



# THE INTENSIVE

**NEW TESTAMENT NOTES**



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# Intensive Spring 2021: New Testament

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# The World of the New Testament

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## Old Testament Recap:

- Creation
  - God creates mankind in His image for a relationship with Himself
  - To be loved by Him and love Him in return
  
- Fall
  - Love of God is turned to love of self
  
- Promises
  - Protoeunangelion – Genesis 3:15
    - Savior will come through the seed of the woman
    - Will deal with and fix the problem of sin and death
  - Abrahamic Covenant – Genesis 12, 15
    - (1) A great nation, (2) A land, (3) A son, (4) All the world will be blessed
  - Judah is the chosen tribe
  - Mosaic Covenant – Exodus
    - Two way covenant
      - God promises His blessing
      - Israel will receive His blessing if they walk in His ways
  - Davidic Covenant – 2 Samuel 9
    - Son of David will be king permanently over Israel
  
- Kingdom and Exile
  - Prophets
    - Isaiah and Jeremiah
  - 722 B.C. – Northern kingdom (ten tribes) falls to Assyria and is spread out

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- **The Babylonian Period (626-539 B.C.)**

- 605 B.C. – Daniel taken with first group
- 597 B.C. – Jerusalem sacked; Ezekiel taken in this group
- 586 B.C. – Jerusalem is destroyed along with temple
- Jeremiah prophesied a 70 year captivity.
- 539 B.C. – Cyrus, king of Persia captures Babylon by diverting the water of the Euphrates river from its normal channel.



*Kingdoms of Babylon, Media, and Lydia*

- **The Persian Period (539 - 331 B.C.)**

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*The Persian Empire*

**The Intertestamental Times:**

- **The Grecian Period (331 - 320 B.C.)**

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*The Greek Empire (Alexander and Post-Alexander)*

- **The Ptolemaic Period (320-298 B.C.)**

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● **The Syrian Period (198-167 B.C.)**

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● **The Maccabean Period (167-142 B.C.)**

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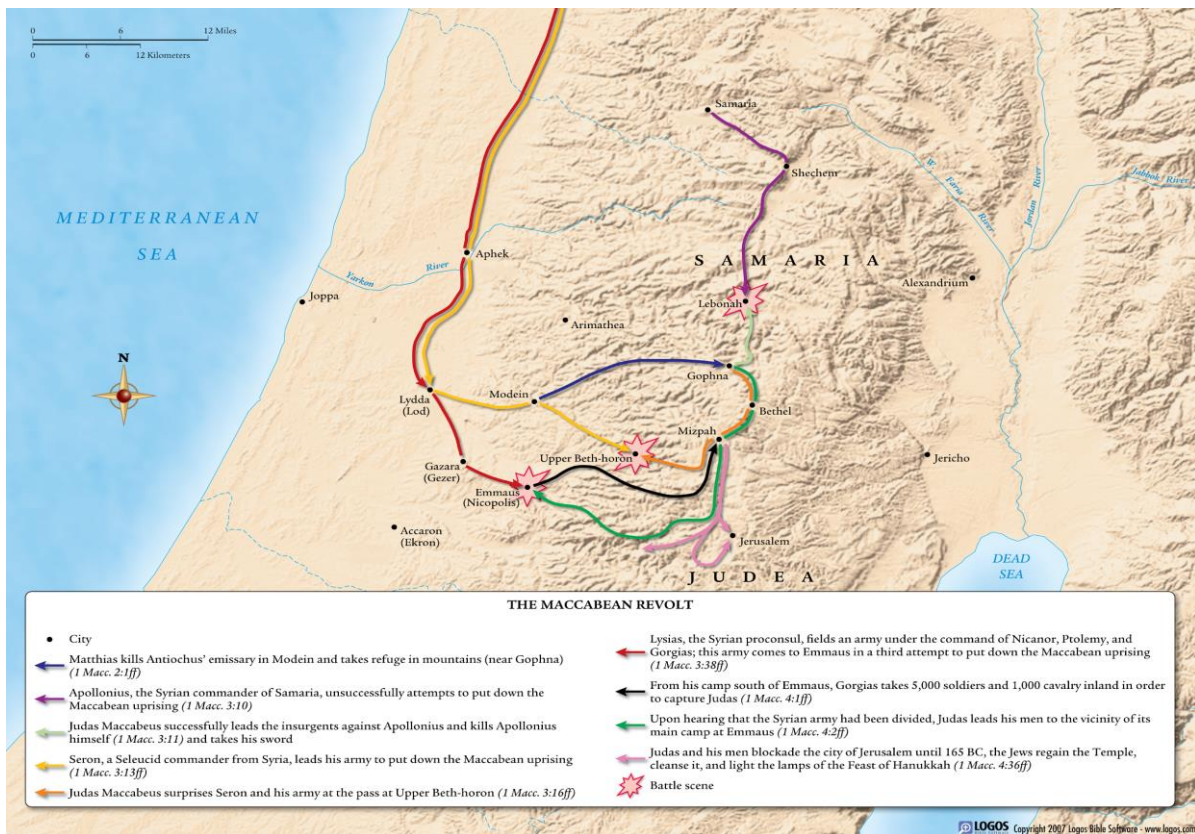
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*The Maccabean Revolt*





*The Maccabean Kingdom*

● **The Hasmonean Period (142-63 B.C.)**

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- The Roman Period (63 B.C. on)

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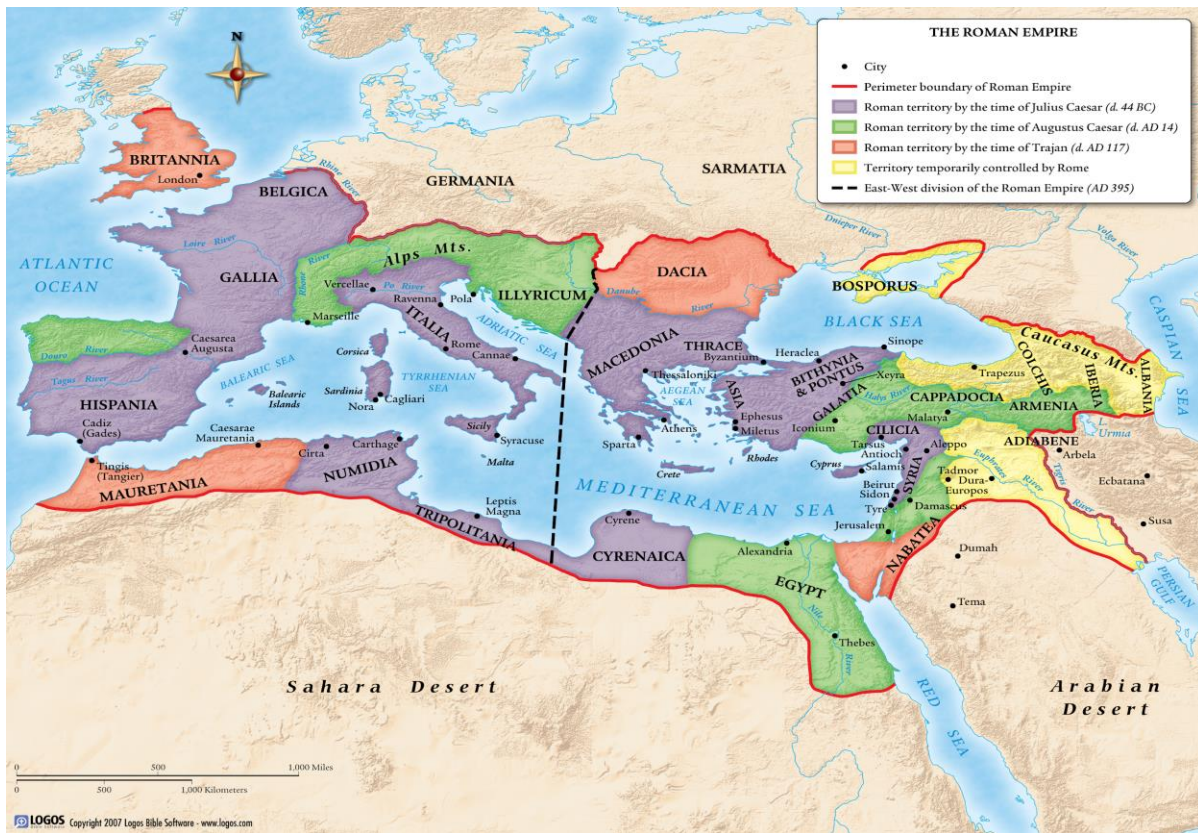
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*The Roman Empire*

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- **Emperors of Rome**
  - **Augustus (27 B.C. - A.D. 14)**

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- **Tiberius (A.D. 14-37)**

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- **Caligula (A.D. 37-41)**

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- **Claudius (A.D. 41-54)**

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- **Nero (A.D. 54-68)**

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- **Vespasian (A.D. 69-79)**

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- **Titus (A.D. 79-81)**

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- **Domitian (A.D. 81-96)**

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- **Local Rulers in Palestine**

- **Herod the Great (37 B.C. - 4 B.C.)**

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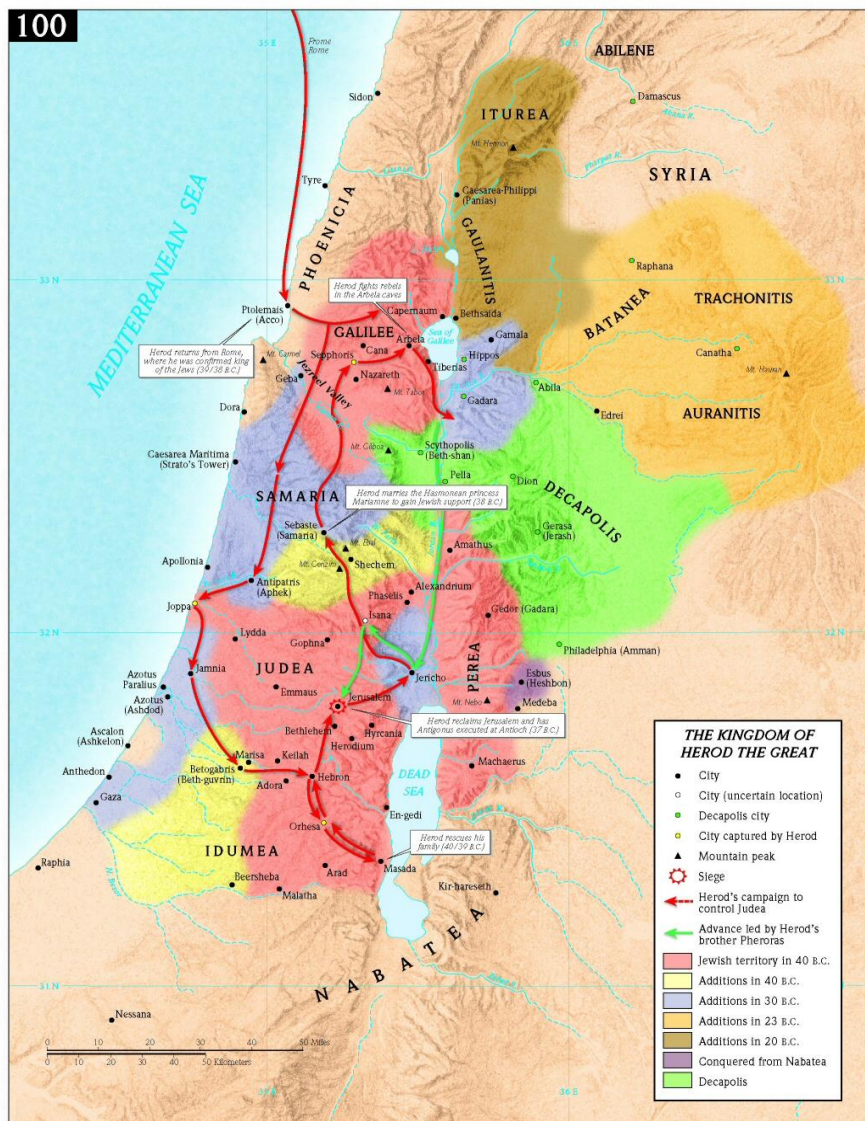
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- **Herod Antipas** was tetrarch of Galilee and Perea. He beheads John the Baptist for rebuking his divorce. Jesus stood trial before him.
- **Herod Philip** was tetrarch of Iturea, trachonitis, Gaulanitis, Auranitis, and Batanea. Was fair and just in his dealings and served from 4 B.C. to A.D. 34



*The Kingdom of Herod the Great*

### **Herod Agrippa I**

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### **Herod Agrippa II**

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### **Cultural Background**

- **Geography**

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- Home and Family Life
  - Jewish

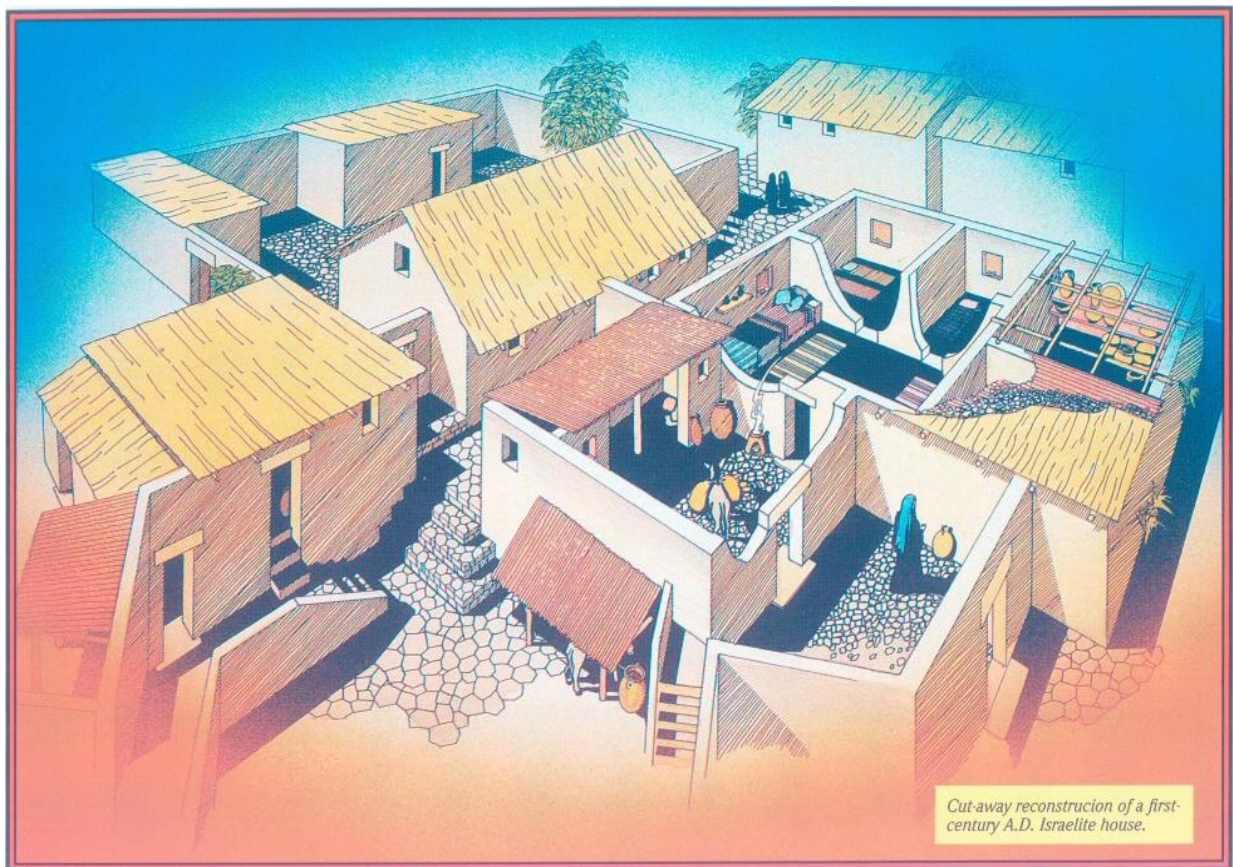
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*Cut-away reconstruction of a 1<sup>st</sup>-century A.D. Israelite house.*

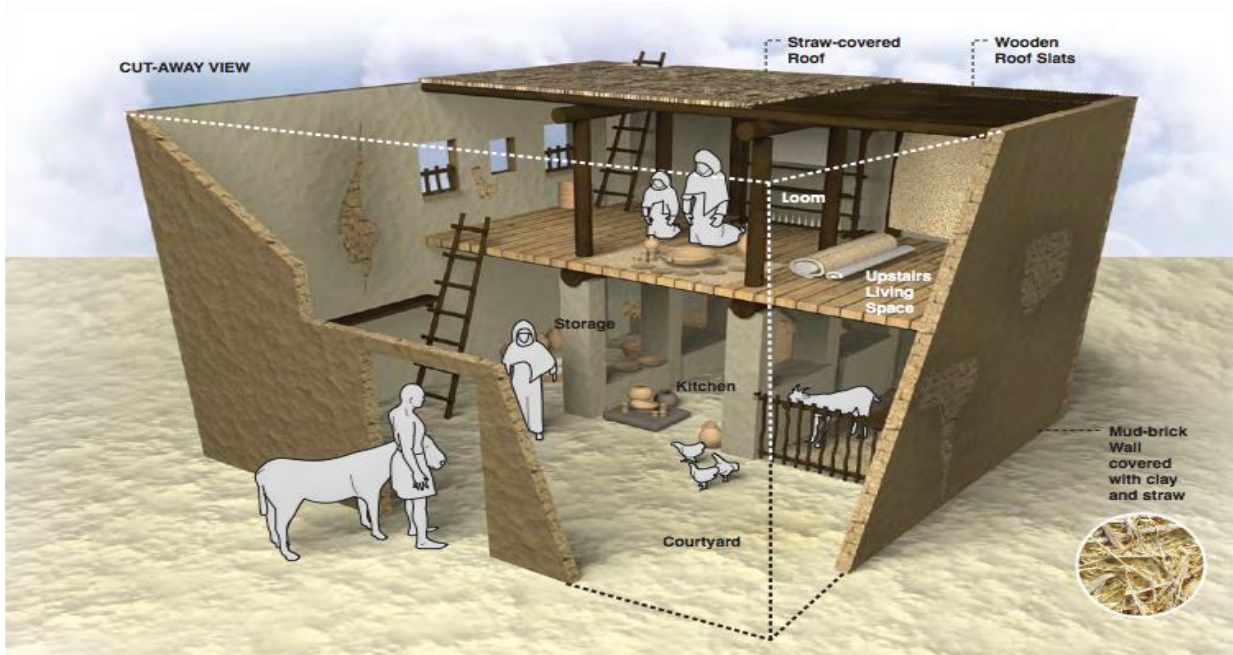
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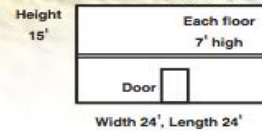


# First-Century Israelite House

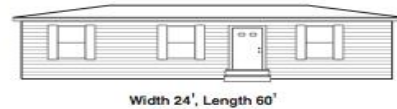
The homes of poor families were small and plain. They were built of rough stone (or mud-brick) walls and roofs of woven branches covered with clay. Living spaces were used for household work—cooking and weaving. At night, the family's domestic animals were housed in the lower level.

**Size comparison:**

First-century houses were smaller than modern double-wide trailers and accommodated an entire family.



Double wide mobile home  
(front view)



GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2011 LOGOS BIBLE SOFTWARE

*1<sup>st</sup>-Century Israelite House*

- Roman

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- **Social Classes**

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- **Languages**

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- **Food**

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- **Clothing**

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- Jewish Population

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- Industry, Labor, Commerce

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# Coins of the Gospels

## SILVER DENARIUS

The denarius was considered a fair day's pay for a common laborer in the first century. Jesus asked to see this coin when asked if it were lawful to pay taxes to Caesar (Matt 22:18).

**What one coin could buy:**  
15 lbs. of wheat  
(in a basket).



## SILVER HALF SHEKEL

The temple tax was one half-shekel per year.

**Worth:** 2 denarii

**What one coin could buy:**  
A wooden bucket, 15 lbs. of wheat, and a clay oil lamp.

## SILVER SHEKEL

Minted in Tyre, the shekel and half-shekel were the only coins accepted for the temple tax in Jesus' time because of the high purity of their silver.

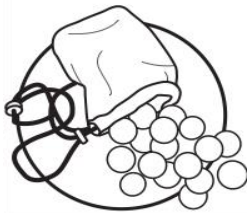
**Worth:** 4 denarii

**What one coin could buy:**  
A tunic, a liter of olive oil, two 1lb. loaves of bread, and a half-liter of cheap wine.



## JUDAS' SILVER

The 30 pieces of silver that Judas took in exchange for betraying Jesus were silver shekels, the equivalent of 120 denarii.



## BRONZE PRUTAH

The bronze prutah was a common coin, worth only 1/64th of a denarius.

**What one coin could buy:**  
1/3 lb. of bread.



## BRONZE LEPTON

The widow in Mark 12 gave two lepta coins to the temple, each worth only half a prutah.

**What one coin could buy:**  
A bath at the public bathhouse.

## Size comparison



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## Coins of the Gospels

- **Transportation and Communication**

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- **Education**

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- **Science and Medicine**

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- **Entertainment**

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- **Marriage**

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- **Funerals**

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- **Crime**

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- **The Roman Army**

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- **Social Desires**

- Honor and shame culture

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- Patriarchy

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- Collective cultures not individualistic

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### **Religious Background of the NT**

- **Paganism**

- **The Graeco-Roman Pantheon**

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- **Domestic and Rural Religion**

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- **Emperor Worship**

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- **The Mystery Religions**

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- **Gnosticism**

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- **The Philosophies**

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- **Judaism**

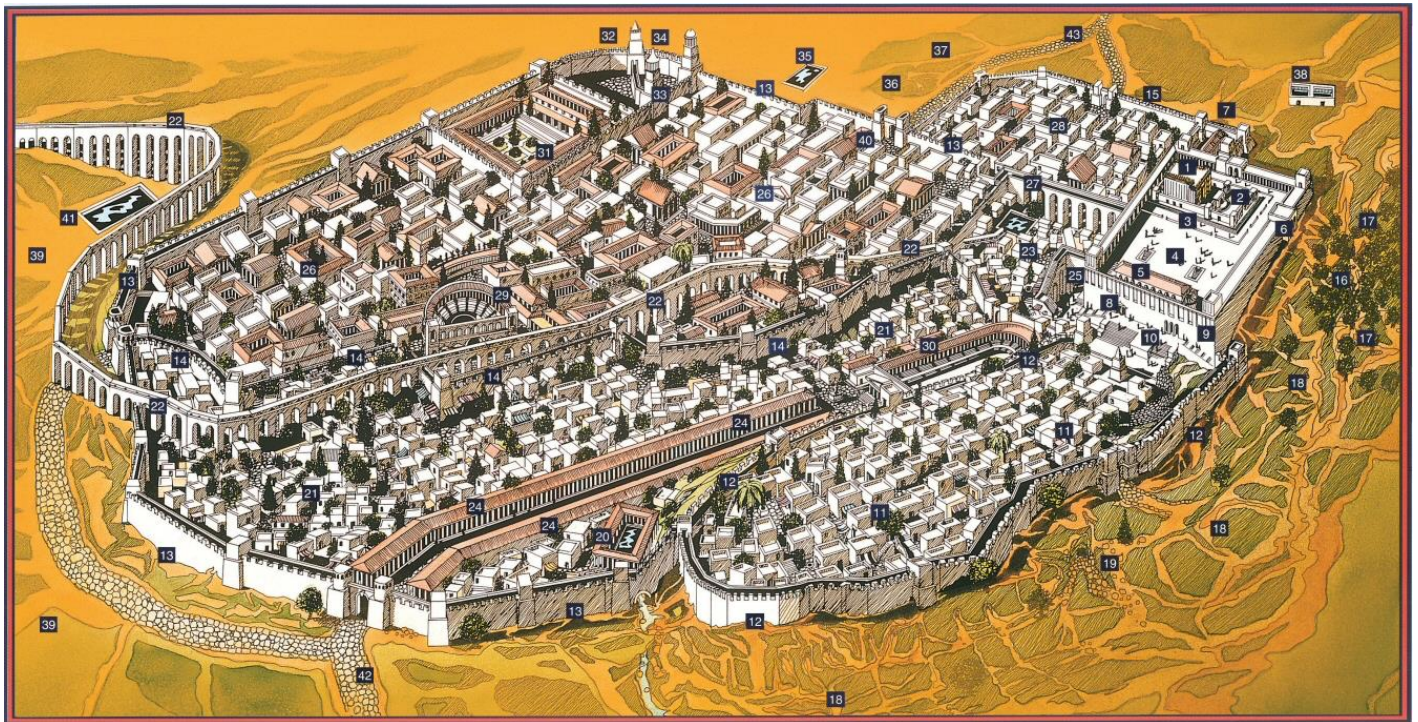
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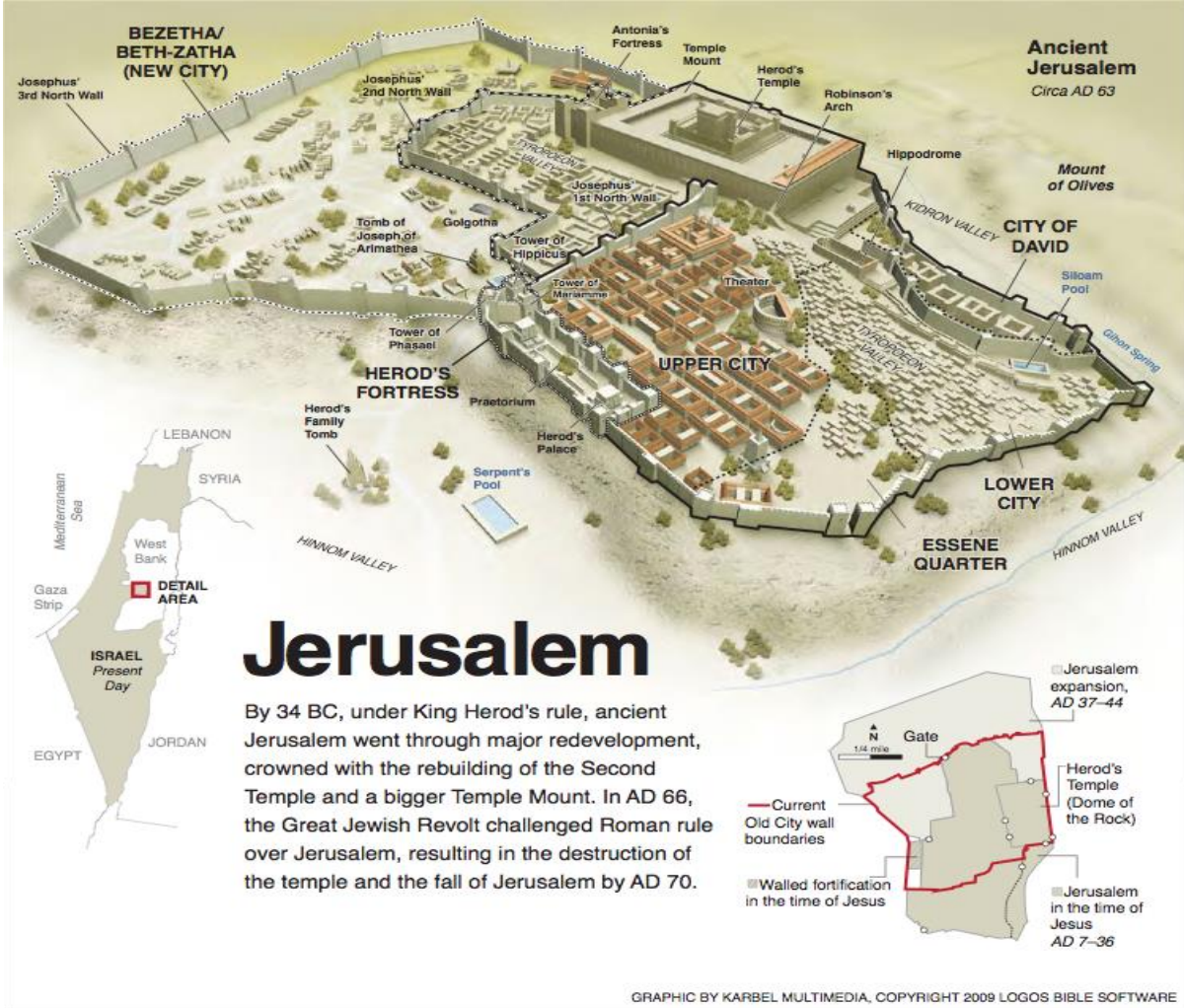
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*The heart of Judaism is Jerusalem*



1. The Temple (Herod's Temple)
2. Women's Court
3. The Soreg
4. The Court of the Gentiles
5. Royal Porch
6. Eastern Gate (the present-day Golden Gate)
7. Antonia Fortress
8. The Double Gate (the Western Huldah Gate)
9. The Triple Gate (the Eastern Huldah Gate)
10. Monumental Herodian Staircase (sections still remain today)
11. The City of David (established by David, the oldest part of the city)
12. Earliest defense wall (destroyed and constructed many times)
13. Herodian outer defense wall around the expanded city
14. Herodian wall separating the Upper City (or affluent district) from the Lower City (or lower economic district)
15. The Second North Wall (possible location)
16. Garden of Gethsemane (the west side of the Mount of Olives)
17. Mount of Olives
18. Kidron Valley
19. Gihon Spring
20. Pool of Siloam
21. Tyropoeon Valley (Lower City)
22. Herodian aqueduct (possible location)
23. Shops and marketplace of Jesus' day
24. Additional shops and marketplace (probably added at a later time)
25. Staircase (Robinson's Arch) leading up from the Lower City
26. Upper City
27. Causeway (Wilson's Arch) leading from the Upper City to the Temple
28. Residential houses
29. Roman Theater (structure mentioned by Josephus but whose location remains unverified)
30. Hippodrome (structure mentioned by Josephus but whose location remains unverified)
31. Herod's Palace
32. Phasael Tower
33. Mariamne Tower
34. Hippicus Tower
35. Sheep Pool
36. Traditional Golgotha (Calvary)
37. Traditional tomb of Jesus
38. Pool of Bethesda
39. Hinnom Valley
40. Gennath Gate
41. Serpent's Pool
42. Road to the Dead Sea
43. Road to Sebaste (Samaria)



# Jerusalem

By 34 BC, under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In AD 66, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by AD 70.

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*Jerusalem*

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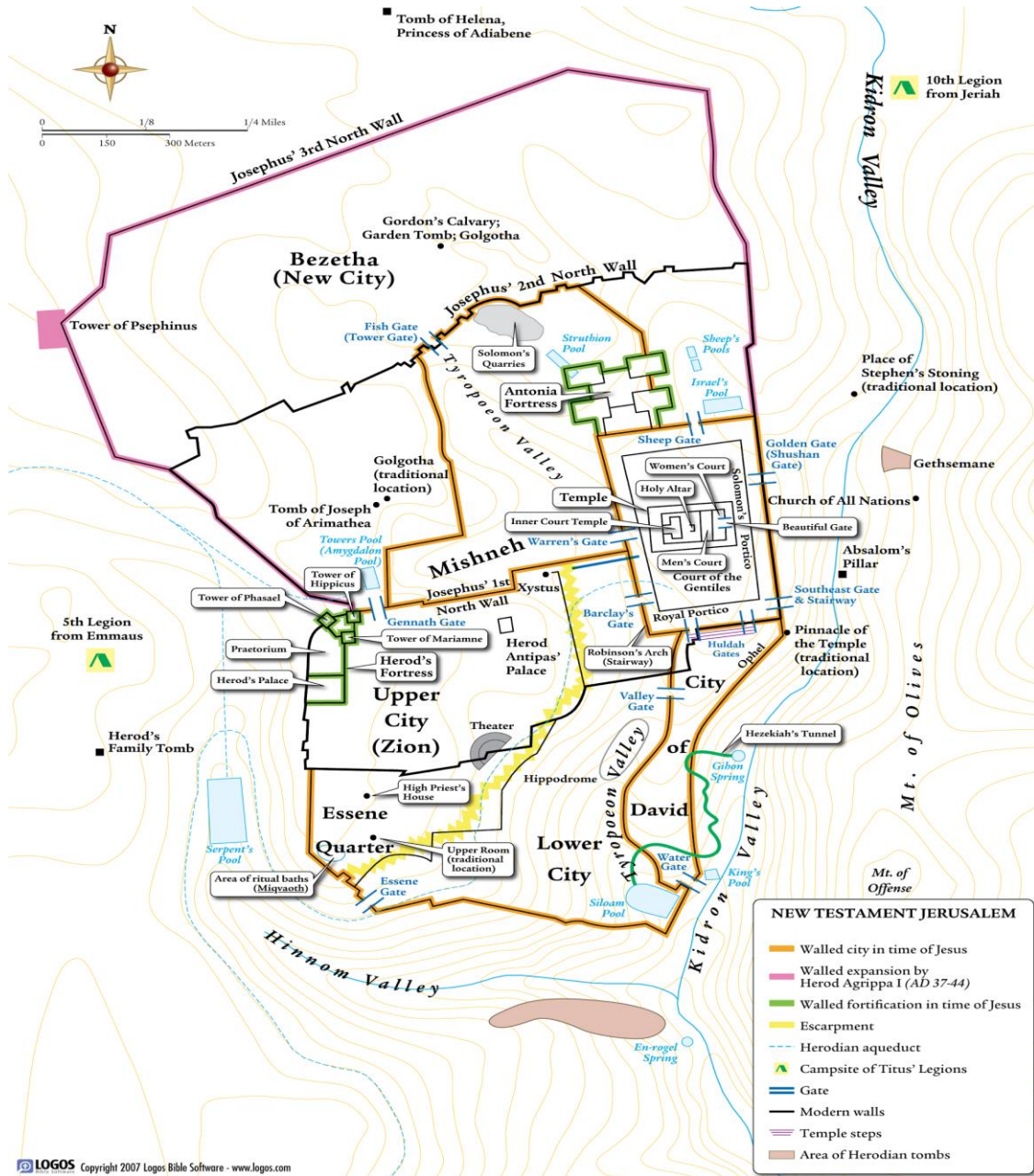
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*New Testament Jerusalem*

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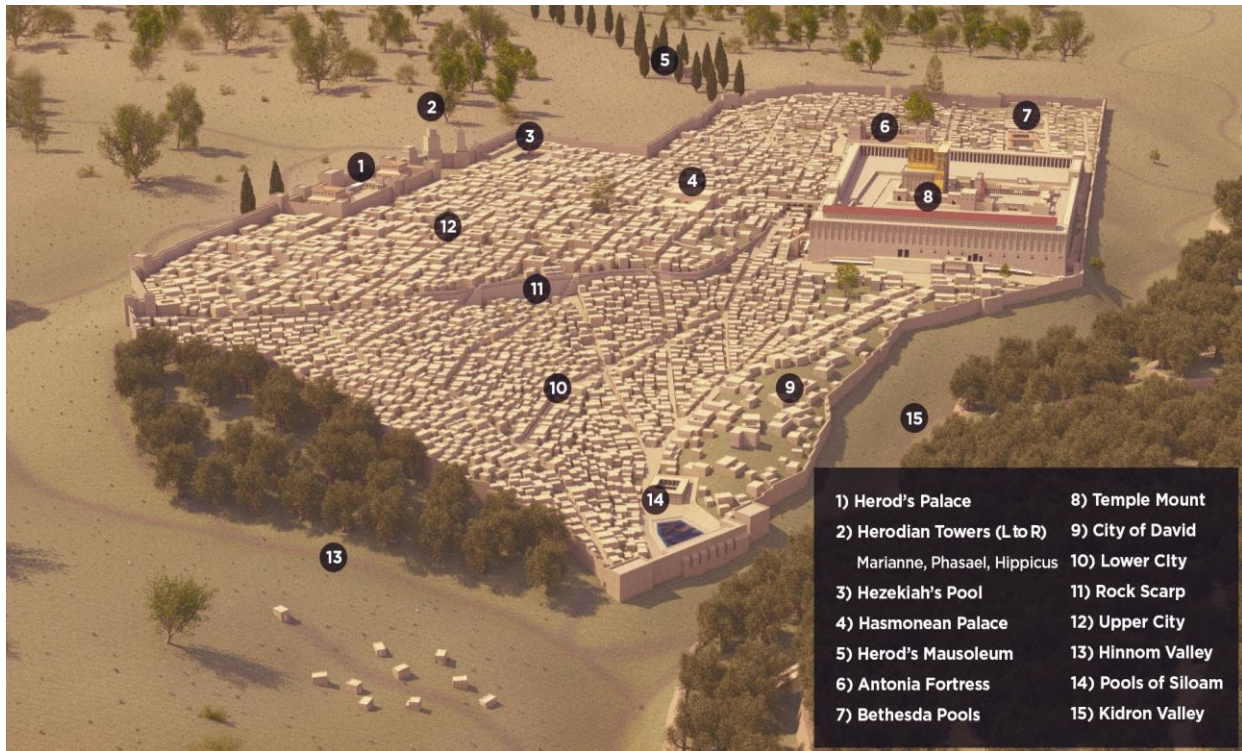
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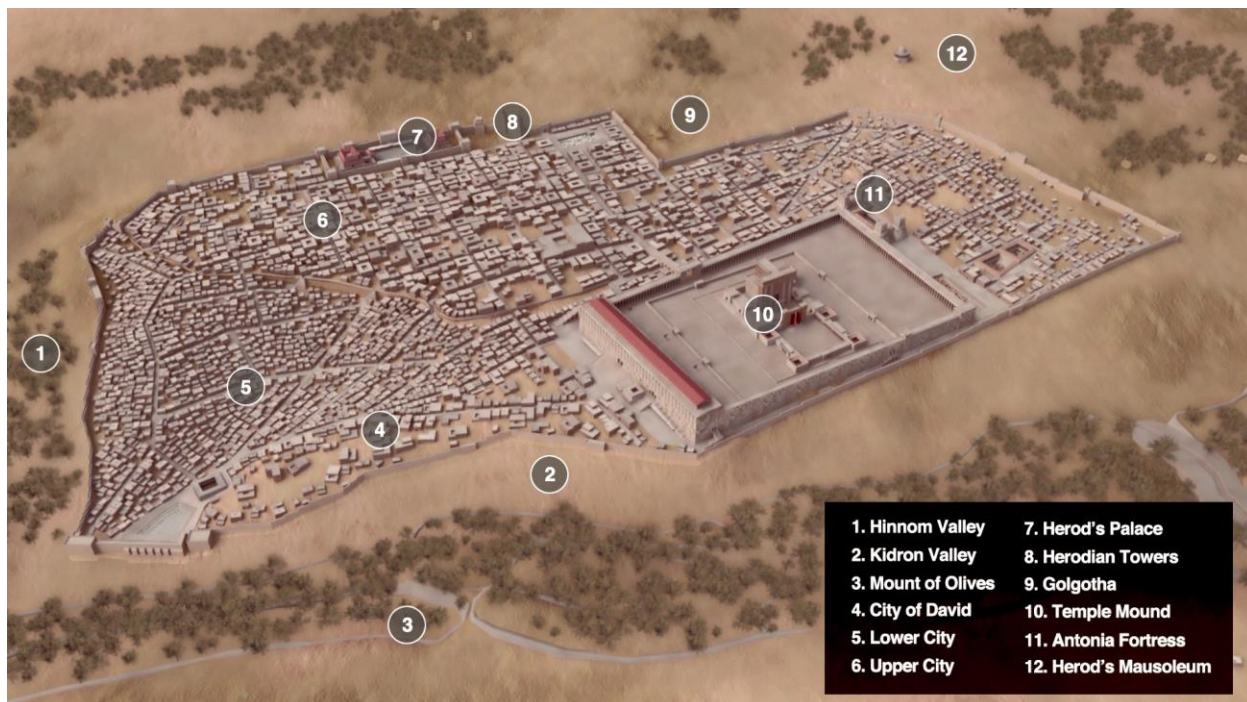
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*Jerusalem from the South*



*Jerusalem from the Mount of Olives*



*Reconstruction of Temple Mount from Jesus' Day, placed in modern Jerusalem*



*Temple Mount today*

- **Literature of Judaism**

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- **Theology**

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- **Sects**

- **Pharisees**

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- **Sadducees**

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- **Essenes**

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- **Zealots**

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- **Herodians**

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- **Scribes**

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- **The Temple - The location of Jewish Worship**

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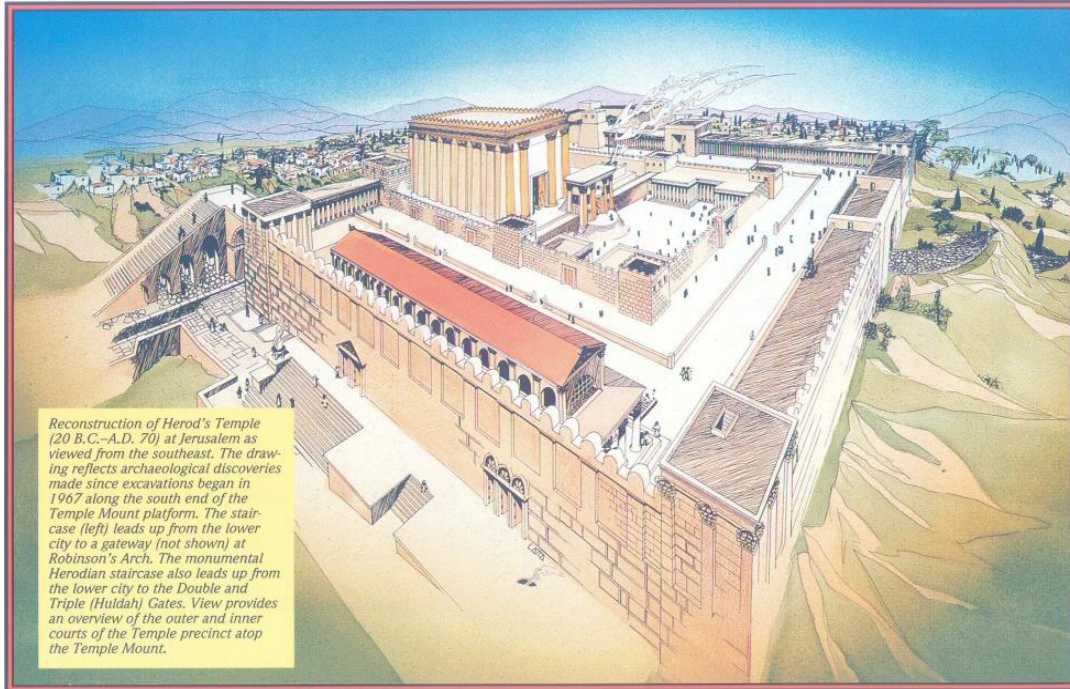
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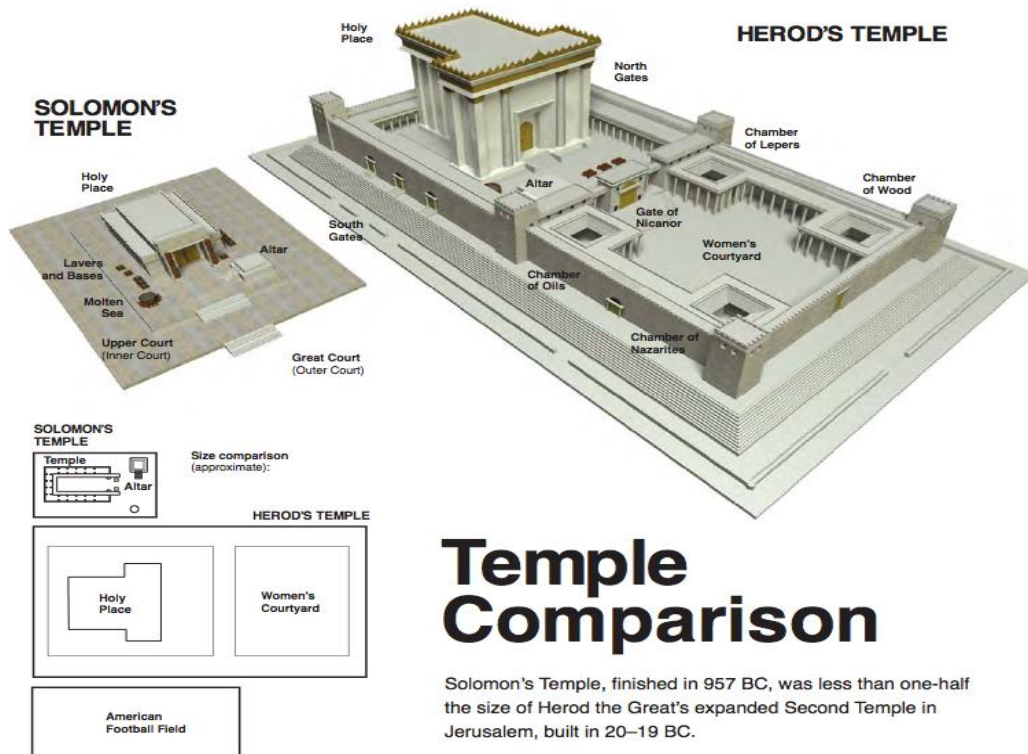
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*Reconstruction of Herod's Temple (20 B.C. – A.D. 70)*



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*Temple Comparison*



- **Festivals and Holy Days**

- Passover/Unleavened Bread – Marked Exodus – April
- Pentecost or weeks – completion of grain harvest – May to June
- Trumpets – New Jewish Civil year – September to October
- Day of Atonement – national repentance – October
- Tabernacles or booths – wilderness wanderings – October – popular joy
- Lights/Hanukkah – Maccabeus – December
- Purim – Esther – March

- **Sanhedrin**

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- **Synagogue**

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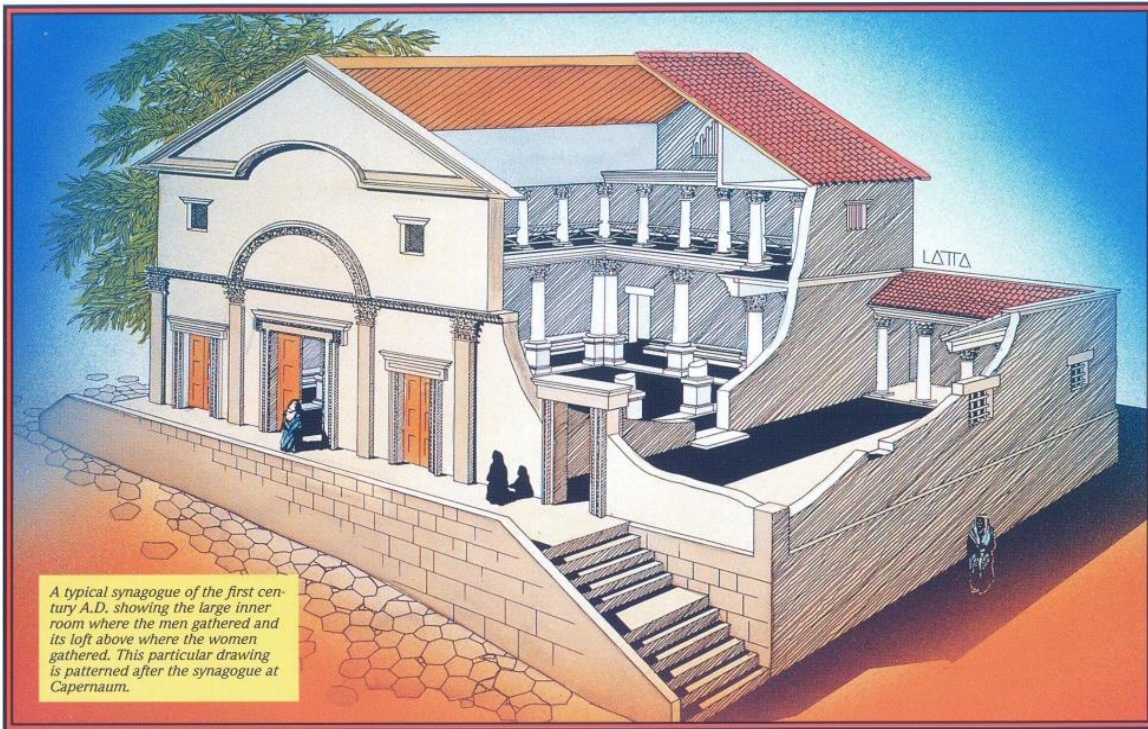
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*A typical synagogue of the 1<sup>st</sup>-century A.D.*

- **Diaspora Jews**

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# The New Testament

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## Oral and Rhetorical Culture

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## The Text

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## Genre

### 1. Gospels

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## 2. Theological History

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## 3. Letters

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## 4. Apocalyptic/Prophecy

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# The Gospels

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## What is a Gospel?

- Not like our modern bios or stories
- Matt., Mark, and John are written more like an ancient bio
- Luke-Acts is a two volume ancient historical monograph
- Ancient Bio's

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## Synoptic Problem - Which Gospel Came First?

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**MATTHEW – OUTLINE:**

- I. The Birth of the Messiah (1:1-2:23)
- II. The Words and Works of the Messiah (3:1-18:35)
- III. The Commitment of the Messiah to the Divine Task (19:1-20:34)
- IV. The Passion of the Messiah (21:1-28:20)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**MARK – OUTLINE:**

- I. Introduction: The Beginning of the Gospel (1:1-13)
- II. The Works and Words of Jesus in and Around Galilee (1:14-9:50)
- III. The Journey to Jerusalem (10:1-52)
- IV. The Works and Words of Jesus in Jerusalem (11:1-16:20)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**LUKE – OUTLINE:**

- I. Prologue: Dedication to Theophilus and Statement of Purpose (1:1-4)
- II. Birth and Early Life of Jesus (1:5-2:52)
- III. Jesus' Early Ministry (3:1-4:13)
- IV. Jesus' Galilean Ministry (4:14-9:50)
- V. The Journey to Jerusalem (9:51-19:27)
- VI. Jesus' Final Week, Crucifixion, and Resurrection (19:28-24:53)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**JOHN - OUTLINE:**

- I. Prologue : Jesus as the Eternal, Incarnate Word of God (1:1-18)
- II. Jesus' Initial Ministry to the World (1:19-10:42)
- III. The Preparation for the Crucifixion (11:1-12:50)
- IV. Preparation of the Disciples for Jesus' Departure (13:1-17:26)
- V. Arrest, Trial, Crucifixion, and Resurrection of Jesus (18:1-20:31)
- VI. Epilogue: The Restoration of Peter and Authentication of the Gospel (21:1-25)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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## The Life of Jesus Christ

### Teaching

- **Method**

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- **Content**

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### Dates

- **Birth – around 5 or 6 B.C.**

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- **Length of Ministry – around three years give or take a few months**

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- Death – A.D. 29 or 30; Star of Bethlehem guy things A.D. 33 April 3rd

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**Birth and Early Years**

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**Period of Preparation**

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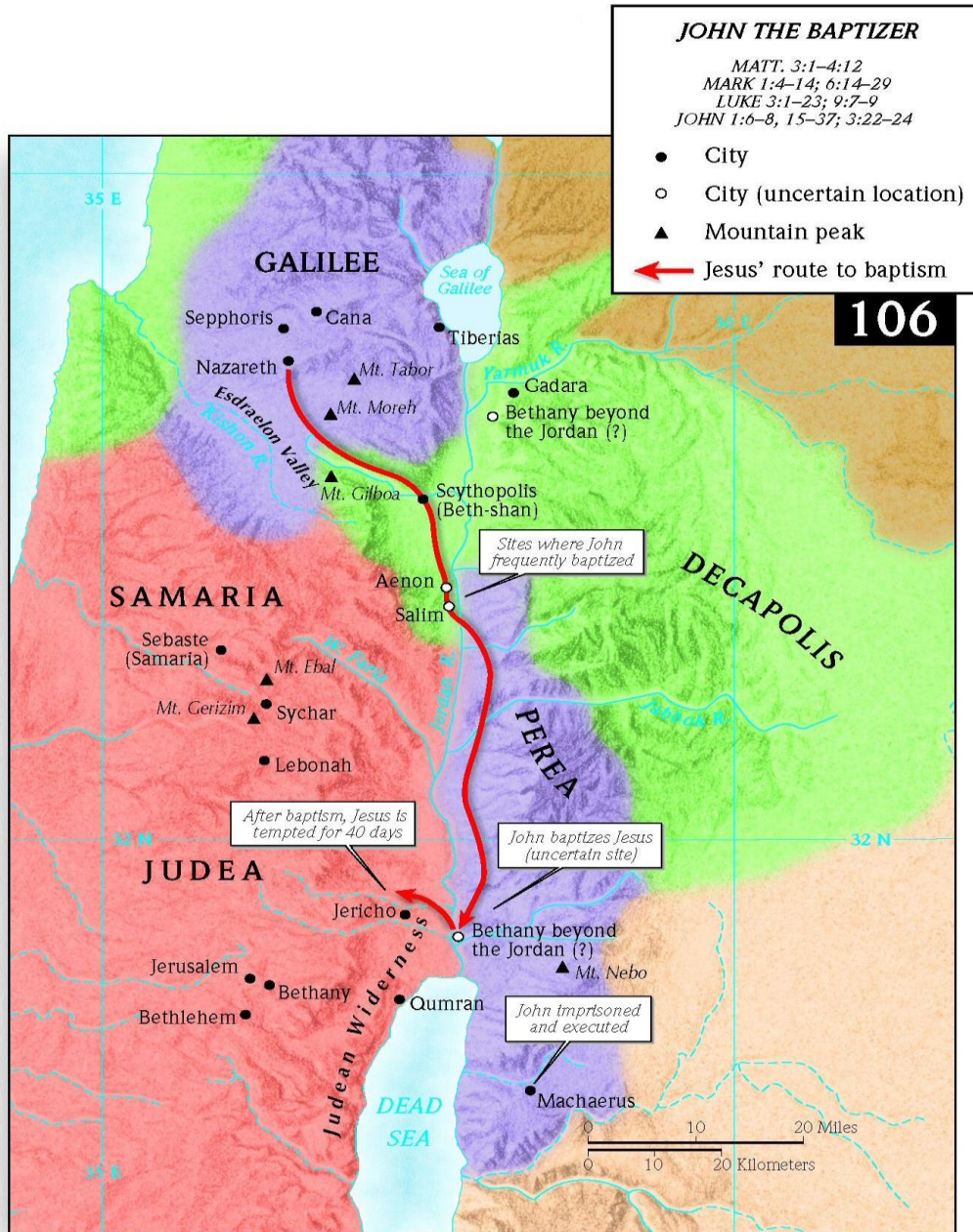
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*John the Baptizer*

**Early Judean Ministry**

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**Galilean Ministry**

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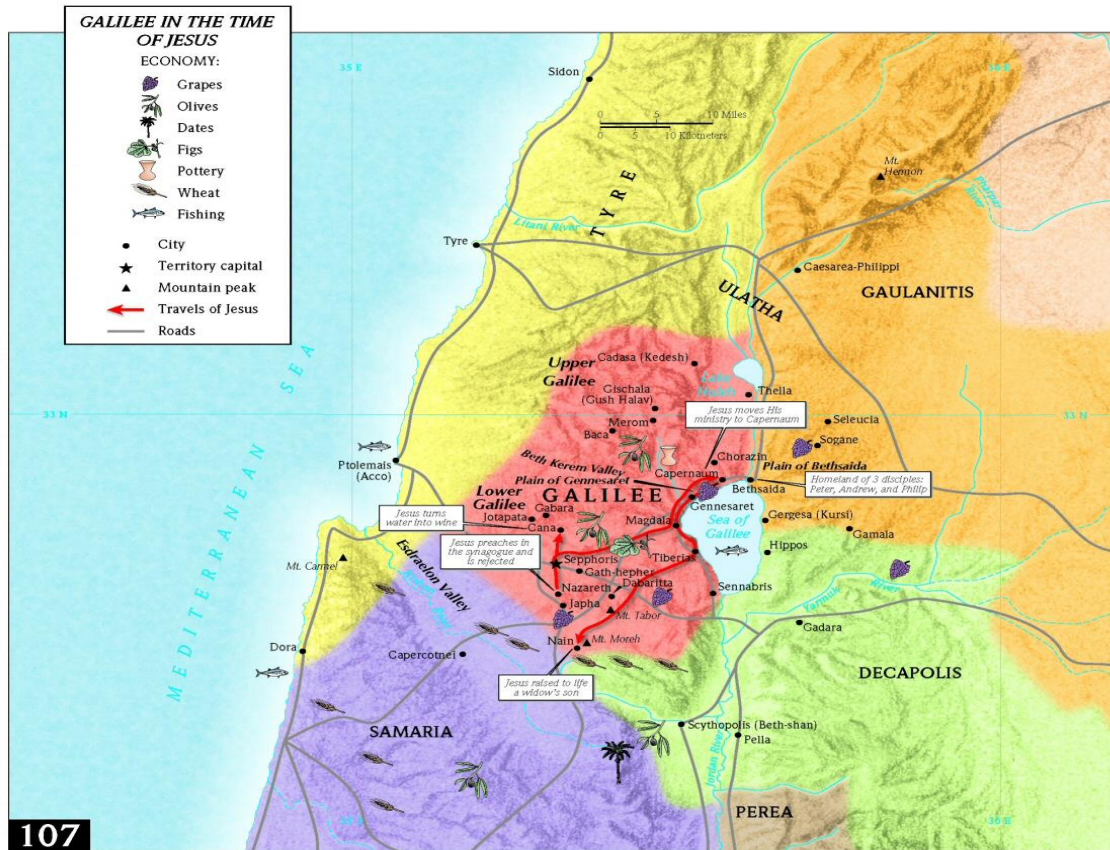
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*Galilee in the Time of Jesus*

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*Jesus' Ministry in Galilee*

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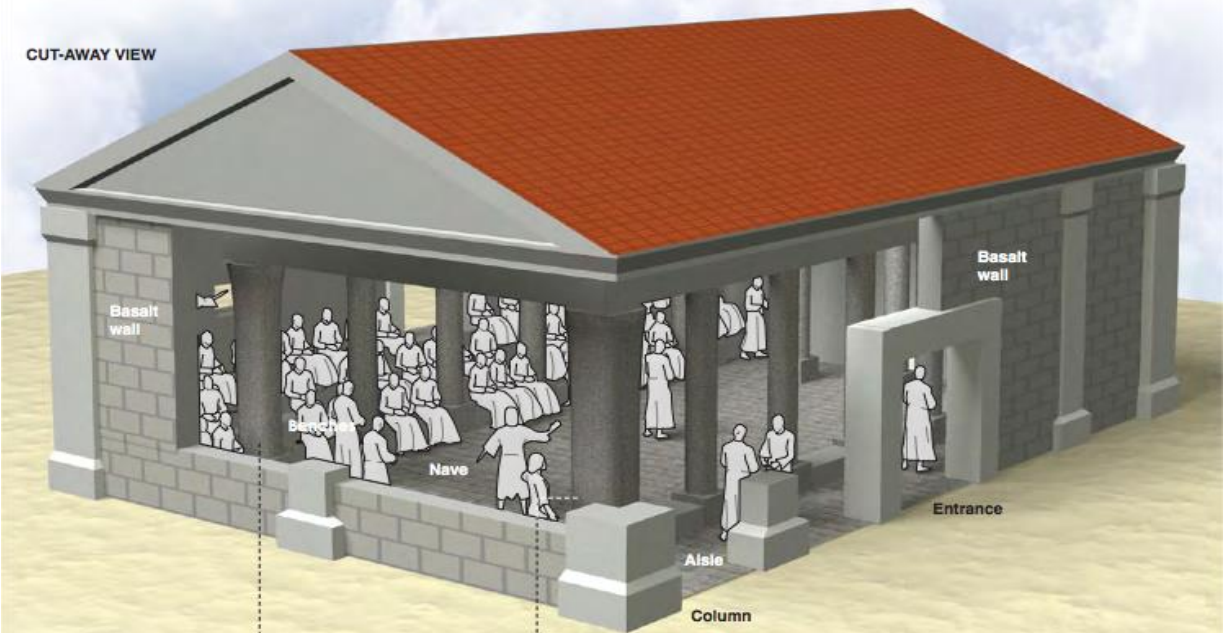
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Christ taught and healed many people in this synagogue. It was here the man with the unclean spirit proclaimed Jesus the Holy One of God (Mark 1:21–28; Luke 4:31–35). Jesus also delivered the discourse on the Bread of Life here (John 6:59).

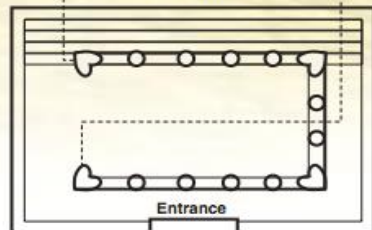
CUT-AWAY VIEW



## The Synagogue at Capernaum

Luke's Gospel says the synagogue in Capernaum was built by the centurion of whom Jesus later said, "I have not found such faith in Israel" (Luke 7:5, 9). It was destroyed and rebuilt in the fourth century.

TOP VIEW



Heart-shaped columns were constructed at each of the four corners.

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*The Synagoge at Capernaum*

### Final Journey to Jerusalem

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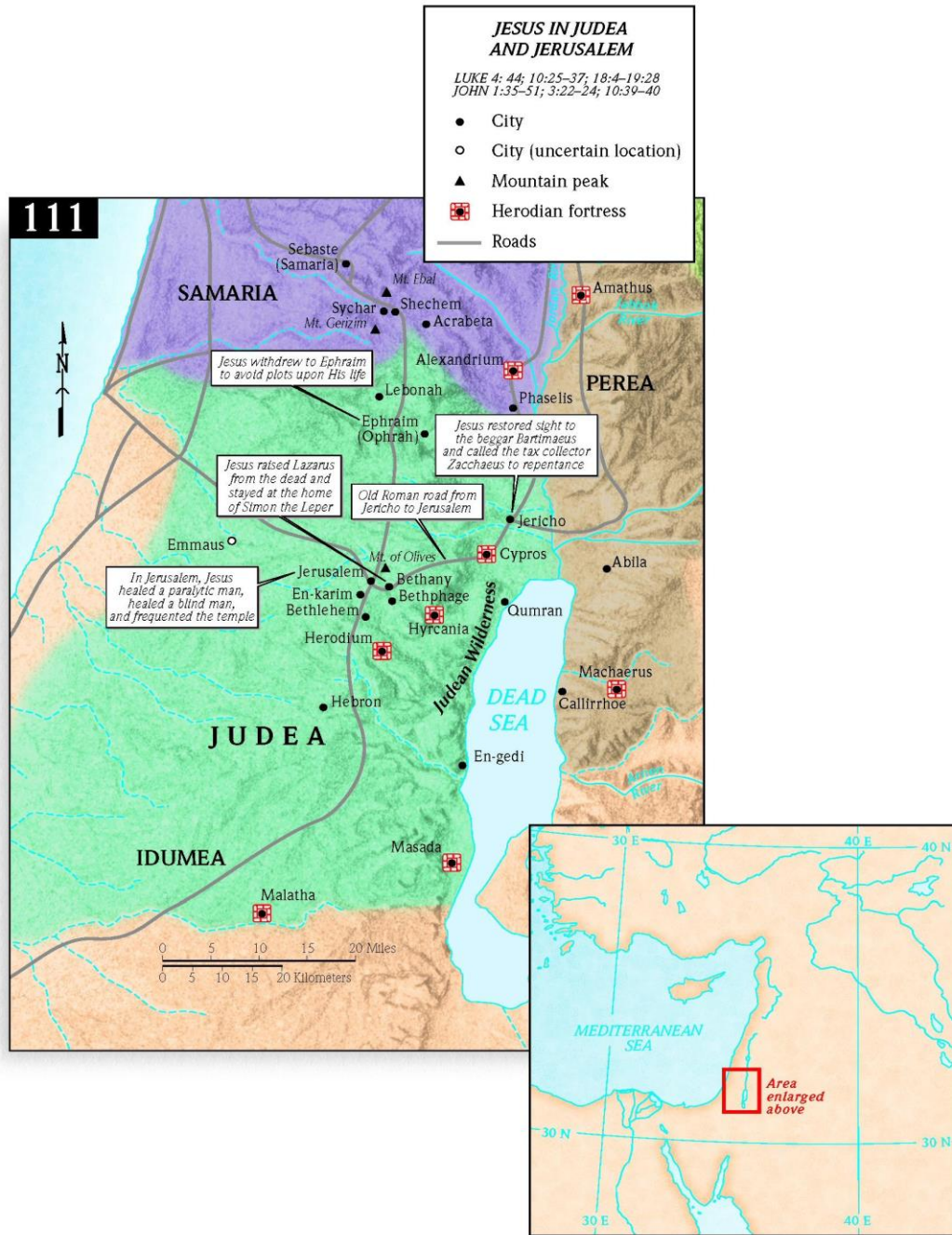
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*Jesus in Judea and Jerusalem*

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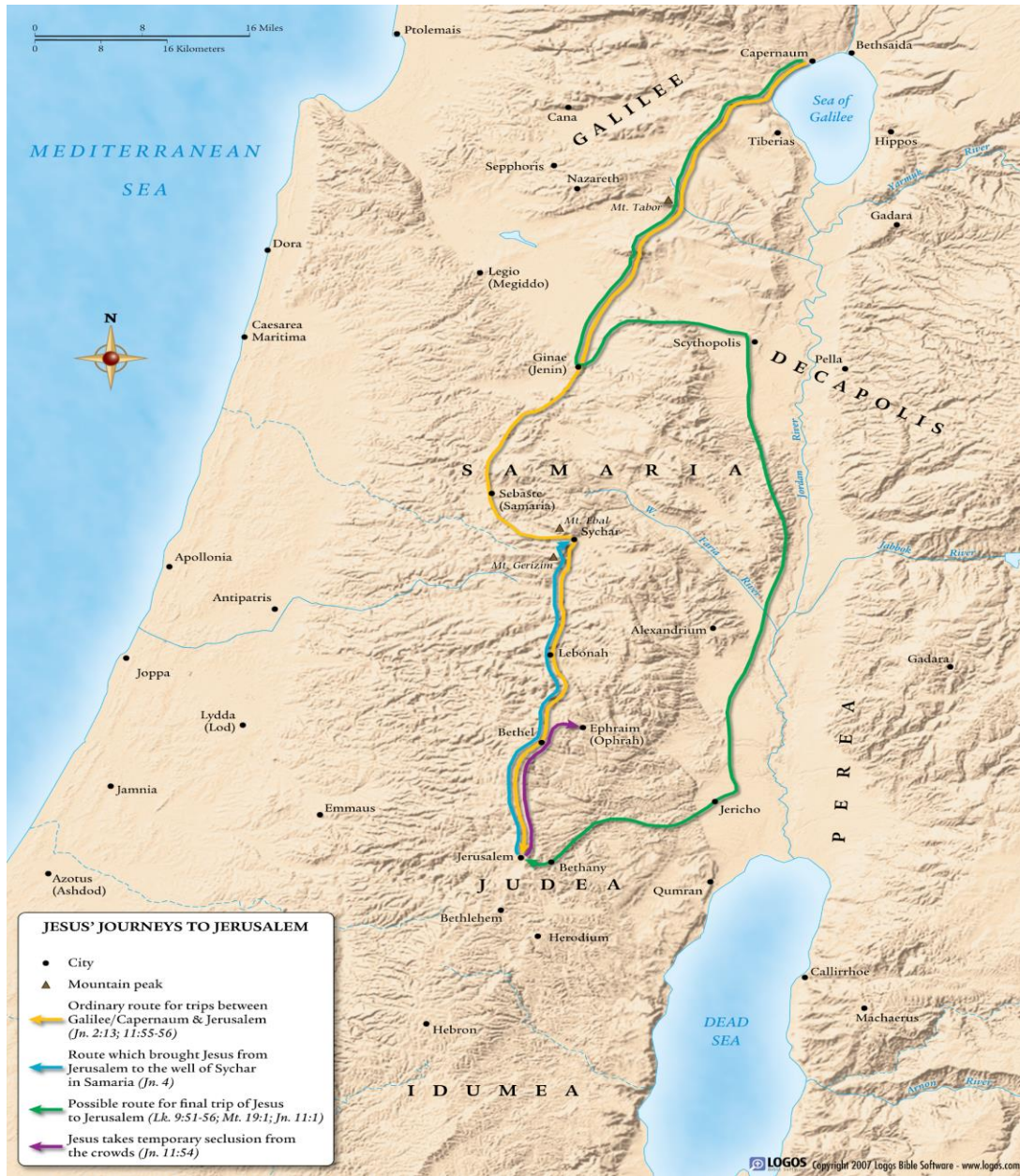


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*Jesus' Journeys to Jerusalem*

**Week of Passion**

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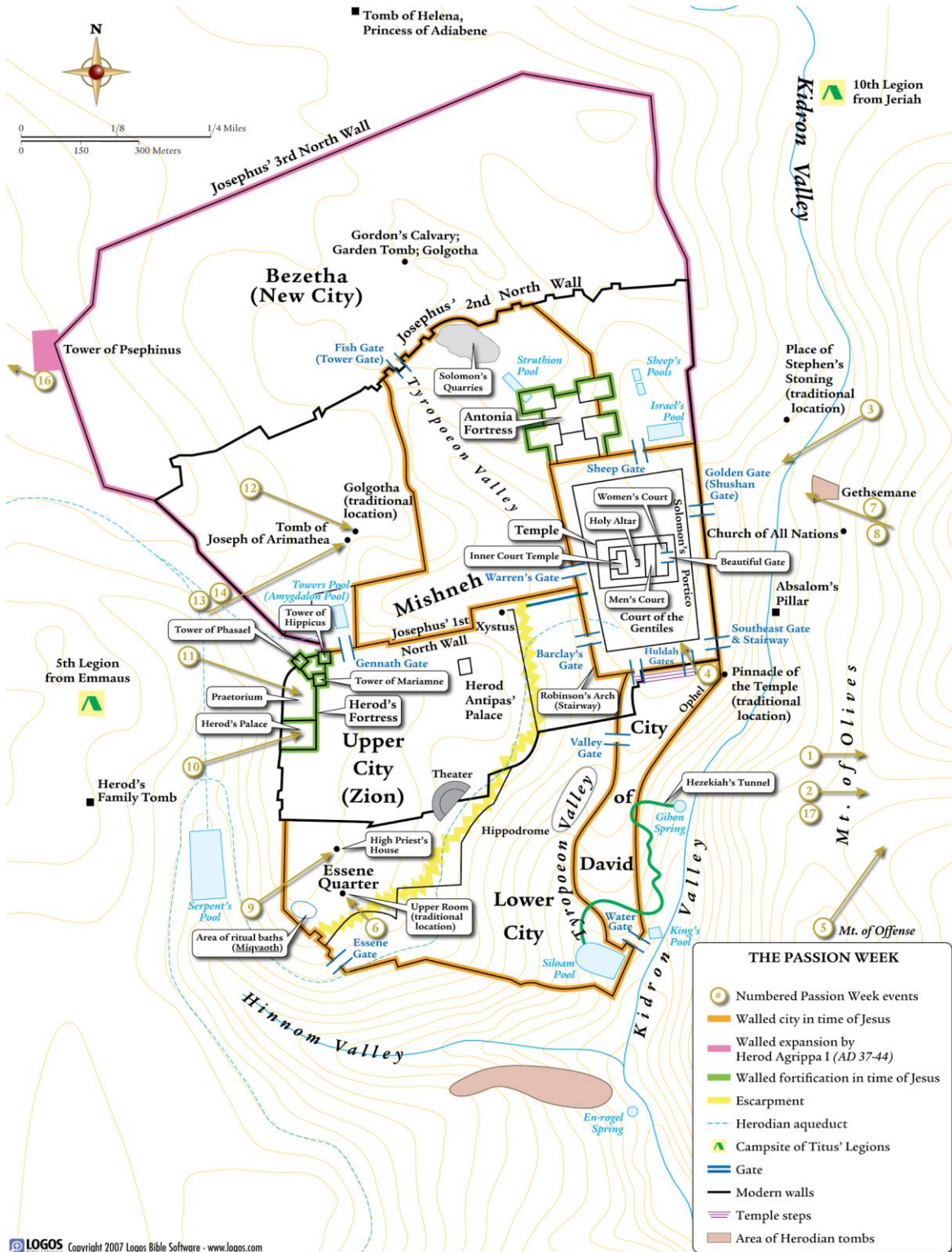
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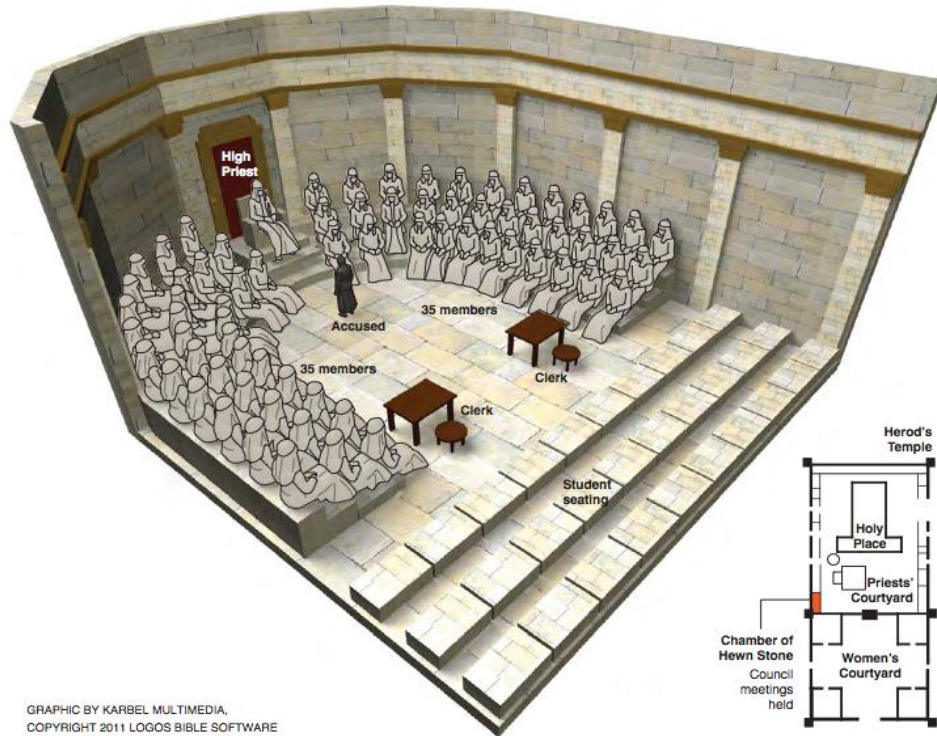


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*The Passion Week*

# The Sanhedrin

The Jewish high court of justice consisted of 71 men and was led by the high priest. The council could decide almost any fate of its people—except the death penalty, which was decided by the Romans. The court was located within the Chamber of Hewn Stone inside Herod's Temple.



*The Sanhedrin*

## Outline for a Harmonistic Study of the Gospel Accounts of Jesus Life

- I. Introduction: The Background to Jesus' Life
  - A. Luke's prologue (Luke 1:1-4)
  - B. John's prologue (John 1:1-18)
  - C. The genealogies of Jesus (Matt. 1:1-17, Luke 3:23-38)
- II. The Birth and Childhood of Jesus
  - A. Pronouncement to Zacharias of John's birth (Luke 1:5-25)
  - B. Pronouncement to Mary of Jesus' birth and Magnificat (Luke 1:26-56)
  - C. Birth, naming, and childhood of John (Luke 1:57-80)
  - D. Pronouncement to Joseph of Jesus' birth (Matt. 1:18-25)
  - E. Jesus' birth attended by the shepherds (Luke 2:1-20)
  - F. Circumcision, naming, and presentation of Jesus in the temple with Simeon and Anna (Luke 2:21-40)
  - G. Worship of wise men and experiences of Jesus' infancy (Matt. 2:1-23)
  - H. Visit to the temple (Luke 2:41-52)

- III. Preparation for Jesus' Ministry Throughout Palestine
- A. Ministry of John the Baptist (Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18)
  - B. Baptism of Jesus (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22)
  - C. Temptation of Jesus (Matt 4:1-11; Mark 1:12-13; Luke 4:1-13)
  - D. John's witness to Jesus (John 1:19-34)
  - E. The first disciples (John 1:35-51)
  - F. Changing water into wine at Cana of Galilee (John 2:1-11)
  - G. Cleansing the temple (John 2:12-22)
  - H. Challenge to Nicodemus to be born again (John 3:1-21)
  - I. The overlapping ministries of John and Jesus (John 3:22-36)
  - J. John's imprisonment and Jesus' departure to Galilee (Matt 4:12; Mark 1:14; Luke 3:19-20; 4:14; John 4:1-14)
  - K. The Samaritan woman at the well (John 4:5-42)
- IV. The Ministry in Galilee
- A. Beginning the ministry in Galilee with the healing of a nobleman's son and making a home in Capernaum (Matt. 4:13-17; Mark 1:14-15; Luke 4:15; John 4:43-54)
  - B. Additional contact with the first disciples (Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11)
  - C. Beginning ministries in Capernaum, including teaching, healing, and exorcising (Matt. 4:23-25; 8:14-17; Mark 1:21-39; Luke 4:31-44)
  - D. Cleansing a leper (Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16)
  - E. Forgiving and healing a paralytic (Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26)
  - F. The call of Matthew/Levi (Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32)
  - G. Debate over fasting (Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39)
  - H. Healing the lame man at the pool of Bethesda (John 5:1-47)
  - I. Reaping and eating grain on the Sabbath (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5)
  - J. Healing the man with the withered hand on the Sabbath (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11)
  - K. Withdrawing from the multitude (Matt. 12:15-21; Mark 3:7-12)
  - L. Selecting the twelve apostles (Mark 3:13-19; Luke 6:12-16)
  - M. The Sermon on the Mount (Matt. 5:1-8:1; Luke 6:17-49)
  - N. Healing of a centurion's servant (Matt. 8:5-13; Luke 7:1-10)
  - O. Bringing the widow's son in Nain back to life (Luke 7:11-17)
  - P. The doubts of John the Baptist (Matt. 11:2-19; Luke 7:18-35)
  - Q. Rebuke to the Galilean cities (Matt. 11:20-30)
  - R. Jesus anointed by an immoral woman (Luke 7:36-50)
  - S. The women who followed Jesus (Luke 8:1-3)
  - T. Jesus accused of the unpardonable sin (Matt. 12:22-37; Mark 3:19-30)

- U. The sign of Jonah (Matt. 12:38-45)
- V. The spiritual family of Jesus (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21)
- W. Parables of the kingdom (Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18)
- X. Quieting of the storm (Matt. 8:18-23-27; Mark 4:35-41; Luke 8:22-25)
- Y. The Gadarene demoniac(s) (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39)
- Z. Twin miracles: healing the woman with the flow of blood and raising the daughter of Jairus (Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56)
- AA. Healing the blind men and the man who could not speak (Matt. 9:27-34)
- BB. The rejection at Nazareth (Matt. 13:54-58; Mark 6:1-6; Luke 4:16-30)
- CC. Sending out the disciples (Matt. 9:35-11:1; Mark 6:6-13; Luke 9:1-6)
- DD. The fear of Herod after beheading John the Baptist (Matt. 14:1-12; Mark 6:14-29; Luke 9:7-9)
- EE. Feeding the five thousand (Matt. 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-15)
- FF. A nature miracle: walking on the water (Matt. 14:24-36; Luke 9:10-17; John 6:1-15)
- GG. The message of the bread of life (John 6:22-71)
- HH. The source of true defilement (Matt. 15:1-20; Mark 7:1-23; John 7:1)
- II. Healing the daughter of a Syro-Phoenician woman who had faith (Matt. 15:21-28; Mark 7:24-30)
- JJ. Feeding the four thousand (Matt. 15:29-38; Mark 7:31-8:9)
- KK. The sign of the Messiah (Matt. 15:39-16:4; Mark 8:10-12)
- LL. The leaven of the Sadducees and Pharisees (Matt. 16:5-12; Mark 8:13-26)
- MM. The confession of Peter, the keys of the kingdom, binding and loosing (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-22)
- NN. First prediction of the passion (Matt. 16:21-26; Mark 8:31-37; Luke 9:23-25)
- OO. The transfiguration (Matt. 16:27-17:8; Mark 8:28-9:8; Luke 9:26-36)
- PP. The relationship between John the Baptist and Elijah (Matt. 17:9-13; Mark 9:9-13)
- QQ. The exorcism of the boy possessed with a demon (Matt. 17:14-20; Mark 9:14-29; Luke 9:37-42)
- RR. Second prediction of the passion (Matt. 17:22-23; Mark 9:30-32, Luke 9:43-45)
- SS. Payment of the temple tax (Matt. 17:24-27)
- TT. A childlike attitude and discipleship (Matt 18:1-14; Mark 9:33-50; Luke 9:43-45)
- UU. The practice of forgiveness, the parable of the unmerciful servant (Matt. 18:15-35)
- VV. A challenge to discipleship (Matt. 8:19-22; Luke 9:57-62)
- WW. Jesus at the Feast of Tabernacles (John 7:11-52; 8:12-59)

- V. The Later Ministry in Judea and the Ministry in Perea
- A. Jesus' discussion at the Feast of Tabernacles (John 7:11-52; 8:12-59)
  - B. Healing the man born blind (John 9:1-41)
  - C. Jesus as the Good Shepherd (John 10:1-21)
  - D. Sending out the seventy (Luke 10:1-24)
  - E. The parable of the good Samaritan (Luke 10:25-37)
  - F. Mary and Martha (Luke 10:38-42)
  - G. Parables on prayer (Luke 11:1-13)
  - H. Jesus' defense against an accusation of being linked with Satan, the parable of the empty house, the sign of Jonah, and developing a healthy spiritual vision (Luke 11:14-36)
  - I. Woes on the Pharisees (Luke 11:37-54)
  - J. Instruction on hypocrisy, greed (parable of the rich fool), watchfulness and the appearance of the messianic kingdom (Luke 12:1-59)
  - K. The parable of the fruitless fig tree (Luke 13:1-9)
  - L. Healing on the Sabbath of a woman bent over and the parables of the mustard seed and leaven (Luke 13:10-21)
  - M. Jesus' claim to be one with God (John 10:22-42)
  - N. The narrow door and Jesus' sorrow for Jerusalem (Luke 13:22-35)
  - O. Sabbath healing of a man with dropsy, teaching on humility, and the parable of the messianic banquet (Luke 14:1-24)
  - P. The cost of discipleship (Luke 14:25-35)
  - Q. The parables of the lost sheep, the lost coin, the prodigal son, and the elder brother (Luke 15:1-32)
  - R. The parables of the unjust steward and the rich man and Lazarus (Luke 16:1-31)
  - S. Caring for young believers, faith, and service (Luke 17:1-10)
  - T. The raising of Lazarus (John 11:1-44)
  - U. The Sanhedrin's plot against Jesus (John 11:45-54)
  - V. Healing the ten lepers (Luke 17:11-19)
  - W. The advent of the kingdom (Luke 17:20-37)
  - X. Parables on persistence and humility in prayer (Luke 18:1-14)
  - Y. Divorce and remarriage (Matt. 19:1-12; Mark 10:1-12)
  - Z. Jesus and the little children (Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17)
  - AA. The rich young ruler (Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30)
  - BB. The parable of the laborers in the vineyard (Matt. 20:1-16)
  - CC. Third passion prediction with the selfish request of James and John (Matt. 20:17-28; Mark 10:32-45; Luke 18:31-34)
  - DD. Healing of the blind man Bartimaeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43)
  - EE. Jesus and Zacchaeus (Luke 19:1-10)

- FF. The parable of the pounds (Luke 19:11-28)
- VI. The Passion Week in Jerusalem
- A. The arrival of Passover pilgrims in Jerusalem and Sanhedrin's plot against Jesus and Lazarus (John 11:55-12:1, 9-11)
  - B. Anointing of Jesus by Mary of Bethany (Matt. 26:6-13; Mark 14:3-9; John 12:2-8)
  - C. The triumphal entry (Matt. 21:1-11, Mark 11:1-11; Luke 19:29-44; John 12:12-19)
  - D. Cursing the fig tree and cleansing the temple (Matt. 21:12, 13, 18, 19; Mark 11:12-18; Luke 19:45-48)
  - E. The Greeks seeking to see Jesus and a warning against unbelief (John 12:20-50)
  - F. The withering of the fig tree (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8)
  - G. Question about Jesus' authority (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8)
  - H. Parable of the two sons (Matt. 21:28-32)
  - I. Parable of the vineyard (Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19)
  - J. The parable of the marriage feast (Matt. 22:1-14)
  - K. Paying taxes to Caesar (Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26)
  - L. Sadducees' question about the resurrection (Matt. 22:23-33; Mark 12:18-27; Luke 20:27-40)
  - M. The greatest commandments (Matt. 22:34-40; Mark 12:28-34)
  - N. The deity of the Davidic Messiah (Matt. 22:41-46; Mark 12:28-34)
  - O. Denunciation of the scribes and Pharisees (Matt. 23:1-39; Mark 12:38-40; Luke 20:45-47)
  - P. The widow's offering (Mark 12:41-44; Luke 21:1-4)
  - Q. The Olivet Discourse (Matt. 24-25; Mark 13:1-37; Luke 21:5-38)
  - R. The plan for betrayal (Matt. 26:1-5; Mark 14:1, 2, 10-11; Luke 22:1-6)
  - S. Preparing for the last supper (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13)
  - T. Observing the last supper
    - 1. Washing the disciples feet (John 13:1-20)
    - 2. Departure of Judas Iscariot (Matt. 26:21-25)
    - 3. Prediction of Peter's denials (Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:31-38)
    - 4. Instituting the Lord's Supper (Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; 1 Cor. 11:23-26)
    - 5. The farewell discourses in the upper room (John 14-16)
    - 6. Jesus' prayer for his disciples (John 17)
  - U. Jesus in Gethsemane (Matt. 26:30, 36-46; Mark 14:26,32-42; Luke 22:39-46; John 18:1)
  - V. The arrest of Jesus (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12)

- VII. Jesus' Trial and Crucifixion
- A. The trial before the Jews
    - 1. Hearing before Annas (John 18:12-14, 19-23)
    - 2. Hearing before Caiaphas and the Sanhedrin (Matt. 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54, 63-65; John 18:24)
    - 3. Peter's denials (Matt. 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54, 63-65; John 18:15-18)
    - 4. Official condemnation of Jesus by the Sanhedrin (Matt. 27:1; Mark 15:1; Luke 22:66-71)
  - B. The suicide of Judas Iscariot (Matt. 27:3-1-; Acts 1:18-19)
  - C. The trial before the Romans
    - 1. First hearing before Pilate (Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
    - 2. Hearing before Herod Antipas (Luke 23:6-12)
    - 3. Second hearing before Pilate (Matt. 27:15-30; Mark 15:6-19; Luke 23:13-25; John 18:39-19:16)
  - D. Jesus' crucifixion (Matt. 27:31-36; Mark 15:20-25; Luke 23:26-33; John 19:16-18)
  - E. The events at the crucifixion site (Matt. 27:37-50; Mark 15:26-37; Luke 23:34-43, 46; John 19:19-30)
  - F. Tearing of the veil of the temple (Matt. 27:51-56; Mark 15:38-41; Luke 23:44, 45, 47-49)
  - G. Burial of Jesus (Matt. 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:31-43)
- VIII. Jesus' Resurrection, Post-Resurrection Appearances, and Ascension
- A. The empty tomb (Matt. 28:1-4; Mark 16:1)
  - B. The women at the tomb (Matt. 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1)
  - C. The coming of Peter and John to the tomb (Luke 24:9-12; John 20:2-10)
  - D. Appearance of Jesus to Mary Magdalene (John 20:11-18)
  - E. Appearance of Jesus to the other women (Matt. 28:9-10)
  - F. Sanhedrin's bribe of Roman guards for the tomb (Matt. 28:11-15)
  - G. Appearance of Jesus to the disciples on the Emmaus road (Luke 24:13-35; 1 Cor. 15:5a)
  - H. Appearance of Jesus to the disciples without Thomas (Luke 24:36-43; John 20:19-25; 1 Cor 15:5b)
  - I. Appearance of Jesus to Thomas (John 20:26-31)
  - J. Appearance to the disciples at the Sea of Galilee and the restoration of Peter (John 21)
  - K. Appearances of Jesus to the Eleven, the five hundred, James and the Great Commission (Matt. 28:16-20; 1 Cor. 15:6-7)
  - L. The ascension of Jesus (Luke 24:44-53; Acts 1:3-12)



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# Acts

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## ACTS - OUTLINE:

- I. Witness in Jewish Culture (1:1-12:25)
  - A. Birth of the church (1:1-2:41)
  - B. Initial spread of the gospel in Jerusalem (2:42-6:7)
  - C. Three leaders: Stephen, Philip and Paul (6:8-9:31)
  - D. Initial spread of the gospel among Gentiles (9:32-12:24)
- II. Witness in Gentile Culture (12:25-28:31)
  - A. First missionary journey (12:25-15:35)
  - B. Second mission journey (15:36-18:22)
  - C. Third missionary journey (18:23-21:17)
  - D. Events in Jerusalem (21:18-23:35)
  - E. Events in Caesarea (24:1-26:32)
  - F. Journey and ministry to Rome (27:1-28:32)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**Content:**

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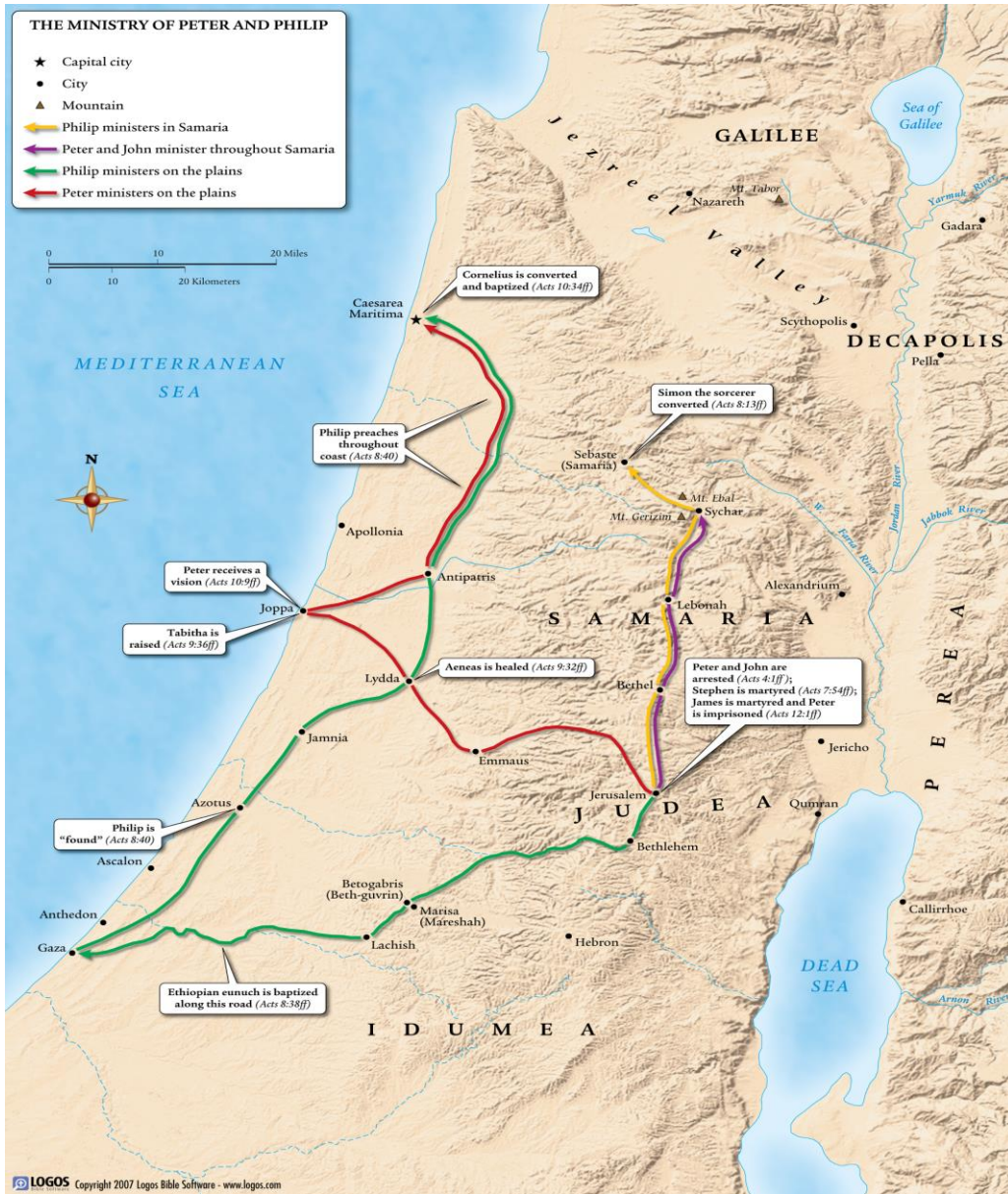
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*The Ministry of Peter and Philip*

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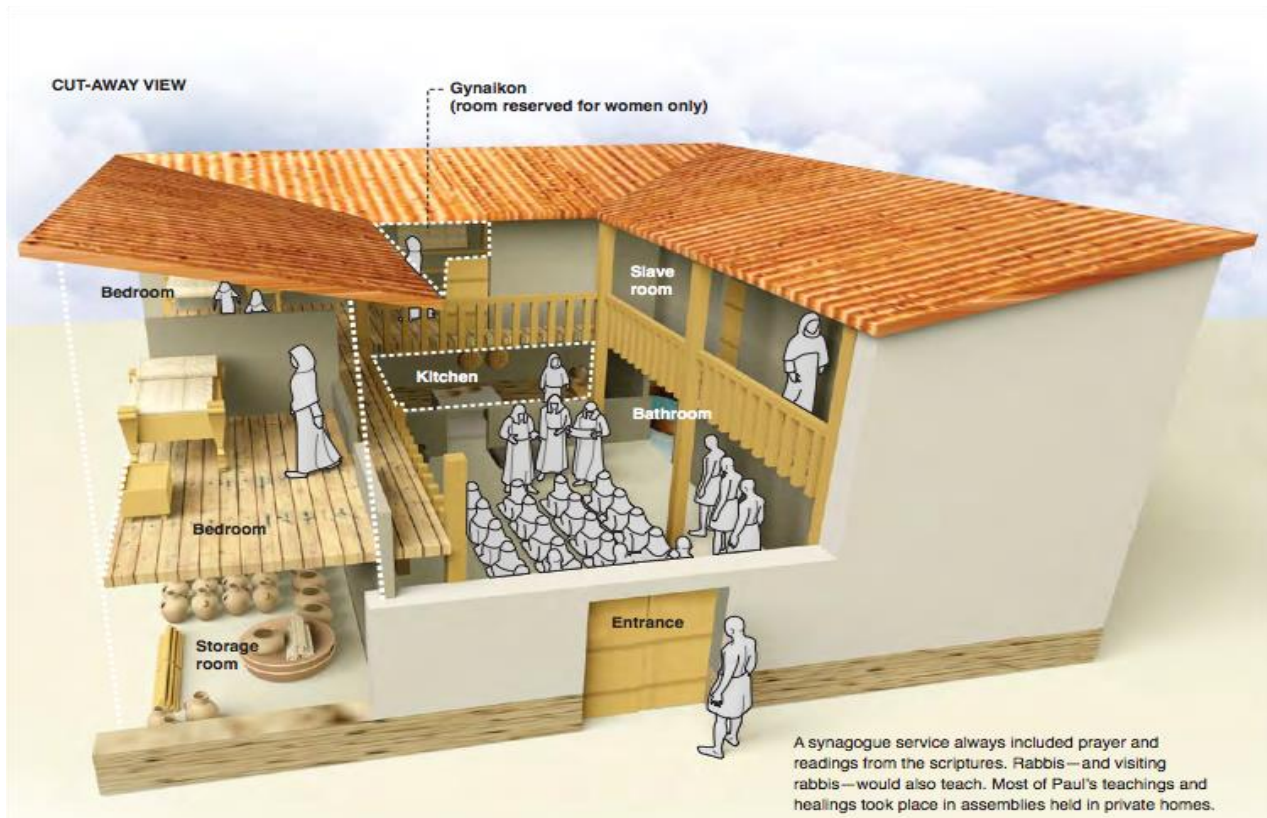
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# Ancient Home Synagogue

The term "synagogue" refers generally to a Jewish assembly for prayer. During the first-century AD, the term referred primarily to buildings designed to house such assemblies. Jews living in Greek towns usually assembled for prayer in private homes—and if an assembly member was wealthy, the synagogue might have been held in a home like this one.

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## *Ancient Home Synagogue*

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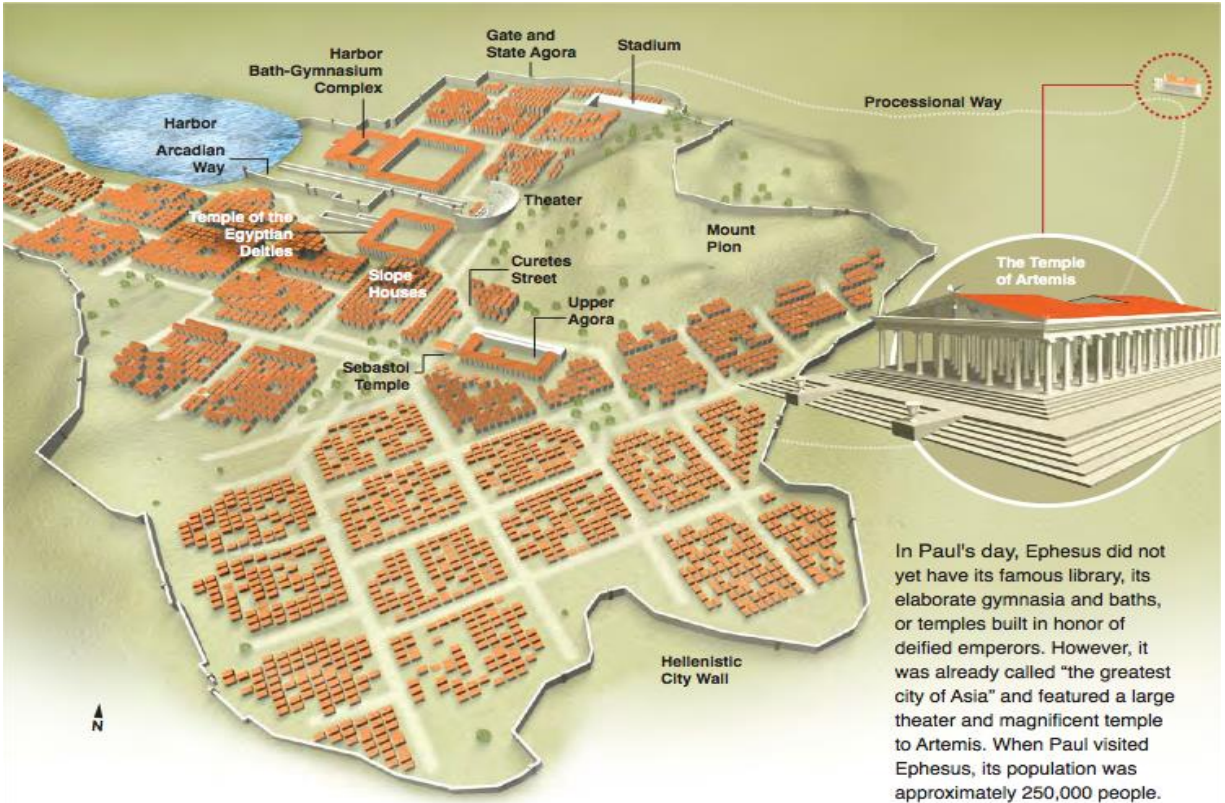
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In Paul's day, Ephesus did not yet have its famous library, its elaborate gymnasia and baths, or temples built in honor of deified emperors. However, it was already called "the greatest city of Asia" and featured a large theater and magnificent temple to Artemis. When Paul visited Ephesus, its population was approximately 250,000 people.

# Ephesus in Paul's Day

Ephesus was a thriving port in the first century, situated on the only major east-west road system in the area. Nearly a century had passed since it had last been invaded. The city was proud and prosperous, and a strong Jewish community thrived there.



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## *Ephesus in Paul's Day*

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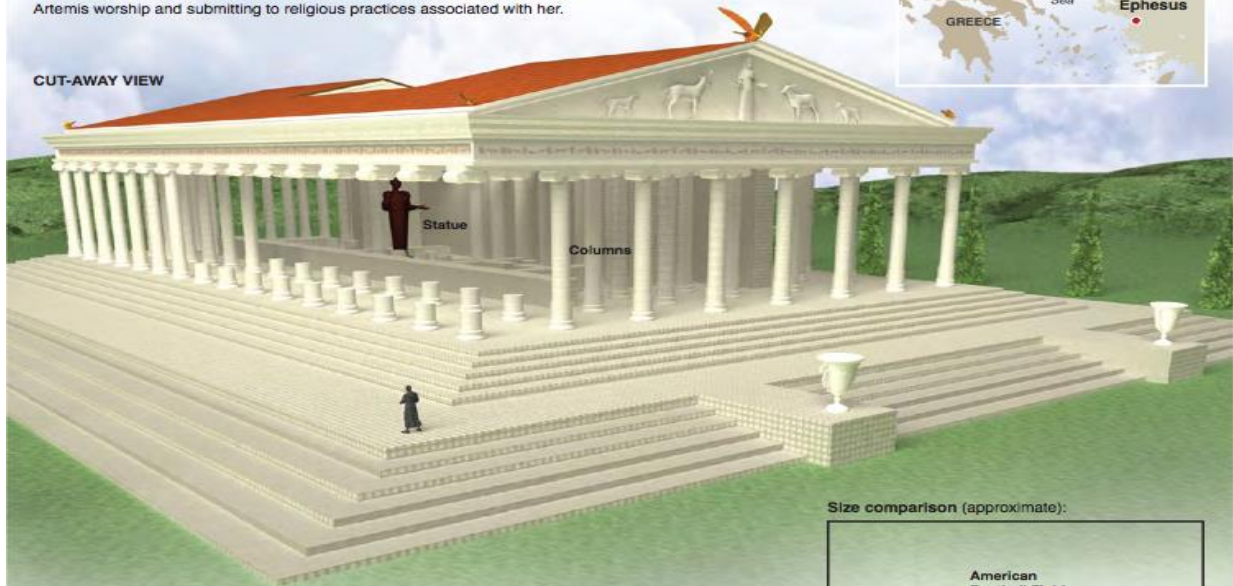
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In Greek mythology, Artemis was known as the virgin archer-huntress, Apollo's sister, and one of the 12 Olympians. When Paul wrote to the Ephesians, he would have been concerned with the issues accompanying Artemis worship and submitting to religious practices associated with her.

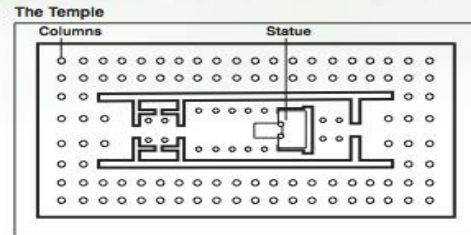


CUT-AWAY VIEW



# The Temple of Artemis

This temple, called Artemision, was one of the Seven Wonders of the Ancient World. Construction began in the mid-sixth century BC; more than a century later, it was the largest building in Rome, Greece, or Asia. Roughly four times the size of the Parthenon in Athens, it featured 127 columns, each measuring 60 ft. in height. It made Ephesus the center of Artemis worship.



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*The Temple of Artemis*

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*"Some officials of the province ... sent Paul a message urging him not to venture into the theater" (Acts 19:31).*

**The Theater in Ephesus**

This was the primary theater in Ephesus during the lifetime of the Apostle Paul. It held about 25,000 people and was used for theatrical productions as well as civic and religious meetings.

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Size comparison (approximate):

- Theater:
  - Date of construction: ca. 200 BC
  - Cavea width: 466 ft. (142 m.)
  - Orchestra width: 85 ft. (25.8 m.)
  - Stage width: 83 ft. (25.4 m.)
  - Stage depth: 18 ft. (5.56 m.)
  - Seating: 67 Rows
  - Seating capacity: 17,000–25,000
- Wrigley Field:
  - Seating capacity: 41,160
  - Distances from plate:
    - Left field: 355 ft. (108.2 m.)
    - Center field: 400 ft. (121.9 m.)
    - Right field: 353 ft. (107.6 m.)

*The Theater in Ephesus*

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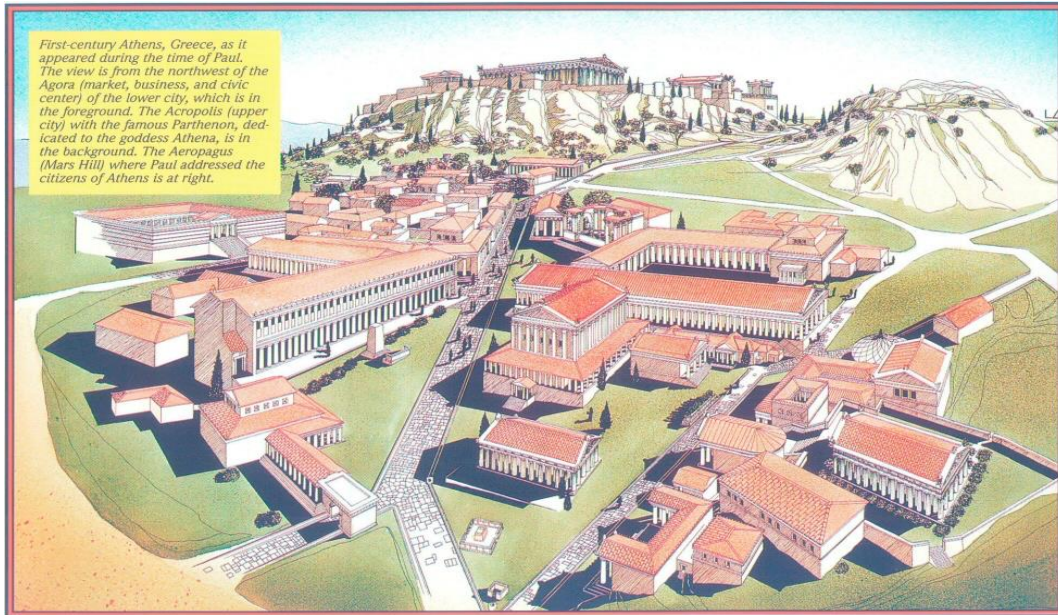
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*1<sup>st</sup>-Century Athens, Greece, as it appeared during the time of Paul.*

Mars' Hill  
Height: Reaches 377 ft.

Stairway cut into the rock (still in use today).

Paul

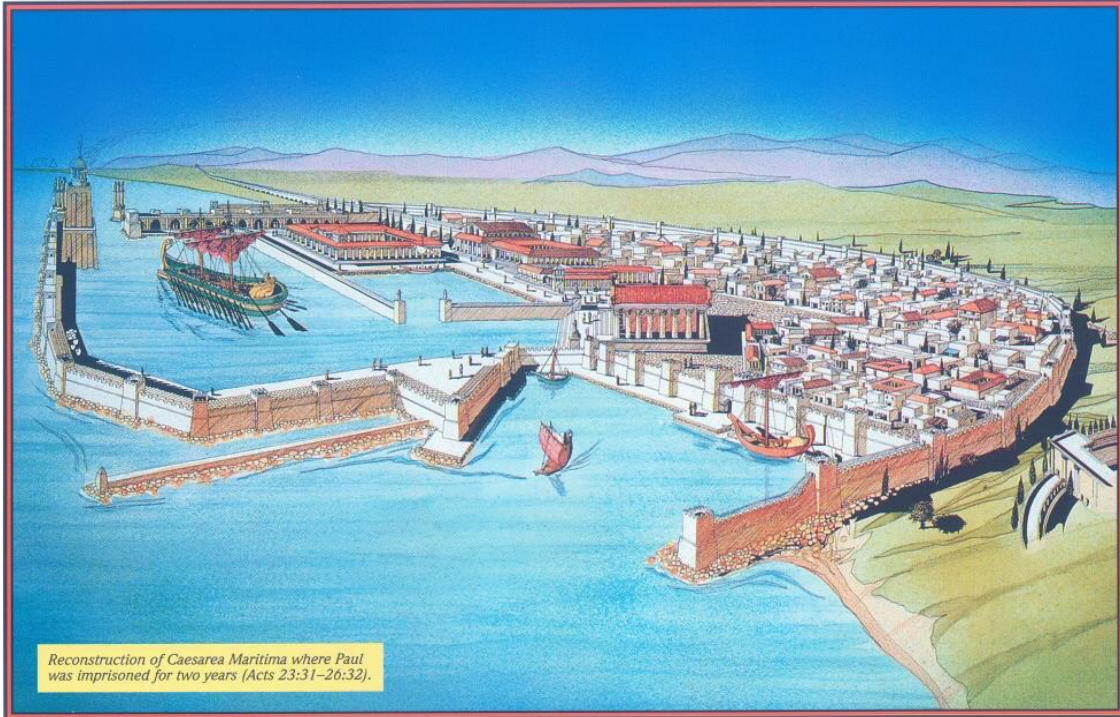
## Mars' Hill in Athens

At Mars' Hill, also known as the Areopagus, Paul used an inscription to an "unknown god" as a starting point for proclaiming the good news of Christ to the Greeks. He confronted widespread idol worship by declaring the true identity of the Creator. Using Greek worship and poetry, Paul articulated God's demand for repentance and His provision of salvation through Jesus: "Then Paul stood in front of the Areopagus and said ... 'What therefore you worship as unknown, this I proclaim to you'" (Acts 17:22, 23).

GREECE    AEGEAN SEA    TURKEY  
Athens  
MEDITERRANEAN SEA    RHODES  
CRETE

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*Mars' Hill in Athens*



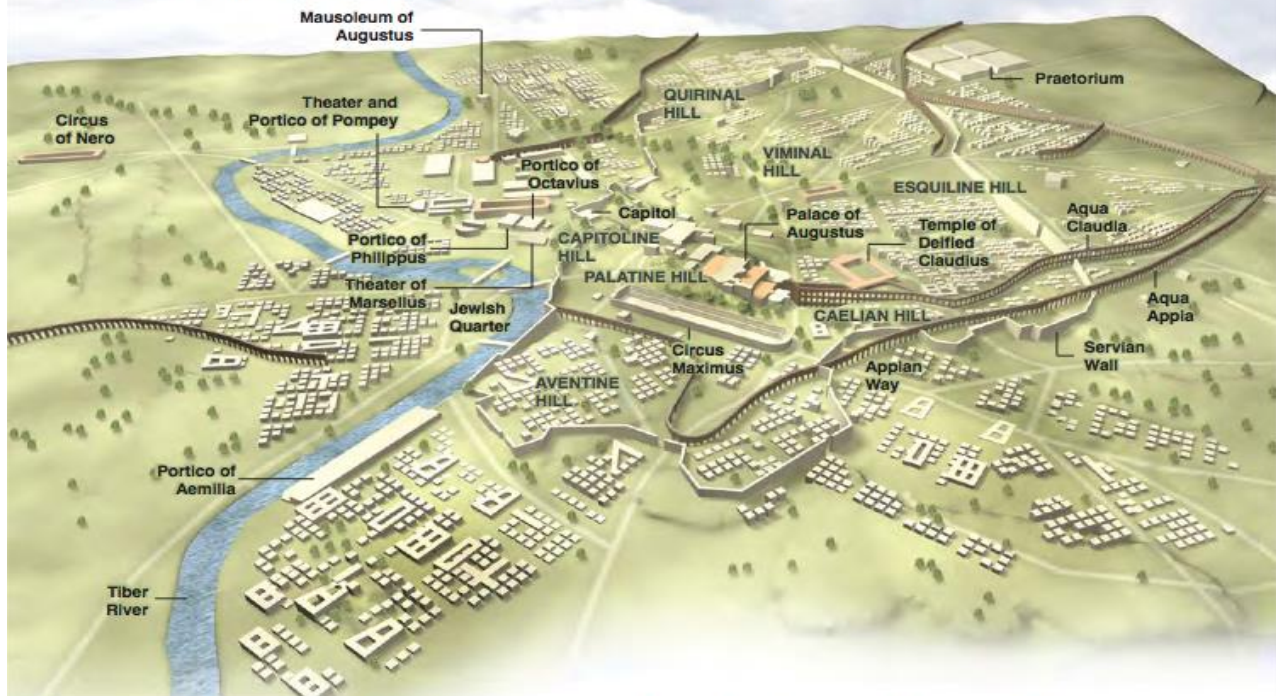
*Paul's Arrest and Journey to Rome*



*Paul's Trip to Rome*



When Paul arrived in Rome, Nero was emperor. Rising tensions between Nero and the discontented upper classes—and an accusation that he started the great fire of AD 64—led Nero to blame the Christians and name them public enemies. Paul was in prison in Rome during the fire and was likely executed around the time Nero began to persecute Christians.



## Rome in Paul's Day

In Paul's day, Rome was not yet at the height of its splendor. The Coliseum would not be built for another decade, the great temple of Claudius was only partially constructed, and most of the elaborate baths and palaces were still more than a century away. Nonetheless, Rome was the greatest city in the known world and the center of power for all of Europe and the ancient Near East.

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### *Rome in Paul's Day*

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# Pauline Epistles

## The Early Days of Paul

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Paul's Early Travels

**Paul's First Missionary Journey – c.a. A.D. 47-48**

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*The First Missionary Journey of Paul*

**Paul's Second Missionary Journey – c.a. A.D. 50-52**

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*The Second Missionary Journey of Paul*

**Paul's Third Missionary Journey – c.a. A.D. 53-57**

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*The Third Missionary Journey of Paul*

**Paul's Jerusalem Arrest and Journey to Rome**

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*Paul's Voyage to Rome*

## Paul's Latter Days

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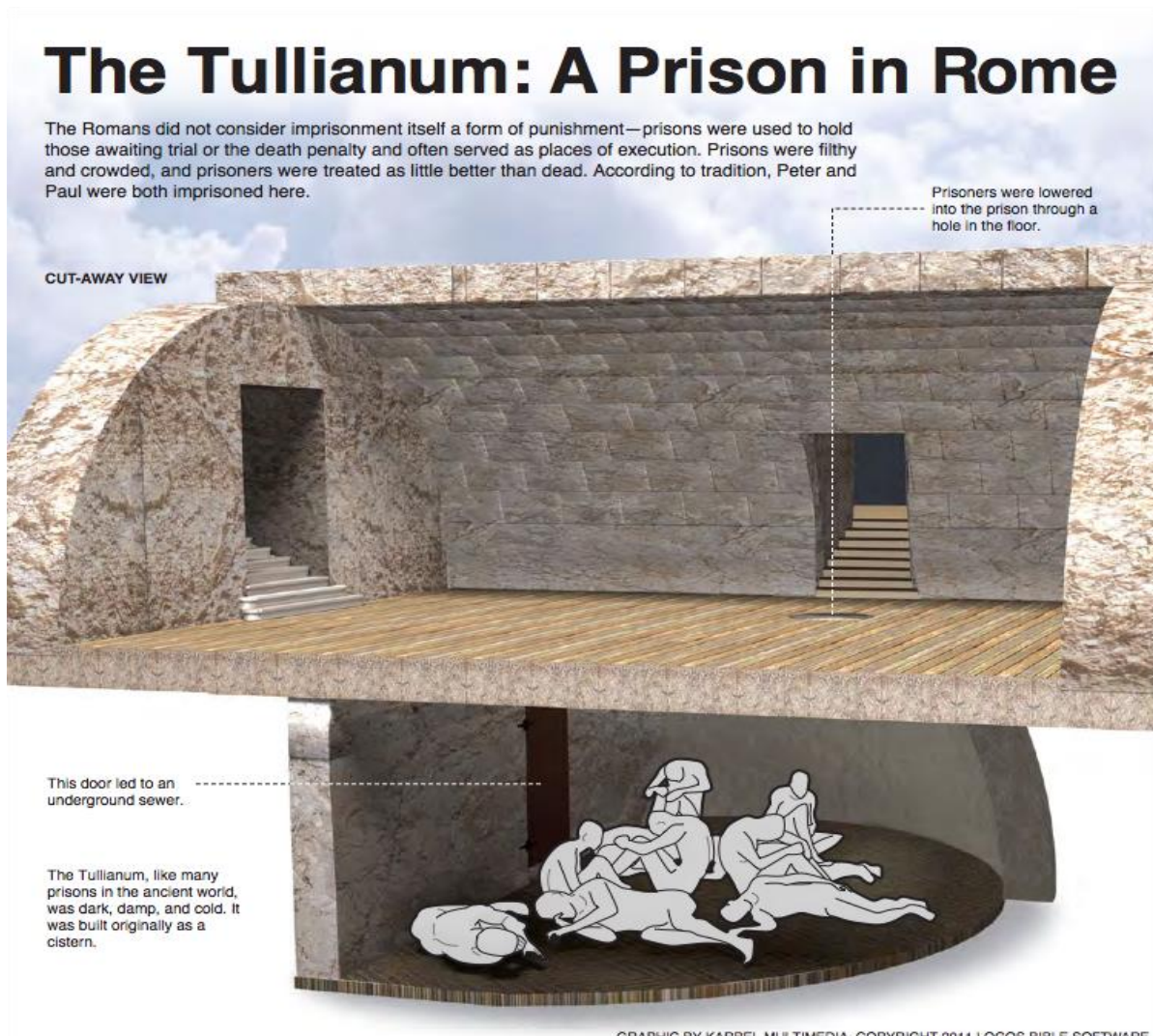
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*The Tullianum: A Prison in Rome*

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# Early Epistles

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**ROMANS - OUTLINE:**

- I. Introduction (1:1-17)
- II. The Sinfulness of All Human Beings (1:18-3:20)
- III. The Path of Righteousness (3:21-5:21)
- IV. The Path of Holy Living (6:1-8:39)
- V. The Problem with Israel's Unbelief (9:1-11:36)
- VI. Practical Christian Living (12:1-15:13)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**1 CORINTHIANS - OUTLINE:**

- I. Introduction: Greeting to and Thanksgiving for the Church at Corinth (1:1-9)
- II. Factions in the Church (1:10-4:21)
- III. Moral Problems in the Church (5:1-6:20)
- IV. Marriage (7:1-7)
- V. Limiting Personal Liberty (8:1-13)
- VI. Disorders in Public Worship (11:2-14:40)
- VII. The Resurrection (15:1-58)
- VIII. Conclusion (16:1-24)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**2 CORINTHIANS - OUTLINE:**

- I. Preface (1:1-11)
- II. Confrontation with Paul's Former Opponents (1:12-7:16)
- III. Collection for the Jerusalem Christians (8:1-9:15)
- IV. Confrontation with Paul's Present Opponents in Corinth (10:1-12:21)
- V. Paul's Coming Visit (13:1-10)
- VI. Conclusion (13:11-14)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**GALATIANS - OUTLINE:**

- I. Introduction: Greetings to the Galatians and Stern Warning to Those Who Were Perverting the Gospel by Preaching Legalism (1:1-10)
- II. Experiential Argument (1:11-2:21)
- III. Theological Argument (3:1-5:1)
- IV. Practical Argument (5:2-6:10)
- V. Conclusion: Contrast Between the Pride of Judaizers and the Humility of Paul (6:11-18)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**1 THESSALONIANS - OUTLINE:**

- I. Greeting (1:1)
- II. Gratitude for the Conversion of the Thessalonians (1:2-10)
- III. Explanation of Paul's Motives and Actions (2:1-12)
- IV. Relationship of Paul to the Thessalonians (2:13-3:13)
- V. Confronting problems among the Thessalonians (4:1-5:22)
- VI. Conclusion (5:23-28)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**2 THESSALONIANS - OUTLINE:**

- I. Greeting (1:1-2)
- II. Concern for Persecuted Thessalonians (1:3-12)
- III. The Return of Christ (2:1-12)
- IV. Gratitude and Prayer for the Thessalonians (2:13-17)
- V. Final Concerns for the Church (3:1-15)
- VI. Conclusion (3:16-18)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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# The Prison Epistles

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## Background:

- All written while Paul is in some form of captivity. Colossians and Ephesians suggest Tychicus carried the letters
- Philemon suggests Onesimus was prob the courier for the letter.

## Time and Place

- There are two locations of lengthy imprisonment in Acts
  - Caesarea Maritime
    - Onesimus could have made it to Caesarea easier than Rome
    - Paul had access to friends here
    - Paul suggests to Philemon and Philippi he is about to be released. Doesn't bode well for Caesarea.
  - Rome
    - Traditional location for the origin of captivity letters
    - The names of Paul's traveling companions to Rome appear in the letters
    - House arrest in Rome allowed Paul great freedom with people coming and going
    - Paul might have had access to the emperors guard like in Philippians
    - Detractors cite Pau's leaving to come to Colossae instead of Spain ,but years have passed and who knows what God is leading in Paul
- Ephesus
  - There is no evidence for a Ephesian imprisonment
  - Little evidence exists for such a conclusion
  - Some features of Philippians are easier to explain with an Ephesian origin

## Date:

- Ephesians, Colossians, and Philemon all near the middle of Paul's captivity in Rome – c.a. A.D 61
  - Philippians was a little later, near the end of the two year period. – c.a. A.D. 62
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**EPHESIANS - OUTLINE:**

- I. Salutation (1:1-2)
- II. The Privileges of the Christian (1:3-3:21)
- III. The Responsibilities of the Christian (4:1-6:20)
- IV. Concluding Greetings (6:21-24)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**PHILIPPIANS - OUTLINE:**

- I. Salutation (1:1-2)
- II. Expression of Gratitude and Prayer for the Philippians (1:3-11)
- III. Paul's Personal Experiences (1:12-26)
- IV. Appeals to the Philippians (1:27-2:18)
- V. Future Visits of Timothy, Paul, and Epaphroditus (2:19-30)
- VI. Warning Against False Teachers (3:1-21)
- VII. Appeals for Unity, Prayer, and High-Mindedness (4:1-9)
- VIII. Gratitude for a Gift (4:10-20)
- IX. Conclusion (4:21-23)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**COLOSSIANS - OUTLINE:**

- I. Salutation (1:1-2)
- II. Person and Work of Christ (1:3-23)
- III. Ministry of Paul (1:24-2:7)
- IV. Antidote to False Teaching (2:8-23)
- V. New Conduct of the believer (3:1-4:6)
- VI. Conclusion (4:7-18)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**PHILEMON - OUTLINE:**

- I. Introduction (vv. 1-3)
- II. Gratitude for Philemon (vv. 4-7)
- III. Odyssey of Onesimus (vv. 8-21)
- IV. Paul's Personal Request (vv. 22)
- V. Greetings and Benediction (vv. 23-25)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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# The Pastoral Epistles

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## Background and Content:

- Only three letters written to individuals with pastoral responsibilities. Don't provide a step by step instruction booklet but do provide a clear glimpse and insight into Biblical pastoring.
  - These three letters have long been accepted as Pauline
  - In modern times scholars began to debate Pauline authorship on the basis of style, vocabulary, theology, and level of church organization. These scholars say "Paul" is a pseudonym
    - Differences in style and vocab
    - Nature of the heresy refuted
    - Ecclesiastical structure
    - Conflicting circumstances between pastorals and other NT books
    - Theology
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## Chronology for Pastorals

- Written in between release from first Roman imprisonment
    - A.D. 61-63
    - Writes Ephesians, Philippians, Colossians, and Philemon during this time
  - Free period of ministry
    - A.D. 63-65/66
    - Writes 1 Timothy and Titus
  - Paul returns and dies in Rome A.D. 65/66 -67
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**1 TIMOTHY - OUTLINE:**

- I. Salutation (1:1-2)
- II. Explanation of Timothy's Task (1:3-20)
- III. Emphases that Will Accomplish the Task (2:1-6:21)
  - A. Prayer for all people (2:1-7)
  - B. Holy living (2:8-15)
  - C. Church leadership by committed servants (3:1-13)
  - D. Correct application of Christian truth (3:14-16)
  - E. Understanding false practice (4:1-5)
  - F. Timothy's performance of his task (4:6-16)
  - G. Responsibilities toward church groups (5:1-16)
  - H. Proper handling of leaders (5:17-25)
  - I. Warning to slaves and sinners (6:1-10)
  - J. Instructions to Timothy and the wealthy (6:11-21)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**2 TIMOTHY - OUTLINE:**

- I. Salutation (1:1-2)
- II. Gratitude of Paul (1:3-5)
- III. Appeals for Stamina in Ministry (1:6-2:13)
- IV. Appeals for Doctoral Soundness (2:14-4:8)
- V. Personal Appeals from Paul to Timothy (4:9-18)
- VI. Conclusion (4:19-22)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**TITUS - OUTLINE:**

- I. Salutation (1:1-4)
- II. Directions for Appointing Church Leaders (1:5-16)
- III. Instructions for Teaching Groups in the Church (2:1-10)
- IV. Theological Foundations for Christian Living (2:11-15)
- V. Christian Standards of Behavior (3:1-11)
- VI. Conclusion (3:12-15)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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# The General Epistles

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## **HEBREWS - OUTLINE:**

- I. The Superiority of Christ's Person (1:1-4:13)
- II. The Superiority of Christ's Work (4:14-10:18)
- III. The Superiority of Christ's Power (10:19-13:25)
  - A. An appeal for endurance (10:19-39)
  - B. The experience of faith (11:1-40)
  - C. The experience of discipline (12:1-13)
  - D. Warning against rejecting God (12:14-29)
  - E. Final exhortations and conclusion (13:1-25)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**JAMES - OUTLINE:**

- I. Greeting (1:1)
- II. The Testing of the Believer (1:2-18)
- III. The Evidences of Faith (1:19-5:20)
  - A. The evidences of inner obedience (1:19-2:13)
  - B. The evidence of outer obedience (2:14-5:20)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**1 PETER - OUTLINE:**

- I. Salutation (1:1-2)
- II. First Teaching Section: Method and Nature of Salvation (1:3-12)
- III. First Preaching Section: A Demand for Holiness (1:13-2:3)
- IV. Second Teaching Section: A Description of the People of God (2:4-10)
- V. Second Preaching Section: Christian Witness in the World (2:11-3:12)
- VI. Third Teaching Section: Appeals and Promises to the Persecuted (3:13-4:19)
- VII. Third Preaching Section: Assurances for Faithful Servants (5:1-11)
- VIII. Final Greetings and Conclusion (5:12-14)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**2 PETER - OUTLINE:**

- I. Salutation (1:1-2)
- II. Becoming a Fruitful Christian (1:3-11)
- III. The Testimony of Peter (1:12-21)
- IV. Warning Against False Teachers (2:1-22)
- V. Certainty of Christ's Return (3:1-10)
- VI. Encouragement to Godly Living (3:11-18)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**1 JOHN - OUTLINE:**

- I. Preface: The Foundation of Fellowship (1:1-4)
- II. First Application of the Tests of Life (1:5-2:27)
- III. Second Application of the Tests of Life (2:28-4:6)
- IV. Third Application of the Tests of Life (4:7-5:5)
- V. The Full Assurance of Our Relationship to God (5:6-17)
- VI. Three Christian Certainties (5:18-21)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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**JUDE - OUTLINE:**

- I. Introduction (vv. 1-2)
- II. Purpose of the Letter (vv. 3-4)
- III. Urgency of Resisting the Heretics (vv. 5-19)
- IV. Contending for the Faith (vv. 20-23)
- V. Doxology (vv. 24-25)

**Background** (Author, Date and place of writing, Audience, Occasion and Purpose):

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*The Seven Churches of Revelation*

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# Aftermath of the New Testament

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## Timeline of Post-New Testament History:

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*Spread of Christianity During the 1<sup>st</sup> and 2<sup>nd</sup> Centuries A.D.*

## Canonization:

- The criteria for determining canonicity are difficult to determine precisely. Some books were quickly and widely received. Others appear to have been severely questioned and little used. Some books were accepted into the authoritative collection of Scripture in one locale but omitted in other places.
- The most important criterion for determining canonicity is **inspiration**. Paul stated this principle in 2 Timothy 3:16 by suggesting that “all Scripture is given by inspiration of God.” Originally Paul’s statement referred to the inspiration of the Old Testament, but the term *Scripture* came to be used also in reference to New Testament writings (2 Pet. 3:16). An inference from Paul’s statement is that whatever God inspired is Scripture, and whatever God did not inspire is not Scripture. Notice that this use of the term *inspiration* is a precise and limited usage. The writings of a Christian teacher today might be inspiring, but we would not insist that they appear in the New Testament. When we speak of Matthew or Romans as inspired, we use the term *inspired* in a special sense.
- How did early Christians determine the presence of inspiration? Not all New Testament books claimed inspiration. What method did the church use to demonstrate that the books in the canon deserved to be there? Three elements guided church leaders:
  - 1. Church leaders often appealed to the agreement of the book with what they called “**the rule of faith**.” This meant that the teaching of the book followed the beliefs the church regarded as acceptable and correct.
  - 2. The book had to demonstrate **apostolicity**. This criterion required authorship by an apostle or by the associate of an apostle (such as Mark and Luke).
  - 3. The church applied the test of **universality**. This required that the book be accepted by a broad geographical segment of the church.
- These three criteria can be described as orthodoxy, apostolicity, and universality.
- There are far more writings from early church folk than we have in the NT.
- A second source of evidence appears in the opinions of certain writers or ecclesiastical councils.
  - **The Canon of Marcion**, appearing in **A.D. 140**, provoked strong opposition among early Christians, for Marcion’s canon contained only a mutilated Gospel of Luke and ten of Paul’s epistles (excluding the Pastorals). Doubtless, the appearance of a heretical canon such as that of Marcion helped to prod Christians into naming the books they believed to be genuine.
  - **The Muratorian Canon**, dating from **A.D. 170**, did not mention James, Hebrews, and the Petrine epistles, and expressed doubt about the Revelation of John, but it accepted the other New Testament writings as canonical.

- **The Festal Letter of Athanasius** in A.D. 367 accepted all twenty-seven New Testament writings.
- **The Third Council of Carthage** in A.D. 397 received the full complement of New Testament writings. After this time there was general agreement on the content of the New Testament canon.
  
- A third source of evidence of canonicity comes from the contents of ancient manuscripts. For example, the fourth-century Codex Sinaiticus contains the entire New Testament and part of the Old in the sections that have been preserved. The New Testament portion contains the Epistle of Barnabas and the Shepherd of Hermas in addition to the twenty-seven canonical works. The contents of other ancient manuscripts provide similar evidence.
  
- *Some Difficulties*
  - Some books were accepted into the canon in spite of difficult questions raised in various segments of the church. Uncertainty about the authorship of Hebrews led some sections of the church to question its inclusion. The difference in style between 1 Peter and 2 Peter led many to hesitate to add 2 Peter to the canon. Shorter books such as 2 and 3 John required additional time to be accepted. The unusual style and apocalyptic content of Revelation caused many to question its inclusion.
  
- *Completing the Process*
  - When a gospel or an epistle had been written, it remained in the possession of the individual or the church that received it. These originals were copied and circulated. Copies circulated between churches, and some churches may have sent individuals to make copies at the locations where the originals were found. By this process churches throughout the Christian world would gradually obtain a somewhat complete set of the New Testament documents. In the process of this circulation and copying, the originals were lost or destroyed.
  - The process of completing the canon required time so that the church could read and evaluate the books. Differences of opinion about certain books continued to appear during the centuries when the canon was being formed. Those who compare the writings of the subapostolic period and the New Testament Apocrypha will see clearly that the canonical writings reflect a different quality in their content from the excluded writings. Those who accept the idea of a canon feel that God's guidance led the church to select those books which were inspired and to reject those which were not inspired.





# MATTHEW TO REVELATION.