. Paul wished to call the church to <b>unity and harmony</b></li> <li>4. Paul wanted to deal with a rise of <b>false teachers</b> in the church.</li> </ol>
Author	<b>Paul the Apostle</b>
Recipient	<b>To the saints at the church of Philippi</b>
Date	<b>Uncertain but was one of the prison epistles Probably around AD 62-63</b>
Key People	<ol style="list-style-type: none"> <li>1. Paul</li> <li>2. Timothy</li> <li>3. Epaphroditus</li> <li>4. Euodia</li> <li>5. Syntyche</li> </ol>
Major Focus	<b>Joy and encouragement in the midst of adverse circumstances.</b>
General Outline	<ol style="list-style-type: none"> <li>I. The Introduction 1:1-2</li> <li>II. Paul's Fellowship with the Philippians in the Gospel 1:3-30</li> <li>III. Paul's Appeal for the Philippians' Humility 2:1-30</li> <li>IV. Paul's Warnings and Exhortations to the Philippians 3:1-4:9</li> <li>V. Paul's Rejoicing over the Philippians' Concern for Him 4:10-20</li> <li>VI. The Conclusion 4:21-23</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li><b>I. The centrality of Christ.</b> The Philippian letter is very carefully written and centered on two early Christian hymns, proclaiming who Jesus Christ is as Lord (2:6-11) and Savior (3:20). These two centers of the letter call the Philippians from lives of self-centeredness to experience the gift of life centered in one's identity in Christ</li> <li><b>II. Joy and rejoicing.</b> The word joy has a rich meaning in Philippians. Paul's prayers for his readers are "with joy" (1:4); joy is centered "in faith" (1:25); joy is complete in being "of the same mind, having the same love, being of full accord and of one mind" (2:2); joy is in welcoming Epaphroditus back "with all joy, and honoring such people" (2:29); the Philippians themselves are the reason for Paul's "joy and crown" (4:1). Likewise, the call to rejoice is a rich expression of the joy that Paul experiences even in the midst of his imprisonment, because of the reality of the living presence of Christ.</li> <li><b>III. Self-centeredness.</b> Paul describes three concerns that indicate a self-centered life, a life not oriented to the gift of salvation in Christ. The first concern expresses: I earn my own salvation (3:2-11); the second: I am already perfected (3:12-16); and the third: I will do what pleases me (3:17-19).</li> </ol>
Our Power in Life	<p>I can do all things through (in) Christ which strengtheneth me. 4:13</p> <ol style="list-style-type: none"> <li>1. <b>Joy</b> the <b>source</b> of Power 4:1-4</li> <li>2. <b>Prayer</b> the <b>secret</b> of Power 4:5-7</li> <li>3. <b>Right thinking</b> for strength and peace 4:8-9</li> <li>4. The Power of Christ <b>satisfies</b> 4:10-12</li> <li>5. The Power of Christ supplies 4:13-23</li> </ol>

## New Testament Book—Philippians

<p>The Humbling of Jesus 2:5-8</p>	<p><b>List the Seven Steps</b></p> <p>2:5-6 Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:</p> <ol style="list-style-type: none"><li>1. But made himself of no reputation,</li><li>2. and took upon him the form of a servant,</li><li>3. and was made in the likeness of men:</li><li>4. And being found in fashion as a man,</li><li>5. he humbled himself,</li><li>6. and became obedient unto death,</li><li>7. even the death of the cross.</li></ol>
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## New Testament Book—Colossians

Purpose	<ol style="list-style-type: none"> <li>To prevent the Colossians from straying into heresy</li> <li>To <b>strengthen</b> and <b>confirm</b> the faith of the Colossian believers.</li> <li>To instruct the believers in <b>practical implications</b> of the <b>pre-eminency</b> and <b>sufficiency</b> of Christ.</li> </ol>
Author	Paul the Apostle 1:1;23
Recipient	<p><b>The Church at Colossae.</b></p> <p>Colossae was a small and declining city of Phrygia in the Roman province of Asia. It lay one hundred miles east of Ephesus in the Lycus valley and was bordered by Laodicea and Hieropolis (Cf. 4:13). The city was populated by native Phrygians, Greeks, and a Jewish element. The only information about the church there is gleaned from the letter itself. Paul indicates he had not visited Colossae (2:1), and there is no mention in Acts, yet his influence on the church was significant. The church was actually founded by Epaphras (1:4-8) who probably came to Christ during Paul's third missionary journey. At that time Paul spent three years in Ephesus, allowing his gospel ministry to spread to all the surrounding areas of Asia (Acts 19:10; Acts 20:31). This fact, plus the probability that the cities were frequented by travelers from both places, insure Paul's influence on the Colossian church. Epaphras, the leader of the flock in Colossae, was counted as a close companion of Paul's in the ministry and in Paul's imprisonment (4:12-13; Phile. 23). The church itself was mostly Gentile as indicated in 1:21,27, and 2:13</p>
Date	A prison epistle. Written before or with Philemon, since both were sent by Tychicus with Onesimus. (4;1-9) <b>AD 61</b>
Key People	<ol style="list-style-type: none"> <li><b>Barnabas</b></li> <li><b>Luke</b></li> <li><b>Paul</b></li> <li><b>Timothy</b></li> <li><b>Epaphras</b></li> <li><b>Demas</b></li> </ol>
Major Focus	<b>The Supremacy of Christ and the Submission to Christ</b>
General Outline	<ol style="list-style-type: none"> <li>Heavenly <b>Apostle</b> 1:1-2</li> <li>Heavenly <b>Hope</b> 1:3-8</li> <li>Heavenly <b>Kingdom</b> 1:9-20</li> <li>Heavenly <b>Standing</b> 2:1-23</li> <li>Heavenly <b>Mystery</b> 2:24 3:3</li> <li>Heavenly <b>Walk</b> 3:4-4:1</li> <li>Heavenly <b>Fellowship</b> 4:2-18</li> </ol>
Theological themes	<ol style="list-style-type: none"> <li><b>Intercession.</b> The prayer of intercession in Colossians 1:9-12 calls forth words significant to various cults and religious practices of the time and within the context of life in Colossae. Paul takes this language and uses these words to proclaim the lordship of Christ, who alone is the source of "the knowledge of God," the true source of "spiritual wisdom and understanding," the one in whom is "the strength that comes from his [God's] glorious power," (1:9-11), and the one in whom the Colossians "share in the inheritance of the saints in light" (1:12).</li> <li><b>The Pre-eminence of Christ.</b></li> </ol>

## New Testament Book—Colossians cont.

<p>Christ is All 1 In All</p>	<ol style="list-style-type: none"> <li>1. Christ is All in All in <b>His Deity</b> 1:15</li> <li>2. Christ is All in All in <b>Creation</b> 1:15; 16</li> <li>3. Christ is All in All in <b>Pre-eminence</b> 1:18</li> <li>4. Christ is All in All in <b>Headship</b> 1:18; 2:14</li> <li>5. Christ is All in All in <b>Redemption</b> 1:20-22</li> <li>6. Christ is All in All in <b>His Church</b> 1:18; 2:19</li> <li>7. Christ is All in All in <b>His Indwelling Presence</b> 1:27</li> </ol>
<p>Seven Features</p>	<p>Paul gives us a portrait of Christ. 1:15-18</p> <ol style="list-style-type: none"> <li>1. V.15 <b>The image of the invisible God</b></li> <li>2. V.15 <b>The first born of all creation</b></li> <li>3. V.16 <b>By Him were all things created</b></li> <li>4. V.17 <b>He is before all things</b></li> <li>5. V.17 <b>By Him all things consist</b></li> <li>6. V.18 <b>He is the Head of the Church</b></li> <li>7. V.18 <b>The First born from among the dead</b></li> </ol>
<p>Our Life in Christ</p>	<p>Our life with Christ is a person to Person relationship. Complete the statement from each verse.</p> <ol style="list-style-type: none"> <li>1. <b>Walking</b> in Him 2:6</li> <li>2. <b>Rooted</b> in Him 2:7</li> <li>3. <b>Built up</b> in Him 2:7</li> <li>4. <b>Complete</b> in Him 2:10</li> <li>5. <b>Died</b> with Him 2:20</li> <li>6. <b>Risen</b> with Him 3:1</li> <li>7. <b>Hid</b> with Him 3:3</li> </ol>
<p>Put off the Old Man</p>	<p>Paul list things in 3:5-9 that the believer is to put off. List as many as you can find, and with a Bible dictionary or concordance give meaning.</p> <p>Col 3:5 Mortify therefore your members which are upon the earth; <b>fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:</b></p> <p>Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:</p> <p>Col 3:7 In the which ye also walked some time, when ye lived in them.</p> <p>Col 3:8 But now ye also put off all these; <b>anger, wrath, malice, blasphemy, filthy communication out of your mouth.</b></p> <p>Col 3:9 <b>Lie not one to another</b>, seeing that ye have put off the old man with his deed</p>
<p>Put on the New Man</p>	<p>Paul list things in 3:12-17 that the believer is to put on. List as many as you can find, and with a Bible dictionary or concordance give meaning.</p> <p>Col 3:12 Put on therefore, as the elect of God, holy and beloved, <b>bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;</b></p> <p>Col 3:13 <b>Forbearing one another, and forgiving one another</b>, if any man have a quarrel against any: even as Christ forgave you, so also <i>do</i> ye.</p> <p>Col 3:14 And above all these things <b>put on charity</b>, which is the bond of perfectness.</p> <p>Col 3:15 And let the <b>peace of God rule in your hearts</b>, to the which also ye are called in one body; and be ye thankful.</p> <p>Col 3:16 <b>Let the word of Christ dwell in you richly</b> in all wisdom; <b>teaching and admonishing</b> one another in psalms and hymns and spiritual songs, <b>singing with grace</b> in your hearts to the Lord.</p> <p>Col 3:17 And whatsoever ye do in word or deed, <i>do</i> all in the name of the Lord Jesus, <b>giving thanks</b> to God and the Father by him.</p>

## New Testament Book—I Thessalonians

Purpose	<ol style="list-style-type: none"> <li>To <b>commend</b> and <b>encourage</b> the <b>faith</b> and <b>love</b> of the Thessalonians</li> <li>He wrote to <b>vindicate</b> himself of <b>false charges</b> brought against him</li> <li>A <b>response</b> to developing <b>problems</b> reported by Timothy</li> </ol>
Author	Internal evidence shows the Paul the Apostle wrote the book
Recipient	<b>The Church at Thessalonica</b> . A province of Macedonia. The city prospered in its position on the Egnatian Way, the main road connecting Rome with the east, and was the capital of the Roman province of Macedonia
Date	A comparison of 3:1-7 with Acts 17-18 seems to indicate that Paul wrote soon after arriving at Corinth. <b>AD 51</b>
Key People	<ol style="list-style-type: none"> <li>Paul</li> <li>Silas</li> <li>Timothy</li> </ol>
Major Focus	<b>During the time of trouble and testing we need to look at the long range plan of God.</b>
General Outline	<ol style="list-style-type: none"> <li>The Introduction 1:1</li> <li>Paul's Personal Relations to the Thessalonians 1:2-3:13</li> <li>Paul's Practical Instructions to the Thessalonians 4:1-5:22</li> <li>The Conclusion 5:23-28</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li><b>Hope</b>. The authors frequently mention hope and its basis (1:3; 2:19; 4:13; 5:8). This idea of hope is closely and specifically connected to the expectation of Jesus' coming and to the promise of believers' own resurrection from the dead.</li> <li><b>Imitation</b>. The first two chapters of the letter speak of imitating the behavior and example of other Christians. Imitation is a common theme in Paul's writings.</li> <li><b>Jesus' second coming</b>. Four times (2:19; 3:13; 4:15; 5:23) the authors make reference to Jesus' coming (<i>parousia</i> in Greek). This future event gives a foundation for Christian hope and calls believers to be alert and to live a life consistent with God's</li> </ol>
Crowns 2:19	<p>In this verse Paul speaks of one of five crowns mentioned in the New Testament. These crowns are simply rewards and the Bible teaches that every believer will be rewarded according to his own works. List the crowns or rewards, mentioned in the following scriptures.</p> <ol style="list-style-type: none"> <li>I Cor. 9:2 &amp; 24-27 _____</li> <li>I Thess. 2:19-20 _____</li> <li>II Tim. 4:5-8 _____</li> <li>James 1:12 _____</li> <li>I Peter 5:2-4 _____</li> </ol>

## New Testament Book—I Thessalonians cont.

<p>The Rapture of the Church 4:13-18</p>	<ol style="list-style-type: none"><li>1. Why did Paul tell the Thessalonians about the coming of the Lord? v.13 _____</li><li>2. When Christ returns who will He bring with Him? v. 14 _____</li><li>3. Who will go to be with the Lord first-those who are dead or those who are alive on the earth? v. 16 _____</li><li>4. Where will those who are alive meet the Lord? v.17 _____</li></ol>
<p>Two examples</p>	<p>Paul gives two examples of the suddenness of the Lord's coming. What are they?</p> <ol style="list-style-type: none"><li>1. 5:2 _____</li><li>2. 5:3 _____</li></ol>
<p>Occupy till the Lord Comes</p>	<p>Paul list eighth things every Christian should be doing as we wait for the Lord to return.</p> <ol style="list-style-type: none"><li>1. 5:16 _____</li><li>2. 5:17 _____</li><li>3. 5:18 _____</li><li>4. 5:19 _____</li><li>5. 5:20 _____</li><li>6. 5:21a _____</li><li>7. 5:21b _____</li><li>8. 5:22 _____</li></ol>

## New Testament Book—II Thessalonians

Purpose	<ol style="list-style-type: none"> <li>1. The major purpose was to <b>correct</b> two <b>related problems</b> in the church.             <ol style="list-style-type: none"> <li>A. A <b>misunderstanding</b> concerning the <b>Day of the Lord</b></li> <li>B. To correct <b>disorderliness</b> in the church.</li> </ol> </li> <li>2. To <b>commend</b> and <b>encourage</b> the church</li> </ol>
Author	Paul identifies himself as the author in 1:1 & 3:17
Recipient	<b>The Church at Thessalonica</b> . See I Thessalonians notes
Date	Only a few months seem to pass since the writing of 1 Thessalonians. Thus the letter was written about <b>A.D. 51</b> from Corinth.
Key People	<ol style="list-style-type: none"> <li>1. <b>Paul</b></li> <li>2. <b>Silas</b></li> <li>3. <b>Timothy</b></li> </ol>
Major Focus	<b>To correct the misunderstanding of the Coming of Christ.</b>
General Outline	<ol style="list-style-type: none"> <li>I. Introduction (2 Thessalonians 1:1-12)</li> <li>II. On the Coming of the Lord (2 Thessalonians 2:1-12)</li> <li>III. Prayers and Appeals (2 Thessalonians 2:13-3:5)</li> <li>IV. Strict Warnings against Idleness and Disobedience (2 Thessalonians 3:6-15)</li> <li>V. Concluding Words and Benediction (2 Thessalonians 3:16-18)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>I. <b>Idleness</b>. Idle behavior is condemned, not because inactivity is contrary to the gospel, but because it needlessly disrupts the life and work of the persecuted community of faith (3:10-15). Evangelists who do not support themselves do not conform to the pattern of the apostles' ministry (3:6-9) and may bring disrepute upon the gospel.</li> <li>II. <b>Jesus' second coming</b>. The letter does not mention Jesus' death or resurrection but focuses on what he is yet to do when he will be "revealed from heaven" (1:7), vindicating believers and destroying evil. The description of Christ's return (1:5-2:12) acknowledges the reality of evil, reaffirms God's justice, and asserts Christ's supremacy over forces of lawlessness that will be annihilated merely by "the breath of his mouth" (2:8).</li> <li>III. <b>Persecution, vengeance, and eternal destruction</b>. Assurances of retribution upon persecutors expand to encompass the destruction of those who do not know God or obey the gospel (1:6-10). In other books Paul speaks of Christ's return in terms of how it will benefit believers; 2 Thessalonians describes the event as bringing about the destruction of enemies, to declare that God will prove to be just, despite the proliferation of lawlessness in the world.</li> </ol>

## New Testament Book—II Thessalonians cont.

Thanksgiving	<p>What three things does Paul praise the Thessalonians for in 1:3-4?</p> <p>1. _____</p> <p>2. _____</p> <p>3. _____</p>
Repayment	<p>The Thessalonians must have been suffering severe persecution and trials. In 1:6-9 Paul list describes the future of unbelievers in three ways.</p> <p>V. 6 _____</p> <p>V. 8 _____</p> <p>V. 9 _____</p>
The Day of the Lord	<p>The church had misunderstood Paul's first letter concerning the Day of the Lord thinking that it had already come. He states that two things must happen before that day will come.</p> <p>In 2:3 what two things does Paul say must happen before that day will come?</p> <p>_____</p> <p>_____</p>

## New Testament Book— I Timothy

Purpose	<ol style="list-style-type: none"> <li>1. Paul writes to <b>give</b> Timothy <b>authority</b> and <b>instruction</b> in <b>refuting false</b> teachers.</li> <li>2. He writes to <b>encourage</b> Timothy to instruct the <b>church</b> in <b>godly conduct</b> and <b>order</b></li> <li>3. He writes to <b>encourage</b> Timothy to <b>use his gifts</b>.</li> </ol>
Author	Paul's authorship is not questioned.
Recipient	The letter is written to Timothy (1:2) who had remained in Ephesus (1:3)
Date	Written after Paul's was released from his first Roman imprisonment. <b>Circa A.D. 62</b>
Key People	<ol style="list-style-type: none"> <li>1. <b>Paul</b></li> <li>2. <b>Timothy</b></li> </ol>
Major Focus	<b>How the believers should behave.</b>
General Outline	<p>This basic outline is taken from "<i>The Weirsbe Bible Commentary</i>" by Warren W. Weirsbe</p> <ol style="list-style-type: none"> <li>A. The Church and its <b>Message</b> - Ch. 1</li> <li>B. The Church and its <b>Members</b> - Ch. 2-3</li> <li>C. The Church and its <b>Minister</b> - Ch. 4</li> <li>D. The Church and its <b>Ministry</b> - Ch. 5-6</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>I. <b>Christ.</b> Four titles appear in the Pastoral Epistles: "Christ," "Lord," "Savior," and "Mediator." Mediator 2:5.              Preexistence and incarnation 3:16;              His true humanity is maintained 2:5; 6:13;              His death is acknowledged 2:6              He has been exalted to heaven and reigns in the present era 3:16;              He will appear at the end of time 6:14</li> <li>II. <b>Ethics.</b> Basic ethical teachings that apply to all believers:              Good works in general 2:10;              Moderation 6:8              Generosity 6:17-18              Care of the elderly (5:4).              The love of wealth is to be avoided 6:9-10</li> <li>III. <b>God and creation.</b> God has:              Created all things but has created them good 1:2; 2:5; 4:3-4;              Given life to all things" 6:13              Richly provides us with everything for our enjoyment 6:17.</li> <li>IV. <b>Family.</b> Paul addresses the goodness of marriage and having children 3:2-5; 5:10, 14</li> <li>V. <b>Civil authority.</b> the validity of secular authority 2:1-2</li> </ol>

## New Testament Book— I Timothy Cont.

Paul's Conversion	<p>Paul emphasizes 4 features concerning his conversion in Chapter 1:12-16</p> <ol style="list-style-type: none"> <li>1. (vs. 1:13) Paul said he was a blasphemer, and a persecutor, and injurious: but <b>I obtained mercy</b>, because I did <i>it</i> ignorantly in unbelief.</li> <li>2. (vs. 1:14) the <b>grace</b> of our Lord was exceeding abundant with faith and love</li> <li>3. (vs. 1:15) that Christ Jesus came into the world <b>to save</b> sinners; of whom I am chief.</li> <li>4. (vs. 1:16) Howbeit for this cause I <b>obtained mercy</b>,</li> </ol>
Qualifications of Elder	<p>If a man desire the office of a bishop, he desireth a good work (3:1). Paul list qualifications for and elder in 3:1-7 Make a list of these qualifications. Lookup words in a Bible dictionary or concordance.</p> <ol style="list-style-type: none"> <li>1. blameless,</li> <li>2. the husband of one wife,</li> <li>3. vigilant,</li> <li>4. sober,</li> <li>5. good behavior,</li> <li>6. given to hospitality,</li> <li>7. apt to teach;</li> <li>8. Not given to wine,</li> <li>9. no striker,</li> <li>10. not greedy of filthy lucre;</li> <li>11. patient,</li> <li>12. not a brawler,</li> <li>13. not covetous;</li> <li>14. One that ruleth well his own house,</li> <li>15. having his children in subjection with all gravity;</li> <li>16. Not a novice,</li> <li>17. have a good report of them which are without</li> </ol>
Qualifications of Deacon	<p>If a man desire the office of a deacon. Paul list qualifications for and deacon in 3:8-13 Make a list of these qualifications. Lookup words in a Bible dictionary or concordance.</p> <ol style="list-style-type: none"> <li>1. grave,</li> <li>2. not double tongued,</li> <li>3. not given to much wine,</li> <li>4. not greedy of filthy lucre;</li> <li>5. Holding the mystery of the faith in a pure conscience.</li> <li>6. be proved;</li> <li>7. being <i>found</i> blameless.</li> <li>8. <i>their wives be grave</i>,</li> <li>9. not slanderers,</li> <li>10. sober,</li> <li>11. faithful in all things.</li> <li>12. husbands of one wife,</li> <li>13. ruling their children and their own houses well.</li> </ol>
Result of faithful service	<p>(3:13) For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.</p>

## New Testament Book— II Timothy

Purpose	<ol style="list-style-type: none"> <li>1. To <b>encourage</b> Timothy</li> <li>2. To <b>summon</b> Timothy to <b>come to him</b>. He desired to see him and want him to <b>bring John Mark</b> and some <b>personal items</b>.</li> </ol>
Author	Paul's authorship is not questioned. (1:1)
Recipient	<b>Most agree that it was written to Timothy</b> . But it is not as clear as I Timothy, because of references to Onesiphorus (4:19) who lived in Ephesus along with reference to Hymenacrus (2:17) who was connected with false teaching.
Date	This letter seems to have been written shortly before his death in A.D. 68. The most likely date is <b>A.D. 67</b> .
Key People	<ol style="list-style-type: none"> <li>1. Aquila &amp; Priscilla</li> <li>2. Paul</li> <li>3. Timothy</li> <li>4. Luke</li> </ol>
Major Focus	<b>The return of Christ encourages hope and a Godly lifestyle.</b>
General Outline	<p>This basic outline is taken from "<i>The Weirsbe Bible Commentary</i>" by Warren W. Weirsbe</p> <ol style="list-style-type: none"> <li>A. The <b>Pastoral</b> Appeal - Ch. 1</li> <li>B. The <b>Practical</b> Appeal - Ch. 2-3</li> <li>C. The <b>Prophetic</b> Appeal - Ch. 4</li> <li>D. The <b>Personal</b> Appeal - Ch. 5-6</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>1. <b>Christ</b>. See notes in I Timothy</li> <li>2. <b>Salvation</b>. People commit "sins" (3:6) due to serving the self and its passions (3:2-5). The result is a life leading away from eternal life and toward judgment and eternal death. Christ gave himself as a ransom for all (see 1 Timothy 2:6), thereby bearing the divine judgment against sins for the benefit of others. Being raised from death, he "abolished death and brought life and imperishability to light" (1:10), exposing life and immortality for all to see as a possibility for themselves. Finally, he will come to rescue his people and save them for his heavenly kingdom (4:18).</li> </ol>
3:16	<ol style="list-style-type: none"> <li>1. All Scripture (every part, every word)</li> <li>2. Is given by inspiration (God breathed)</li> <li>3. Is profitable for doctrine (better Teaching)</li> <li>4. For reproof (conviction)</li> <li>5. For correction (setting right)</li> <li>6. For instruction (discipline)</li> </ol>
Diet	<p>Spiritual malnutrition has wrecked many a Christian. List the two thing Paul warns us to avoid.</p> <ol style="list-style-type: none"> <li>1. Vs 2:16 _____</li> <li>2. Vs 2:23 _____</li> </ol>

## New Testament Book— II Timothy

<p>Examples for the Believer</p>	<p>In chapter 2 Paul uses seven examples for the believer. List</p> <ol style="list-style-type: none"> <li>1. (2:1-2) A Son</li> <li>2. (2:3-4) A Soldier</li> <li>3. (2:5) An Athlete</li> <li>4. (2:6) A Farmer</li> <li>5. (2:15) A Student</li> <li>6. (2:21-21) A Vessel</li> <li>7. (2:24) A Servant</li> </ol>
<p>The Last Days</p>	<p>Paul uses 22 words or phrases to describe the what the last days will be like. List the words and lookup meanings in a dictionary or concordance.</p> <ol style="list-style-type: none"> <li>1. loves of their own selves</li> <li>2. Covetous - get what one wants</li> <li>3. Boasters-braggart</li> <li>4. Proud-haughty</li> <li>5. Blasphemers-using God's name in vain</li> <li>6. Disobedient</li> <li>7. Unthankful</li> <li>8. Unholy-profane</li> <li>9. Without natural affection</li> <li>10. Truce breakers-promises mean nothing</li> <li>11. False accusers</li> <li>12. Incontinent-without self-control</li> <li>13. Fierce-is savage</li> <li>14. Despisers of those that are good</li> <li>15. Traitors-or betrayers</li> <li>16. Heady-reckless</li> <li>17. High-minded-drunk with pride</li> <li>18. Lovers of pleasure more than lovers of God</li> <li>19. Have a form-deny the power of God</li> <li>20. Ever learning-never able to discern the truth</li> <li>21. Seducers-sorcerers</li> <li>22. Deceiving and being deceived</li> </ol>
<p>Paul's Final Charge</p>	<p><b>Paul give a final Charge.</b> List the things we should be doing. (4:1, 2, 5)</p> <ol style="list-style-type: none"> <li>1. Watching for His appearing</li> <li>2. Preach the Word</li> <li>3. Be diligent all the time</li> <li>4. Reprove, rebuke, exhort</li> <li>5. Be alert in all things</li> <li>6. Endure affliction</li> <li>7. Evangelize</li> <li>8. Make full proof of the ministry</li> </ol> <p><b>Paul give a final Warning.</b> List the things he warns about. (4:3-4)</p> <ol style="list-style-type: none"> <li>1. men will not listen to doctrine (teaching)</li> <li>2. Will try to satisfy their own lusts</li> <li>3. Will find false teachers</li> <li>4. Will turn away from the truth-believe-fables</li> </ol>

## New Testament Book— Titus

Purpose	<ol style="list-style-type: none"> <li>1. To provide Titus with <b>authority</b> to <b>finish</b> the <b>work</b> of the church.</li> <li>2. To instruct Titus concerning the <b>actual work</b> of the church, <b>instructions</b> in <b>choosing elders</b> and about teaching <b>sound doctrine</b> and <b>Christian conduct</b>.</li> </ol>
Author	<b>Paul the Apostle:</b> His identifies himself (1:1) , the basic content of the letter long with the list of companions indicate that Paul was the author.
Recipient	<b>Titus</b> (1:4) who was at Crete (1:5) He was a <b>Gentile convert</b> . Titus proved to be a faithful servant to Paul.
Date	<b>A.D. 66</b> . Sometime after the first Roman imprisonment.
Key People	<ol style="list-style-type: none"> <li>1. <b>Paul</b></li> <li>2. <b>Titus</b></li> </ol>
Major Focus	<b>Titus is a manual for Christian Conduct for church living.</b>
General Outline	<ol style="list-style-type: none"> <li>I. Introduction 1:1-4</li> <li>II. Qualifications for Church Leaders 1:5-9</li> <li>III. Rebuke of False teachers 1:10-16</li> <li>IV. Speak Sound Doctrine 2:1-15</li> <li>V. Proper Christian Behavior 3:1-11</li> <li>VI. Conclusion 3:12-15</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>1. <b>Christ:</b> see notes on I Timothy</li> <li>2. <b>Life in the World:</b> Like 1 Timothy, the Letter to Titus looks out upon the world as the place in which the Christian is at home. In this letter there is a stress on having compassion for those in need (3:2, 8, 14) and extending courtesy toward all people (3:2), not just Christians.</li> </ol>
Sound Doctrine	<p>Sound Doctrine includes teaching to ALL ages groups</p> <ol style="list-style-type: none"> <li>1. (2:2-3) Senior citizen (both men and women)</li> <li>2. (2:4-5) Young woman</li> <li>3. (2:6-8) Young men</li> <li>4. (2:9-10) Servants – to adorn the doctrine. (We as servants of the Lord are to do the same.</li> </ol>
Adorn Doctrine	<p>We are to adorn (to put into proper order) doctrine because:</p> <ol style="list-style-type: none"> <li>1. 2:11 the grace of God</li> <li>2. 2:13 the glorious appearing of the great God and Saviour Jesus Christ.</li> <li>3. 2:14 He gave Himself...to redeem us.</li> </ol>

## New Testament Book— Titus

Cretian People	Paul mentions three of their well-known characteristic 1:12 <ol style="list-style-type: none"><li>1. Lairs</li><li>2. Evil beast</li><li>3. Lazy gluttons</li></ol>
Qualification of Elders	Paul names 14 qualification for the office of elder: <ol style="list-style-type: none"><li>1. Blameless</li><li>2. The husband of one wife</li><li>3. Have faithful children</li><li>4. Not self-willed</li><li>5. Not soon angry</li><li>6. Not give to wine</li><li>7. No striker</li><li>8. Not given to filthy lucre</li><li>9. A lover of hospitality</li><li>10. A lover of good men</li><li>11. Sober</li><li>12. Just</li><li>13. Holy</li><li>14. Temperate</li></ol>

## New Testament Book— Philemon

Purpose	<ol style="list-style-type: none"> <li>To urge Philemon <b>to receive</b> Onesimus in a manner <b>worthy</b> of a <b>Christian brother</b>, not a <b>runaway slave</b>.</li> <li>To assure <b>Philemon</b> that anything <b>owed</b> by the <b>slave</b> will be <b>paid</b> by the apostle himself.</li> </ol>
Author	Three references identify Paul as the writer. (1, 9, 19)
Recipient	A personal letter to <b>Philemon</b> and the <b>church</b> that met at his house.
Date	<b>AD 61</b> . One of Paul's prison epistles.
Key People	<ol style="list-style-type: none"> <li><b>Paul</b></li> <li><b>Philemon</b></li> <li><b>Onesimus</b></li> </ol>
Major Focus	<b>Forgiveness</b>
General Outline	<ol style="list-style-type: none"> <li><b>A Prayer</b> (1-7)</li> <li><b>A Petition</b> (8-16)</li> <li><b>A Promise</b> (17-25)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li><b>Unity in the Body of Christ.</b> Paul repeatedly uses language that calls attention to the community that Christians share in Christ as the basis for his appeal to Philemon. He speaks of brothers and sisters, of coworkers, of fellow soldiers and fellow prisoners, thus calling attention to the mutuality of the relationship formed by being in Christ Jesus.</li> <li><b>Doing a good deed.</b> Though what it should be is never spelled out clearly, doing a "good deed" is the clear practical response sought by Paul's repeated appeal (vv. 6, 14, 20, 21). When it does gain some specificity, it is characterized in terms of the communal relationship of the partnership Christians share in Christ: "welcome him as you would welcome me" (v. 17).</li> <li><b>Faith and love.</b> Paul gives thanks to God for Philemon's faith and love that are directed to the Lord Jesus and to all the saints (vv. 4-5). The sharing of this faith and love have brought joy and consolation to Paul in the past (v. 7), and now Paul counts on that same love and faith to energize Philemon's good deed in this particular instance (vv. 14, 20).</li> <li><b>Partnership.</b> Partnership or sharing (in Greek, <i>koinōnia</i>) in faith is a key motif for Paul here as in other letters. He sees it as the basis for every good deed that Christians are able to do (v. 6) and thus as the motivating occasion for Philemon's response to Paul's appeal as Paul extends it to include this new brother Onesimus within its sphere (v. 17).</li> </ol>
Forgiveness	Philemon shows the <b>transition</b> from one <b>alienated</b> from God to <b>being a child</b> of God, from <b>bondage</b> to <b>brotherhood</b> that is brought about by <b>Christian love</b> and <b>forgiveness</b> . All a matter of <b>Grace</b> .

## New Testament Book— Philemon

Decision Time	<p>Before this writing of this letter, slaves were treated like any other property, not like people. Runaway slaves were often branded on the forehead with hot irons, mutilated and even killed.</p> <p>What three words do you believe Philemon thought when he saw Onesimus entering his home with Tychicus.</p> <ol style="list-style-type: none"><li>1. Anger</li><li>2. Confusion</li><li>3. Disappointment</li></ol> <p>We do not know for certain what Philemon's response was, but what do you believe was his response.</p> <hr/> <p>What is your response when a fellow believer has wrong you and is asking for forgiveness.</p> <hr/>
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## New Testament Book— Hebrews

Purpose	To encourage the believers who were <b>tempted to turn away</b> because of <b>persecution</b> to pursue the <b>superior blessings</b> of Christ.
Author	Only the Lord knows who the author is. There has been much debate over the authorship. The three most debatable are 1.) <b>Paul</b> 2.) <b>Barnabas</b> 3.) <b>Luke</b> .
Recipient	Most scholars believe the letter was written to Jewish Christians facing persecution and were tempted to turn away from their faith.
Date	Internal evidence seems to indicate a date prior to the destruction of Jerusalem in 70 AD since there is no mention of this event. The possibility of persecution and martyrdom could place the date during the time of persecution from Nero. Thus a date of <b>A.D. 64 - 68</b> .
Key People	<ol style="list-style-type: none"> <li>1. <b>Abel</b></li> <li>2. <b>Abraham</b></li> <li>3. <b>Melchizedek</b></li> <li>4. <b>Moses</b></li> <li>5. <b>Noah</b></li> <li>6. <b>Sarah</b></li> <li>7. <b>Timothy</b></li> </ol>
Major Focus	<b>The Superiority of Christ</b>
General Outline	<ol style="list-style-type: none"> <li>I. The Superiority of the <b>Person of Christ</b>                      <b>1:1-8:5</b></li> <li>II. The Superiority of the <b>New and Better Covenant</b>      <b>8:6-10:18</b></li> <li>III. The Superiority of the <b>Walk of Faith</b>                      <b>10:19-13:25</b></li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>I. <b>Atonement.</b> Atonement is to restore the relationship with God that is broken by sin.</li> <li>II. <b>Confession.</b> Hebrews exhorts readers to hold fast to their confession of faith in Jesus.</li> <li>III. <b>Faith.</b> Faith means to trust in the promises of God and faithfulness to God.</li> <li>IV. <b>New covenant.</b> In Jeremiah 31:31-34, God promises to make a new covenant with people.</li> <li>V. <b>Perfection.</b> Indicates "completion" of God's purposes in the Christian's life.</li> <li>VI. <b>Priesthood.</b> Hebrews portrays Jesus as high priest. As a priest, Jesus makes a sacrifice of atonement for sin.</li> <li>VII. <b>Sacrifice.</b> In the Old Testament involved the slaying of an animal and the offering of the animal's blood to God. Hebrews compares Jesus' death by crucifixion and his subsequent ascension into heaven as the two parts of this sacrificial process. Hebrews also argues that Jesus' sacrifice is superior because it was his own self-sacrifice and it was done once for all time, instead of repeatedly, as was the case with animal sacrifices.</li> <li>VIII. <b>Word of God.</b> We are able to know God because God has communicated through Israel's prophets and again through the Son (1:1-4).</li> </ol>
Keys	<ol style="list-style-type: none"> <li>I. Key word - <b>Better</b> used 13 times (more excellent; nobler, more profitable)</li> <li>II. Key verse - <b>Heb. 6:1</b></li> </ol>

## New Testament Book— Hebrews cont.

<p>Christ Superior to Angels</p>	<p>In Hebrews 1:4-14 Christ is shown to be superior in 4 ways</p> <ol style="list-style-type: none"> <li>1. V.4 _____</li> <li>2. V.5 _____</li> <li>3. V.6 _____</li> <li>4. V. 13 _____</li> </ol>
<p>Christ Superior to O.T. Sacrifices</p>	<p>The Jews were accustomed to seeing the priest carrying out the sacrifices. In 10:1-18 we find that Christ's sacrifice was superior to the sacrifices of the Old Testament in at least 3 ways.</p> <ol style="list-style-type: none"> <li>1. Vs. 1-4 _____ _____</li> <li>2. Vs. 5-10 _____ _____</li> <li>3. Vs. 11-18 _____ _____</li> </ol>
<p>What is Biblical Faith</p>	<p>Write out in your own words a definition of Faith based on verse 11:1 of Hebrews.</p> <p>_____</p> <p>_____</p>
<p>A Challenge for us.</p>	<p>According to Hebrews 12:1-2 we as Christians are challenged to do several things because of the witnesses of the heroes of the faith.</p> <ol style="list-style-type: none"> <li>1. V.1 _____</li> <li>2. V.1 _____</li> <li>3. V.2 _____</li> <li>4. V.3 _____</li> </ol>
<p>A Tremendous Promise</p>	<p>One of God's tremendous promises is found in Heb. 13:5. write out the verse and mediate upon it.</p> <p>_____</p> <p>_____</p>

## New Testament Book— James

Purpose	1. To <b>encourage</b> and <b>exhort</b> the Christians to a life of <b>maturity</b> through <b>faith</b> and <b>endurance</b> in <b>trials</b> .												
Author	Most scholars hold that this is <b>James the Brother of Jesus</b> . Matt. 13:55; Mark 6:3. He was the leader in the church at Jerusalem (Acts 12:17; 15:13-21; 21:18; Gal.2:9-12)												
Recipient	<b>To the twelve tribes which are scattered abroad</b> . (1:1) Jewish Christians were scattered early from Jerusalem because of persecution.												
Date	<b>Circa 44 - 48 AD</b> . James was martyred about A.D. 62												
Key People	<ol style="list-style-type: none"> <li>1. <b>James the Brother of Jesus</b></li> <li>2. <b>Abraham</b></li> <li>3. <b>Rahab</b></li> </ol>												
Major Focus	<b>Practical Christian living</b>												
General Outline	<p>Outline from Dr. Henrietta C. Mears (<i>What the Bible is All About, Regal Books</i>)</p> <ol style="list-style-type: none"> <li>1. Faith <b>Victor Over Temptation</b> 1:1-21</li> <li>2. Faith Shown in Our <b>Actions</b> 1:22-2:26</li> <li>3. Faith Shown in Our <b>Words</b> 3:1-18</li> <li>4. Faith Shown in Our <b>Purity of Character</b> 4:1-17</li> <li>5. Faith Shown by Our <b>Prayer Life</b> 5:1-20</li> </ol>												
Theological Themes	<ol style="list-style-type: none"> <li>1. <b>Faith and works</b>. A key theme that Faith without Works is dead.</li> <li>2. <b>Hearing and doing</b>. Another key themes is that we are to be doing God's Word and not just hearing (1:22-25). James give an illustration of hearers only and not doers are like those who look at themselves in a mirror and then forget what manner of man he was (<b>1:24</b>)</li> <li>3. <b>The law of liberty</b>. James speaks of the law as "perfect law," a "law of liberty," or the "royal law" of Scripture (<b>1:25, 2:8, 12</b> and ties it to the command to "love your neighbor as yourself" (<b>2:8</b>).</li> <li>4. <b>Power of prayer</b>. The key component to the Christian life is prayer. James stresses that a person who lacks in his Christian life, wisdom, need only ask for it from a God who gives generously to those who ask in expectant faith (<b>1:5-6</b>). James in concluding brings our minds back to the power of prayer in praying for endurance in suffering, the healing of the sick and confession and forgiveness. (<b>5:13-20</b>).</li> </ol>												
Keys	<p>Verses <b>James 1:19-22 &amp; 2:14-17</b></p> <p>Chapter Chapter 1</p> <p>Passages</p> <table border="0"> <tr> <td>James 1:17</td> <td><b>God, the Giver of Every Perfect Gift</b></td> </tr> <tr> <td>James 1:18-25</td> <td><b>The Implanted Word of Truth</b></td> </tr> <tr> <td>James 1:27</td> <td><b>True Religion</b></td> </tr> <tr> <td>James 2:14-26</td> <td><b>Faith and Works</b></td> </tr> <tr> <td>James 3:13-18</td> <td><b>The Gift of Wisdom</b></td> </tr> <tr> <td>James 5:13-20</td> <td><b>The Power of Prayer</b></td> </tr> </table>	James 1:17	<b>God, the Giver of Every Perfect Gift</b>	James 1:18-25	<b>The Implanted Word of Truth</b>	James 1:27	<b>True Religion</b>	James 2:14-26	<b>Faith and Works</b>	James 3:13-18	<b>The Gift of Wisdom</b>	James 5:13-20	<b>The Power of Prayer</b>
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## New Testament Book— James cont.

<p>Does James and Paul contradict each other</p>	<p>James says 2:24 “by works a man is justified” Paul says Eph. 2:8 &amp; 9 “ for by grace....not of works.”</p> <table border="1" data-bbox="472 268 1468 548"> <tr> <td data-bbox="472 268 972 338">Paul stresses</td> <td data-bbox="972 268 1468 338">James stresses</td> </tr> <tr> <td data-bbox="472 338 972 407">Justification <b>before God</b></td> <td data-bbox="972 338 1468 407">Justification <b>before man</b></td> </tr> <tr> <td data-bbox="472 407 972 476">Justified by <b>faith</b></td> <td data-bbox="972 407 1468 476">Justified by <b>works</b></td> </tr> <tr> <td data-bbox="472 476 972 548">The <b>root</b> of Justification</td> <td data-bbox="972 476 1468 548">The <b>fruit</b> of Justification</td> </tr> </table>	Paul stresses	James stresses	Justification <b>before God</b>	Justification <b>before man</b>	Justified by <b>faith</b>	Justified by <b>works</b>	The <b>root</b> of Justification	The <b>fruit</b> of Justification
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<p>Encouragement for Christian Living</p>	<p>James immediately addresses the persecution that these believers were going through.</p> <ol style="list-style-type: none"> <li>1. Why are Christians allowed to have trials. (1:2-4) _____ _____</li> <li>2. What is the Christian to do about these problems (1:5-6) _____ _____</li> <li>3. What causes temptation. (1:14) _____ _____</li> </ol>								
<p>What Shall We do with the Word</p>	<ol style="list-style-type: none"> <li>1. Vs. 1:21 _____</li> <li>2. Vs. 1:23 _____</li> <li>3. Vs. 1:22 _____</li> <li>4. Vs. 1:25 _____</li> </ol>								
<p>Control of the Tongue</p>	<p>James stresses that the tongue should be controlled. In chapter 3 he gives us seven illustrations of this.</p> <ol style="list-style-type: none"> <li>1. Vs. 3 _____</li> <li>2. Vs. 3 _____</li> <li>3. Vs. 5 _____</li> <li>4. Vs. 7 _____</li> <li>5. Vs. 8 _____</li> <li>6. Vs. 11 _____</li> <li>7. Vs. 12 _____</li> </ol>								

# New Testament Book— I Peter

<p>Purpose</p>	<p>To encourage believers to have hope, even in times of apparent hopelessness and persecution, because Christ is raised and living, and God is at work in the world.</p> <p>This letter is one of the most hope-filled books in the New Testament. Its purpose is to encourage Christian converts living in the midst of a hostile society. It does this by emphasizing their new life and salvation in the risen Christ (who is their "living hope"), showing how they became heirs of the people of God described in the Old Testament, and helping them understand what it means to live faithfully among people who ridicule and harass them. Throughout this letter, Jesus Christ's life, and especially his suffering, is used as an example of how they are to understand and bear their sufferings as they seek to do God's will.</p>
<p>Author</p>	<p><b>Peter the Apostle</b></p> <p>Peter is quite different from the man we see in the gospels. In the gospels we find Peter, impulsive, restless soul, sometimes fearless then sometimes cowardly, even going to the point of denying the Lord.</p> <p>In his epistles we find Peter, patient, restful, loving and courage purified and strengthened by the indwelling of the Holy Spirit.</p>
<p>Recipient</p>	<p>Written to Christians who were suffering from the hostile Jews and fanatical Gentiles because they would not join in their pagan idolatry, drinking and lust.</p>
<p>Date</p>	<p>64 A.D written just before the out break of the persecution of Nero.</p>
<p>Key People</p>	<p>1. Peter                  2. Abraham                  3. Sarah                  4. Silvanus (Silas) Acts 15:40</p>
<p>Major Focus</p>	<p>Persecution can cause either growth of bitterness in the Christian Life. Our response determines the result. Peter encourages us to conduct ourselves courageously for the Person and program of Christ.</p>
<p>General Outline</p>	<p>I. God's People are Holy (1:1-2:3)                  II. God's People are a witness to the world. (2:4-3:12)                  III. God's People will suffer (3:13-5:14)</p>
<p>The Details of Sovereignty</p>	<p>I. The Source of our Salvation - the entire Trinity (1:1-2)                  II. The Blessings of Our Salvation (1:3-4)                  III. The Trials in Our Salvation (1:5-9)                  IV. The Old Testament Prophets and Our Salvation (1:10-12)                  V. The Holy Angels and Our Salvation (1:12)                  VI. The High Calling of Our Salvation (1:13-17)                  VII. The Awesome Cost of Our Salvation (1:18-22)                  VIII. The Method of Our Salvation (1:23-25)</p>
<p>Theological Themes</p>	<p>1. <b>Good works.</b> Exhortations to do good works and to do what is right come with acknowledgements that in a hostile world these actions will often bring unwelcome consequences. The point is, for people who have been born anew and set free from this world's judgment, this behavior not only will accomplish good things that God needs for the world, but it also will bear witness to the truth of the Christian faith to unbelievers.</p> <p>2. <b>Hope.</b> Hope refers to a sure and certain future reality (promised or otherwise guaranteed by God) in which we are to put our hope. The Bible might be said to speak of hope as something "objective," to which our "subjective" attitude of hope corresponds. Therefore, in 1 Peter 1:3 the risen Christ is our living hope; in 1:13 we are to set our hope on the grace Jesus Christ will bring; in 1:21 faith and hope are pictured as set on God; in 3:15 Christians are expected to be able to give persuasive reasons for their hope.</p> <p>3. <b>Unjust suffering.</b> A clear distinction is to be made between suffering that is justly deserved and suffering that is undeserved because people have not done something bad but nevertheless are treated badly. Such unjust suffering is an important theme in 1 Peter because it could have been misunderstood by Christian converts as meaning that the Christian faith was not true and that they were being punished by other gods for the actions that follow from faith in Christ. There is no glorification of suffering in this letter; suffering simply is to be expected in the sense that Christians who do right and suffer for it do so in a way that is similar to Jesus' sufferings. Only this specific way of sharing in Jesus' sufferings is to be seen as an occasion for rejoicing about suffering (4:13)</p>

See Notes on HLW

## New Testament Book— I Peter

Key Words	<ol style="list-style-type: none"><li>1. <b>Suffering</b> 6 times of Christ's suffering 10 times as believers suffering</li><li>2. <b>Grace</b> 8 times</li></ol>
The Apostles Called	<ol style="list-style-type: none"><li>1. Peter "The Apostle of Hope" 1:3; 13; 21; 3:15</li><li>2. Paul "The Apostle of Faith"</li><li>3. John "The Apostle of Love"</li></ol>

## New Testament Book— II Peter

Purpose	1. To warn against false teachers.
Author	Peter the Apostle see notes on I Peter
Recipient	Written to the same believers as I Peter 3:1
Date	Shortly after I Peter 64-65 AD
Key People	1. Peter 2. False Teachers 3. Paul
Major Focus	The theme of I Peter is suffering, 2 Peter is knowledge. Knowing what you believe and why.
General Outline	I. The Importance of Growing in Faith Chap. 1 II. The Danger of False Teachers Chap. 2 III. The Certainty of the Day of the Lord. Chap. 3
Theological Themes	I. Holiness II. Heresy III. Hope
Keys Word	I. Knowledge or some form of the word 16 times II. The Day of the Lord Chap 3

## New Testament Book— I John

Purpose	<ol style="list-style-type: none"> <li>1. To know that ye have live (5:13)</li> <li>2. That your Joy may be full (1:4)</li> <li>3. That ye sin not (2:1)</li> <li>4. That they might be on guard against error (2:26)</li> </ol> <p>The epistle is written to give assurance to those who have believed on Christ, and to show us how we can walk in close fellowship with the Lord so that we may “sin Not” and that our joy “may be full.”</p>
Author	<p><b>John the Apostle - The Elder</b> See notes on the Gospel of John</p>
Recipient	<p>No internal evidence show that the book was written to any one particular church or individual. <b>Probably sent to the churches throughout Asia minor.</b></p>
Date	<p><b>Around 90 A.D.</b></p>
Key People	<ol style="list-style-type: none"> <li>1. Christ</li> <li>2. Little Children</li> <li>3. Young men</li> <li>4. Antichrists</li> </ol>
Major Focus	<p><b>That you might know that you have eternal life. (5:13)</b></p>
General Outline	<ol style="list-style-type: none"> <li>I. Introduction (1:1-4)</li> <li>II. God is Light (1:5-2:29)</li> <li>III. God is Love (3:1-4:21)</li> <li>IV. God is Life (5:1-21)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>I. <b>Incarnation.</b> This book insists on the full coming of the Son of God into human flesh--a fully human Savior. Many philosophies and religions of the first and second centuries saw the body or flesh as inherently evil, and this led some people to resist the idea of Jesus as God incarnate</li> <li>II. <b>Light and darkness.</b> The book assumes a strong and unambiguous division between good and evil, light and dark, faith and unbelief, Christians and "the world." These divisions are no doubt a simplification of real life now</li> <li>III. <b>Love.</b> Love is at the core of who God is. Likewise, love must guide the life of Christian believers who work and live ("walk") in the light of God. John famously claims that God is love.</li> <li>IV. <b>"Walking" ethically.</b> John the Elder uses the metaphorical expression <i>walk</i> to speak of the life of faith and discipleship. The importance of Christian ethics in the life and love of God receives strong emphasis. Faith that is true will lead to a walk that is strong in Christ</li> </ol>

## New Testament Book— I John cont.

<p>Seven Contrast</p>	<ol style="list-style-type: none"> <li>1. Light versus darkness (1:5-2:11)</li> <li>2. God the Father versus the World (2:12-2:17)</li> <li>3. Christ versus the Anti-Christ (2:18-2:28)</li> <li>4. Good works versus evil works (2:29-3:24)</li> <li>5. The Spirit versus the spirits (4:1-4:6)</li> <li>6. Love versus pretense (4:7-4:21)</li> <li>7. The New Birth versus the world (5:1-21)</li> </ol>
<p>Seven tests concerning our walk with God.</p>	<p>The seven test of our relationship with God begin with the words, “If we say” or “He that saith...”</p> <ol style="list-style-type: none"> <li>1. 1:6 False Fellowship</li> <li>2. 1:8 False Sanctity</li> <li>3. 1:10 False Righteousness</li> <li>4. 2:4 False Allegiance</li> <li>5. 2:6 False Behavior</li> <li>6. 2:9 False Spirituality</li> <li>7. 4:20 False Speech</li> </ol>
<p>Key Words</p>	<ol style="list-style-type: none"> <li>1. Know 35 times</li> <li>2. World 23 times almost always in a bad sense - our enemy</li> <li>3. Love 21 times</li> <li>4. Light 6 times</li> </ol>

## New Testament Book— II John

Purpose	<ol style="list-style-type: none"> <li>1. To give this lady a good report concerning her children (4)</li> <li>2. To warn and instruct her with regard to compromising with false teachers.</li> </ol>
Author	<p>John again he signs himself as the "elder." See also the Gospel of John</p>
Recipient	<p>The elect lady and her children.</p> <ol style="list-style-type: none"> <li>1. A local church and its members</li> <li>2. The Church as a whole and its members</li> <li>3. An individual Christian lady.</li> </ol> <p>Like other epistles the truth is intended for all Christian</p>
Date	Circa 90 AD
Key People	<ol style="list-style-type: none"> <li>1. The Elect Lady</li> <li>2. Her Children</li> <li>3. Deceivers</li> </ol>
Major Focus	Warning against receiving deceivers
General Outline	<ol style="list-style-type: none"> <li>I. Walk in Truth (1-4)</li> <li>II. Love One Another (5-6)</li> <li>III. Receive Not Deceivers (7-11)</li> <li>IV. Find Joy in Fellowship (12-13)</li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li>1. <b>Heresy.</b> The letter notes how damaging false teaching can be to the church. It prompts contemporary readers to consider whether Christians should continue to be concerned about heresy in the present day.</li> <li>2. <b>Incarnation.</b> This letter insists on the full coming of the Son of God into human flesh--a fully human Savior. Many philosophies and religions of the first and second centuries saw the body or flesh as inherently evil, and this led some people to resist the idea of Jesus as God incarnate.</li> </ol>
Keys	<ol style="list-style-type: none"> <li>1. Key verses 9 , 10</li> <li>2. Keys word = Truth 5 times</li> </ol>

## New Testament Book - III John

Purpose	John writes to his friend and coworker Gaius, asking for help with the discipline of Diotrephes, another leader in a local house church.
Author	John "Elder" See the Gospel of John
Recipient	Gaius
Date	Circa 90 AD
Key People	<ol style="list-style-type: none"> <li><b>Gaius</b> this man was the type of the true Christian layman who has dedicated his wealth and talent to God. All he had belonged to Christ. He was noted for his loving hospitality</li> <li><b>Diotrephes</b> Love the Pre-eminence. He wanted the praise and glory of man.</li> <li><b>Demetruiis</b> there is only one verse about this man. But it speaks volumes concerning him. He only spoke good of all men, and others testified of his faithfulness.</li> </ol>
Major Focus	The Admonition to receive true believers
General Outline	<p>May be outline by the three men in the book.</p> <ol style="list-style-type: none"> <li><b>Gaius (1-8)</b> walks in the truth (1-4) fellow helper (5-8)</li> <li><b>Diotrephes (9-11)</b> evil and arrogant "church boss"</li> <li><b>Demetruiis (12)</b> a man of good report of the truth.</li> <li><b>Closing greeting (13-14)</b></li> </ol>
Theological Themes	<ol style="list-style-type: none"> <li><b>Authority in the church.</b> What kind of authority did John the Elder possess? He does not seem to have been an official leader, but an older Christian disciple (perhaps an apostle) with informal authority. How shall we understand the authority of individual ministers in the larger church today? The relationship between formal office, informal authority, and the gifts of the Spirit are still key to Christian leadership.</li> <li><b>Hospitality.</b> The ethics of hospitality in early Christian communities are strong concerns in this short letter. How shall we best practice hospitality today in our churches? Welcoming the stranger, including those who are quite different from ourselves, remains an important mark of true Christianity. A central issue in this letter is hospitality to visiting foreign missionaries from other local churches.</li> </ol>
Keys	<ol style="list-style-type: none"> <li><b>Key Verse 8</b></li> <li><b>Key Word Truth/true 8 times</b></li> </ol>

## New Testament Book - Jude

Purpose	<ol style="list-style-type: none"> <li>To urge His readers to <b>contend</b> for the <b>faith</b> (3)</li> <li>To <b>warn</b> and <b>remind</b> the readers about the <b>condemnation</b> of the <b>ungodly apostates</b>. (5-16)</li> <li>To <b>strengthen</b> their faith and to <b>help</b> others <b>influenced</b> by the <b>heretics</b>.</li> </ol>
Author	<p>The author identifies himself in verse 1 as <b>Jude</b>, a servant of Jesus Christ and brother of James.</p> <p>This <b>Jude</b> the Lord's brother and brother of <b>James</b>. Matthew 13:55; Mark 6:3</p>
Recipient	The content of the letter seems to indicate that Jude wrote to a specific group of Christians, both Jew and Gentile believers. Possibly to the same churches that Peter wrote.
Date	Jude was possibly influence by II Peter. <b>A.D. 67-69</b>
Key People	<ol style="list-style-type: none"> <li><b>Jude</b></li> <li><b>James</b></li> </ol>
Major Focus	<b>Contending for the Faith</b>
General Outline	<ol style="list-style-type: none"> <li><b>Salutation</b> (Jude 1-2)</li> <li><b>An Appeal to Contend for the Faith</b> (Jude 3-4)</li> <li><b>Arguments against False Teachers</b> (Jude 5-16)</li> <li><b>Appeal to Resist and Confront False Teachers</b> (Jude 17-23)</li> <li><b>Doxology</b> (Jude 24-25)</li> </ol>
Theological themes	<ol style="list-style-type: none"> <li><b>Consequences of false doctrine.</b> The author sees the faith of his "flock" as still being highly vulnerable. This concern invigorates his compassion for their welfare and his hostile characterization of and opposition to the false teachers (vv. 3-4, 10, 23).</li> <li><b>Implications of the Parousia for doctrine and life.</b> There is already a strong note of urgency in the cautions and warnings the writer issues, but these are made far more intense by the sense that the people involved are living within a short time frame as they await God's judgment. So the letter is best understood as offering counsel for the near term rather than for the long term (vv. 16, 18-19).</li> <li><b>Jesus as Savior and Judge.</b> The author conveys just as strong a sense of the mercy and grace at work in salvation as he does of the immanence and fearfulness of the coming judgment (vv. 7, 22, 24-25).</li> </ol>
Doxology 24-25	<p>The closing doxology is one of the magnificent statements of the New Testament</p> <p>Now unto him that is able to: keep (<b>preserve</b>) you from falling, (<b>not to stumble</b>) to present (<b>establish</b>) you faultless (<b>unblemished</b>) before the presence (<b>directly in front of</b>) of his glory with exceeding joy, To the only wise God our Saviour, <i>be</i> glory and majesty, dominion and power, both now (<b>in the present</b>) and ever. (<b>for evermore</b>) Amen.</p>

## New Testament Book - Jude cont.

<p>Apostate Teaching</p>	<p>They hold to two basic denials. (3-4) Lookup words in a Bible dictionary.</p> <ol style="list-style-type: none"> <li>1. turning the grace of God into <b>Lasciviousness</b></li> <li>2. <b>Denying</b> the only Lord God, and our Lord Jesus Christ</li> </ol>
<p>Certainty of their doom</p>	<p>Jude give three historic illustrations from the past (5-7) List example and consequence.</p> <ol style="list-style-type: none"> <li>1. Egypt-destroyed them that believed not</li> <li>2. Angels– kept not, their first estate</li> <li>3. Sodom and Gomorrah-are set forth for an example</li> </ol>
<p>Conduct of the false teacher</p>	<p>Jude in verse 11 mentions three names that all Christians should be familiar with. Give a brief summary of each.</p> <ol style="list-style-type: none"> <li>1. Cain (Gen. 4) the natural man, having his own way</li> <li>2. Balaam (Num. 25:1-9) making merchandise of their type of gospel.</li> <li>3. Core or Korah (Num. 16) denying the authority of Moses as God’s spokesman</li> </ol>
<p>Description of the False Teachers</p>	<p>In verse 12-13 there are six metaphors describing the false teacher. List and describe.</p> <ol style="list-style-type: none"> <li>1. Spots</li> <li>2. Feeding themselves</li> <li>3. Clouds without water</li> <li>4. Trees without fruit</li> <li>5. Raging waves of the sea</li> <li>6. Wandering stars.</li> </ol>
<p>The coming of the Lord</p>	<p>How does Enoch describe the coming of the Lord?</p> <ol style="list-style-type: none"> <li>1. V.14 with 10,000 angels</li> <li>2. V.15 to execute judgment upon all ungodly.</li> </ol> <p>Look up and give a brief summary of verse.</p> <p>Col. 3:4 _____</p> <p>I Thess. 3:13 _____</p> <p>II Pet. 3:7 _____</p>

## New Testament Book - Revelation

Purpose	<ol style="list-style-type: none"> <li>1. To reveal Jesus Christ</li> <li>2. To encourage believers to persevere under the stress of persecution.</li> <li>3. To show the ultimate triumph of the enthronement of Jesus Christ as King of kings and Lord of lords.</li> </ol>
Author	<p><b>John the Apostle.</b> He identifies himself 4 times in the book.          There is much debate as to the apostle John writing a book of revelation.</p> <ol style="list-style-type: none"> <li>1. He calls in the gospels he does not identify himself</li> <li>2. Likewise in the epistles bearing his name no identification is given</li> <li>3. Dialect</li> <li>4. Greek grammar</li> </ol> <p>When John first met Christ he probably was in his late teens or early twenties. When he wrote the gospel and the epistles he was still learning how to follow the Lord.</p> <ol style="list-style-type: none"> <li>1. He was a humble man</li> <li>2. By his apostles a loving man</li> <li>3. He is now fiery old man</li> <li>4. He is about a worn</li> <li>5. Yes an important message to convey.</li> </ol>
Recipient	<p>The original recipients of John's letter was the seven churches of Asia. John wrote one letter to seven different churches. I'm sure there were more than seven churches in Asia minor at the time.</p>
Date	<p>The time of the writing of Revelation is between 95 and 98 AD</p>
Place of the Writing	<p>Because of Faithfulness to God the apostle who lived his final years in Ephesus, was banished to the island of Patmos by the Roman Emperor Domitian.</p> <p>Patmos is an island which runs north and south in the Aegean Sea and is about 8 miles in length. It was no paradise, this was a Roman penal colony.</p>
Key People	<ol style="list-style-type: none"> <li>1. John the apostle</li> <li>2. Antichrist</li> <li>3. The beast</li> <li>4. Satan</li> <li>5. False prophet</li> <li>6. Two witnesses</li> <li>7. 144,000 witness</li> </ol>
Major Focus	<p>And this book, the Holy Spirit pulls back the curtains owned the world stage and allows us the privilege of seeing the glorified and risen Christ in heaven and the fulfillment of his sovereign purpose for mankind and the world.</p>
General Outline	<ol style="list-style-type: none"> <li>I. Introduction</li> <li>II. The Seven Churches</li> <li>III. The Seven Seals Judgments</li> <li>IV. The Seven Trumpet Judgments</li> <li>V. The Seven Bowl Judgments</li> <li>VI. The New Jerusalem</li> </ol>

## New Testament Book - Revelation

<p>The central Message</p>	<ol style="list-style-type: none"> <li>1. The Revelation of Jesus Christ.</li> <li>2. Revelation is the word apocalypse.</li> <li>3. Apocalypse is a compound from a verb and a preposition. APO = means “away from” KALUPTO = “to hide or to cover”.</li> <li>4. Apocalypse therefore means to unveil or to reveal. Revelation the reveals, unveils coming triumph of Jesus Christ.</li> </ol>
<p>Interpretation</p>	<ol style="list-style-type: none"> <li>1. <b>Postmillennialists</b> - believe that the preaching of the gospel will cause life or people to get better and better until earth will enter a golden age. Christ will come after the millennium.</li> <li>2. <b>Amillennialists</b> - believe that there is no millennial reign of Christ on earth, but that Christ’s present rule over the church is the millennium. According to this view, Satan is a defeated enemy, and believers reign in life by Jesus Christ.</li> <li>3. <b>Historical Premillennialists</b> - believe that Christ will return the four the golden age and will reign on earth with His saints.</li> <li>4. <b>Dispensational Premillennialists</b> - believe that Christ will return before the golden age, and will reign on earth with his saints. They generally believe that prophetic passages will be fulfilled more literally with two stages of Christ return (1-a rapture which a secretly removes the church and one half 2-a later returned and Glory) and they believe in several judgments.</li> </ol>
<p>Four Basic Visions</p>	<ol style="list-style-type: none"> <li>1. <b>The Vision of the Glorified Christ</b> (Chaps. 1-3)</li> <li>2. <b>The Divine Judgments</b> (Chaps. 4-16)</li> <li>3. <b>The Victory of Christ over evil</b> (Chaps. 17-20)</li> <li>4. <b>Christ’s Ultimate Triumph</b> (Chaps. 21-22)</li> </ol>
<p>Theological Themes</p>	<ol style="list-style-type: none"> <li>1. <b>Beast.</b> A seven-headed beast is the agent of Satan, who seeks to dominate the earth by violence and economic control (13:1-18). The beast becomes the object of false worship and is the counterpart to Christ the Lamb, who brings redemption and true worship. The beast is overthrown in a final great battle and thrown into the lake of fire for eternity (19:11-21).</li> <li>2. <b>Lamb.</b> Throughout Revelation, Christ is portrayed as the Lamb who was slain (5:5-6). God’s power is unleashed through Jesus’ crucifixion, for the blood of Jesus redeems people from sin and brings them into God’s kingdom.</li> <li>3. <b>New Jerusalem.</b> The new creation that appears in Revelation 21:1-22:5 is where the new Jerusalem is located. Readers in the seven churches addressed by Revelation find a sense of hope in knowing that God has a place for the faithful in this city, where the tree of life is located (2:7; 3:12). Although readers find themselves living in Babylon, the whore city, they find a new identity as citizens of the new Jerusalem, where they will reign and worship God forever</li> <li>4. <b>Satan.</b> Satan or the devil is the personification of evil; Revelation pictures him as a dragon. Satan’s power is manifested in untrue words and in acts of violence against the faithful (2:9-10, 13). Satan is banished from God’s heavenly throne room, so that he can no longer accuse people before God, but allies himself with a beast who tyrannizes the world (12:7-12; 13:2-4). In the end Satan is banished to the underworld for a thousand years before being released and thrown into the lake of fire for eternity (20:1-10).</li> <li>5. <b>Worship.</b> Revelation assumes that all people worship someone or something. The only question is whether they worship the God who made them and the Lamb who redeems them (4:10; 5:14) or worship the adversaries of God, pictured as the dragon and the beast (13:4). Worship of God is associated with blessing, whereas worship of the powers of evil brings destruction.</li> </ol>

## New Testament Book - Revelation

The Churches	<p>At the time Revelation was written there may have existed well over 100 separate and independent local churches in the world. Out of the many Christ chose seven representative churches and addressed himself to these. There are three views concerning the purpose of the listing of these seven particular churches.</p> <ol style="list-style-type: none"><li>1. <b>The Contemporary Purpose:</b> that Christ had a direct message to the seven literal churches existing at that time.</li><li>2. <b>The Composite Purpose :</b> that these messages are meant to be applied by all churches existing in all ages.</li><li>3. <b>The Chronological Purpose:</b> that the characteristics of these churches serve as a prophetic preview of the seven great periods in the Church from the founding of the church at Pentecost to the Rapture.<ol style="list-style-type: none"><li>a. <b>Ephesus (A.D. 30-100)</b> - Name means “desirable.” the Apostolic Church</li><li>b. <b>Smyrna (100-313)</b> - Name means “myrrh.” The Martyr Church</li><li>c. <b>Pergamos (314-590)</b> - Name means “marriage.” The Compromising Church</li><li>d. <b>Thyatira (590-1517)</b> - Name means “continual sacrifice.” The Roman Catholic Church.</li><li>e. <b>Sardis (1517-1700)</b> - Name means “remnant.” The Reformation Church</li><li>f. <b>Philadelphia (1700-1900)</b> - Name means “brotherly love.” The Revival Church</li><li>g. <b>Laodicea (1900 - Rapture)</b> - Name means “people’s rights.” The Worldly Church</li></ol></li></ol>
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## New Testament Book - Revelation

<p>Beatitudes</p>	<ol style="list-style-type: none"> <li>1. 1: 3 _____</li> <li>2. 14:13 _____</li> <li>3. 16:15 _____</li> <li>4. 19:19 _____</li> <li>5. 20:6 _____</li> <li>6. 22:7 _____</li> <li>7. 22:14 _____</li> </ol>
<p>Seven</p>	<p>In the Bible seven is associated with completion, fulfillment or fullness. (Perfection) Seven is used in 54 times in 34 verses. List below the occurrences of the seven mentioned.</p> <ol style="list-style-type: none"> <li>1. 1: 4 _____</li> <li>2. 1: 16 _____</li> <li>3. 4:5 _____</li> <li>4. 5:1 _____</li> <li>5. 5:6 _____</li> <li>6. 5:6 _____</li> <li>7. 8:2 _____</li> <li>8. 8:2 _____</li> <li>9. 10:3 _____</li> <li>10. 12:3 _____</li> <li>11. 12:3 _____</li> <li>12. 15:1 _____</li> <li>13. 17:1 _____</li> <li>14. 17:9 _____</li> <li>15. 17:10 _____</li> </ol>
<p>Twelve</p>	<p>Twelve is also a predominant number in the book.</p> <ol style="list-style-type: none"> <li>1. 7:4-8 _____</li> <li>2. 12:1 _____</li> <li>3. 21:12 _____</li> <li>4. 21:12 _____</li> <li>5. 21:14 _____</li> <li>6. 21:14 _____</li> <li>7. 21:16 _____</li> </ol>

# New Testament Book - Revelation

Do a comparison between Matthew 24 and Revelation 6 & 7			
Matthew 24	Description	Revelation 6 & 7	Description
4 - 5	False Christ	1 - 2	White Horse
6	Wars	3 - 4	Red Horse
7 <sup>a</sup>	Famines	5 - 6	Black Horse
7 <sup>b</sup> -8	Death	7 - 8	Pale Horse
9	Martyrs	9 - 11	Martyrs
10-13	Worldwide chaos	12 - 17	Worldwide chaos
14	Preaching	Ch. 7	144000 preachers

Seven	<p>The Seven Seal Judgments 6:1-17</p> <ol style="list-style-type: none"> <li>1. The First Seal 1-2 _____</li> <li>2. The Second Seal 3-4 _____</li> <li>3. The Third Seal 5-6 _____</li> <li>4. The Fourth Seal 7-8 _____</li> <li>5. The Fifth Seal 9-11 _____</li> <li>6. The Sixth Seal 12-17 _____</li> <li>7. The Seventh Seal 8:1-11:19 _____</li> </ol> <p>The Seven Trumpet Judgments</p> <ol style="list-style-type: none"> <li>1. The First Trumpet 8:7 _____</li> <li>2. The Second Trumpet 8:8-9 _____</li> <li>3. The Third Trumpet 8:10-11 _____</li> <li>4. The Fourth Trumpet 8:12 _____</li> <li>5. The Fifth Trumpet 9:1-12 _____</li> <li>6. The Sixth Trumpet 9:13-21 _____</li> <li>7. The Seventh Trumpet 11:15-19 _____</li> </ol> <p>The Seven Vial or Bowl Judgments 15-16</p> <ol style="list-style-type: none"> <li>1. The First Vial 16:2 _____</li> <li>2. The Second Vial 16:3 _____</li> <li>3. The Third Vial 16:4-7 _____</li> <li>4. The Fourth Vial 16:9 _____</li> <li>5. The Fifth Vial 16:10-11 _____</li> <li>6. The Sixth Vial 16:12-14 _____</li> <li>7. The Seventh Vial 16:17-21 _____</li> </ol>
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