

# **NEW TESTAMENT SURVEY I**

**Dr. Kenneth Meadors**

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## BIB111

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- 1) Introduction to the New Testament—Interval between the Testaments
- 2) The Religious World in the Time of the New Testament
- 3) The Ministry of the Temple and Sanhedrin
- 4) Composition and Arrangement of the Books of the New Testament
- 5) The Gospel of Matthew
- 6) The Gospel of Mark
- 7) The Gospel of Luke
- 8) The Gospel of John
- 9) The Life of Jesus
- 10) The Book of Acts
- 11) Leading Ideas in Paul's Theology
- 12) The Epistle to the Romans

***You are expected to read through the books being discussed in this course***

**Your grade will be determined by the following:**

- 1) Attendance (all absences must be made up).
- 2) The first five books of the New Testament must be read.
- 3) Grade on first study guide (25 questions).
- 4) Grade on second study guide (19 questions).
- 5) Grade on exam.

# LESSON ONE

## Introduction to the New Testament

### Introduction

- 1) The New Testament is a record of historical events, the ‘good news’ events of the saving life of the Lord Jesus Christ—His life, death, resurrection, ascension, and the continuation of His work in the world—which is explained and applied by the apostles whom He chose and sent into the world.
- 2) It is also the fulfillment of those events long anticipated by the Old Testament. Further, it is sacred history, which, unlike secular history, was written under the supernatural guidance of the Holy Spirit.
- 3) This means it, like the Old Testament, is protected from human error and possesses divine authority for the church today and throughout human history until the Lord Himself returns.

### Origin and Meaning of the Term “New Testament”

Our Bible is divided into two sections we call the Old Testament and the New Testament, but exactly what does that mean?

- 1) The Greek word for “testament,” *diathkē* (Latin, *testamentum*), means “will, testament, or covenant.” But as used in connection with the New Testament “Covenant” is the best translation. As such, it refers to a new arrangement made by one party into which others could enter if they accepted the covenant.
- 2) As used of God’s covenants, it designates a new relationship into which men may be received by God.
  - a) The Old Testament or Covenant is primarily a record of God’s dealings with the Israelites on the basis of the Mosaic Covenant given at Mount Sinai.
  - b) On the other hand, the New Testament or Covenant (anticipated in Jeremiah 31:31 and instituted by the Lord Jesus, 1 Cor. 11:25), describes the new arrangement of God with men from every tribe and tongue and people and nation who will accept salvation on the basis of faith in Christ.
- 3) The old covenant revealed the holiness of God in the righteous standard of the law and promised a coming Redeemer; the new covenant shows the holiness of God in His righteous Son. The New Testament, then, contains those writings that reveal the content of this new covenant.

### **The message of the New Testament centers on:**

- 1) The Person who gave Himself for the remission of sins (Matt. 26:28).
- 2) The people (the church) who have received His salvation.
- 3) Thus the central theme of the New Testament is salvation.

The names *Old* and *New Covenants* were thus applied first to the two relationships into which God entered with men, and then, to the books that contained the record of these two relationships. "The New Testament is the divine treaty by the terms of which God has received us rebels and enemies into peace with himself."

### **Divine Preparation for the New Testament**

In the time of the New Testament, Rome was the dominant world power and ruled over most of the ancient world. Yet in a small town in Palestine, Bethlehem of Judea, was born one who would change the world. Concerning this Person, the apostle Paul wrote, "But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law (i.e., the Old Covenant)." In several special and wonderful ways, God had prepared the world for the coming of Messiah. Several factors contributed to this preparation.

#### **Preparation Through the Jewish Nation**

The preparation for the coming of Christ is the story of the Old Testament. The Jews were chosen of God from all the nations to be a treasured possession as a kingdom of priests, and a holy nation (Ex. 1:5-6). In that regard, beginning with the promises of God given to the patriarchs, Abraham, Isaac, and Jacob.

- 1) (Gen 12:1 KJV) Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: (Gen 12:2 KJV) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (Gen 12:3 KJV) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
- 2) (Rom 9:4 KJV) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

They were to be the custodians of God's Word (the Old Testament).

(Rom 3:2 KJV) Much every way: chiefly, because that unto them were committed the oracles of God.

And the channel of the Redeemer.

- 3) (Gen 12:3 KJV) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
- 4) (Rom 9:5 KJV) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
- 5) (Gal 3:8 KJV) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

The Old Testament, therefore, was full of Christ and anticipated His coming as a suffering and glorified Savior. Furthermore, these prophecies were not only many, but very precise giving details of Messiah's lineage, place of birth, conditions around the time of His birth, life, death, and even His resurrection.

Though Israel was disobedient and was taken into captivity as God's judgment on her hardness of heart, God nevertheless brought a remnant back to their homeland after seventy years, as He had promised in preparation for the coming of the Messiah. Though four hundred years had passed after the writing of the last Old Testament book, and though the religious climate was one of Pharisaic externalism and hypocrisy, there was a spirit of Messianic anticipation in the air and a remnant was looking for the Messiah.

### **Preparation through the Greek Language**

It is highly significant that when Christ, the one who came to be the Savior of the world and the one who would send His disciples out to the ends of the earth to proclaim the gospel (Matt. 28:19-20), there was what A. T. Robertson called, "a world speech." This was the result of the conquests and aspirations of Alexander the Great, the son of King Philip of Macedonia, who more than 300 years before the birth of Christ, swept across the ancient world conquering one nation after another. His desire was one world and one language. In the aftermath of his victories, he established the Greek language as the *lingua franca*, the common tongue, and the Greek culture as the pattern of thought and life. Although Philip's empire was short-lived, the result of spreading the Greek language endured.

It is significant that the Greek speech becomes one instead of many dialects at the very time that the Roman rule sweeps over the world. The language spread by Alexander's army over the Eastern world persisted after the division of the kingdom and penetrated all parts of the Roman world, even Rome itself. Paul wrote the church at Rome in Greek, and Marcus Aurelius, the Roman Emperor, wrote his *Meditations* ¼ in Greek. It was the language not only of letters, but of

commerce and every-day life.

The point here is that God was at work preparing the world for a common language and one that was a matchless vehicle of communication for clarity and preciseness to proclaim the message of the Savior. As a result, the books of the New Testament were written in the common language of the day, *Koine* Greek. It was not written in Hebrew or Aramaic, even though all the writers of the New Testament were Jews except for Luke, who was a Gentile. Koine Greek had become the second language of nearly everyone.

### **Preparation through the Romans**

But God was not finished preparing the world for the coming Savior of the world. When Christ was born in Palestine, Rome ruled the world. Palestine was under Roman rule. Above all else, Rome was noted for her insistence upon law and order. The longest, bloodiest civil war in Rome's history had finally ended with the reign of Augustus Caesar. As a result, over 100 years of civil war had been brought to rest and Rome had vastly extended her boundaries. Further, the Romans built a system of roads, which, with the protection provided by her army that often patrolled the roads, contributed greatly to the measure of ease and safety by which travelers could make their way back and forth across the Roman empire. Augustus was the first Roman to wear the imperial purple and crown as the sole ruler of the empire. He was a moderate, wise and considerate of his people, and he brought in a great time of peace and prosperity, making Rome a safe place to live and travel. This introduced a period called "Pax Romana," the peace of Rome (27 B.C.– A.D. 180). Now, because of all that Augustus accomplished, many said that when he was born, a god was born. It was into these conditions One was born who was and is truly the source of true personal peace and lasting world peace, versus the temporary and false peace which men can give—no matter how wise or good or outstanding. He also was truly God, the God-Man, instead of a man called God. The presence of Roman rule and law helped to prepare the world for his life and ministry so the gospel could be preached.

Mark 1:14-15. And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

### **History of the Interval between the Old and New Testaments**

- 1) The history of the interval between the Old and New Testaments is often regarded by Bible students as of little importance, because no divinely inspired prophets are supposed to have spoken during this period. Hence the period is sometimes called "The Silent Centuries." Yet, a knowledge of the leading events, as well as the literature of the times, is of great value, because they furnish a background for the advent and life of Jesus.
- 2) For two hundred years after the captivity the Province of Judea remained under Persian rule.

- 3) The conquest of Alexander the Great in 330 B.C., not only brought the Jews under Grecian dominion, but also introduced the Greek language and ideas throughout the ancient world.
- 4) After the death of Alexander, his kingdom was divided, and there came on a struggle between the Ptolemics of Egypt and the monarchs of Syria, which resulted first in the overlordship of Egypt in Judea, and later on of Syrian rule.
- 5) The latter was a dark period in Jewish history, especially during the reign of Antiochus Epiphanes, the Syrian king, who committed many outrages against the Jews, sought to establish idolatry in Jerusalem and defiled the temple.
- 6) His wickedness led to the Maccabean revolt, 166 B.C., in which the priest Matthias and his sons defeated the Syrians in a series of battles, which secured the independence of the Province of Judea.
- 7) This was the foundation of the Asmonaeon Dynasty, which reigned from 166-63 B.C.

### **The Books of the Apocrypha**

- 1) During the centuries between the close of the Old Testament period and the opening of the New Testament period the Jews continued to produce religious literature. Much of this was on a distinctly lower level than that included in the Old Testament, and was never regarded by Palestinian Jews as possessing the same religious authority as the books of the Old Testament. At the same time, most of these intertestamental books were widely read, and exerted a lasting influence on religious life and thought.
- 2) In contrast to the authoritative or canonical literature of the Old Testament, these intertestamental books were called apocryphal, a term which originally meant "hidden." Traditionally, fifteen such books, or parts of books, belong to the Apocrypha, but besides these there are many other similar works which also are apocryphal.
- 3) The intertestamental literature falls into several literary categories. According to their subject matter, these books may be classed as.
  - a) Historical.
  - b) Legendary or novelistic.
  - c) Didactic or sapiential.
  - d) Apocalyptic.
- 4) About one hundred years before the beginning of the Christian era an ardent admirer of the Maccabean patriots wrote, perhaps at Jerusalem, the story of the three brothers--Judas, Jonathan, and Simon--who had freed Judea from her Syrian oppressors and restored the purity of her worship. The First Book of the Maccabees is a stirring narrative, told by one who was proud of the achievements of the sons of Mattathias. The unknown author

depended upon annals and archives of historically valuable materials, and he put this material together in a sober and straightforward account. Taken as a whole, I Maccabees is an exceedingly valuable source of information concerning the Maccabean uprising and its aftermath, covering about forty years (175 to 134 B.C.).

- 5) The Second Book of the Maccabees deals with a period of about fifteen years, extending from just before the accession of Antiochus Epiphanes (175 B.B.) Down to the year 160. Thus the book is in the main parallel to the first part of I Maccabees, though independent of that work. Unlike the sober and unadorned style of I Maccabees, the unknown author of II Maccabees chose to write in the artificial and florid style of what is called “pathetic history,” so popular in Alexandria at that period. As a result his book is a rhetorical and melodramatic account, historically somewhat less trustworthy than I Maccabees.
- 6) Among the purely legendary or novelistic books of intertestamental literature are the stories of Tobit and Judith. The former is an entertaining and moralizing narrative written about 190-170 B.B. A devout Jew in Nineveh named Tobit has the misfortune of losing his eyesight after having performed the pious act of providing honorable burial for members of his race who had been the victims of persecution. Subsequently his son Tobias goes on a long journey to Media in order to reclaim a sum of money that had been left in trust with a friend of the family named Gabael. The adventures of the young man, accompanied on his journey by the angel Raphael, who is disguised as a traveling companion and guide, are both entertaining and edifying. Managing to overcome a foul demon that threatened his life, Tobias marries a beautiful girl; he also obtains a concoction which, on his return home, effects a cure on his father's blind eyes. Though the story reminds one of the *Arabian Nights* tales, it proved to be valuable for inculcating lofty moral standards in personal life and in family relationships. For example, Tobit's exhortation given to his son just before starting his journey includes the Golden Rule in a negative form: “what you hate, do not do to any one” (Tob. 4:15).
- 7) The book of Judith is another adventure story which attained wide circulation. It reflects the belief that God will defend his people if they observe his law; otherwise he will allow their foes to prevail. The heroine of the stirring tale is a Jewess who combines the most scrupulous observance of the Mosaic laws with a grim and cunning bravery in the face of great personal danger. In the midst of war between the Assyrians and the Jews, the city of Bethulia is in grave danger of being destroyed. When it seems that all hope must be abandoned, Judith undertakes to outwit Holofernes, the general of the Assyrian forces.
- 8) As compared with the story of Tobit, which inculcates such virtues as gentleness and kindness, the plot of the book of Judith is strenuous, not to say fierce and almost vindictive.
- 9) The story of Susanna is a literary gem. It is based on the motif of the triumph of virtue over villainy, the narrow escape from death of an innocent victim falsely accused of adultery. While inculcating lessons of morality and trust in God, the plot also grips the reader's interest from the outset.

They have had a strange history. Ecclesiastical opinion in different periods has differed widely



as to the value of the literature.

- 10) The Jews of the Dispersion in Egypt placed a high estimate upon these books, and included them in the Greek translation of the Old Testament, called the Septuagint, but they were rejected from the Hebrew canon by the Jews of Palestine.
- 11) The Roman Catholic Church in the Council of Trent, 1546 A.D., declared eleven of the books to be canonical, and they appear in the modern Catholic edition of the Scriptures.
- 12) The view of the Protestant Church. It is commonly agreed that some of these books contain material of literary merit, and historical value. But their canonicity has been rejected, and they have been gradually omitted from the modern editions of the Protestant Bibles, for the following reasons:
  - a) They are never quoted by Jesus, and it is doubtful if they were ever alluded to by the apostles.
  - b) Most of the early Fathers regarded them as uninspired.
  - c) They did not appear in the Ancient Hebrew canon.
  - d) The inferior quality of most of the writings as compared with the canonical books, stamps them as unworthy of a place in the sacred Scriptures.

### **The Government of Palestine during this Period**

- 1) Persian Dominion. 400-330 B.C.
- 2) Alexander the Great's Supremacy. 330-323 B.C.
- 3) Alexander's Successors, Egyptian and Syrian rule. 323-166 B.C.
- 4) Jewish Independence under the Maccabees. 166-63 B.C.
- 5) Roman Supremacy. 63 B.C.

### **National Factors Used in Working out the Divine Plan**

- 1) **Persian.** The proclamation of Cyrus and the return of the Jews.
- 2) **Grecian.** The conquest of Alexander, resulting in the spread of the Greek language.
- 3) **Roman.** The establishment of world-wide stable government, uniform laws, and good roads.
- 4) **Jewish.** The dispersion of the Jews, spreading the doctrines of the Unity of God, the Messianic hope and the Holy Scriptures.

## LESSON TWO

### The Religious World in the Time of the New Testament

Before surveying the New Testament, it would also be well to get a general picture of what the religious world was like when the Savior came on the scene and when the church was sent out into the world. As you read the quote by Merrill Tenney, note the great similarity to our world today. The message of the Savior as revealed in the New Testament is like a breath of fresh air after being in a smoke filled room.

- 1) The Christian church was born into a world filled with competing religions which may have differed widely among themselves but all of which possessed one common characteristic—the struggle to reach a god or gods who remained essentially inaccessible. Apart from Judaism, which taught that God had voluntarily disclosed Himself to the patriarchs, to Moses, and to the prophets, there was no faith that could speak with certainty of divine revelation nor of any true concept of sin and salvation. The current ethical standards were superficial, despite the ideal and insights possessed by some philosophers, and when they discoursed on evil and on virtue, they had neither the remedy for the one nor the dynamic to produce the other.
- 2) Even in Judaism revealed truth had been obscured either by the encrustation of traditions or by neglect.
- 3) Paganism and all religions apart from knowledge and faith in God's Word always produces a parody and a perversion of God's original revelation to man. It retains many basic elements of truth but twists them into practical falsehood.
  - a) Divine sovereignty becomes fatalism;
  - b) Grace becomes indulgence;
  - c) Righteousness becomes conformity to arbitrary rules;
  - d) Worship becomes empty ritual;
  - e) Prayer becomes selfish begging;
  - f) The supernatural degenerates into superstition.
  - g) The light of God is clouded by fanciful legend and by downright falsehood.
  - h) The consequent confusion of beliefs and of values left men wandering in a maze of uncertainties. To some, expediency became the dominating philosophy of life; for if there can be no ultimate certainty, there can be no permanent principles by which to guide conduct; and if there are no permanent principles, one must live as well as he can by the advantage of the moment. Skepticism prevailed, for the old gods had lost their power and

no new gods had appeared. Numerous novel cults invaded the empire from every quarter and became the fads of the dilettante rich or the refuge of the desperate poor. Men had largely lost the sense of joy and of destiny that made human life worthwhile.

## **SECTS, PARTIES, AND CLASSES WITHIN PALESTINIAN JUDAISM**

Total population of Palestine in the first century of the Christian era between one and a half million and two million persons.

Of this number approximately 500,000 to 600,000 were Jews, the majority of whom lived in Judea, in the southern part of Palestine. Here was located Jerusalem, the capital of the country, with a Jewish population variously estimated to have been between 25,000 and 95,000.

The northern part of the country, Galilee, where Jesus spent most of his life, was predominately non-Jewish in population.

According to the Jewish historian Flavius Josephus, there were three chief religious sects in Palestine.

- 1) Pharisees.
- 2) Sadducees.
- 3) Essenes.

During the reign of Herod the Great the number of Pharisees was slightly above 6,000. Therefore, the proportion of Pharisees to the total Jewish population was relatively small. Probably most Pharisees lived in or near Jerusalem.

### **The Pharisees**

The word Pharisees is generally interpreted to mean “the separated ones.”

According to Josephus, the Pharisees are a group of Jews who have the reputation of excelling the rest of their nation in the observance of religion, and as exact exponents of the laws.

### **Comparison of Pharisees and Sadducees.**

- 1) The Pharisees held the doctrine of foreordination, and considered it consistent with the free will of man. The Sadducees denied that history was divinely controlled, insisting on the individual's freedom to direct his own life and thus history itself.
- 2) The Pharisees believed in the immortality of the soul as well as the resurrection of the body. They held that men are rewarded or punished in the future life, according as they have lived virtuously or viciously in this life. The Sadducees derided these beliefs.

- 3) The Pharisees had highly developed views of angels and demons, but the Sadducees rejected the developed doctrine of the two kingdoms with their hierarchies of good and evil spirit. (Acts 23:8).
- 4) The Pharisees recognized as the supreme authority in religion the written Hebrew scriptures and oral tradition (accumulated body of pronouncements of Jewish teachers down through the generations). On the other hand, the Sadducees accepted only scripture and, therefore, rejected all beliefs and practices not taught in the Old Testament.

Pharisaism is the final result of that conception of religion which makes religion consist in conformity to the Law, and promises God's grace only to the doers of the Law. It was the scrupulous adherence to legalistic traditions that created the Pharisaic ethos. In most religions there is an ever-present tendency to regard outward formalism as more important than inward disposition of the heart, and in Pharisaism this natural tendency became so strong as to give rise to the modern use of the name Pharisee to describe a self-righteous formalist or hypocrite.

It should not be supposed that all Pharisees were just hypocrites. When it was dangerous to be known as an opponent of Hellenism, the Pharisees were men of strong religious character. Subsequently, Pharisaism became an inherited belief, the profession of which was popular, and men of less heroic mold joined its ranks. The result was that sincere, earnest adherents came to be outnumbered by those who were characterized by less worthy motives. Even the Talmud acknowledged the existence of several kinds of Pharisees, and all of them were not good and upright.

**In fact, there were seven varieties of which five of them carried descriptive adjectives which held them up for ridicule.**

- 1) The **“wait-a-little” Pharisee** always has an excuse for putting off doing a good deed.
- 2) The **“bruised” or “bleeding” Pharisee**, in order to avoid looking at a woman, shuts his eyes and stumbles against the wall so as to bruise himself and bleed.
- 3) The **“shoulder” Pharisee** wears his good deeds upon his shoulders, where all can see them.
- 4) The **“hump-backed” Pharisee** walks about stooped over in mock humility.
- 5) The **“ever-reckoning” Pharisee** is continually counting up his good deeds to balance them against his bad deeds.
- 6) The **“God-fearing” Pharisee** stands in awe and dread of God.
- 7) The **“God-loving” or “born” Pharisee** is a true son of Abraham and a genuine Pharisee.

John the Baptist called the Pharisees and the Sadducees “a brood of vipers.” Jesus denounced the Pharisees for their self-righteousness, their hypocrisy, and their inattention to the weightier matters of the Mosaic law, while being very punctilious concerning minute points.

Jesus was on friendly terms with some Pharisees, such as Simon, who made a banquet for him. On another occasion certain Pharisees warned him that Herod was seeking his life. Other Pharisees, whose religious formalism and hypocrisy Jesus had denounced so vigorously, took a prominent part in plotting his death.

### **The Sadducees**

The word “Sadducee” probably comes from the name Zadok, which was often written Saddouk in Greek. During the Hellenization of Palestine, it was the Sadducean high priests who came in touch with foreign influences. As their political authority grew, their religious devotion waned, and the author of I Maccabees regarded such leaders as renegades and traitors to the heritage of their fathers.

In Jesus' time, the Sadducees were a small group numerically, but they exercised a widespread influence in politics and religion. They were educated men, and mostly of prominent positions. Sociologically, the Sadducees represented the sophisticated, urban class which was centered in Jerusalem. Many of them were wealthy landholders. They had no following among the masses, whose sympathies were largely on the side of the Pharisees.

The most basic doctrinal difference between the Sadducees and the Pharisees was the former's rejection of the accumulated oral traditions by which Pharisees interpreted and expanded the Mosaic law. From this point of view the Sadducees were conservative theologically, while liberal politically.

### **The Essenes**

The Essenes, which were the third major Jewish sect, are not mentioned in the New Testament. They numbered about four thousand and devoted themselves to a simple and abstemious life. The more strict Essenes refrained from marriage. Admission to the communal life of the group was gained only after a period of probation of three years, and upon joining the sect, members turned over their property to a common treasury. The chief religious exercises involved ritual washings and baptisms, stated periods for prayer, beginning at sunrise, and the continuous reading and study of the Old Testament scriptures. The Essenes believed that the promises of God foretold through the prophets were being fulfilled in the history of their own community.

The Essenes did not participate in the animal sacrifices at the temple in Jerusalem because they held that the temple worship was polluted. They wore white robes as symbolic of inward purity. Their interpretation of the Sabbath law was even more rigid than that of the Pharisees.

### **The Herodians**

According to most scholars it seems clear that the Herodians were neither a religious sect nor a

political party. The term apparently denotes an attitude and an outlook, and refers to Jews of influence and standing who supported the Herodian rule, and hence also that of the Romans, by whose authority the Herodian dynasty was maintained. They were definitely in the minority, as most Palestinian Jews were strongly opposed to that regime.

In the Gospels, the Herodians are mentioned as enemies of Jesus, once in Galilee (Mark 3:6), and again at Jerusalem (Mat. 22:16; Mark 12:13). On the latter occasion they combined with the Pharisees in seeking to entangle Jesus with the question of whether or not it was lawful to pay taxes to Caesar.

### **The Zealots**

The party of the Zealots among the Jews was founded by Judas the Galilean, who stirred up a rebellion against the Romans in A.D. 6 (Acts 5:37). The Zealots opposed the payment of tribute by Israel to a pagan emperor on the ground that this was treason against God, Israel's true King. In religious beliefs, they agreed with the Pharisees, and in spirit they revived the zeal shown by Mattathias and his sons during the Maccabean uprising. Though the rebels were defeated and their leader was killed, members of his family continued to keep alive the aspirations for liberty and independence. Zealots were active throughout the war of 66-70 A.D. which resulted in the fall of Jerusalem. The last pocket of Zealot resistance continued to hold out for three more years at the stronghold Masada, and even then the fanatically patriotic spirit was not completely quenched.

Jesus had a Zealot in his apostolic band (Luke 6:15; Acts 1:13).

### **The Common People**

The great majority of Palestinian Jews (more than 90%) were unaffiliated with any of the sects and groups previously mentioned. These multitudes were known as the people of the land. In the earlier books of the Old Testament, this term meant merely the common people, as distinct from rulers and aristocracy. In New Testament times the term came to mean specifically all those who, either through ignorance or indifference, failed to observe the Mosaic law and all its ramifications.

So deep-seated was the Pharisee's disdain for the people of the land, whom he regarded as immoral and irreligious, that he avoided as far as possible all contact with them. According to rabbinical law they were not to be summoned as witnesses, nor their testimony admitted in court. No secret was to be entrusted to them, nor should one of them be appointed guardian of an orphan. A Pharisee could not eat with them, and marriage between the two classes was condemned in terms of abhorrence.

Jesus was friendly with this class of people, and freely associated with them. Though the Pharisees regarded them as worthless outcasts, he was sympathetic toward their plight and

referred to them as “sheep without a shepherd.” As a result of Jesus' taking their part, and his own neglect to observe the minutiae of Pharisaic rules (such as the ceremonial washing of the hands before eating, he was regarded with animosity by the religious leaders of his day.

## **Schools of Philosophy in the Greco-Roman World**

### **Epicureanism**

Epicurus was a man of blameless character and amiable disposition. He gathered together a brotherhood of devoted followers who came to be known either as Epicureans or “the philosophers of the Garden.” Epicurus was suspicious of abstract terms, so he appealed to the common sense of the plain man. He made sensation the standard of truth, declaring that internal feelings and the perceptions of sense are always true and trustworthy. Man's wisdom lies in the pursuit of pleasure. The gods, if they exist, live in serene detachment and have nothing to do with human existence. Death brings a final dispersion of the atoms which constitute man's body and soul.

### **Stoicism**

Unlike Epicureanism, which tended to foster atheism and self-indulgence, Stoicism encouraged the development of religious and moral fibre. The universe was not meaningless, nor was man's place in it determined by blind fate. Pervading the whole of the material order is divine Reason, and man's duty is to live in accord with this Reason or Natural Law. Man, thanks to this soul, can rise above adverse circumstances, and in the face of difficulties can maintain a dignified tranquility.

Since there is no personal God who reveals himself, the Stoic creed, though noble and elevated, always remained a philosophy and never made a religious appeal to the masses.

Like other educated men of his day, the apostle Paul was acquainted with a certain amount of Stoic teaching. In order to establish contact with his audience at Athens, he included in his Areopagus address several sentiments that were widely held among Stoics: “In him (God) we live and move and have our being...For we are indeed his offspring” (Acts 17:28). Paul's actions were very different from those of a Stoic philosopher; the source of his contentment was to find a relationship to the personal and transcendent Deity (“I can do all things in him who strengthens me,” Phil. 4:13)

### **Cynics**

The Cynics taught a simplicity of life that all could follow. By practicing an extreme frugality one would learn to be independent of externals and thus attain true happiness. Man's salvation lies in a return to nature; let him live like the beasts and then he will not be vexed with the

artificial conventions of the world, its ambitions, its censure, and its praise.



## LESSON THREE

### The Ministry of the Temple and the Synagogue

#### **Scribes and Rabbis: Their Duties and Methods of Teaching**

The priest Ezra is the prototype of scribes of New Testament times, who believed in the immortality of the soul as well as the resurrection of the body. In the Gospels the scribes are sometimes referred to as “lawyers,” that is experts in the sacred Mosaic law, which was in theory the sole legislation, civil and religious, governing the Jewish people. They are also occasionally called “teachers of the law,” or simply “teachers.” These persons came to occupy a high position in the estimate of the common people.

All the labors of the scribes, whether educational or judicial, were to be gratuitous. In addition to teaching and transmitting the law, Jewish scribes had to depend upon other means of obtaining a livelihood.

Most scribes belonged to the party of the Pharisees, but there were scribes of other sectarian affiliations, such as Sadducean scribes.

***The professional employment of scribes was a threefold one: they were concerned with:***

- 1) The more careful theoretical development of the law itself.
- 2) The teaching of the law to their pupils.
- 3) The practical administration of the law in pronouncing legal decisions.

#### ***The Theoretical Development of the Law Itself***

In addition to the Ten Commandments, the Old Testament contains many other precepts and statutes. The scribes counted a total of 613 commandments, 248 being positive and 365 negative. Some of the Mosaic laws are expressed in very general terms, and these had to be made explicit and particular. Thus to obey the commandment forbidding work on the Sabbath day, one needed to know what activities constituted work and what did not. For example, threshing grain and lifting burdens of the Sabbath were work and were therefore prohibited. But many, many other activities might also fall into the same category, and these needed to be determined in order to avoid violating the divine commandment. In the course of the centuries it was decided that one might be allowed to walk through a grain field on the Sabbath when the grain was ankle-high, but not if it were knee-high; for then one's legs would strike the ripened seeds of the grain, and by such action, one would thresh some of the grain. Again, a poultice might be placed on a boil on the Sabbath in order to prevent it from becoming worse, but not in order to promote its healing. If a cotton wadding which was worn in one's ear happened to fall out on the Sabbath, it might not be replaced, for this was judged to constitute lifting a burden. A woman was forbidden to look in a mirror on the Sabbath lest perchance she see a grey hair and

be tempted to pluck it out, which would involve “working.”

Occasionally scribal ingenuity was exercised to provide relief from legislation that proved to be too restrictive. Thus, a Sabbath day's journey was the maximum distance (roughly about 3/5 of a mile) which, according to the scribes, one was permitted to walk beyond one's dwelling on the Sabbath. Eventually, however, scribes devised ways of allowing a trip twice this distance. For example, if at the boundary of a Sabbath day's journey a man deposited prior to the Sabbath food for two meals, on the Sabbath he could travel up to that point, constitute it his dwelling, and then proceed an equal distance beyond it.

Even the most trivial problems were debated by scribes with great earnestness. It was agreed, for example, that if one threw an object into the air and caught it with the same hand he had violated the Sabbath commandment, but there was some doubt about one's guilt if the object were thrown into the air with one hand and caught with the other hand.

The accumulated body of such legal pronouncements was called “the traditions of the elders.” and was transmitted orally until about A.D. 200 when it was reduced to writing. More than once Jesus came into conflict with the scribes when he rejected the unwritten tradition, regarding much of it as either superfluous or contrary to the original intention of God.

### **The Scribes Task to Teach the Law**

The ideal of Pharisaic Judaism was that every Israelite should have a professional acquaintance with the Mosaic law. Elementary schools were established in connection with the synagogues, where children were taught to read from the Hebrew scriptures, to write, and to do simple arithmetic. More advanced instruction in the Mosaic law was provided by noted scribes who gathered about themselves followers, called disciples. Discussions and lectures on the law were held in chambers connected with the outer court of the temple or in a room of the synagogue. The method of teaching was memory. The teacher was obliged to repeat the material again and again to his pupils.

Jesus differed in his teaching methods from contemporary teachers. The scribes quoted from and appealed to the authority of earlier scribes, while Jesus taught “as one who had authority” himself.

### **The Task of Scribes to Apply the Law**

They did this by making pronouncements regarding the legality of certain actions and by issuing authoritative judgments concerning cases brought before them.

In Judea local courts which tried cases were composed of at least three judges. Cases concerning offenses punishable by death, were decided by twenty-three or more judges. The great council or sanhedrin of Jerusalem was composed of seventy persons, and was presided over by the high priest, making seventy-one in all. In New Testament times, the great sanhedrin included three

kinds of members; the high priests, the elders, and the scribes.

It was before such a body that Jesus was tried, as well as John. Some time later Peter and John were interrogated by the council. Stephen was taken before the council, though his murder appears to have been an illegal act of mob violence. Several years later Paul made his defense before the council. The sanhedrin was abolished at the destruction of Jerusalem in A.D. 70.

### **The Temple and Its Ritual**

The temple in Jerusalem was the focal point of the Jewish worship of God. At dawn the gates of the temple enclosure were thrown open, and soon afterward delegations of men from Jerusalem and the immediate neighborhood, as well as Jews who might have come from more distant places, would begin to assemble in the court on three sides of the temple. Women took their places in the court of women, which was more distant from the temple and on a lower level.

The officiating priests met together in a room for a short devotional service, after which there commenced the solemn ritual of the offering of incense and the burning of the sacrificial lamb. When the priests entered the temple with a censer of incense, the worshipers outside prostrated themselves in adoration and silent prayer. After coming out of the temple the priest pronounced a benediction from the steps of the temple porch, and the several parts of the sacrifice were thrown upon the altar and burned. The pouring of the drink-offering was now the signal for one of the choirs of Levites to begin chanting or singing the psalm appointed for the day. The choir was accompanied by instrumental music, including the harp and psaltery and several kinds of wind instruments. At intervals two priests blew on silver trumpets, at the sound of which the people again prostrated themselves. With the close of the psalm the public service was at an end, and the private sacrifices were then offered. These were various expiatory or thank offerings, presented by pious Jews at their own expense.

### **The Synagogue and Its Worship**

There is almost total absence of information concerning the origin of the synagogue. There is no mention of synagogues in either the Old Testament or in the intertestamental Jewish literature, except perhaps a passing reference in Psalm 74:8 (“they burned all the meeting places of God in the land”).

At the beginning of the Christian era synagogues were to be found in almost all Palestinian cities and towns, as well as in many centers throughout the Mediterranean world. In the larger cities, there were many synagogues.

The supervision of a local synagogue was in the hands of a body of elders. In order to constitute a congregation, a minimum of ten “men of leisure” were required. There was no resident priest or rabbi who had charge of conducting the services. Instead, one of the laymen of the congregation was appointed to serve as “the ruler of the synagogue.” Besides having under his

care the general oversight of the building, the ruler was responsible for maintaining order during the services. It also was the ruler's duty to select each week the persons who would read the scripture lessons and otherwise participate in the service.

***The order of a typical synagogue service in New Testament times probably consisted of the following four parts:***

- 1) The service was opened with an invitation to prayer, consisting of the proclamation by the leader of the words, "Bless ye the Lord who is to be blessed." To this the congregation responded with the acclamation, "Blessed be the Lord who is to be blessed for ever," and then continued with the recitation of what was in effect a confession of faith.
- 2) The next part of the service was the prayers, called "the lifting up of hands." The prayers were said by a single individual chosen for the purpose.
- 3) The liturgy was followed by the reading of a lesson from the Mosaic law. The five books of the Pentateuch were divided into 154 (or more) Sabbath pericopes, or sections, so that the whole Pentateuch was read through in three or three and a half years. After the law came a lesson from one of the Old Testament prophets, chosen at the discretion of the reader. This lesson was also rendered into Aramaic by an interpreter, who translated three verses at a time. Strangely, the Psalms appear to have had no place in the usual service.
- 4) The service was closed by a priest pronouncing the priestly, or Aaronic, benediction contained in Num. 6:24-26. (Num 6:24 KJV) The LORD bless thee, and keep thee: (Num 6:25 KJV) The LORD make his face shine upon thee, and be gracious unto thee: (Num 6:26 KJV) The LORD lift up his countenance upon thee, and give thee peace. If no priest was present, a layman would give the benediction on the form of a prayer. The congregation responded with, "Amen."

## LESSON FOUR

### Composition and Arrangement of the New Testament

#### The Collection of the Books of the New Testament

Originally, the books of the New Testament were separately circulated and only gradually collected together to form what we now know as the New Testament part of the canon of Scripture. By preservation of God, our twenty-seven New Testament books were set apart from many other writings during the early church. They were preserved as a part of the New Testament canon because of their inspiration and apostolic authority. Ryrie has an excellent summary of this process:

After they were written, the individual books were not immediately gathered together into the canon, or collection of twenty-seven that comprise the New Testament. Groups of books like Paul's letters and the Gospels were preserved at first by the churches or people to whom they were sent, and gradually all twenty-seven books were collected and formally acknowledged by the church as a whole.

This process took about 350 years. In the second century the circulation of books that promoted heresy accentuated the need for distinguishing valid Scripture from other Christian literature. Certain tests were developed to determine which books should be included.

- 1) Was the book written or approved by an apostle?
- 2) Were its contents of a spiritual nature?
- 3) Did it give evidence of being inspired by God?
- 4) Was it widely received by the churches?

Not all of the twenty-seven books that were eventually recognized as canonical were accepted by all the churches in the early centuries, but this does not mean that those that were not immediately or universally accepted were spurious. Letters addressed to individuals (Philemon, 2 and 3 John) would not have been circulated as widely as those sent to churches. The books most disputed were James, Jude, 2 Peter, 2 and 3 John, and Philemon, but ultimately these were included, and the canon was certified at the Council of Carthage in A.D. 397.

Although no original copy of any of the writings that comprise the New Testament has survived, there exist more than 4,500 Greek manuscripts of all or part of the text, plus some 8,000 Latin manuscripts and at least 1,000 other versions into which the original books were translated. Careful study and

comparison of these many copies has given us an accurate and trustworthy New Testament.

The New Testament is composed of twenty-seven books written by nine different authors. Based on their literary characteristics, *they are often classified into three major groups—*

- 1) **The historical** (five books, the Gospels and Acts)
- 2) **The epistolary** (21 books, Romans through Jude)
- 3) **The prophetic** (one book, Revelation).

### **The Order of the Books of the New Testament**

As seen in the previous classification, the order of the New Testament books is logical rather than chronological. As Ryrie explains,

First come the Gospels, which record the life of Christ; then Acts, which gives the history of the spread of Christianity; then the letters, which show the development of the doctrines of the church along with its problems; and finally the vision of the coming of the Lord and His Christ in Revelation.

Though Bible scholars differ on the exact date when the books of the New Testament were written, the order of the writing of the books was approximately as follows:

<b>Book</b>	<b>Date (A.D. )</b>	<b>Book</b>	<b>Date (A.D. )</b>
James	45-49	Philippians,	63
Galatians	49	Philemon	63-64
1 & 2	51	1 Peter	63-66
Thessalonians	50s or 60s	1 Timothy	63-66
Mark	50s or 60s	Titus	64-68
Matthew	55	Hebrews	66
1 Corinthians	56	2 Peter	67
2 Corinthians	57-58	2 Timothy	68-80
Romans	60	Jude	85-90
Luke	61	John	85-90
Acts	61	1, 2, 3 John	90-95
Colossians, Ephesians		Revelation	

### **THE NEW TESTAMENT: CONDENSED OUTLINE**

## **Biographical. Four Books**

- 1) **Matthew.** Author, one of the twelve apostles. Narrative especially adapted to the Jews, showing that Jesus was the kingly Messiah of Jewish prophecy.
- 2) **Mark.** Author, John Mark. A brief, picturesque record, emphasizing the supernatural power of Christ over nature, disease and demons. All this divine energy exercised for the good of man.
- 3) **Luke.** Writer, “The beloved physician..” The most complete biography of Jesus. It portrays him as the Son of man, full of compassion for the sinful and the poor.
- 4) **John.** Writer, “The beloved disciple.” The narrative unveils Jesus as the Son of God, and records his deeper teachings. Two themes, “Faith” and “Eternal life” re-echo throughout the book.

## **Historical. One Book.**

**The Acts of the Apostles.** Writer, Luke. A sequel to the Gospel of Luke. Main theme: the origin and growth of the early church, from the ascension of Christ to the imprisonment of Paul at Rome.

## **The Pauline Epistles. Fourteen Books (Including Hebrews)**

- 1) **Romans.** Addressed to Roman Christians.
  - a) Part 1, Chapters 1-11. A masterly exposition of the need for, and the nature of, the Plan of Salvation.
  - b) Part 2, Chapter 12-16. Largely exhortations relating to spiritual, social and civic duties.
- 2) **I Corinthians.** Addressed to the Corinthian church. Leading topics: the cleansing of the church from various evils, together with doctrinal instructions.
- 3) **II Corinthians.** Leading topics: The characteristics of an apostolic ministry, and the vindication of Paul’s apostleship.
- 4) **Galatians.** Addressed to the church in Galatia. Leading topics: a defense of Paul's apostolic authority, and of the doctrine of Justification by Faith, with warnings against false teachers and reversion to Judaism.
- 5) **Ephesians.** Written to the church at Ephesus. An exposition of the glorious Plan of Salvation. Special emphasis is laid upon the fact that all barriers between Jews and Gentiles are broken down.
- 6) **Philippians.** A love letter to the Philippian church. It reveals the apostle’s intense devotion to Christ, his joyful experience in prison, his deep concern that the church should be steadfast in sound doctrine.
- 7) **Colossians.** Written to the church at Colosse. Leading topic: The transcendent glory of

Christ as the Head of the Church. This sublime truth calls for the abandonment of all worldly philosophy and sin.

- 8) **I Thessalonians.** Written to the church at Thessalonica. It is composed of apostolic commendations, reminiscences, counsels and exhortations. Especial emphasis is laid upon the comforting hope of the future advent of Christ.
- 9) **II Thessalonians.** A sequel to the first epistle. Written to enlighten the church concerning the doctrine of Christ's Second Coming and to warn believers against unrest and social disorders.
- 10) **I Timothy.** Counsels to a young pastor concerning his conduct and ministerial work.
- 11) **II Timothy.** Paul's last letter, written shortly before his death, giving instructions and counsels to his beloved "son in the gospel."
- 12) **Titus.** An apostolic letter giving counsels and exhortations to a trusted friend, who was pastor in a hard field. Special emphasis is laid upon the doctrine of good works.
- 13) **Philemon.** A private letter written to Philemon, beseeching him to receive and forgive Onesimus, a runaway slave.
- 14) **Hebrews.** Writer uncertain. Leading topic: The transcendent glory of Christ, and of the blessings of the new dispensation, compared with those of the Old Testament. Key Word: "Better."

### **General Epistles. Seven Books.**

- 1) **James.** Writer probably James, the Lord's brother. Addressed to Jewish converts of the dispersion. Main theme: Practical Religion, manifesting itself in good works, as contrasted with mere profession faith.
- 2) **I Peter.** A letter of encouragement written by the apostle Peter to the saints scattered throughout Asia Minor. Leading topic: The privilege of believers following the example of Christ, to have victory in the midst of trials, and to live holy lives in an unfriendly world.
- 3) **II Peter.** Largely a warning against false teachers and scoffers.
- 4) **I John.** A deep spiritual message addressed by the apostle John to different classes of believers in the church. It lays great stress upon the believer's privilege of spiritual knowledge, the duty of fellowship and brotherly love.
- 5) **II John.** A brief message of John on divine truth and worldly error. Addressed to "The elect lady and her children." A warning against heresy and false teachers.
- 6) **III John.** An apostolic letter of commendation written to Gaius, containing character sketches of certain persons in the church.
- 7) **Jude.** Writer, probably the brother of James. Leading topics: Historical examples of apostasy and divine judgments upon sinners, together with warnings against immoral teachers.



**Prophetical. One Book.**

**Revelation.** Writer, the apostle John. Leading topics: Mainly a series of apocalyptic visions dealing with events in religious history. A great moral conflict is portrayed, between the divine and satanic powers, ending in the victory of the Lamb.

## **LESSON FIVE**

### **The Gospel According to Matthew**

#### **Author: Matthew**

- 1) Also called Levi, one of the twelve apostles. (Mark 2:14 KJV) And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
- 2) Undoubtedly, a Jew who was a publican, or Roman tax collector. (Mat 10:3 KJV) Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
- 3) When called by Jesus, he left all and followed him. (Luke 5:27 KJV) And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. (Luke 5:28 KJV) And he left all, rose up, and followed him.
- 4) He made a feast for Jesus despite the fact that the publicans belonged to a despised class. (Luke 5:29 KJV) And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

#### **To whom addressed: Primarily to the Jews.**

There are about sixty references to the Jewish prophecies and about forty quotations from the Old Testament.

#### **Christ's mission to the Jews is especially emphasized.**

- 1) (Mat 10:5 KJV) These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: (Mat 10:6 KJV) But go rather to the lost sheep of the house of Israel.
- 2) (Mat 15:24 KJV) But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

#### **Key Words**

- 1) *Fulfilled*, which is frequently repeated to indicate that the Old Testament prophecies were fulfilled in Christ.
- 2) The word *Kingdom*, which appears fifty times and the Kingdom of Heaven thirty times.
- 3) Jesus as *King*: (Mat 2:2 KJV) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
  - a) (Mat 21:5 KJV) Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
  - b) (Mat 22:11 KJV) And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

- c) (Mat 25:34 KJV) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- d) (Mat 27:11 KJV) And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
- e) (Mat 27:37 KJV) And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
- f) (Mat 27:42 KJV) He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

**Apparent Purpose of Book:** To show that Jesus of Nazareth was the Kingly Messiah of Jewish prophecy.

### **Distinctive Features.**

- 1) The Complete Genealogy of Christ.
- 2) Incidents and Discourses found only in this Gospel.
- 3) The visit of the Magi. Mat. 2:1.
- 4) The flight into Egypt. 2:13, 14.
- 5) The slaughter of the innocents. V. 16.
- 6) The return to Nazareth, 19-23.
- 7) The coming of the Pharisees and Sadducees to John the Baptist. 3:7.
- 8) The Sermon on the Mount (complete). Chpts. 5-7
- 9) Come unto me, all ye that labor. Ch 11:28
- 10) Peter walking on the sea. 14:28-31.
- 11) The denunciation of the Pharisees, as an extended discourse. Ch. 23
- 12) The thirty pieces of silver received by Judas. 26:15.
- 13) The return of the thirty pieces of silver. 27:3-10.
- 14) The dream of Pilate's wife. 27:19
- 15) The appearance of resurrected saints. V. 52.
- 16) The watch at the sepulcher. 64-66.
- 17) The bribing of the soldiers. 28:12, 13.
- 18) The earthquake. 28:2.
- 19) The Great Commission. 28:19-20.

### **Miracles Found Only in Matthew**

1) The two blind men healed. Ch. 9:28-30.

(Mat 9:28 KJV) And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. (Mat 9:29 KJV) Then touched he their eyes, saying, According to your faith be it unto you. (Mat 9:30 KJV) And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

2) The tribute money. 17:24-27.

(Mat 17:24 KJV) And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? (Mat 17:25 KJV) He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? (Mat 17:26 KJV) Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. (Mat 17:27 KJV) Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

## **Parables Found Only in Matthew**

- 1) The tares. Chapter 13.
- 2) The hid treasure. V. 44.
- 3) The goodly pearl. V. 45.
- 4) The draw net. V. 47.
- 5) The unmerciful servant. 18:23.
- 6) The laborers in the vineyard. Vv. 1-16.
- 7) The two sons. 28-32.
- 8) The marriage of the king's son. Vv. 1-14.
- 9) The ten virgins. 25:1-13.
- 10) The talents. 14-30.
- 11) The sheep and the goats. Vv. 31-46.

## **Analysis**

Matthew is the account of the Kingship of Christ.

## **Summary**

- 1) Lineage and birth.
- 2) Adoration.
- 3) Spiritual victory.

- 4) The laws and mandates of the Kingdom.
- 5) The words and works of the Kingdom.
- 6) Parables of the Kingdom.
- 7) Power over natural forces and diseases.
- 8) Revelation of the dullness of men and his own coming sufferings and glory,.
- 9) His instructions concerning the principles of his kingdom.
- 10) Triumphant entry into the capital.
- 11) His rejection.
- 12) Prophecies and parables relating to the future.
- 13) The events leading up to his betrayal.
- 14) His trial.
- 15) His crucifixion.
- 16) The events immediately following his death.
- 17) His reappearance upon earth.
- 18) His commission to his followers.

## **LESSON SIX**

### **The Gospel According to Mark**

#### **Author: Mark**

- 1) **The son of Mary of Jerusalem.** (Acts 12:12 KJV) And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
- 2) **Relative of Barnabas.** (Col 4:10 KJV) Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
- 3) **Associated with Paul and Barnabas on their First Missionary Journey.**
  - a) (Acts 12:25 KJV) And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.
  - b) (Acts 13:5 KJV) And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.
- 4) **Temporarily alienated from Paul.**
  - a) (Acts 13:13 KJV) Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
  - b) (Acts 15:37 KJV) And Barnabas determined to take with them John, whose surname was Mark. (Acts 15:38 KJV) But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. (Acts 15:39 KJV) And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
- 5) **Afterwards restored to his friendship.** (2 Tim 4:11 KJV) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
- 6) **Ancient tradition certifies that Mark was a companion of Peter.** The book is called Peter's Gospel by some very ancient writers.
- 7) **It is generally conceded that Peter may have furnished, or suggested, much of the material found in the book.**

#### **To Whom Addressed:**

It is thought that the writer had in mind the Roman or Gentile Christians in his preparation of the book. That it was not especially adapted to Jewish readers seems clear from the fact that it contains few references to Old Testament prophecy. Furthermore, the explanation of Jewish words and customs would indicate that the author had foreigners in mind when he wrote.

- 1) (Mark 3:17 KJV) And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

- 2) (Mark 5:41 KJV) And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.
- 3) (Mark 7:1 KJV) Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. (Mark 7:2 KJV) And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. (Mark 7:3 KJV) For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. (Mark 7:4 KJV) And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.
- 4) (Mark 7:11 KJV) But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.
- 5) (Mark 7:34 KJV) And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

**Main Theme:** “Christ, the Tireless Servant of God and Man.”

- 1) **The life of Jesus is portrayed as crowded with benevolent deeds.**
- 2) **His devotions interrupted.** (Mark 1:35 KJV) And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Mark 1:36 KJV) And Simon and they that were with him followed after him. (Mark 1:37 KJV) And when they had found him, they said unto him, All men seek for thee.
- 3) **Yielding to such calls for service that his friends said he was unbalanced.** (Mark 3:21 KJV) And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.
- 4) **Pursued when he sought rest.** (Mark 6:31 KJV) And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. (Mark 6:32 KJV) And they departed into a desert place by ship privately. (Mark 6:33 KJV) And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. (Mark 6:34 KJV) And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

**Key Word:** “Straightway,” indicating immediate action, repeated throughout the entire book.

### **Distinctive Features.**

- 1) It is the shortest of the four gospels.
- 2) The style is vivid and picturesque. Much of the subject matter is found also in Matthew and

Luke, but it is not a mere repetition, for it contains many details not found in either of the others.

- 3) The Gospel of Mark opens, like that of John, with a declaration of the divinity of Jesus Christ, but unlike John he does not enlarge upon the doctrine. However, a careful study of the book reveals the fact that the aim of the author is to let the wonderful works of Jesus testify to his deity, rather than frequent statements of the writer.
- 4) Although emphasizing Christ's divine power, the author often alludes to his human feelings.
  - a) ***His disappointment.***(Mark 3:5 KJV) And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.
  - b) ***His weariness.*** (Mark 4:38 KJV) And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
  - c) ***His wonder.*** (Mark 6:6 KJV) And he marvelled because of their unbelief. And he went round about the villages, teaching.
  - d) ***His sighs.***
    - i) (Mark 7:34 KJV) And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
    - ii) (Mark 8:12 KJV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
  - e) ***His affection.*** (Mark 10:21 KJV) Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
- 5) Matthew harks back to the past, and deals largely with the prophecies for the sake of Jewish readers, and also gives much space to the discourses of our Lord.
- 6) Mark is more condensed; has little to say concerning prophecy; gives only a brief report of the discourses, but lays great stress upon the mighty works of Jesus. Nineteen miracles are recorded in this short book which demonstrate the supernatural power of the Master.
  - a) Eight, which prove his power over disease.
  - b) Five, showing his power over nature.
  - c) Four, demonstrating his authority over demons.
  - d) Two show his conquest over death.

## **Synopsis.**

### **The book may be divided into six parts.**

- 1) **The Introductory and Preliminary Events leading up to the Public Ministry of Christ.**



Chapter 1:1-13. He opens with the announcement that Jesus is the Son of God. He then dwells upon the five preparatory steps for his work.

- a) The coming of his herald. Vs. 2-8.
  - b) His baptism with water, v. 9.
  - c) His enduement with the Holy Spirit, v. 10.
  - d) The divine witness to his Sonship, v. 11.
  - e) His conflict with his arch enemy, vs. 12, 13.
- 2) **The Early Galilean Ministry.** Chapter 1:14 through Chapter 7:23. (Mark omits entirely the early Judaeian Ministry recorded in John 2:13 through John 4:2).
  - 3) **The tour to Tyre and Sidon.** Chapter 7:24-30.
  - 4) **Christ's teaching and work in Northern Galilee.** Chapter 7:31 through 9:50.
  - 5) **The closing Ministry in Perea, and the journey toward Jerusalem.** Chapter 10:1-52.
  - 6) **The events of Passion Week.** Chapter 11.

**THIS WE BELIEVE**  
**(Survey of Mark 1)**

Lu. 1:1; Acts 1:1; Mk.1

1. A DECLARATION OF THOSE THINGS WHICH ARE MOST SURELY BELIEVED AMONG US (Lu. 1:1).
  1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1).
  2. "...and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).
  3. Lu. 1:1, 3-4 - *"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us...It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed."*
  
2. THIS WE BELIEVE (Mark 1).
  1. Ministry of preparation (A prophetic voice).
    1. Voice of one crying in the wilderness.
    2. Prepare ye the way of the Lord.
    3. This is Elijah which was to come.
  2. Repentance (confession of sins) for remission of sins.
    1. Bringing forth fruit meet for repentance.
    2. Turning things around.
  3. Doctrine of baptisms.
    1. Water.
    2. Holy Spirit.
  4. Voice from heaven (God speaks to men).
    1. My sheep know my voice.
    2. Gifts of the Spirit (Gifts of utterance).
  5. The Holy Spirit driveth him into the wilderness.
    1. Fasting, training, discipline, boot camp.
    2. Temptation comes from Satan.
    3. Ministry of angels.
  6. Preaching the gospel of the kingdom.

1. Gospel of power, dominion, and authority.
2. If I by the finger of God cast out devils, then the kingdom of God is come nigh unto you.
3. Gospel of the kingdom to be preached in all the world before the end.
7. Becoming fishers of men (evangelism).
8. Forsook their nets and followed him (discipleship).
  1. Take up cross and follow Him daily.
  2. He that is not willing to forsake all is not worthy of me.
9. Authoritative teaching (not as scribes).
10. Supernatural ministry.
  1. Casting out devils and unclean spirits.
  2. Healing the sick.
11. Ministry of prayer.
12. Ministry of compassion (Laying on of hands).
13. Offering of sacrifices (testimony to priest).
14. Publishing the Word, and blazing abroad the matter (missions).

Treatise (tret' is) - A formal, systematic article or book on some subject, esp. a discussion of facts, evidence, or principles and the conclusions based on these.

## LESSON SEVEN

### The Gospel According to Luke

**Writer:** Luke, the beloved physician.

(Col 4:14 KJV) Luke, the beloved physician, and Demas, greet you.

- 1) According to Eusebius and Jerome, Luke was a native of Antioch in Syria. That being true, he becomes the only Gentile writer of books in the Bible. He was a man of excellent education, a Greek immersed in Grecian culture. He also was a physician, a profession which in his day was almost wholly in the hands of the Greeks.
3. Reputed author of Acts; both books being addressed to the same person. In Acts, he refers to the “former treatise,” which no doubt referred to the Gospel of Luke.
4. Luke was a close friend and travelling companion of Paul, as is shown in his personal allusions recording the journeys of the apostle. In the book of Acts, the author changes the pronouns to “we” and “us,” indicating that he himself was present at these times.
  1. (Acts 16:10 KJV) And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.
  2. (Acts 20:6 KJV) And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.
  3. (Acts 27:1 KJV) And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.
  4. (Acts 28:16 KJV) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
5. Many students see something of the stamp of Paul’s doctrine in Luke’s gospel. The exact date of the writing of the gospel is unknown. But if it were written after Luke came under Paul’s influence, it would be quite natural that the latter should give some coloring to the narrative.
6. As a physician, Luke gives special prominence to the healing ministry of Christ, but he does not neglect our Lord’s redemptive work. His Gospel is not as well arranged chronologically as are those of Matthew and Mark. He groups his details “in order,” but the “order” is that of carrying forward each series to the end before taking up the next series. There are many details of our Lord’s ministry which Luke alone records.
7. As one writer says on this point, “That the human, tender, all-embracing compassion of our Lord is made prominent appears from the narrative itself, especially from the passages found only in this Gospel. Nearly one-third of the matter is peculiar to this

Gospel of the matter is peculiar to this Gospel.”

**To Whom Addressed:** To Theophilus, an unknown person.

Internal evidence indicates that the book was written especially for the Gentiles. This is inferred from the fact that the writer takes pains to explain Jewish customs and sometimes substitutes Greek names for Hebrew.

Origen, who flourished in the first half of the third Century A.D., declares that Luke's Gospel was written for the sake of the Greeks who had espoused the Christian faith. Gregory, bishop of Constantinople who lived in the fourth-century A.D., states that “Luke, the companion of Paul, wrote in Greece” and also “for the Greeks.”

**Purpose:** To give a connected and orderly narrative of the life of Christ as seen by eye witnesses. (Luke 1:1 KJV) Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, (Luke 1:2 KJV) Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; (Luke 1:3 KJV) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, (Luke 1:4 KJV) That thou mightest know the certainty of those things, wherein thou hast been instructed.

**Key Verse:** (Luke 1:4 KJV) That thou mightest know the certainty of those things, wherein thou hast been instructed.

### **Some Other Outstanding Facts about Luke's Gospel:**

There were three classes of that day to whom our Lord was presented according to their needs and characteristics--the Jew, the Roman, the Greek. The great intellectual work of the world has been done by the race of Japheth to which the Greeks belonged. It was the Greek that attempted to create the perfect man by mental processes. He “bequeathed to the world the grandest models of beauty and thought that the unaided human mind has ever produced.” He aimed to realize man at his best. Man to him is diviner than all things physical, greater than empires and the world itself. He created his gods in the likeness of man.

Another characteristic of the Greek was his universality--he was the universal man and could come into sympathetic relations with man as man. It has been truly said that “The Jew and Roman were by nature exclusive. The Jew could fraternize readily with him only who came from Abraham and received the prophets; the Roman with him only who

wielded power in the empire, or was born to a place in the empire. The full-grown Jew was a Pharisee; the full-grown Roman was a Caesar; but the full-grown Greek was a world man. The Greek could meet all the world on the common platform of humanity as the Jew and Roman could not.”

These two characteristics, his ideals of perfection and universality, must be considered in presenting Jesus to the Greek, and that is what Luke did. IN this Gospel He is not presented as the Jewish Messiah, the fulfillment of prophecy; He is not Almighty Power, the World-Conqueror, but the Perfect, Universal Man.

We can now understand why Luke in giving the genealogy of Jesus carries it back to Adam. Matthew, writing for the Jew, in his genealogy stopped with Abraham, but Luke traces it to Seth, the head of the Messianic line, and to Adam, leaving Jesus in the mind of the Greek, not as the son of Abraham, but the son of Adam, the Son of Man; the Saviour of all mankind.

To satisfy the Greek, Jesus must appear as the world-man in His redeeming work and consequently Luke presents Jesus in the world-wide aspect--the work of the Divine Man for the Jewish world and for the Gentile world. The Greek can appreciate a universal Christ embracing in His saving grace all humanity, and in adapting his presentation of Christ to this need is the outstanding fact of Luke's Gospel.

### **Distinctive Features.**

- 1) *It is a Gospel of the Universal Grace of God.*
  - a) (Luke 2:32 KJV) A light to lighten the Gentiles, and the glory of thy people Israel.
  - b) (Luke 3:6 KJV) And all flesh shall see the salvation of God.
  - c) (Luke 24:47 KJV) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- 2) *It is the Gospel of “The Son of Man.”* It emphasizes Christ’s sympathetic attitude toward the poor, the lowly, and the outcasts.
  - a) **The poor disciples.** (Luke 6:20 KJV) And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
  - b) **The sinful woman.** (Luke 7:37 KJV) And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,
  - c) **Mary Magdalene.** (Luke 8:2 KJV) And certain women, which had been healed

of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

- d) **The Samaritans.** (Luke 10:33 KJV) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
  - e) **Publicans and sinners.** (Luke 15:1 KJV) Then drew near unto him all the publicans and sinners for to hear him.
  - f) **The deserted beggar.** (Luke 16:20 KJV) And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, (Luke 16:21 KJV) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
  - g) **The lepers.** (Luke 17:12 KJV) And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
  - h) **The dying thief.** (Luke 23:43 KJV) And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
- 3) ***It is a Devotional Gospel. It especially emphasizes prayer.***
- a) **It contains three parables on prayer not found in the other gospels.**
    - i) *The friend at midnight.* (Luke 11:5 KJV) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; (Luke 11:6 KJV) For a friend of mine in his journey is come to me, and I have nothing to set before him? (Luke 11:7 KJV) And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. (Luke 11:8 KJV) I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
    - ii) *The unjust judge.* (Luke 18:1 KJV) And he spake a parable unto them to this end, that men ought always to pray, and not to faint; (Luke 18:2 KJV) Saying, There was in a city a judge, which feared not God, neither regarded man: (Luke 18:3 KJV) And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. (Luke 18:4 KJV) And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; (Luke 18:5 KJV) Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. (Luke 18:6 KJV) And the Lord said, Hear what the unjust judge saith. (Luke 18:7 KJV) And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? (Luke 18:8 KJV) I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
    - iii) *Pharisee and publican.* (Luke 18:9 KJV) And he spake this parable unto certain which trusted in themselves that they were righteous, and despised

others: (Luke 18:10 KJV) Two men went up into the temple to pray; the one a Pharisee, and the other a publican. (Luke 18:11 KJV) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. (Luke 18:12 KJV) I fast twice in the week, I give tithes of all that I possess. (Luke 18:13 KJV) And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. (Luke 18:14 KJV) I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

- b) **It contains Christ's prayers.**
  - i) At his baptism.
  - ii) In the wilderness.
  - iii) Before choosing the disciples.
  - iv) At the transfiguration.
  - v) Before giving the Lord's Prayer.
  - vi) For Peter.
  - vii) In the garden of Gethsemane.
  - viii) On the cross.
- 4) ***In its early chapters, it strikes the note of joy and praise.*** Some of the great Christian hymns are taken from this gospel. "The Ave Maria," the words of the Angel to Mary; "The Magnificat," Mary's song; "The Benedictus," of Zacharias; "The Gloria in Excelsis," of the heavenly angels; "The Nunc Dimittis," the rejoicing of Simeon.
- 5) ***It greatly honors womanhood. Women appear prominently in Luke's narrative.***
  - a) Mary.
  - b) Elizabeth.
  - c) Mary and Martha.
  - d) The daughters of Jerusalem.
  - e) Several widows are mentioned.
- 6) ***The biography of Christ is more complete in Luke than in either of the other gospels.*** About one half the material in this book is not in the others. Many of the most important utterances of our Lord, and striking incidents of his life are recorded in this one gospel.
  - a) The draught of fishes.
  - b) Raising the widow's son.
  - c) The ten lepers.



- d) Malchus healed.
- 7) ***Parables that occur only in Luke*** (see Text Cyclo. No. 2679).
  - a) The barren fig tree. Luke 13
  - b) The friend at midnight. Luke 11
  - c) The good Samaritan. Luke 10
  - d) The Great Supper. Luke 14
  - e) The Pharisee and the Publican. Luke 18
  - f) The Piece of Money. Luke 15
  - g) The Pounds. Luke 19.
  - h) The Prodigal Son. Luke 15
  - i) The Rich Fool. Luke 12
  - j) The Two Debtors. Luke 7
  - k) The Unjust Judge. Luke 18
  - l) The Unjust Steward. Luke 16
  - m) The Unprofitable Servant. Luke 18
  - n) The Wedding Feast. Luke 12
  - o) The Wise Steward. Luke 12\
- 8) Other incidents and sayings recorded only by Luke.
  - a) Christ weeping over Jerusalem.
  - b) Reference to the conversation of Moses and Elias on the Mount of Transfiguration.
  - c) The bloody sweat.
  - d) Christ before Herod.
  - e) Christ's words to the women of Jerusalem,
  - f) The penitent thief.
  - g) The walk to Emmaus.

## **Synopsis**

- 1) The introduction.
- 2) The beginning of his public ministry.
- 3) The journey toward Jerusalem.
- 4) The last days.
- 5) Events connected with the Resurrection and the Ascension.

## **LESSON EIGHT**

### **The Gospel According to John**

**Writer:** The Apostle John.

In stating that he is the writer of this Gospel (John 21:24-25), the Apostle John does not mention himself by name. He and his brother James were sons of Zebedee and Salome who, many believe, was the sister of our Lord's mother (John 19:25). John was born in Bethsaida of Galilee and was by occupation a fisherman. His close relationship with Jesus is indicated by such expressions as "the disciple whom Jesus loved" and "the beloved disciple." It has been said that he was able to give men "the heart of Christ" in his messages.

"Gregory Nazianzen has given the following succinct summary: "Matthew wrote the wonderful works of Christ for the Jew; Mark, for the Roman; Luke, for the Greek; and John, a herald who reaches the very heavens, for all."

Irenaeus, the pupil of Polycarp who in turn was a friend and pupil of John, in accepting this Gospel wrote that John "for sixty years after the Ascension preached orally, till the end of Domitian's reign; and, after the death of Domitian and John's return to Ephesus, he was induced to write (his Gospel) concerning the divinity of Christ, co-eternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolaitans." It is certain that Justin Martyr used this Gospel, and that it was combined with the other three in the *Diatessaron* of Tatian (about A.D. 170).

Banished to Patmos during the reign of Domitian, John afterwards returned to Ephesus and lived in that city to an old age, the last of the Twelve Apostles. It is generally held that he wrote his Gospel not long before his death and, as indicated by Clement, at the request of Christian friends.

This Gospel was prepared nearly a generation after the other Gospels had been written. It shows that the life and labors of Jesus were already well-known to Christians. Meanwhile, the Apostles had preached the Gospel in many lands. Peter and Paul, among others, had suffered martyrdom. All the Apostles, save John alone, had passed to their reward. Jerusalem had been destroyed by the Romans.

The style of this Gospel is simple, but its thought is profound. Its great objective is to set forth the divinity of our Lord as the basis of faith and to meet the spiritual needs, not of a

particular class or group--Jew, Roman, or Greek--but of all men. Hence it is called "The Spiritual Gospel" and "The Gospel for the Church." This Gospel states its own purpose: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but *these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.*" (John 20:30-31).

This explains why John does not record the facts concerning the birth and early life of Christ and, instead of providing a genealogy, sets forth His relationship with His Father in the perspective of eternity: "In the beginning was the Word, and the Word was with God, and the Word was God." (1.1). It further explains why certain great miracles, not recorded by the other three Gospel writers, are given; and why, instead of giving Jesus' teaching in parables, this Gospel contains the great spiritual discourses of our Lord that do not appear in the Synoptic Gospels.

**Date:** Uncertain. Probably late in the first century.

**Main Purpose:** To inspire faith in Jesus Christ as the Son of God.

**Key Verse:** (John 20:31 KJV) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

### **Distinctive Features.**

- 1) It is considered by many to be the deepest and most spiritual book in the Bible.
- 2) In it Christ gives a more complete revelation of himself, and of God, than in either of the Synoptic Gospels (first three Gospels).
  - a) *Of his person and attributes.*
    - i) I am the Messiah.
    - ii) I am the Bread of Life.
    - iii) I am the Eternal One.
    - iv) I am the Light of the World.
    - v) I am the Door.
    - vi) I am the Son of God.
    - vii) I am the Resurrection and the Life.
    - viii) I am the Lord and Master.
    - ix) I am the Way, the Truth, and the Life.
    - x) I am the True Vine.
    - xi) I am the Alpha and Omega. (Revelation)

xii) I am the First and the Last. (Revelation)

b) ***Of His Divinity.***

i) (John 1:1 KJV) In the beginning was the Word, and the Word was with God, and the Word was God.

ii) (John 10:30 KJV) I and my Father are one.

iii) (John 12:45 KJV) And he that seeth me seeth him that sent me.

iv) (John 14:7 KJV) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

v) (John 14:8 KJV) Philip saith unto him, Lord, show us the Father, and it sufficeth us.

vi) (John 14:9 KJV) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

vii) (John 16:15 KJV) All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

c) ***Of the work of the Holy Spirit.***

i) (John 14:26 KJV) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

ii) (John 15:26 KJV) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

iii) (John 16:13 KJV) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

iv) (John 16:14 KJV) He shall glorify me: for he shall receive of mine, and shall show it unto you.

v) (John 16:15 KJV) All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

d) ***Of the Fatherhood of God. Jesus speaks of the Father over 100 times in John's Gospel.***

i) (John 4:23 KJV) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

ii) (John 5:21 KJV) For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

iii) (John 7:16 KJV) Jesus answered them, and said, My doctrine is not mine, but his that sent me.

- iv) (John 10:29 KJV) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
  - v) (John 14:10 KJV) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
  - vi) (John 14:23 KJV) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
  - vii) (John 17:5 KJV) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- e) ***Of His own divine commission.***
- i) (John 5:23 KJV) That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
  - ii) (John 5:24 KJV) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
  - iii) (John 5:30 KJV) I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
  - iv) (John 5:36 KJV) But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
  - v) (John 5:37 KJV) And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
  - vi) (John 5:38 KJV) And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- 3) Perhaps the most notable of all the peculiarities of this gospel is the fact that over one half of the space in the book is given to the events of Christ's life, and his sayings during his last days.

**Discourses and conversations found only in John.**

- 1) The talk with Nicodemus.
- 2) The talk with the woman on the well in Samaria.
- 3) The discourse to the Jews at the Feast of Tabernacles. (John 7:14-39; 8:3-58).
- 4) The Parable of the Good Shepherd.
- 5) The series of private instructions to the disciples, his comforting words and

- intercessory prayer, Chapters 14-17.
- 6) His meeting with the disciples at the Sea of Galilee. Chapter 21.
  - 7) John records eight miracles of Christ (besides His own resurrection) to prove his divinity. Six of these are found only in this gospel.
    - a) The water made wine.
    - b) Healing the nobleman's son.
    - c) Healing the man at the pool.
    - d) The man born blind.
    - e) The raising of Lazarus.
    - f) The second draught of fishes.
  - 8) There are two great currents of thought flowing through the book which it is profitable to follow.
    - a) Faith.
    - b) Eternal life.

## **Other Interesting Facts about the Gospel of John**

### **The Gospel of the Divine Word**

The design of this Gospel, to set forth the divinity of our Lord, is indicated by the opening statement--that the Word is God. That the deity of Christ is here distinctly declared cannot be disputed. The same truth was declared by Christ and He permitted others to do so. If He knew Himself to be other than Divine He would have corrected others who invested Him with that character.

In support of the divinity of Christ John records seven great miracles: water turned into wine, healing the nobleman's son at a distance, feeding the five thousand, walking on the water, healing the man born blind, raising Lazarus to life, the draught of fishes after the resurrection. Matthew and Mark make use of the walking on the water, and all four record the feeding of the five thousand. The other five are recorded by John alone. Healing the nobleman's son at a distance, and raising Lazarus to life after he had been dead four days, were most unusual and gave His divinity an outstanding character.

As his opening words announce the divinity of the Word so the closing words of the Gospel state that the design was to establish this great truth as the basis of faith. In other words, that faith is groundless if Jesus Christ is not the Divine Son of God.

## **The Spiritual Gospel**

This Gospel meets the spiritual needs of the soul, whether Jew or Gentile. To this end John gives the great discourses on the new birth; Christ the water of life; the bread of life; the light of the world; the way, the truth, and the life; the vine; the resurrection and the life.”

Thus, the divinity of our Lord appears in His words as well as in His works. It is in these great discourses that the deeper spiritual relation of Christ to His Church appears. These profound spiritual truths are not expressed in parabolic form. John does not record any of the parables of the other Gospels and that none of its statements take a parabolic form. He uses figures of speech and illustrations, but not parables, in the proper sense of the word.

### **The Passion Week**

***Sunday.*** The triumphal entry into Jerusalem.

***Monday.*** The fig tree cursed; and the second cleansing of the temple.

#### ***Tuesday.***

- 1) The withered fig tree.
- 2) The Two Sons
- 3) Parable of the Vineyard
- 4) The Wedding Feast
- 5) Arraignment of the Pharisees
- 6) The Olivet Discourse

***Wednesday.*** No record of this day.

#### ***Thursday***

- 1) The Passover and the Lord's Supper
- 2) Last Discourses.
  - a) Discourse in the Upper Room
    - i) The departing Lord to come again.
    - ii) Christ the way, the truth, the life.

- iii) Christ and the Father.
- iv) The Comforter promised.
- b) The Vine and the Branches.
- c) The Going and the Returning.



## **LESSON NINE**

### **The Life and Ministry of Jesus**

#### **The Date of the Birth of Jesus**

The New Testament provides no precise information concerning the year, the month, or the day of Jesus' birth. The custom of celebrating December 25th as the birthday of Jesus did not arise until about the third or fourth century. Prior to that time it was customary to celebrate January 6th as the time of the coming of the Wise Men. According to Luke's account, Jesus was born when Judean shepherds were out-of-doors at night. Since the rainy season in Palestine usually begins in December, it is not likely that this was the month of the Nativity.

#### **The Early Years of Jesus' Life**

Matthew and Luke record several details concerning the circumstances of Jesus' birth, and each tells the story from a specific point of view. The two gospels are in agreement on the central features:

- 1) Mary, the mother of Jesus, was a virgin at the time of his birth.
- 2) Joseph, to whom Mary was betrothed, was a descendant of King David.
- 3) Though Joseph was the legal father of Jesus, Jesus' conception was due to the Holy Spirit.
- 4) Jesus was born in Bethlehem during the reign of Herod the Great.
- 5) In accord with an angelic command, the child was named Jesus, signifying that he would save his people from their sins.

On the other hand, each account differs in certain other details. Matthew tells of the visit of the Wise Men, the flight into Egypt, and Herod's command to kill the infants in Bethlehem.

#### **The Baptism and Temptation of Jesus Christ**

When Jesus was baptized, the synoptic Gospels report that the heavens opened and the Spirit of God, in the form of a dove, descended and alighted on him. At the same time a voice came from above acknowledging Jesus to be God's beloved Son. This indicated the full endowment of Jesus with spiritual power for his subsequent ministry.

## **The Temptation of Jesus**

The testing in the wilderness grew out of Jesus' experience at his baptism, when a divine voice proclaimed that he was the beloved Son of God. For forty days Jesus fasted and wrestled with questions of how and for what purpose he should utilize the extraordinary powers that he was conscious of possessing. The first temptation, to turn stones into bread, was a temptation to use these powers for his own advantage. The second temptation, to cast himself down from a pinnacle of the temple, expecting to be supported, as it were, by a spiritual parachute, was a temptation to win a large following by means of miracle and magic. The third temptation, to secure the kingdoms of the world by bowing in temporary homage to the devil, was a temptation to acquire power over secular kingdoms by temporizing with evil. In short, the several temptations were enticements to selfish security, cheap popularity, and worldly power.

The temptations of Jesus had far-reaching significance. They involved the necessity of his deciding at the beginning of his ministry what kind of Messiah he would be, the strategy by which he would accomplish his work, and the extent of his warfare against evil. The temptation at the end of his life to avoid personal suffering by calling upon God for twelve legions of angels he denied for the same reason that led him in the wilderness to prefer to suffer the pangs of hunger rather than help himself by utilizing more than human resources.

An early theologian perceived that, had Jesus succumbed to the temptation to extricate himself from unpleasant circumstances by means that are not available to ordinary humans, he would have been "unable to sympathize with our weaknesses." Since, however, Jesus in every respect "has been tempted as we are, yet without sinning," he could become a "merciful and faithful high priest in the service of God." For because he himself has suffered and been tempted, he is able to help those who are tempted.

## **The Public Ministry of Jesus Christ**

The time between Jesus' baptism and his death can be divided into three periods, each roughly one year in length.

- 1) The first may be called the year of obscurity, partly because the records of it which we possess are scanty and partly because during it Jesus seems to have been only slowly emerging into public notice. Most of Jesus' activity during this time seems to have been spent in Judea.
- 2) The second period was the year of public favor, during which his fame as a teacher and healer extended far and wide. Most of his activity during this period was confined to Galilee.

- 3) The third period was the year of opposition. The first part of this final year was spent in Galilee, and the last part in other parts of Palestine.

### **The Year of Obscurity**

His first miracle was in the village of Cana in Galilee. At Jerusalem, his first recorded act was an act of stern rebuke when he cast the moneychangers out of the temple.

### **The Year of Public Favor**

During most of this period, Jesus made Capernaum the focus of his ministry. Here Jesus healed:

- 1) The Roman centurion's son.
- 2) Peter's wife's mother.
- 3) A demoniac.
- 4) Other people afflicted with various diseases.

The number of Jesus' followers increased rapidly. Besides performing works of healing, Jesus also preached and taught his followers. The several portions of what is called the Sermon on the Mount, as well as the collection of parables, embody what his hearers remembered of his messages during this period.

### **The Year of Opposition**

During the year of opposition, what had been previously only occasional displays of hostility by scribes and Pharisees against Jesus increased in number and in intensity. The waning of Jesus' popularity among the crowds was occasioned both by the increase of outward opposition on the part of the Jewish rulers as well as by the demands which he laid upon those who desired to be his followers. After feeding the five thousand, the throng wished to make him king. When they learned that he was unwilling to conform to their ideas of a Messiah who would fulfill their material and national desires, many even of his disciples “drew back and no longer went about with him.”

The declaration of Peter that Jesus was “the messiah, the Son of God” was significant. Jesus was not the kind of Messiah that the Jews had been expecting. They had been looking for a Messiah who, as the anointed king of Israel, would deliver God's people from the Roman overlords and make Jerusalem the center of the whole world.

After Peter's acknowledgment of Jesus as Messiah, Jesus began to teach the disciples more of what his messiahship meant. Instead of worldly honors or even the continuation of a humble life in Galilee, it meant sufferings and death. It was in this context that the account of the transfiguration was given.

Afterwards, Jesus apparently preached less to the multitudes and devoted himself to instructing his disciples in humility, self-sacrifice, and love, preparing them for his death and for carrying out their responsibilities in the future.

## **The Last Week**

As Jesus approached Jerusalem an atmosphere of intense expectation increased among his followers. Luke comments that "they supposed that the kingdom of God was to appear immediately." It was at this juncture that Jesus quite deliberately offered himself publicly as the Messiah, in fulfillment of the prophecy of Zechariah.

(Zec 9:9 KJV) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Unlike the warrior king of popular expectation, Jesus chose to ride into Jerusalem on an ass's colt, illustrating the peaceful character of the kingdom he had come to inaugurate. The crowd welcomed him with enthusiasm and began to shout, "Hosanna to the Son of David! Blessed be he who comes in the name of the Lord!" Palm branches were waved, and thus Jesus' triumphal entry into Jerusalem occurred on what came to be called Palm Sunday.

The following morning Jesus returned to Jerusalem, and engaged in teaching and in controversies with the religious leaders of his nation. Representatives from the Pharisees and the Herodians, who were politically antagonistic to each other, confronted Jesus with an adroit question by which they thought they could catch him however he would answer it.

- 1) "Is it lawful to pay taxes to Caesar, or not?"
- 2) The Sadducees, who denied the resurrection, posed a question in an attempt to make the doctrine of the resurrection appear ridiculous.
- 3) An individual scribe inquired about the most important commandment.
- 4) In his replies Jesus proved to be more than a match for them and let out a storm of indignation, denouncing openly the formalism and hypocrisy of scribes and Pharisees.

On Thursday of the last week, Jesus sent Peter and John into the city to prepare the Passover for him and the twelve. Jesus deliberately introduced a new element into the

ancient liturgy, transforming it into the Christian Eucharist or Lord's Supper.

Jesus left the house and went to the Mount of Olives. He sought a favorite spot of his for prayer and meditation, the garden of Gethsemane at the foot of the Mount of Olives. Here, he prayed that “the cup pass from him. Nevertheless, not my will, but thine be done.”

### **The Arrest, Trial, and Crucifixion of Jesus Christ**

Judas betrays Jesus with a kiss.

Peter cuts off ear of a priest. Jesus declared that “all who take the sword will perish by the sword.” This was his forthright “no” to political and militant messianism.

Jesus was bound and the procession started. First he was taken to the palace of the high priest where a preliminary examination was conducted while the Sanhedrin was being convened. Jesus was taken before the Sanhedrin and accused of threatening to destroy the temple. At last Caiaphas the high priest solemnly adjured him to say if he were the Messiah, the Son of the blessed. Thereupon Jesus replied, making the claim in the most explicit manner: “I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.” This was the last straw. The high priest deemed this blasphemy, which was worthy of death.

The Jewish Sanhedrin did not possess the power of life and death. Before Jesus could be executed, the findings of the Sanhedrin had to be ratified by Pilate, the Roman governor.

A revision of the charges were needed to be made in order to convince Pilate that Jesus was worthy of death. A Roman official could understand the significance of insurrection better than blasphemy. The Jewish leaders now accused Jesus of leading the nation astray, of forbidding the payment of taxes to Caesar, and of calling himself an anointed king. All four evangelists record that Pilate found it difficult to believe that these charges were valid. He declared that he found no fault in Jesus and would let him go, but the crowd fiercely demanded Jesus' crucifixion.

The crucifixion took place at Golgotha, which means the place of a skull (“Calvary” is from the Latin translation). Jesus was crucified between two criminals.

The four evangelists include among their several accounts of the crucifixion seven words (that is, sentences) which came from the lips of Jesus while on the cross. In their traditional order they are as follows”

- 1) "Father, forgive them; for they know not what they do."
- 2) "Truly, I say to you, today you will be with me in Paradise."
- 3) "Woman, behold, your son!...Behold your mother!"
- 4) "My God, my God, why hast thou forsaken me?"
- 5) "I thirst."
- 6) "It is finished."
- 7) "Father, into thy hands I commit my spirit!"

### **The Resurrection and Ascension of Jesus Christ**

The evidence for the resurrection of Jesus Christ is overwhelming. Nothing in history is more certain than that the disciples believed that, after being crucified, dead, and buried, Christ rose again from the tomb on the third day, and that at intervals thereafter he met and conversed with them. The most obvious proof that they believed this is the existence of the Christian church. It is inconceivable that the scattered and disheartened remnant could have found a rallying point and a gospel in the memory of him who had been put to death as a criminal, had they not been convinced that God owned him and accredited his mission by raising him from the dead.

### **Theories Concerning the Resurrection of Jesus**

- 1) Perhaps the oldest is that the disciples stole the body of Jesus and then pretended that he had risen from the dead. If the Romans or the Jews had removed the body from the tomb, it would have been an easy matter for them to silence the Christians' claim by simply producing the body. They did not because they could not.
- 2) Another theory is that the early followers of Jesus experienced hallucinations which led them to believe that Jesus was still alive.
  - a) There is no explanation of the empty tomb witnessed by all four gospels.
  - b) The psychological predisposition necessary for such hallucinations was not present.
  - c) The disciples were depicted as amazed and even skeptical when his resurrection is first announced to them.
- 3) Somewhat similar is the theory that God granted objective visions to the disciples, in order to assure them that the spirit of Jesus survived death. Not only is the empty tomb still unexplained, but the theory ignores the real character of the faith of the first disciples.

## Aspects of the Teaching of Jesus Christ

### The Form of Jesus' Teaching

#### *Picturesque Speech*

By taking into account the presence of picturesque expression in Jesus' teaching, we can sometimes avoid misinterpreting his meaning. For example, the hard saying preserved in the third Gospel, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." Jesus does not intend to add to the sum total of hatred in the world. The saying means that if one is to follow Jesus he must be prepared to choose between natural affection and loyalty to his Master. Matthew expresses the say idea by saying, "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me."

#### *Proverbs*

"Do not give dogs what is holy; and do not throw your pearls before swine."

"Judge not, that you be not judged."

#### *Poetry*

Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.

Whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.

Whoever receives this child in my name receives me, and whoever receives me, receives him who sent me.

As it was in the days of Noah, so will it be in the days of the Son of man.

They ate, they drank,  
they married, they were given in marriage,  
until the day when Noah entered the ark,

and the flood came and destroyed them all.

## **Parables**

In all the teaching of Jesus there is no feature more striking than his parables. Many an expression in common parlance has come directly from these matchless stories. Everyone knows what is meant by “hiding one's lamp under a bushel,” or “he's a good Samaritan.”

The old definition of a parable as “an earthly story with a heavenly meaning” contains a certain amount of truth, but one must beware against seeking an elaborate allegorical meaning in every parable. The proper method of interpreting Jesus' parables is to make a thorough inquiry into the “life-setting” in his ministry when the parable was first uttered, and to seek out the chief point which it was intended to teach.

An analysis of Jesus' parables reveals that most of them are intended either (a) to portray a type of human character or disposition for our warning or example, or (b) to reveal a principle of God's government of the world and men.

## **Brief Summary of the Teaching of Jesus Christ**

### **Jesus' Teaching Concerning God**

Jesus' teaching about God is in simple terms of proclamation--that in such a situation God acts thus. He said that God is interested even in the sparrow that falls. He said that God has counted the hairs of a man's head; in other words, that he knows all about us. God is extravagantly benevolent, like a householder who hired laborers and paid them far beyond what they deserved. Furthermore, God's benevolence is not limited to people of any one class, race, or religion. The prayer of the self-righteous Pharisee pleases God less than the cry for mercy from the lips of the crooked, but then, repentant, tax collector.

An element of novelty in Jesus' teaching about God is to be found in his emphasis on the divine fatherhood.

- a) The relative frequency with which he spoke of God as Father.
- b) The degree of tenderness and warmth which he put into the word.
- c) Matthew has forty-four references and John has one hundred and twenty.



## **Jesus' Teaching Concerning the Kingdom of God**

The expression "the kingdom of God" occurs nowhere in the Old Testament or in the Apocrypha. The idea is present throughout. Such statements as the following:

- 1) "The Lord will reign forever and ever."
- 2) "Thou art the God, thou alone, of all the kingdoms of the earth."
- 3) "The Lord sits enthroned as king for ever."
- 4) "The Lord has established his throne in the heavens, and his kingdom rules over all."
- 5) "I am the Lord, your Holy One, the Creator of Israel, your King."

No contradiction between aspect of "present kingdom" and "future kingdom."

## **Jesus' Teaching Concerning Himself**

### *The Messiah*

The title "Messiah" is a Hebrew word meaning "anointed," which in Greek becomes *Christos* and in English "Christ." The term was applicable to any person who had been anointed with the holy oil, as for example the high priest or the king. During the latter part of the Old Testament period the title "Messiah" acquired a special reference and denoted the ideal king, anointed by God (that is, empowered by God's spirit) to deliver his people and to establish his kingdom in righteousness.

Members of the early church frequently spoke of Jesus as "the Christ," Jesus was reluctant to use the title of himself. This reluctance does not mean that Jesus did not believe himself to be the Messiah, for when others directly confronted him with a statement or a question regarding his messiahship, he acknowledged it.

Jesus' reluctance to adopt the title "Messiah" doubtless arose from the political and nationalistic expectations that had come to be associated with it in the minds of his contemporaries.

### ***The Son of Man***

Jesus preferred to refer to himself as "the Son of man." This is representative of his humiliation, sufferings, and death with that of the future exaltation of the Son of man. It binds Jesus to humanity, yet it singles him out from other men. IT includes the thought that the Man from heaven who will appear at the end of the world must first be hidden for a time.

### ***The Son of God***

In the Gospel of John, the evangelist frequently uses the more technical form, "the Son of God." By means of a series of unparalleled statements, such as "I am the bread of life," "I am the light of the world," "I am the resurrection and the life," Jesus is represented as utilizing the theophanic formula which in the Old Testament is reserved for the most exalted descriptions of Jehovah. It is not surprising that the Gospel of John ends with Thomas' words of adoration, "My Lord and my God!"

Jesus' Sermon on the Mount represents him as putting his own pronouncements on a par with those attributed by the Old Testament to God himself. "You have heard that it was said,...but I say to you."

The same sovereign "I," appears in many other sayings; for example, "I will give you rest;" "I came not to call the righteous, but sinners;" "I came to cast fire upon the earth." These are amazing statements.

Even Jesus' characteristic use of the word *amen*, usually translated into English by "Verily" or "truly," implies a finality and an authority of his message quite unparalleled elsewhere.

**Man's Relationship with God: To love God with all the heart.**

**Man's Relationship with Man:**

- 1) To love our neighbor as yourself.
- 2) The Golden Rule: "Do unto others as you would have them do to you."

# LESSON TEN

## The Book of Acts

### “Home Missions”

**Writer:** Luke, the beloved physician.

The book is in some sense a sequel to the Gospel of Luke, and is addressed to the same unknown person, Theophilus.

1. (Luke 1:3 KJV) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
1. (Acts 1:1 KJV) The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2. (Col 4:14 KJV) Luke, the beloved physician, and Demas, greet you.
3. (2 Tim 4:11 KJV) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
4. (Phile 1:24 KJV) Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

**Main Theme:** The history of the development of the early church, from the Ascension of Christ to Paul’s imprisonment at Rome, and the opening of his ministry there.

1. Many Bible students see in the book the formal beginning of the dispensation of the Holy Spirit.
2. The departing Christ makes the announcement of a great campaign of world-wide missions, through human agency under the power of the Spirit. (Acts 1:8 KJV) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

### The Book May Be Divided into Two Parts:

- 1) The Period of Home Missions.
- 2) The Period of Foreign Missions.

### The Period of Home Missions

Jerusalem as the center. The Work mainly in Palestine among the Jews; the apostle Peter being the most prominent figure.

- 1) **The Preparatory Events.**

- a) ***The divine commission.*** (Acts 1:4 KJV) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. (Acts 1:5 KJV) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1:6 KJV) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (Acts 1:7 KJV) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (Acts 1:8 KJV) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
  - b) ***The ascending Lord.*** (Acts 1:10 KJV) And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; (Acts 1:11 KJV) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
  - c) ***The Descending Spirit.*** (Acts 2:1 KJV) And when the day of Pentecost was fully come, they were all with one accord in one place. (Acts 2:2 KJV) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (Acts 2:3 KJV) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (Acts 2:4 KJV) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
  - d) ***The workers' equipment.***
    - i) (Acts 2:4 KJV) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
    - ii) (Acts 4:31 KJV) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
- 2) **The Ministries.**
- a) Of Peter at Pentecost. Acts 2:14-40
  - b) Peter's Second Sermon. Acts 3:12-26.
  - c) Peter's address to the Sanhedrin. Acts 4:5-12.
  - d) Of Stephen. Acts 7:1-60.
  - e) Of Philip and Peter. Acts 8:5-25.
  - f) Of Philip. Acts 8:26-40.
- 3) **Facts Concerning the Church.**
- a) ***The growth of.***
    - i) (Acts 2:41 KJV) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
    - ii) (Acts 2:47 KJV) Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.
    - iii) (Acts 4:4 KJV) Howbeit many of them which heard the word believed; and the number of the men was about five thousand.
    - iv) (Acts 5:14 KJV) And believers were the more added to the Lord, multitudes both of men and women.)
    - v) (Acts 6:7 KJV) And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
    - vi) (Acts 11:21 KJV) And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

- vii) (Acts 14:1 KJV) And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
- viii) (Acts 16:5 KJV) And so were the churches established in the faith, and increased in number daily.
- ix) (Acts 17:4 KJV) And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- x) (Acts 18:8 KJV) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
- b) ***The infilling of the Holy Spirit.*** (Acts 4:31 KJV) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
- c) ***The unity and benevolence of the church.*** (Acts 4:32 KJV) And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. (Acts 4:33 KJV) And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. (Acts 4:34 KJV) Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, (Acts 4:35 KJV) And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. (Acts 4:36 KJV) And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, (Acts 4:37 KJV) Having land, sold it, and brought the money, and laid it at the apostles' feet.
- d) ***The spiritual power of.*** (Acts 5:12 KJV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (Acts 5:13 KJV) And of the rest durst no man join himself to them: but the people magnified them. (Acts 5:14 KJV) And believers were the more added to the Lord, multitudes both of men and women.) (Acts 5:15 KJV) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. (Acts 5:16 KJV) There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.
- e) ***The appointment of deacons.*** (Acts 6:1 KJV) And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. (Acts 6:2 KJV) Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. (Acts 6:3 KJV) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. (Acts 6:4 KJV) But we will give ourselves continually to prayer, and to the ministry of the word. (Acts 6:5 KJV) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: (Acts 6:6 KJV) Whom they set before the apostles: and when they had prayed, they laid their hands on them.

## “The Period of Foreign Missions”

### Preliminary Events Leading up to World-wide Missions

- 1) The ministry of Philip in Samaria, in association with Peter and John. Acts 8:5-25.
- 2) The conversion of Paul, who becomes the great missionary, and the leading figure in the church during this period. Acts 9:1-30.
- 3) The broadening of Peter’s views by his vision at Joppa, resulting in his ministry among the Gentiles at Caesarea. Acts 10:1-43.
- 4) The outpouring of the Holy Spirit upon the Gentiles at Caesarea, and the vindication of Peter’s ministry there. Acts 10:44 through 11:18.
- 5) The sanction of the work at Antioch by Barnabas, the representative of the church at Jerusalem. Acts 11:22-24.
- 6) The bringing of Paul from Tarsus to Antioch by Barnabus, and the cooperation of the two men in establishing the church in the place where the disciples were first called Christians. Acts 11:25, 26.
- 7) Parenthesis. The persecution of the church at Jerusalem by Herod. The death of James and the imprisonment and deliverance of Peter. Acts 12:1-19.

### Paul's First Missionary Journey.

- 1) **Missionaries:** Paul, Barnabas, and John Mark. Acts 13:4-14:26.
- 2) **Places visited and outstanding events.**
  - a) The island of Cyprus where the proconsul was converted and Saul’s name changed to Paul in the record. 13:4-12.
  - b) Perga in Pamphylia, where John Mark deserted the party. 13:13.
  - c) Antioch in Pisidia, Paul’s great sermon in the synagogue. 13:14-41.
  - d) Opposition by the Jews and work among the Gentiles. 13:44-49.
  - e) Driven from the city by the Jews, the missionaries go to Iconium. Here they work for some time, but persecution arising, they flee to Lystra and Derbe. 14:6.
  - f) The healing of the lame man at Lystra results in the people proposing to worship Paul and Barnabas, but the Jews stir up opposition and Paul is stoned.
  - g) Undaunted, the two heroes escape to Derbe, where they preach the gospel and teach many. 14:8-20.
  - h) From this point the missionaries retrace their steps, revisiting and organizing the churches, and return to Antioch in Syria, where they make a report of their journey. 14:21-28.
- 3) **The Council at Jerusalem.**
  - a) The question at issue. 15:5-6.
  - b) Peter’s argument in favor of Christian Liberty. 15:7-11.
  - c) Paul and Barnabas relate their experiences. 15:12.
  - d) The speech of James and the decision of the Council in favor of exempting the Gentiles

from the rules of the ceremonial law. 15:13-29.

- e) Judas and Silas are sent to Antioch to deliver the letter from the Council to the church. 15:27-30.

### **Paul's Second Missionary Journey.** Acts 15:36-18:22

- 1) **Preliminary events.** A disagreement between Paul and Barnabas concerning John Mark. Silas chosen by Paul to accompany him on the journey. 15:36-40.
- 2) **Places visited and outstanding events.**
  - a) Visitation of the churches of Syria and Cilicia. 15:41.
  - b) Timothy joins the missionaries, and various cities of Asia Minor are visited and the churches strengthened.
  - c) The Spirit guides them to Troas, where they are called into Europe by the Macedonian vision.
  - d) At Philippi Paul and Silas are imprisoned, and the jailor converted.; and a church is established.
  - e) Founding of a church at Thessalonica, where persecution arises and they depart for Berea, where they find some candid students of the Word who become ready converts.
  - f) Persecution breaks out again, and Paul goes on to Athens, leaving Silas and Timothy to establish the church.
  - g) At Athens Paul finds a city filled with idols, and preaches a sermon on Mars' Hill, but secures only a few converts to the faith.
  - h) At Corinth, Paul is soon joined by Silas and Timothy, and a church is founded. The work is carried on in the midst of persecution for eighteen months.
  - i) Next stop is Ephesus; then on to Antioch.

### **Paul's Third Missionary Journey**

- 1) **Places Visited and Outstanding Events**
- 3) Visitation of the churches in Galatia and Phrygia.
- 4) Apollos at Ephesus.
- 5) Paul returns to Ephesus and finds a company of imperfectly instructed disciples, and leads them into the larger life of the Spirit.
- 6) He continues in the work at Ephesus for two years. The Lord shows his approval of the work by bestowing upon Paul the gift of healing (Anointed napkins).
- 7) Sinners were confounded and many burned their evil books.
- 8) There arose a great uproar among the silver-smiths, fearing that Paul's doctrine would destroy their business of idol making.
- 9) Paul leaves Ephesus, and after visiting the churches of Macedonia, comes to Greece. He spends three months in Greece, then returns to Macedonia, and comes to Troas, and preaches.
- 10) From Troas he goes to Miletus, and sends for the Ephesian elders to come to him.
- 11) Here at Miletus he delivers his great farewell address to the elders.
- 12) From Miletus Paul starts for Jerusalem, although warned by the Spirit of the sufferings

awaiting him there.

### **Paul in Jerusalem and Caesarea.**

- 1) He relates to the church the experiences of his ministry among the Gentiles. 21:18-20
- 2) To silence suspicion, he is urged to take a Jewish vow, which he does. 21:20-26
- 3) Is seized by Jewish enemies in the Temple, and rescued from their fury by Roman soldiers.
- 4) His defense before the multitude. 22:1-21
- 5) He asserts his Roman citizenship to escape being scourged.
- 6) His appearance before the Sanhedrin. 23:1-10.
- 7) The Lord appears to him in the night with a message of cheer. 23:11
- 8) A conspiracy among the Jews to kill him, leads to his being sent to Caesarea.
- 9) The accusation brought against him by the Jews, and his defense before the governor, Felix. 24:1-21.
- 10) His speech before Felix concerning his faith in Christ. 24:24-26.
- 11) His defense before Festus and his appeal unto Caesar, 25:1-25.
- 12) His address before Agrippa. 26:1-29.

### **Paul's Journey to Rome as a Prisoner**

- 1) The first stage of the voyage. 27:2-13.
- 2) The storm and the moral ascendancy of Paul.
- 3) The shipwreck and the escape to land.
- 4) The experiences on the Island of Melita.
- 5) The arrival at Rome and Paul's ministry there.



# LESSON ELEVEN

## Leading Ideas of Paul's Theology

### Opening of the Gospel to the Gentiles

- 1) Philip's preaching to the Ethiopian.
- 2) Peter's preaching to the house of Cornelius.
- 3) Paul's Conversion.

### Paul's Background

- 1) Educated at the feet of Gamaliel.
- 2) Pharisee of Pharisees.
  - a) Zealous.
  - b) Religious.
  - c) Upholder of the Law.
- 3) Persecutor of the saints.
- 4) Was from Tarsus, which was a Gentile territory.
- 5) Was a Roman citizen, which he used to his advantage.
- 6) Question as to whether Paul was married.
  - a) He admonished his readers to "Be as I," referring to his singleness.
  - b) Some believe one had to be married in order to be a member of the Sanhedrine.

### Apostleship

- 1) Not a title, but a responsibility.
- 2) Not words, but actions.
- 3) An apostle must be recognized and received in order to have influence.
- 4) The work of an apostle.
  - a) For the establishment of truth.
  - b) As a builder upon the right foundation.

### Paul's Gospel

- 1) "Follow me as I follow Christ."
- 2) Not really another gospel.
  - a) Gal. 1:9. "...If any man preach any other gospel unto you than that ye have received, let him be accursed.
  - b) I Cor. 15:1. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand.

- i) V. 2. “By which ye are saved...”
- ii) Vv. 3 and 4. “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures.”
- c) The gospel is the death, burial, and resurrection of our Lord and Savior, Jesus Christ.

## Revelations

- 1) One people; one new man; one people.
  - a) Not Jew or Gentile; male or female; bond or free.
  - b) Eph. 2:15-19.
    - i) Middle wall broken down.
    - ii) Access to the Father.
- 2) The Fatherhood of God.
  - a) Jesus introduced God as Father.
  - b) Paul introduces “Abba Father,” which is an intimate address.
  - c) Spoke of sonship.
    - i) Gal. 4:1-6.
    - ii) Rom. 8:14.
    - iii) Rom. 8:19.
- 3) Redemption.
  - a) The universality of sin because of one man.
  - b) The universality of redemption because of one man.
- 4) Grace.
  - a) “Where sin abounds, grace more abounds.”
    - i) No matter what sin.
    - ii) No matter the depth of the sin.
  - b) The enablement of God.
  - c) “Except for the grace of God.”
  - d) “Not by works of righteousness, but by His grace.”
    - i) Contrast to works.
    - ii) Contrast to the Law.
    - iii) Contrast to self-righteousness.
- 5) Justification by Faith.
  - a) Justification means to be declared righteous.
  - b) Martin Luther: “The just shall live by faith.”
    - i) Comparison of faith with works.
    - ii) Comparison of faith with the Law.
  - c) As a general rule, most Catholics are taught to believe that they can never be righteous unless they go through penance, a form of works.
  - d) We are justified by faith through the blood of the Lord Jesus Christ.
- 6) Sanctification.
  - a) To be set apart.

- b) Debate over “externals” vs. the internal.
  - c) We are sanctified by the spirit.
  - d) We are also sanctified by the washing of the water by the Word.
  - e) First by blood; second by the Word.
  - f) Sanctification is an “event” as well as a “process.”
  - g) Typified by the Tabernacle of Moses.
    - i) The “event” is through the Brazen Altar (the blood).
    - ii) The “process” is through the Laver (washing by the Word).
- 7) The Church.
- a) Distinction between the Church and the Kingdom.
  - b) The Church is an organism as well as a structure or organization.
- 8) The Body of Christ.
- a) Analogous to the human body.
  - b) Lively stones.
  - c) Associated with the Church (Eph. 1:22-23).
  - d) Growing.
    - i) “Growing up into the head...” (Eph. 4:15).
    - ii) Building that “groweth into an holy temple.” (Eph. 2:21).

# LESSON TWELVE

## The Epistle to the Romans

**Writer:** The apostle Paul

**Addressed to:** Roman Christians.

(Rom 1:7 KJV) To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

### Key Verses:

(Rom 1:16 KJV) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(Rom 5:1 KJV) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

### The epistle may be divided into two main sections:

Part I. Doctrinal. Chapters 1-11.

Part II. Practical. Chapters 12-16.

### Main Theme

Part I: The Plan of Salvation. Justification by faith and sanctification through the Holy Spirit.

Part II: Mainly exhortations concerning Christian duties.

### Key Chain showing the current of thought.

(Rom 1:16 KJV) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(Rom 3:22 KJV) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (Rom 3:23 KJV) For all have sinned, and come short of the glory of God;

(Rom 3:28 KJV) Therefore we conclude that a man is justified by faith without the deeds of the law.

(Rom 4:3 KJV) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

(Rom 5:1 KJV) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

(Rom 5:18 KJV) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

(Rom 9:31 KJV) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. (Rom 9:32 KJV) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

(Rom 10:3 KJV) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Rom 10:4 KJV) For Christ is the end of the law for righteousness to every one that believeth.

(Rom 10:6 KJV) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) (Rom 10:7 KJV) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) (Rom 10:8 KJV) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; (Rom 10:9 KJV) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

## **The Plan of Salvation**

- 1) The method: *Justification, or righteousness, by faith.*
- 2) Illustrated in the life of Abraham. Chapter 4.
  - a) Apart from works. Vv. 1-6.

(Rom 4:1 KJV) What shall we say then that Abraham our father, as pertaining to the flesh, hath found? (Rom 4:2 KJV) For if Abraham were justified by works, he hath whereof to glory; but not before God. (Rom 4:3 KJV) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Rom 4:4 KJV) Now to him that worketh is the reward not reckoned of grace, but of debt. (Rom 4:5 KJV) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom 4:6 KJV) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

- b) Apart from ordinances. Vs. 9-12.

(Rom 4:9 KJV) Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. (Rom 4:10 KJV) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. (Rom 4:11 KJV) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: (Rom 4:12 KJV) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

- c) Apart from the law. Vs. 13-25.

(Rom 4:13 KJV) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Rom 4:14 KJV) For if they which are of the law be heirs, faith is made void, and the promise made of none effect: (Rom 4:15 KJV) Because the law worketh wrath: for where no law is, there is no transgression. (Rom 4:16 KJV) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (Rom 4:17 KJV) (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. (Rom 4:18 KJV) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. (Rom 4:19 KJV) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: (Rom 4:20 KJV) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; (Rom 4:21 KJV) And being fully persuaded that, what he had promised, he was able also to perform. (Rom 4:22 KJV) And therefore it was imputed to him for righteousness. (Rom 4:23 KJV) Now it was not written for his sake alone, that it was imputed to him; (Rom 4:24 KJV) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; (Rom 4:25 KJV) Who was delivered for our offences, and was raised again for our justification.

## **The Seed of Promise**

### **Christian Duties - chapter 12**

The surrendered life.

The church compared to the human body.

The various gifts or duties of the church.

### **Civic and social duties. Chapter 13.**

#### **Duty to the state.**

(Rom 13:1 KJV) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (Rom 13:2 KJV) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. (Rom 13:3 KJV) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (Rom 13:4 KJV) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (Rom 13:5 KJV) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. (Rom 13:6 KJV) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. (Rom 13:7 KJV) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

#### **Duties to the Weak**

Charitableness in judging.

Carefulness not to give offence to.

Bearing the infirmities of, and not pleasing self.