

**NEW  
TESTAMENT  
SURVEY**

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## WORKING SCHEDULE

**PURPOSE:** The New Testament Survey course is designed to equip the students with:

1. general knowledge of New Testament authors, book contents, Biblical culture and principles of interpretation;
2. methodological tools with which to study the New Testament;
3. educational and academic resources to use in teaching others.

**RESOURCES:** In order to accomplish the above mentioned purpose the lecture series on the New Testament of Dr. R.C. Sproul, *Dust to Glory*, will be used; they will be complemented with the lectures notes of Dr. Neal Hegeman; and reading assignments in Dr. Gundry's book, *Survey of the New Testament*.

**ORGANIZATION:** Students will get together with the professor or a facilitator for 10 sessions in order to work through the 9 lessons and the final exam. The main purpose of the student classes or sessions is to review the work for the particular lesson, review the questions and homework, and watch a segment of R.C. Sproul's video.

### EVALUATION:

1. Attendance and participation (20%). 2 points for each class session (one point for hour attended)
2. Homework assignment complete for start of class (20%). 2 points for completing Gundry's questions before coming to class
2. Mini-exams (20%)
3. Essay (20%)
4. Final Exam (20%)

### STUDY SCHEDULE

#### LESSON I

- A. OPENING WELCOME AND DEVOTION  
Questionnaire "What do you hope to receive from this course?" (write one page statement)
- B. INTRODUCTION TO NEW TESTAMENT AND BIBLICAL STUDIES
  1. A VARIETY OF TESTIMONIES TO SCRIPTURES
  2. CONFESSIONAL STATEMENTS
  3. EXTRA-BIBLICAL VOCABULARY ABOUT SCRIPTURE
  4. WHAT JESUS SAYS ABOUT THE BIBLE
  5. READING THE NEW TESTAMENT CHRONOLOGICALLY
- C. INTERPRETING THE NEW TESTAMENT
  1. VIDEO: from R.C. Sproul's "Knowing Scripture."
  2. INTERPRETER'S LITERACY TEST
  3. INTRODUCTION TO CHARTING
- D. GRAECO-ROMAN CULTURE'S INFLUENCE IN BIBLICAL TIMES
  1. GUNDRY QUESTIONS FOR LESSON I: Ch. 1 (p. 21): 1,4; Ch.2 (p. 43): 1; Ch. 3 (p. 56): 1,2,3.

#### LESSON II

- A. JUDAISM
- B. THE CANON AND TEXT OF THE NEW TESTAMENT
- C. VIDEO: R.C. SPROUL on the INTERTESTAMENTAL PERIOD (#31)
- D. CHARTING MARK
  1. DIVIDE UP INTO GROUPS for charting
  2. GUNDRY QUESTIONS FOR LESSON 2: Ch. 4 (p. 85): 1,2,3.

3. PREPARE FOR QUIZ, CHAPTERS 1-4 OF GUNDRY, plus some lecture notes

LESSON III

- A. QUIZ #1: 10 MINUTES  
REVIEW OF CHARTING RESULTS (one photocopy for each student)  
GUNDRY'S QUESTIONS ABOUT MARK: Ch 7 (p. 125): 1-7.
- B. GUNDRY'S QUESTIONS ON LUKE: Ch. 9 (p. 205): 1-7.  
Sproul's Video: "Interpreting Parables" (#38)
- C. GUNDRY'S QUESTIONS ON MATTHEW: Ch. 8 (p. 159): 1-7.  
Lecture on the Great Commission
- D. GUNDRY'S QUESTIONS ON JOHN: Ch. 10 (p. 252): 1-7  
CHARTING JOHN

LESSON IV

- A. INTRODUCTION TO ACTS  
GUNDRY'S QUESTIONS ON ACTS
- B. VIDEO ON ACTS: #47
- C. CHARTING ACTS
- D. VIDEO ON EARLY EPISTLES: #54  
PREPARE FOR MID-TERM (CHAPTERS 1-4,7-11)  
Questionnaire: "Are you learning what you had hoped to learn? What suggestions do you have for the 2nd week?"

LESSON V

- A. MID-TERM: QUESTIONS  
(if not shown before, Video #54)
- B. GALATIAN LECTURE
- C. GUNDRY QUESTIONS: Ch12: 1,2,3
- D. Lecture on essay development

LESSON VI

- A. STUDY NOTES
- B. VIDEO #49
- C. LECTURE ON ROMANS
- D. GUNDRY QUESTIONS AND CHARTING HEBREWS

LESSON VII

- A. QUIZ
- B. VIDEO 51
- C. GUNDRY QUESTIONS
- D. LECTURE/CHARTING/PREPARE FOR QUIZ

LESSON VIII

- A. QUIZ: VIDEO #52
- B. GUNDRY QUESTIONS
- C. LECTURE
- D. CHARTING A PASTORAL EPISTLE

LESSON IX

- A. GUNDRY'S QUESTIONS
- B. JOHN'S EPISTLE LECTURE
- C. VIDEO: "REVELATION"
- D. FINAL EXAM: ONE HOUR  
EVALUATION: 30 MINUTES FINAL

## TEACHER AND STUDENT GUIDE

### LESSON I

**A. DEVOTIONAL:** (choice of the professor or facilitator)

#### **B. INTRODUCTION**

Gundry reminds us about the importance of primary reading of the text, the Bible itself. He will chronologically go through the New Testament.

Since this course is designed for teachers of the Bible a variety of Bible study methods will be introduced. They are:

1. Literacy Training Method: using the acrostic of the alphabet, ask questions about the Biblical text.
2. Interrogative Method. Ask the basic question.
3. Charting. Diagraming the literary structure of the passage.
4. Dialectical Approach. The synthesis is the response of the thesis to the antithesis.
5. Biblical Theological Survey. Thematic theological commentary on the Biblical text.
6. Classical and Academic Study. A critical and scholarly commentary on the text.
7. Inductive Study. Reflection on what the text means to the reader.
8. Exegesis and proclamation. An exegetical study of the passage with the aim of proclaiming it to a live audience.
9. Devotional approach. Personal and theological reflection on a passage.
10. Memorization. Rote learning.

In this section we reflect on what others have said about the Bible and what the Bible says about itself.

#### **IB. TESTIMONIES TO BIBLICAL TRUTH**

##### **1. THE TESTIMONY OF A VARIETY OF AUTHORS**

Athanasius..."The Holy Scripture is mightier than all synods...The whole of our Scriptures, the Old Testament and the New Testament, are...a book whole inspired by God from beginning to end."

Augustine..."The New is in the Old contained; the Old is in the New explained."

Augustine in a letter to St. Jerome..."I have learned to hold only the Holy Scripture inerrant" in What Luther Says: An Anthology, 1:87.

Anony...."Men do not reject the Bible because it contradicts itself, but because it contradicts them."

T.J. Bach...Where God has put a period, do not change it to a question mark.

F.F. Bruce..."The Bible was never intended to be a book for scholars and specialists only. From the very beginning it was intended to be everybody's book, and that is what it continues to be.

John Calvin..."Since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that God has been pleased to preserve His truth in perpetual remembrance, it obtains the same complete credit and authority with believers...as if they had heard the very words pronounced by God Himself" (Institutes, 1.7.1.).

John Calvin..."For if we consider how slippery is the human mind...how prone to all kinds of error...we can perceive how necessary is such a repository of heavenly doctrine, that it will neither perish by forgetfulness, nor vanish in error, nor be corrupted by the audacity of men."

Sinclair Ferguson..."First, there is evidence within the Old Testament of a canonized self-consciousness, a recognition that what is written is given by God..Second, there is, in the New Testament, the clear recognition of the divinely given canon we now know as the Old Testament...The New Testament's use of the word Scripture and such expressions as "the law and the prophets," "it is written," "God said," and "Scripture says" abundantly illustrate this fact. Third, there is, in the New Testament, a consciousness among the authors...that the authority of their own writing is on a par with that of the Old Testament and that the content of the revelation...is, in some sense, superior to it, not in terms of inspiration, but in the clarity and the progress of the revelation recorded."

John Gerstner..."If God (or one who has the power of God), proposes that the Bible is the Word of God, what sane person can question it?" (Handout Theology 6.7).

John Gerstner..."If the Bible is the Word of God, it is self-evident that it cannot have one error, anywhere, in all its original text" (Handout Theology, 6.8).

John Gerstner..."Humans must and can pray the Bible to be God's Word." Only God Himself can and does persuade humans that it is His Word (Mt. 16:17; John 10:45).

John Gerstner..."Another Warning. This book does not flatter, cajole, or cultivate. It blows your hard-built-up self esteem. Abandon pride all who enter here" (Handout Theology, 7.5).

John Gerstner..."If you are capable of being insulted you can't interpret this book correctly" (Handout Theology, 7.6).

John Gerstner..."You won't believe what the Bible says if you won't believe how bad you are" (Handout Theology, 7.7).

John Gerstner..."The "righteous" can't let this word have free course because that would spell the end of their self-righteousness. They have a vested interest in unsound interpretation" (Handout Theology, 7.8).

Neal Hegeman..."The errors are not in the Bible but in our intentions."

Will H. Houghton..."Lay hold of the Bible until the Bible lays hold of you."

Theodore Letis..."Today these sacred texts must have none of the smell of the ancient Near-East upon them; they must be made to speak in an American colloquialism that offers neither a window to the transcendent, nor an entry way to the religious consciousness that animated the communities that composed, preserved and transmitted these materials as a sacred trust. Hence, today we have Bibles that have been custom fitted to the immediacy of the modern situation, primarily for marketing purposes, but always under the guise of "needing to communicate." One publisher alone, the Zondervan Publishing House, has excelled in this endeavour, aiming for every consumer group imaginable. This, however, is diversification gone mad: The Quest Study Bible, The New Student Bible, Women's Devotional Bible, The Adventure Bible, The Teen Study Bible, Men's Devotional Bible, Couple's Devotional Bible, The NIV Life Application Bible, The NIV Study Bible, Youthwalk Devotional Bible (?!). This is scandal beyond belief."

C.S. Lewis..."A sacred book rejected is like a king dethroned."

Martin Luther... "Unless I am convinced by Sacred Scripture or by evident reason, I will not recant. My conscience is held captive by the Word of God and to act against conscience is neither right nor safe."

Martin Luther..."I study my Bible as I gather apples. First, I shake the whole tree that the ripest might fall. Then I shake each limb, and when I have shaken each limb, I share each branch and every twig. Then I look under every leaf."

Martin Luther... "The Holy Spirit Himself and God, the Creator of all things, is the Author of this book" (What Luther Says, 1.63).

Martin Luther... "The Word must stand, for God cannot lie; and heaven and earth must go to ruins before the most insignificant letter or title of His Word remains unfulfilled"(What Luther Says, 1.68).

Martin Luther... "The Holy Spirit is the plainest Writer and Speaker in heaven and on earth. Therefore His words can have no more than one, and that the most obvious sense. This we call the literal or natural sense. But that the things meant by the plain sense of His plain Word may also mean something further and different, and thus one thing signifies another, is more than a question of words and languages. For this is true of all things outside Scripture, since all God's works and creatures are living signs and words of God as St. Augustine and all the teachers declare. But we should not on this account say that Scripture or God's Word has more than one meaning" (What Luther Says, 1:91-92).

J. Gresham Machen..."What, then, shall we think about the Bible?...I hold that the biblical writers, after having been prepared for their task by the providential ordering of their entire lives, received, in addition to all that, a blessed and wonderful supernatural guidance and impulsion by the Spirit of God, so that they were preserved from the errors that appear in other books, and thus the resulting book, the Bible, is in all its parts the very Word of God, completely true in what it says regarding matters of act and completely authoritative in its commands."

Justin Martyr..."When you hear the words of the prophets spoken as though in their own persons, you are not to think that they are uttered by the inspired men themselves, but by the divine Word who moves them."

Philip Mauro..."It is admitted on all hands that the Text used as the basis of the Authorized Version correctly represents a Text known to have been widely (if not everywhere) in use as early as the second century (for the Peschitta Old Latin Versions, corroborated by patristic quotations afford ample proof of that). On the other hand it is not known that the two Codices we are discussing represent anything but copies of a bad original, made worse in copying."

Richard Muller..."In addition, the Protestant orthodox held, as a matter of doctrinal conviction stated in the "locus de Scriptura sacra" of their theological systems, the providential preservation of the text throughout history."

J.I. Packer..." The problem of authority is the most fundamental problem that the Christian church ever faces. This is because Christianity is built on truth: That is to say, on the content of divine revelation....Faith in Jesus Christ is possible only where the truth concerning Him is known."

R.C. Sproul..."Infallibility means that something cannot err, while inerrancy means that it does not err" (Grace Unknown, p. 48).

A.W. Tozer..."In the working out of His redemptive processes the unchanging God makes full use of change and through a succession of changes arrives at permanence at last. The old covenant, as something provisional, was abolished, and the new, and the everlasting covenant took its place. The law, the altar, the priesthood-all were temporary and subject to change: now the eternal law of God is engraved forever on the living sensitive stuff of which the human soul is composed. Here we see that God uses change as a lowly servant to bless His redeemed household, but He Himself is outside of the law of mutation and is unaffected by any changes that occur in the universe."

Voltaire..."If we would destroy the Christian religion, we must first of all destroy man's belief in the Bible."

## **2. CONFSSIONAL STATEMENTS**

Augsburg Confession

Baptist Confession

Belgic Confession, Articles 2-7

Article 2. By what means God is made know to us

Article 3. The written Word of God

Article 4. Canonical books of the Holy Scripture

Article 5. Where the Holy Scripture derive their dignity and authority

Article 6. Canonical and Apocryphal books

Article 7. The sufficiency of Holy Scriptures to be the only rule of faith

Westminster Confession of Faith..."The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentically; so as in all controversies of religion, the Church is finally to appeal unto them"

The Chicago Statement on Biblical Inerrancy

### 3. EXTRA-BIBLICAL VOCABULARY

analogy of faith: Scripture interprets itself (*Sacra Scriptura sui interpres*).

*apocrypha*: (hidden or secret) The apocryphal books include: 1 Esdras, 2 Esdras, Tobit, Judith, Additions to the book of Ester, Wisdom of Solomon, Ecclesiasticus, Baruch, Letter of Jeremiah, Prayer of Azariah, Song of the Three Young Men, Susanna, Bel and the Dragon, Prayer of Manasseh, 1 Maccabees, 2 Maccabees

*autographa* (the initial works of the writers of Scripture)

canon (measuring rod,rule,reed); The Protestant Canon is 39 OT books and 27 NT books.

Exegesis: interpreting what the text says, drawing meaning out of the text

Eisegesis: reading into the text

*ex cathedra* ( speak "from the chair" of St. Peter).

External evidence: evidence from outside of a text or Biblical book.

gramatico-historical method: method of Bible interpretation which binds the meaning of the text to the grammatical and historical meanings of the text and context.

hermeneutics is "etymologically related to Hermes, a Greek god. Hermes was the messenger of the gods, corresponding to the Roman god Mercury...hermeneutics prescribes the process by which we seek to understand a message" (R.C. Sproul, *Grace Unknown*, p. 55).

higher criticism: critical analysis of authorship, dates, historical circumstances, literary characteristics, sources, of a passage or book.

inerrancy: freedom from error

infallibility: freedom from being misled or deceived (Titus 1:2)

inspiration: God "breathed out" the revelation of Scripture through human authors (II Tim. 3:16)

kerygma: preaching of the gospel

logia: (oracle) original sayings of Jesus

lower criticism: critical analysis of original texts, manuscripts, translation, transmission, and wording of the text

Masoretic Text: a group of Hebrew scholars named the Masorites who developed a system of recording vowels in what had been a consonantal OT text. This happened in about 500 A.D. and the text became known as the Masoretic Text.

*quadrigo* (four meanings: literal, moral, allegorical, and analogical)

papyrus: a form of paper made from the pith of the papyrus plant. The original copies of the NT books would have been written on papyrus.

parchment: A writing material made of specially prepared animal skins. The Jews used it to make copies of the OT. Also used in for the NT (2 Tim. 4:13).

progressive revelation: the concept that God revealed His truth to His people through the history of redemption.

*pseudepigrapha*: (false writings): eg. The Gospel of Thomas claim to be gospel.

*revelato* (revealed): literally, to take away the veil. God reveals Himself, disclosing who He is and what His will for us is.

*sensus literalis*: the literal or simple meaning of a text.

Septuagint: Greek Old Testament. Also referred to as LXX, meaning 70 and in reference to the supposed 70 scholars who prepared the translation.

*sola Scriptura*: the reformational teaching that the Bible is the maximum authority for life and faith.

Synoptic gospels: The three gospels, Matthew, Mark, and Luke which have a lot of material in common.

Talmud: A collection of annotations based upon the Law of Moses, incorporating rabbinical laws and legal decisions. The Mishan ("repetition") and the Midrash ("exposition") are the major sections of the Talmud.

Targum: Aramaic for "translation." The Aramaic translations of the Hebrew OT.

Textual Criticism: Critical study of the original texts of the Bible

*Textus Receptus*: the text of the Greek NT.

*theopnuest* (God breathed) breathed out by God (Sproul, *Grace Unknown*, 44-45)

Torah: The Hebrew word for "law." Also refers to the first five books of the OT, the Pentateuch.

tradition: in regard to Bible interpretation, it is the official interpretation of Roman Catholic Church

*vox Dei* (voice of God)

*verbum Dei* (Word of God)

#### **4. WHAT JESUS SAYS ABOUT THE BIBLE**

Jesus claims and usage of Scripture is determinative as to how the Christian is to view the Bible.

CATEGORY	BIBLICAL BASIS	IMPLICATIONS	ILLUSTRATION
<p><b>AUTHORITATIVE:</b> God rules the universe by His Word</p> <p>The rule of God is seen in many ways. By God's Word the universe was brought into being. Christians are saved by Jesus Christ, the Word of God. Also, in the victory of Jesus over the temptation of the Evil One, we see the authority of the Word of God.</p> <p>Jesus is the royal Lord and He does not ask but commands.</p>	<p>"Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt. 4:4).</p> <p>Dt. 4:1-2 Mt. 5:17 John 10:35 I Cor.2:10,11, 13 Gal. 1:11,12 I Peter 1:10-12 2 Peter 1:20,21 2 Peter 3:15,16 Rev. 22:18-19</p>	<ol style="list-style-type: none"> <li>1. JESUS USES THE WORD OF GOD AS DIVINE POWER. He resisted Satan's temptation with Scripture</li> <li>2. THE DEVIL CONTRADICTS THE WORD OF GOD. Already in the garden he uses that technique.</li> <li>3. THE HOLY SPIRIT USES THE WORD OF GOD IN OUR LIVES TO RESIST EVIL AND GLORIFY GOD (Mt. 28:19-20).</li> </ol>	<p>When Martin Luther was a monk he perceived that the Devil was tempting him. He took an ink well and threw it at the Devil. He missed. Later, Luther learned of the power of God's Word and testified in his hymn, "A Mighty Fortress is our God." He writes: "And though this world, with devils filled, should threaten to undo us, we will not fear, for God has willed his truth to triumph through us. The prince of darkness grim, we tremble not for him; his rage we can endure, for lo! his doom is sure, <u>one little Word shall fell him.</u>"</p>
<p>The BIBLE is God's special revelation. The Bible consists of both the Old and New Testament. Jesus came to fulfil the Old and bring in the New.</p>	<p>"Do not think that I came to destroy the Law and the Prophets. I did not come to destroy but to fulfil" (Mt. 5:17)</p>	<ol style="list-style-type: none"> <li>1. THE FULFILMENT OF THE OLD TESTAMENT LIES WITH CHRIST (JOHN 5:39)</li> <li>2. THE INTERPRETATION OF THE NEW TESTAMENT LIES WITH CHRIST (Heb. 1:1-2; Eph. 2:20)</li> <li>3. THE FULFILMENT OF GOD'S WORD IN OUR LIFE IS RELATED TO CHRIST (Gal. 2:20; I John 2:5-6)</li> </ol>	<p>Martin Luther said that every page of the Bible speaks about Christ! How?</p> <ol style="list-style-type: none"> <li>1. Messianic <u>prophecies</u>: see Study Bible</li> <li>2. Messianic <u>family history</u>: Jesus is the second Adam, son of Abraham, Isaac and Jacob, son of David.</li> <li>3. Messianic <u>ceremonies</u>: sacrifices, tabernacle,</li> <li>4. Messianic <u>vocations</u>: prophet, priest, king</li> </ol>
<p><b>CHRISTOCENTRIC</b></p>	<p>"Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things..." (Luke</p>	<ol style="list-style-type: none"> <li>1. SCRIPTURE CANNOT BE UNDERSTOOD WITHOUT GOD OPENING OUR MIND. (John 5:36-40)</li> <li>2. SCRIPTURE TESTIFIES TO THE PERSON AND REDEMPTIVE WORK OF JESUS.</li> <li>3. SCRIPTURE TESTIFIES TO THE NEED OF OUR REPENTANCE AND</li> </ol>	<p>Being a witness literally means to testify to something until death. Martin Luther was prepared to do that at the Diet of Worms. Even though Martin's life was at stake he said: "Unless I am convinced by Sacred Scripture or by evident reason, I will not recant. My conscience is held captive by the Word of God and to act against conscience</p>

	24:45-48)	FORGIVENESS (THE GOSPEL).	is neither right nor safe."
DIVINE. The Bible is the spiritual instrument of the Holy Spirit in order to accomplish God's redemptive will	"As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit..." (John 20:21-22).  II Tim. 3:16-17	1. GOD WHO HAS MADE US BY HIS "BREATH" ALSO LEADS US BY HIS "BREATH." 2. THE ACTION AND CORRESPONDING SYMBOLISM OF BREATHING ON THE APOSTLES FORESHADOWS THE AUTHORITY AND ROLE THE APOSTLES WOULD HAVE IN BUILDING THE CHURCH (Eph. 2:20)	Martin Luther... "The Holy Spirit Himself and God, the Creator of all things, is the Author of this book" ( <u>What Luther Says</u> , 1.63).  "Breathe on me, Breath of God, fill me with life a-new, That I may love what Thou dost love, and do what Thou wouldst do" (Edwin Hatch: 1835-1889)
EVERLASTING	"You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life" (John 5:39-40).	1. IN ORDER FOR SCRIPTURE TO SPEAK OBJECTIVELY AND TRUTHFULLY ABOUT ETERNAL LIFE, THEY NEED TO BE GIVEN BY GOD (II Tim. 3:16; 2 Peter 1:21). 2. ONLY AN ETERNAL GOD CAN SPEAK WITH AUTHORITY ABOUT ETERNITY. 3. JESUS IS GOD AND SPEAKS AUTHORITATIVELY	John Gerstner..."If God (or one who has the power of God), proposes that the Bible is the Word of God, what sane person can question it?" ( <u>Handout Theology</u> 6.7).
FAITHFUL	"Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word..." Luke 1:1-2  Dt. 19:15 Mt. 18:16	1. GOD'S WORD HAS MANY WITNESSES 2. MULTIPLE WITNESSES IS A BIBLICAL PRINCIPLE OF VERIFICATION 3. MULTIPLE BIBLICAL VERSIONS ARE NECESSARY	John Calvin..."Since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that God has been pleased to preserve His truth in perpetual remembrance, it obtains the same complete credit and authority with believers...as if they had heard the very words pronounced by God Himself" ( <u>Institutes</u> , 1.7.1.).  John Calvin..."For if we consider how slippery is the human mind...how prone to all kinds of error...we can perceive how necessary is

			such a repository of heavenly doctrine, that it will neither perish by forgetfulness, nor vanish in error, nor be corrupted by the audacity of men."
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**5. READING THE NEW TESTAMENT CHRONOLOGICALLY**

<b>HISTORICAL EVENT</b>	<b>SCRIPTURE</b>	<b>PROPOSED DATE</b>
Birth of Jesus	Luke 2:1-20	4 -0 BC
Jesus visits the temple	Luke 2:41-52	9-12 AD
Period of Jesus public ministry	gospels	29-33 AD
Cross and Resurrection	gospels	33 AD
Pentecost	Acts 2	33 AD
Death of Stephen	Acts 6	35 AD
Paul's Conversion	Acts 9	36 AD

Peter accepts Gentile converts	Acts 10	40 AD
Paul's first missionary journey	Acts 13-14	48-49 AD
Meeting of Council of Jerusalem	Acts 15	49-50 AD
Paul's second journey	Acts 15-18	50-53 AD
Paul's third journey	Acts 18-21	53-57 AD
Paul's voyage to Rome	Acts 27-28	59 AD
Paul's imprisonment	Acts 28	60-63 AD
John's Epistles	I,II,II John	80-95 AD
John's Revelation	Revelation	90-96 AD
Death of John		96-100 AD

## LITERACY TRAINING METHOD: A BRIEF EXPLANATION

PASSAGE (the part of the Bible to be studied, also called text). When we learn to read we do so by putting letters together. The following letters of the alphabet help us to systematically ask questions of the text.

<b>AUTHORSHIP</b>	Who is the human author of the text and how do you know?
<b>BIBLIOGRAPHY</b>	Which characters are referred to in text?
<b>CHRISTOLOGY</b>	Does the text refer to Christ in any way?
<b>DATE</b>	Generally speaking, when was the text written and to what time period does it refer?
<b>ERRORS IN INTERPRETATIONS</b>	List some interpretations you do not agree with and give your reasons.
<b>FAULTY TRANSLATIONS</b>	Check commentaries to see how the text has been translated

	erroneously.
<b>GRAMMAR NOTES</b>	Note what are the verbs, nouns, pronouns, adverbs, and adjective. Note grammatical differences.
<b>HISTORICAL EVENTS</b>	What are the corresponding historical events?
<b>IDEA OF THE TEXT</b>	What is the main idea in the text?
<b>JEWISH INTERPRETATION</b>	How do Jewish rabbis interpret the text?
<b>KEY WORDS</b>	Note the most important words in the text. What do they mean? Look them up in a Bible dictionary.
<b>LITERARY STRUCTURE</b>	Does the text fit within a literary structure in: a) the book b) the immediate context, c) as a text?
<b>MANUSCRIPT USAGE</b>	What manuscript is being used and are their differences in manuscripts?
<b>NEW INSIGHTS</b>	What new teachings have you learned in studying this text?
<b>ORIGINAL LANGUAGE WORD MEANING</b>	List meaning of key words derived from original language.
<b>PROBLEMS CONFRONTED</b>	Identify the problems which the author was confronting.
<b>QUESTIONS FOR TEXT</b>	What unanswered questions do you have concerning this text?
<b>RELIGIOUS IMPORTANCE</b>	What value would the text have for your religious life and community?
<b>SCIENTIFIC INPUT</b>	What evidence can science shed on the interpretation of the text?
<b>TRANSLATION NOTES</b>	How have translators varied in their translating from original language into the English language?
<b>UNITY WITH BIBLE</b>	Does the text fit into the overall theme of the Bible and other sections of Scripture?
<b>VALUE OF TEXT</b>	What is the single greatest value this text presents?
<b>WRITING STYLE</b>	Are there unique characteristics in the author's writing style?
<b>EXEGESIS NOTES</b>	Are there other exegetical (interpretation of the text) notes which can be made?
<b>YEARN AND PRAY TO GOD</b>	God only can provide the means by which we can fulfil His Word.
<b>BE ZEALOUS TO KEEP</b>	After we pray, we work.

<b>GOD'S WORD</b>	
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**OVERALL THEME OF THE TEXT**

What is the text saying, in one summary phrase?

**MAIN TEACHINGS OF THE TEXT**

What are the main teachings of the text, as outworking of the overall passage?

**CHARTING THE STRUCTURE OF THE BIBLE BOOK**

**BOOKS OVERALL THEME** \_\_\_\_\_

<b>SECTIONS</b>				
<b>SECTION THEME</b>				
<b>Sub-section passages and themes</b> vs -- to ___ vs ___ to ___ vs ___ to ___ vs -- to ___ vs ___ to ___ vs ___ to ___ other				
<b>SECTIONS</b>				
<b>SECTION THEME</b>				

<b>Sub-section passages and themes</b> vs -- to __ vs __ to __ vs __ to __ vs -- to __ vs __ to __ vs __ to __ <b>other</b>				
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**D. GRECO ROMAN CULTURE'S INFLUENCE IN BIBLICAL TIMES**

<b>GRECO-ROMAN CULTURE</b>	<b>JEWISH CULTURE</b>	<b>NEW TESTAMENT RELATED TEACHINGS</b>
<u>Jewish population</u> -4 million, 7% of Roman society	700,000 in Palestine	"Not all Israel is Israel," Romans 9 -inclusion of the Gentiles
<u>Language</u> Greek	Armaic and Hebrew	NT written in Greek -it is not only for the Jews.
<u>Transportation</u> -empire wide system -by sea	at the cross-roads in the Middle East	missionary journeys by land and sea
<u>Communication</u> -in the cities, through official channels	at the synagogues (religious channel) in country side (informal	Jesus's ministry was mostly in the country and synagogues, the apostles worked in the

	education)	cities world-wide
<u>Commerce</u> -Trade guilds -trading -heavy taxing	-agriculture -private business	-Jesus challenged many commercial practices. -Paul ran into the trade guilds involved in idolatry (Eph).
<u>Food</u>	clean and unclean foods	-Jesus' teachings -Paul (Acts 10 and Romans 14)
<u>Clothing</u> -wide diversity -military uniforms	customary dress	Mt. 6:25, 32 Covering: I Cor. 11 Armour of God
<u>Social Class</u> -ruling class -military -slave	-leadership -serving -slave	-Jesus' teachings  -Philemon
<u>Justice</u> -Roman rule	-religious -social	Mt. 5:25 Trial of Jesus
<u>Family</u> -political (e.g. Herod) -pagan	-OT family values	Relation of Jesus with Mary, brothers (Mark 6:3) -Family of God (Luke 18:29-30; Eph. 1:4-5).
<u>Politics</u>	-Roman rule	-Hellenizers -nationalists
<u>Religion</u> -mystery religions a) gnostics -mythologies a) Greek pantheon of gods -emperor worship -philosophy a) Epicureanism-pleasure as the chief good in life b) Stoicism: dutiful acceptance of one's fate as determined by an impersonal Reason c) Cynics: supreme virtue as a simple unconventional life in rejection of common pursuits d) Sceptics: abandoned belief	Judaism  See Lesson II.A.	Judeo-Christian

in absolutes-relativists		
Other?		
Other?		
Summarizing statement		

## LESSON II

### A. JUDAISM

Gundry- 62-80

ASPECT	JUDAISM	CHRISTIANITY
PLACE OF WORSHIP	synagogue, temple re-constructed by Herod	congregation assembly
LEADERSHIP	Pharisees/Sadducees rabbi, priest, essenes	Ephesians 4
WRITINGS	Hebrew OT, Torah, Talmud, Midrash, Apoc. Greek OT (Septuagint) Aramaic) Targums	Old Testament New Testament
RELIGIOUS FEASTS	1. Passover and Unleaven Bread (comm. Exodus) 2. Pentecost (end of wheat	1. Lord Supper 2. Pentecost 3. New Years (related to

	harvest) 3. Trumpets (1st of civil year) 4. Day of Atonement (annual repentance) 5. Tabernacles and First Fruits (Comm. living in deserts) 6. Sabbath (rest) 7. Purim (deliverance in time of Esther)	Christmas?) 4. Good Friday 5. Thanksgiving 6. Sundays 7. Special days of prayer
DOCTRINE OF GOD THE FATHER	Monotheism	Trinity
DOCTRINE OF THE MESSIAH	Still to come	has come in Jesus Christ
DOCTRINE OF HOLY SPIRIT	Spirit of Father	Comforter, 3rd person of Trinity
SALVATION	obey the law	by faith through grace
DOCTRINE OF MAN	integral	old man/new man
ETHICS	law	law and grace
ORDINANCES	circumcision see feasts	baptism see feasts
COMMUNITY OF GOD	determined by lineage and covenant	determined by faith commitment and covenant
RELATIONSHIP OF RELIGIOUS COMMUNITY AND WORLD	remnant	transformers
SPIRITUALITY	piety of obedience and suffering	spirituality
MIRACLES	Sadducees did not believe, while Pharisees did	yes
ANGELS	Angel of the Lord	at birth, temptation, resurrection, ascension, and revelations
RESURRECTION	still to come	resurrection of Jesus and the dead
HEAVEN	yes	yes

DAY OF JUDGEMENT	Coming	On the cross and final judgement
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## B. CANON AND TEXT OF THE NEW TESTAMENT

CANONICAL QUESTIONS	ANSWERS
WHAT IS A CANON?	
WHY IS THERE A CANON?	
WHO WROTE AND EDITED THE NEW TESTAMENT?	
WHICH BOOKS ARE IN AND WHICH ONES ARE OUT?	
WHO DECIDED WHETHER A TEXT IS PART OF THE SCRIPTURE OR NOT?	
WHERE ARE THE ORIGINAL COPIES OF THE NEW TESTAMENT?	
WHICH BIBLE VERSION IS MOST ACCURATE?	
HOW WAS THE BIBLE PRESERVED?	
BEFORE HAVING A NEW TESTAMENT WHAT	

DID THE CHRISTIANS DO FOR A BIBLE?	
WHAT DID MARCION'S CANON CONSIST OF?	
WHO DECIDED WHAT THE CANON SHOULD BE?	

#### D. CHARTING OF MARK

Groups    Chapters

- A    1-2
- B    3-4
- C    5-6
- D    7-8
- E    9-10
- F    11-12
- G    13-14
- H    15-16

1. Each group charts 2 chapters according to the hand out sheet. Commentaries, concordances, Bible helps may be used.
2. Each student will pick out a text to interpret in the chapter or passage they are charting. The text has to do with the theme of "the gospel of the Son of God" (see Mark 1:1) The text will be analyzed using the Literacy Interpretation sheet, a one page summary of the text is given.
3. Group leader submits charting results to designated people. They in turn will summarize the groups finding and present a 2 page report as to how the gospel of the Son of God is presented in the book of Mark.

#### LESSON III

- A. QUIZ # 1: 10 minutes
- REVIEW OF CHARTING OF MARK
- GUNDRY'S QUESTIONS ABOUT MARK

#### QUESTIONS

##### A. MARK

1. Who wrote the gospel of Mark?
  - a) Dating gospels (NIV, 1437)
  - b) Gundry, p. 292.
  - c) Testimony of early Fathers: relationship of Peter affirmed by Papias, Irenaeus, Clement of Alexandria, Origen, and Jerome.
  
2. How do we determine its authorship?
  - a) early Father's testimony, association with apostles (i.e. Peter)
  - b) context of book
  - c) content of book
  
3. When was this gospel written and what indications do we have of its date?
  - a) Before 70 AD, since the Mark 13, "abomination of desolation" is predicted.

b) Gundry, p. 127-128.

4. For what audience, from what standpoint, and with what purpose did the author write?

a) Gundry: to convert non-Christians despite the shame of the cross (p. 127).

b) Roman audience: 1) Mark translated Aramaic expressions (3:17; 5:41; 7:34; 14:36); 2) Mark explains Greek expressions by their Latin equivalents (12:42; 15:10); 3) Rufus lived in Rome (16:13); 4) Mark was in Rome (I Peter 5:13).

c) Hegeman. The first verse (1:1) identifies:

-beginning...implies that he wants to speak about the end, namely, the cross

-gospel...has an evangelistic and apologetical purpose, rather than establishing the claim of messiahship (Mt. 1:1), historical accuracy (Luke 1:1-4); and divinity (John 1:1).

-Jesus Christ, the Son of God...compare that to Mt., Luke, John, this has more of an international appeal. See Great Commission emphasis in Mark 16.

5. What features and emphasis characterize this gospel?

a) Son of God (1:1)

b) Gospel to all creatures (16:16)

c) beginning...a primer

d) apologetic-From Hebrew and Greek to Latin

6. What overall plan determines Mark's gospel movement?

Movement in ministry (NIV)

I. The Beginning of Jesus Ministry (1:1-13)

II. Jesus' Ministry in Galilee (1:14-6:29)

III. Withdrawals from Galilee (6:30-9:32)

IV. Final Ministry in Galilee (9:33-50)

V. Jesus Ministry in Judea and Perea (ch. 10).

VI. The Passion of Jesus (cap. 11-15)

VII. The Resurrection of Jesus (ch. 16)

## **B. LUKE**

VIDEO BY R.C. Sproul (#38. Parables)

### Questions

1. Who wrote the gospel of Luke and how do we determine its authorship?

a) Luke: External evidence: 1) identifies this writing in Acts; 2) writes to same Theophilus; 3) common style with Acts; .

b) Internal evidence:

2. When was this gospel written and what indications do we have of its date?

a) Prior to book of Acts; b) prior to 70 AD since it contains a predictive prophecy

3. What features and emphases distinguish this gospel.

- a) Emphasis on the marginal: poor (4:18f), women, outcasts
- b) Emphasis on a variety of people, not just the Jews (Good Samaritan, The Rich Fool, the Prodigal Son, Lazarus, the Pharisee and Toll Collector)
- c) Historical emphasis. Cross referencing with other gospels
- d) Emphasis on prayer

## C. MATTHEW

### 1. GUNDRY'S QUESTIONS ON MATTHEW

1. Who wrote the gospel of Matthew and how do we determine its authorship?
  - a) Matthew, according to Papias (church tradition)
  - b) content:
    1. only gospel to mention Jesus paying the temple tax (17:24-27)
    2. uses apostolic name Matthew rather than Levi
    3. omits "his", used by Mark and Luke, in describing the house where Matthew entertained Jesus at dinner (Mt. 9:9-13, Mark 2:13-17; Luke 5:27-32)
  
2. When was this gospel written and what indications do we have of its date?
  - a) The discussion between early (pre-70.AD) and later (post-70AD) has to do with whether Matthew was predicting the destruction of Jerusalem or giving that event an interpretation.
  - b) The use of "Christian terminology" such as "church" points to later date.
  - c) The trinitarian formula (Mt. 28:19) is late
  
3. For what audience, from what standpoint, and with what purpose did the author write?
  - a) Introduction: Jewish genealogical concern
  - b) Language: use of Mark Greek, use of LXX,
  - c) Context: strong Judaistic background, concern for Gentile context, may have been apologetics for Jewish Christians among Gentiles
  - d) Content:
    1. genealogy
    2. mission vision, shifted from coming to Israel to going to all nations (Magi-Great Commission)
    3. question of the authority of the law (Sermon on the Mount)
    4. use of parables for teaching: non-formal education outside of synagogue
    5. making the bridge between synagogue and developing church (Mt. 16)
    6. discipline questions are introduced (Mt. 18)
    7. collection of "logia" (oracles) of Jesus
  
4. What features and emphases characterize this gospel? (See 3d)
  
5. What overall plan determines its movement?

Matthew establishes the Christian confession for both Jews and Gentiles that Jesus is the Messiah, the ruling King:

- a) the introduction (establishing the genealogy of Jesus as Son of Abraham and Son of David),
- b) the presentation of Jesus' ministry in anointing (trinitarian and related to John the Baptist and in temptation (Jesus reversed what Adam and Eve introduced), the Messiah is established as the anointed ruler over Satan.
- c) the teachings on the law, the parables of the kingdom, prophecies of the future, and miracles fulfil Messianic prophecies.
- d) Jesus died as King of the Jews
- e) Jesus resurrection and Great Commission is explained in terms of authority, not only among the Jews, but all nations.

## **D. JOHN**

### GUNDRY'S QUESTIONS ON JOHN CHARTING OF JOHN

## **LESSON IV**

### A. INTRODUCTION TO ACTS GUNDRY'S QUESTIONS ON ACTS

### B. CHARTING THE BOOK OF ACTS

The students will divide into different groups and each take a section of the book of Acts

"In Jerusalem, and all Judea and Samaria, and to the ends of the earth." (1:8)

(See Acts 12 diagram in NIV)

Group 1. Pre-Pentecost and Pentecost (1:1-2:47)

Group 2. "In Jerusalem," (3:1-6:7)

Group 3. "Persecution" (6:7-8:1)

Group 4. "Samaria" (8:1-9:31)

Group 5. "As far as Phoenicia, Cyprus and Antioch (9:31-12:24)

Group 6. First Missionary Journey and Jerusalem Council (12:25-16:5)

Group 7. Second and Third Missionary Journey (16:6-19:20-21:16)

Group 8. Paul's Imprisonment's (21:17-28:31)

Peter in Jerusalem (Ch. 1-12)

## Paul and the Church from Jerusalem to Rome (Ch. 13-28)

- a) First missionary journey (ch. 13-14)
  - b). Jerusalem council (ch. 15)
  - c) Second missionary journey (15:36-18:22)
  - d) Third missionary journey (18:23-21:16)
  - e) Paul's imprisonment in Jerusalem (21:17-23:35)
  - f) Paul's imprisonment in Caesarea (ch. 24-26)
  - g) Paul's imprisonment and Rome (ch. 27-28)
- Paul's three missionary journeys.

## C. VIDEO

### QUESTIONS FOR LESSON IV. PREPARE FOR MID-TERM, GUNDRY Chapter 11 (1-4,7-11)

4.1. What is the relation of Acts to the gospel of Luke as to authorship, style, date, and purpose of writing

- a) authorship: addressed to same person, Theophilus, similar word usage, actual reference is made in opening of Acts 1. The "we" passages refer to Paul and Luke, which affirms that Luke was an eyewitness of Paul's activities.
- b) style: both books have a cultured Greek and had to translate Hebrew into Greek. Both have a detailed historical emphasis.
- c) date: early. Paul was martyred around 67 AD (?).
- d) purpose: to show the expansion from Jerusalem to Rome

4.2. Where did Luke get the information he recorded in Acts, and of what historical value is it?

- a) Luke travelled with Paul for some time, he interviewed Christians from Jerusalem and those who journeyed with Paul.
- b) historical data and archaeological discoveries affirm Luke's accuracy:  
(See major archaeological finds in NIV introduction to Acts.)

4.3. Why does Acts end very abruptly?

- a) Death of Paul and persecution
- b) Theme was complete, to show growth from Jerusalem to Rome

4.4. How and why did Christianity separate from Judaism?

- a) Eventually the Jews rejected the Christians. When they were rejected out of the synagogues, the Christian formed their own gathering places.
- b) The persecution by the Jews led to the persecution by the Romans.
- c) The destruction of the temple in Jerusalem in 70 AD led to more independence from Jewish cultic practices.

## INTRODUCTION TO EARLY EPISTLES

## LESSON V

1. What were the style, contents, and techniques used in the writings of letters in ancient times?
  - a) papyrus sheet-150-250 words
  - b) amanuensis-a scribe, shorthand accounts for the shorter sentences  
i.e. Tertius (Rom. 16:22)
  - c) format-greeting, body, farewell
  - d) order: epistle to churches: longest (Rom) to shortest (2 Thess)  
epistles to individuals; longest (I Tim-Philemon)
2. Why is Galatians crucial in the history of Christianity?
  - a) the Judaizer's controversy was a life and death struggle over the essence of the Christian gospel. The apostle Paul would not let the Judaizer's add anything to the gospel.
3. Does the North Galatian theory or South Galatian theory make more sense?
  - a) for whatever position one takes, defend it historically, theologically and contextually.
4. What do the epistles to the Thess. say about eschatology (doctrine of the last things)?
  - a) theme of I Thess is comfort. They were not to grieve like the world (4:13); the resurrection is real (4:14); the Second Coming is coming (4:15-18); and they were to "watch" for the coming of the Day of the Lord (5:1-11).

b) theme of II Thess. is correction concerning eschatology. They were to be faithful despite persecution (1:3-4); they were to be assured that the final judgement is just (1:5-10) and the final Apostacy was described (2:1-12).

5. How and why did the church in Corinth sink into the deplorable moral conditions reflected in I Cor.?

a) External reasons: Corinth was cosmopolitan. The temple of Aphrodite, the Greek goddess of love was there. The temple included the temple prostitutes. Freedom in Christ may have been misinterpreted as lewdness.

b) Internal reasons: Freedom from Jewish ceremonial law does not mean moral freedom. Leaders did not discipline sinners so Paul had to do it. The Corinthians were immature as they were people followers rather than Christ followers.

The following article is a lecture prepared for a Reformation Day Rally held at Redeemer College, October, 1993.

### **SPIRITUAL FREEDOM**

Scripture: Galatians 5:7-26; 6:1-5; Text: 5:14-16

#### **INTRODUCTION**

Thank-you for the opportunity to speak about Christian Freedom. I have slightly changed the topic from Christian freedom to spiritual freedom since spirituality, more so than Christianity, is the focus of this lecture.

The letter of Paul to Galatians is one of the earliest epistles in the New Testament Canon. From the teachings of the apostle Paul we can learn valuable lessons for today. We will seek to learn more about our spiritual freedom in Christ.

The new churches in Galatia were a strange mixture between traditional Jewish Christians and new Gentile converts. This mixture brought extremes which robbed the Galatian church of **THEIR FREEDOM IN CHRIST**. The freedom in Christ (5:1) was the divine and liberating spirituality which only Christians can enjoy. Now the new Christians were being challenged in their Christian freedom by two extremes: legalism and liberals.

The Jewish Christians were particularly tempted by legalism. Having come from the rich historical tradition of ceremonial, civil, and moral laws, it was sometimes difficult for them to understand how Jesus had fulfilled those laws and in what way they were still effective today. There were difficulties in letting go of the external forms of Old Testament ritual while maintaining the ongoing principles which the external forms represented.

The Judaizers were a group of people who infiltrated the Christian churches in order to win the Christians over to Judaism. They held to the belief that the external observance of the ceremonial law was necessary for salvation. For

example, they believed that the Old Testament practice of circumcision was necessary for salvation. On the other hand, Paul and the Christian apostles clearly taught that: "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation" (6:15). It is not the external sign that is the essence, but that which the sign points to, namely, being born again by the Spirit of God and living as newly adopted children in God's family.

Paul's response to the Judaizing tendencies was very interesting. First of all, he did not give an inch in his argumentation that the Judaizer's philosophy was wrong: whether that be represented by Peter or by the Judaizers themselves. The issue was whether or not they were saved by faith in Jesus alone or whether circumcision had to be added to that faith. When the discussion was over and the argument won, Paul had Timothy circumcised, not that it was necessary but just to show that it really did not make a difference. He was not anti-circumcision, per se, but he was against adding this external sign as a requirement for salvation.

Paul's concern that the Judaizers were adding an external work to the gospel is addressed in chapter 1. Paul reasons that if anything is added on to the gospel which is not part of the gospel, then such a gospel is not a gospel at all. In other words, to add anything to the gospel is to negate the gospel. So strong was Paul's condemnation of adding anything to the gospel that he associates God's eternal curse (anathema) so such activity.

On the other hand, there were the liberals. They lived according to the fleshly desires. They reasoned they were free from the law and so grace would cover any of their special weaknesses. The liberals became manifest among the Gnostics who believed they had special knowledge and by that special knowledge they were saved, regardless of what their life style was.

Paul points to a different alternative. He speaks about freedom. It is a spiritual freedom, brought by life in the Spirit. He points to the Spirit filled life which fulfils the law of love and leads to authentic freedom.

In exploring the truths about freedom in Christ, let us take an in-depth look at the verses 14-16 of chapter 5. We see that:

- 1. CHRISTIAN FREEDOM IS DEFINED BY OBEDIENT LOVE**
- 2. RELIGIOUS SLAVERY IS EXPRESSED BOTH FLAWLESSLY AND LEGALISTICALLY**
- 3. THE WORD INVITES US TO PERMANENT FREEDOM**

### **1. CHRISTIAN FREEDOM IS DEFINED BY OBEDIENT LOVE**

Verse 13 reminds Christians with freedom that they are to serve one another in love.

Love is a fruit of the Spirit of God. When something is a fruit of the Spirit it means that it is the Spirit of God who works or administrates that grace in us. Agape love, that sacrificial love demonstrated by Jesus dying on the cross for sinners, is a love poured out in the hearts of praying believers. Prayer can not be separated from lawfulness. Prayer and obedience go hand in hand, as the Heidelberg Catechism correctly points out. It is ORA ET LABORA. We are to pray for such obedience.

Love is the fulfilment of God's law. Agape love fulfils God's law. Agape love requires sacrifice. What has to be sacrificed? It is the lust of the flesh, the pride of the world, and darts of the evil One. Love is not cheap. It requires sacrifice. Your and my sins must be sacrificed in the name of Jesus in order for the law to be accomplished.

God's law has many loving purposes. According to the Reformed way of interpreting Scripture we believe that the law has three uses. Again, the Heidelberg Catechism makes that clear.

First, we come to know our sin and misery through the law. The law actually condemns us before a holy (sinless) and just God.

Second, the law points us to Christ. The law of God is never devoid from grace. The law is our tutor. Galatians 3:24 says:

"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith."

Third, the law is a norm of gratitude. It shows our love for God. When you only serve the true God, then you show love. When you do not use images or misuse the Lord's name, you are showing love. When you sanctify the day of the Lord and honour your time commitments with God, you show love. When we obey our parents and the ruling authorities, when we are pro-life, pro-family, pro-marriage, pro-stewardship, pro-justice, and content with what the Lord gives, we show love for God, neighbour, and self. Paul reminds us in 5:13, "serve one another in love."

God's Love is shown in Christ. In Jesus the sins of God's people were taken and exchanged for His righteousness. Such love was accomplished by pure obedience to God's will and Word.

Martin Luther reminds us: "Learn to know Christ and Him crucified. Learn to sing to him and say: "Lord Jesus, You are my righteousness. I am Your sin. You took on You what was mine; yet set on me what was Yours. You became what You were not, that I might become what I was not."

## **2. RELIGIOUS SLAVERY IS EXPRESSED LAWLESSLY AND LEGALISTICALLY**

In verse 15 the apostle speaks about biting and devouring. This imagery is one of either a mad dog or the lions. Certainly, later on in the Christian church, the Christians were literally devoured by the lions in the lions dens. Why? Because they held true to the Christian confession and love. It was out of love that men, women, and children would go to the lion's den. What a precious faith they had to defend it to the end.

Yet, the apostle Paul is not speaking about the lion's den of the Roman gladiators. He is speaking about Christians turning on one another. John Calvin notes that when Christian start complaining and being ungrateful that they will act like mad and furious dogs (Commentary on Exodus 16).

The apostle warns against biting and devouring one another. He relates this to the Judaizers attempt to get the Christians to return to Judaism and the libertines attempts justify living according to the lusts of the flesh.

For the good of our spiritual life, it is necessary to heed the apostolic warning about biting and devouring one another.

What are the bites we are facing or involved in? When do we elevate human custom above divine law and love?

We see a personal liberalism at work in whether a church members goes to the Lord's Supper or not. Scripture teaches us that prior to going to the Lord's Supper we are to examine ourselves (I Cor. 11). It does not say, examine others, "but let a man examine himself." Scripture also says that if you know that your brother has something against you, then leave your gift, first seek reconciliation, then return and give your gift to the Lord (Mt. 5:24). If then, you, as a church member, do not partake of the Lord's Supper, then you are admitting either two things: 1) that you have examined yourself and have found an unrepentant sin, or, 2) that you have not tried to reconcile with your brother or sister. However, you cannot simply not partake of the Lord Supper because you don't feel like it, or your feelings are hurt, or for any other arbitrary reasons. If you wilfully do not partake, you are admitting publicly that you have an unresolved sin in your life and therefore you will require a special visit from your elders, and if need be, from the pastor.

Again, if the church unfaithfully administers the Lord's Supper, has been rebuked and still continues in such a practice, then it is in danger of being a false church. Then you must separate yourself from such a church. However, if the church is faithful in administering, then if you fail to partake, you should expect to be admonished by the elders before partaking again and proper repentance expressed.

The Lord's Supper is the Lord's Supper. Christ is spiritually present by His Holy Spirit and Word. It is He who invites you, not just the church. This is public matter, not a subjective private preference. It is part of our communal worship and we must not let the Lord's Supper degenerate into an opinion poll of likes or dislikes.

There are also liberal bites exercised by the leadership of the church in relationship to the Lord Supper. This is seen in quest for tolerance. The reasoning goes like this. If we are saved by grace, then we must be more tolerant of each other's sins. You must accept another member's anger, false accusation, manipulations, and other carnalities because, after all, we are human and inclined toward evil. Thankfully, such reasoning is not found in Scripture. Rather Scripture is filled with admonitions for us to put away the old nature and put on the new nature and to correct one another (II Tim. 3:16-17).

The Lord's Supper is not for unrepentant sinners. If the church allows for that, then its leaders stand to be challenged.

Legalism surrounds the Lord's Supper if congregational members are excluded from the table for non-Biblical reasons. Since the decision to exclude members from the Lord's Supper is made by human beings, the possibility exists that wrong decisions have been made by the leaders. Historically, Protestants have taken the excommunication by the Roman Catholic Church to be a sign of the falseness of the RCC and an indication of the need to join a true representation of the Body of Christ (Belgic Confession Article 29).

Paul challenged Peter for his relationship with the Galatian Christians. It appears, as described in chapter 2:12, that Peter used to "eat with the Gentiles." Does this refer to the agape meal, during which the Lord Supper was celebrated, or is this simply the eating of Gentile foods? Whether or not this refers to eating with Gentiles in general or specifically to participation in the Lord's Supper, Jewish Christian communion with Gentile Christians was affected and did lead to separation from the Lord's Table. Paul strongly rebuked Peter for his hypocrisy.

It is our task to warn our members not to bite and devour each other with words or actions. Rather we are to exhort one another and seek restoration.

"Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted."

We are to be concerned about the spiritual welfare of others and not simply let people fend for themselves. We seek to restore, not condemn. We are to consider ourselves, lest we fall into the same temptation. We are instructed that each person is accountable for what they do.

### **3. THE WORD INVITES US TO PERMANENT FREEDOM**

WE ARE CALLED TO SPIRITUAL FREEDOM. We are FREE TO STOP BITING. We have been freed from the power of death. A casual reading of the 20th chapter of the Westminster Confession shows how free we are. "The liberty which Christ hath purchased for believers under the gospel consists in their freedom from...

- 1) the guilt of sin,
- 2) the condemning wrath of God,
- 3) the curse of the moral law, and,
- 4) in their being delivered from this present evil world,
- 5) bondage to Satan, and
- 6) dominion of sin;
- 7) dominion from the evil of afflictions,
- 8) the sting of death,
- 9) you have the victory of the grave, and
- 10) freedom from everlasting damnation;  
as also, in their
- 11) free access to God...and
- 12) their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law. But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; and
- 13) in greater boldness of access to the throne of grace, and
- 14) in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of."

The gracious invitation lies before you, Christian brother and sister. We either believe and walk in the Spirit or we bite and walk in the flesh. There is no comfortable middle road.

### **CONCLUSION**

Are you a member of the FREED CHURCH? I cannot free you. You cannot free me. You cannot free yourself. This is not a self-help freedom. Only the Liberator, Jesus Christ, can free you from your human nature and truly make you FREE CHRISTIAN and, therefore, a member of the FREE Church. Such freedom was accomplished through the cross and resurrection of Christ. Outside of the path of repentance and faith in Jesus Christ, freedom in Christ cannot be obtained. Paul concludes the epistle to the Galatians by writing:

"But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God" (Gal. 6:14-16).

The peace and mercy of God be upon you as you walk in the Spirit, fulfilling the law in love and crucifying the lust of the flesh.

## LESSON VI

1. After the writings of I Cor., what dealings between Paul and the church in Corinth, led to the writing of 2 Cor?  
- first letter was lost, 2nd letter is 1Cor., sorrow letter was lost and II Cor. was the consolation letter.
2. How does Paul defend his apostolic authority? (ch. 10-13)
  - 10:1-7 His approach. He was humble but actively striving.
  - 7-11 His identity. He belongs to Christ and not himself.  
His task. He uses authority for edification and not destruction.
  - 12-17 His domain. His sphere of responsibility includes Corinth
  - 11:1-4 His personal commitment. To the Corinthians.
  - 5-15 His identification. True or false apostle?
  - 16-21 His boldness
  - 22-33 His experience. Suffering for Christ
  - 12:1-6 His vision
  - 7-10 His burden: thorn in the flesh
  - 11-13 His apostolic signs: signs, wonders and mighty deeds
  - 14-27 His concern: for the church
  - 13:1-6 His Ultimatum: establish the truth by witnesses
  - 7-10 His appeal. He appeals to their sensibilities
3. What is the step by step progression in this most systematic of Paul's explanations of the gospel?
  - A. Introduction (1:1-5)
  - B. Theme (1:16-17)
  - C. The Need: Sinfulness (1:18-3:20)
    1. Natural man (1:18-32): Gentiles
    2. Religious man (2:1-16): Jews
    3. All men (2:17-3:20); universal

- D. The Remedy (3:21-5:21): Justification
    - 1. Provided by Christ by faith (3:21-31)
    - 2. Proven by the example of Abraham (ch. 4)
    - 3. Promised by the Holy Spirit (5:1-5)
    - 4. Pointing to the new Adam (5:6-21)
  - E. The Condition (ch. 6-8): Sanctification
    - 1. Illustration of baptism (6:1-14)
    - 2. Illustration of slavery (6:15-23)
    - 3. Illustration of marriage (7:1-6)
    - 4. Illustration in internal conflict (7:7-25)
    - 5. Illustration on spiritual promises (ch. 8)
  - F. The Issue (Ch. 9-11): Unbelief in Israel
    - 1. Predestination and Israel (ch.9)
    - 2. Salvation and Israel (ch. 10)
    - 3. Future of Israel (ch. 11)
  - G. The Ethical Implications (Ch. 12-15): Sacrifice
    - 1. Personal and spiritual implications (ch. 12)
    - 2. Social implications (ch. 13)
    - 3. Implications of conscience (ch. 14)
    - 4. Missions implications (ch. 15)
  - H. Conclusion (ch. 16)
5. What is the distinctive Christological emphasis in Hebrews and how does it relate to the dissuasion of the addressees from apostasy? (p. 425).

## LESSON VII

1. From which of his various imprisonments does Paul probably write his prison epistles?
  - a) Rome (Acts 28:30-31). This is not important or else it would have been clearly revealed.
2. What circumstances led Paul to plead with Philemon on behalf of a run-away slave?
  - a) Onesimus converted, had treated Paul well, was being trained by Paul and above all, this would glorify the grace of God.
3. What is the nature of the “Colossian heresy” as inferred from Paul’s correctives?
  - a) knowledge emphasis
  - b) detracts from the person of Christ (1:15-19)
  - c) detracts from the greatness of Christ (1:15-19)
  - d) use of human philosophy to contradict divine revelation (2:8)
  - e) challenges of Judaism (2:11 and 3:11, 2:8; 2:16.)
4. How does the structure and distinctive theological emphasis of Ephesians compare to Colossians?
  - a) Eph. is not a response to a controversy
  - b) Col. stresses the danger of divisions in the church/ Eph. stresses the importance of unity in the church
  - c) both speak about Jesus as the head of the church
  - d) Eph. stresses the Church as Christ’s body and how the body functions Col. stress how the body is related to the head.

5. What prompts the writing of Phil.?
  - a) thanksgiving (for gift, 4:10,14).
  - b) to respond to concern (2:19-24).
  - c) testimony to the joy of serving Christ in difficult circumstances

### **LESSON VIII**

1. What are the pastoral Epistles and why are they so called.
  - a) the epistles are the wives of the apostle. -or,
  - b) these epistles are letters written to pastors.
2. What are the pros and cons of Pauline authorship of the pastoral epistles.
  - a) (it would be more appropriate to speak of Paul as a pro con in relationship to the prison epistles.)
  - b) presence of personal items about Paul
  - c) first verse of each epistle identifies Paul
  - d) similar in style and theology to other Pauline epistles
  - e) self confession” foremost of sinners” only appropriate if a self-confession
3. What instructions do the Pastorals give for the ongoing life of the church and the maintenance of Christian belief? (review the content of the books)
4. Why are the Catholic, or General, Epistles so called
  - a) catholic means universal-applies to all
  - b) no indication of specific locality
5. Which James writes the epistle bearing his name?
  - a) leader in the early Church (Acts 15:12ff; 21:18; Gal. 2:9,12)
  - b) half brother of Jesus (not a Roman Catholic interpretation)



4. Who is Jude?

5. How do you account for Jude's use of pseudepigraphical references?

6. How does Gnosticism play a role in the formation of I John?

7. What are the main interpretative approaches to the Revelation, and their strengths and weaknesses?

1. idealism

2. preterism

3. historicism

4. futurism

Following ten devotionals were prepared for the 1997-1998 Radio program "Renewing Your Mind," aired on CHAM 820, Hamilton from 10:15-10:45 pm.

#### **THE REALITY OF ETERNAL ONE**

1 John 1:1

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life."

Jesus Christ, was heard...seen...looked upon... handled...in other words, he was physically, sensibly and historically real. In Jesus is visible and available for sinners to believe in and follow.

One of the heresies John was refuting is known as docetism. The docetist considered Jesus to be spiritual and divine, but not really human.

Is Jesus historically real? Is he a person with a real will, a real mind, a real soul, a real spirit, and a real body. The apostle John gives evidence that Jesus was visibly and physically real. He had a real mother, step brothers, step sister (s), feelings, pain, prayers and everything associated with a human being.

Jesus lived bodily. He was born as a full human being. He suffered in the body. He died on the cross. You cannot crucify a spirit on the cross. He lived and died as a human being.

Jesus became fully human in order to fully save human beings. If Jesus did not take your place fully, then how can you be fully saved? If Jesus did not pay the debt of the rebellion of your will, the wickedness of your thoughts, the deadness of your spirit, and the crimes of your actions, then, how will these areas of your life be saved? What alternatives do you propose?

Only a real Jesus can give real salvation. We listen to, look for, and cling to the real gospel of Jesus, for only in Him, the Word of life, do we have hope for a real eternity.

A sceptic challenged my believe in a real Jesus. "Ah, God is just a crutch for you." He said.

"Wrong," I replied, "He is my lifeblood and stretcher."

Our human condition requires much more than a crutch. Dead men do not need crutches. Dead men need a coffin, to bury their sin in. We need a living and real Saviour who gives spiritual life and eternal life to real people.

## **ETERNAL LIFE IS VERIFIED**

I John 1:2

"the life was manifested and we have seen, and bear witness, and declare to you the eternal life which was with the Father and was manifested to us..."

Let us summarize the teachings of this text. Eternal life is verifiable because: 1) The eternal one is revealed by God to the apostles; 2) the eternal one was seen by the apostles; and 3), the apostles testify and declare it to be true by writing in the Bible.

The apostle John was saying to his readers and to us, that he and the other apostles were eye witness to the historical Jesus.

The apostle is using a very important principle to verify truth. There must be eye witnesses. For that reason, the Biblical law is given in several places, historical events are reported from at least two different authors. There are 4 gospel, many prophets and apostolic writers. All the apostles were eyes witnesses of Jesus. They passed on their testimony to the elders of the congregations. The testimony of the apostles was written in what we know as the Bible. The early church, in turn, affirmed these writings.

Now, why do you think God so carefully preserves truth? It is that your faith must be based on facts and not fiction. A faith based on facts has a solid basis. A feeling based on fiction is groundless.

The apostles were given the task of writing the New Testament. The apostles had the special task of interpreting the teachings and work of the Lord Jesus Christ to us. They were eye witnesses and now through the writing of Scripture they are passing on this life giving knowledge on to us.

Eye witnesses confirm the reality "out there" and the reality "in us." Of the two murderers nailed to the crosses along side of Jesus, one believed in Jesus and the other rejected Jesus. The evidence passed on by the eyewitnesses of Jesus will either cause you to believe or to reject.

What have you done with the apostolic eye-witness evidence? Jesus said: "blessed are those who have not seen and yet have believed."

## **ETERNAL LIFE IS FELLOWSHIP WITH GOD**

I John 1:3

"that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

Remember the lyrics of the song by Johnny Cash, "Oh, the circle won't be broken.." God also has a circle which can not be broken. It extends from the Father, through the Son, through the Holy Spirit, into the Body, the church of the Lord Jesus Christ, to the believers. The apostle John calls this koinonia, fellowship. How does fellowship work?

First of all, the Father, Son, and Holy Spirit enjoy perfect fellowship between each other. As three divine persons, they live in perpetual communion. So how does God fellowship with us?

The Father keeps us in the circle by dealing with us through the Son. The Father gives his love, mercy, grace, and justice, through His son. He sees us through the Son who has bought us with the price of His blood.

A holy God, who is perfectly separated from evil, cannot have fellowship with evil. For that reason, the only way by which God can have fellowship with us is through the perfections of His Son. God fellowships with us through His Son.

The Son keeps us in the circle by interceding for us before the Father. Jesus presents His finished works, His perfect life, His perfect payment in death, and His perfect prayers, on our behalf. He is our priest, our intercessor, our covenant mediator.

The Spirit keeps us in the circle by applying the promises of the Father, and the finished work of Jesus to our life. All the merits of Christ are applied to us by the Holy Spirit.

The Church, the Body of Christ, keeps us in the circle by presenting the means of God's grace before us. Through the church we hear the preaching, come under pastoral care, receive the ordinances given to us by Christ, and participate in service to the Lord.

Christians are called to maintain Christian fellowship through their personal lives, at home, in social relationships. Day by day, we live by faith in our invisible Head, Jesus Christ. By faith God keeps us in the circle.

Whose circle are you in? Where do you find acceptance? where do you feel at home? Why? Do you fellowship with those who uphold apostolic truth. Do you seek out those who need apostolic truth? How do you define your circle of fellowship?

## **ETERNAL JOY**

I John 1:4

"And these things we write to you that your joy may be full."

The things which John has written so far (there is much more to come) are: 1) Jesus is historically and humanly real (vs. 1); 2) the apostles were eye witnesses to this fact; and 3) by faith in God we have fellowship with God and other Christians.

God chose to relate these truths to you through writing, through Scripture. God chose to bring spiritual joy into your life through speaking with you through the Bible.

If that is true, then people who devotionally read their Bible, who are listening to Biblical preaching, who put into practice what the Biblical gospel is, should be the most joy filled people in the world.

If it is true that God's Word is an instrument of true joy then the opposite is also true. If I am not truly rejoicing in God then I must not be living according to God's Word.

What makes you joyful? The angels in heaven rejoice over the conversion of one sinner. Do you understand that? Could you join them?

God has created us to discover His joy. The Westminster Shorter Catechism describes that so beautifully in the very first question and answer.

Christians express their joy in receiving God's Word in many ways. One communal way is congregational praise. "Therefore the redeemed of the Lord shall rejoice and come with singing unto Zion..."

Your prayer life is a sign of gratitude, an indication that you rejoice in the promises and workings of God.

Your obedience to the law and gospel is a demonstration of joy. Christians gratefully serve God and testify to others.

For spiritual joy the Spirit sends you to Scriptures which speak about Jesus. "And these things we write to you that your joy may be full."

## **GOD IS LIGHT**

I John 1:5

This is the message which we have heard from Him and declare to you that God is light and in Him is no darkness at all."

In verses 1-4, the apostle John declared who Jesus was and how that message has come to us through eye witnesses who recorded their testimonies in Scripture. Now the apostles begins with a mayor implication. Jesus is LIGHT. There is no darkness in him at all.

You know what light is like? It dispels darkness. It cannot be darkness. Imagine an empty room, without any light. In the hall wall there is light, when you open the door, just a little bit, you notice that the ray of light dispels the darkness in its path. By definition, light dispels darkness.

The perfections of Christ's incarnation despoils the darkness of original sin. Jesus was born without sin, conceived by the Holy Spirit. He maintained his sinlessness throughout his life. His sinless birth dispelled the darkness of original sin on God's people.

The perfections of Christ's life dispels the darkness of our actual sins. Jesus lived a perfect life, in accordance to the Father's law. The perfection of Christ's life is imputed to those who believe and follow him. His perfect life dispels the darkness in our sinful life.

The perfections of Christ's death dispels the payment for our sins. Jesus paid the price to the Father. It was a perfect payment in that he voluntarily sacrificed himself for His people. His payment dispelled the legal challenge the evil one had that God had to fulfil His Word that the wages of sin are death.

The perfections of Christ's resurrection dispels the power of darkness. When Jesus arose the powers of hell, sin, the world, or the Evil One could not stop Him. As light penetrates into darkness, so the resurrection life of Jesus will shine throughout the world and universe.

The perfections of Christ's ascension, intercession, and reign, dispels the effects of darkness. Jesus actively rules and is bringing forth His kingdom. He is overcoming the results of sin and will overcome the source of sin.

Are you a bright or dull Christian? Come closer to the light, by faith in the Biblical Jesus.

## **FELLOWSHIP WITH GOD IN TRUTH**

I John 1:6

"If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth."

Many preachers have felt the heat of their listener's wrath when a particular or even a general sin was mentioned from the pulpit. Yet, notice that the Biblical writer does not hesitate to mention a sin which is particular to us all, lying. Biblical messengers, whether they are encountered in Scriptures or in the Christian community are marked by this characteristic: they speak the truth and live by the light of God's Word, regardless of the cost.

Polycarp, the bishop of Ephesus, a century later than John, when asked to recant his faith or be martyred said: "Eighty and six years have I served him, and He has done me no wrong. How then can I blaspheme my King and my Saviour."

Some Christians and even churches will not be offended if you call them liars. Being a liar is not considered a contradiction to the truth. They may argue that there is more truth in lying than in trying to tell the truth. It's not what you say, but how you say it. After all, the Bible has errors, so we are entitled to our different opinions.

Does truth mark your life and Christian fellowship? Or would you rather quit church than quit sinning?

How we need to pray for a brighter Christianity! First of all, we are to become brighter by being basked in the light of God's Word. Does the Word of God shine on every area of your life? Let us pray for preachers to be brightened in Biblical preaching and leadership. When truth shines from the pulpit and through the leadership, the congregation will become a brighter communion.

Yes, we are living in dark times. The thought and reality of spiritual darkness makes us afraid and could paralyze us. Let us concentrate on the light and be part of the light. Let us, by God's light, be bright Christians.

One bright Christian in a dark situation is a ray of hope. Karla Tucker was executed in Texas during the first week of February of 1998. She had been part of a double murder about 14 years earlier. Since that time she had become a Christian and a model prisoner. She had married and was a mother. Yet, she had to die according to the laws of the State. Her Christian testimony was heard throughout North America and the world, as, on one hand, she asked for mercy to live, while on the other hand she proclaimed the mercy of God for eternal life. One ray of light in the dark world of death row. Karla Tucker, a bright and bathed Christian.

### **FELLOWSHIP IN GOD'S LIGHT**

I John 1:7

"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin."

Christians who walk in the light seek to have fellowship with other Christians. When you walk in the gospel light you have nothing to hide and you are able to fellowship with others.

We may call such a Christian a Bright Christian. He or she is able to work with other faithful Christians, from a variety of congregations, to be instrumental in advancing the kingdom of God.

Not only that, when you walk in the gospel light, the blood of Christ is continually applied to your life, as he cleanses you from all sin. The "Bright Christian" is a "Bathed or Cleansed Christian."

Let us consider the implications of being a both a bright and bathed Christian.

Are there areas of your life in which you have not been cleansed? Are there unconfessed sins in your past and even present life which need to be confessed and resolved? How do you know? Have you let the light of God's Word shine on those areas of life.

The Christian will find that the Spirit of God will bring to mind unresolved sin. We can either suppress such knowledge or do something with it. It may be necessary to speak with a parent or sibling about matters of the past.

What if someone confronts you with a past sin? Are you going to self-justify and cover it up? Or, do you ask God and the victim(s) for forgiveness?

There will be times when we cannot directly reconcile. Perhaps the other person has passed away or is unwilling to reconcile. Still, it is important to confess to God since He is everlasting and teaches us to forgive and live in forgiveness.

### **SELF-DECEPTION**

I John 1:8

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Several years ago a person explained to me that he had not sinned for at least 5 years. It did not matter that he had been living common law and that his children were the terror of the town, he figured he had not sinned.

Later, when I got to know him a bit better, I broke the news to him that he sinned in saying what he said. He lied. The Bible is the standard for truth, the Bible says that "if we say that we have no sin, we deceive ourselves, and the truth is not in us."

My friend came to appreciate what the Bible said and he would remind others of how deceived he had been, thinking that he had not sinned.

The apostle John warns us against self-deception. Notice that self deception is personal, self inflicted, and empty. We are warned that if we say that we do not have sin that we are deceiving ourselves. Who is the "we" in this verse? Is it the non-Christian or the Christian? It is the Christian. The apostle is speaking to followers of Jesus who have fallen into error. They are people who have forgotten that a sinner always needs a Saviour.

We are warned that the deception will be self inflicted, "we deceive ourselves." Our mind will follow the dictates of our sinful human nature and worse yet, the delusions of the evil one. The Christian is to be in a constant state of self-examination. We are to continually be on guard.

Finally, how empty we will be when we say that we have no sin. Perfectionism and self-esteem theology makes paupers out of us all. To say that we have no sin is to say that we do not need the Saviour. It means to live a Christless life rather than the Christian life.

R.C. Sproul tells of his encounter with a young man wearing a T-shirt which said that God loves sinners but hates their sin. R.C. asked him that if that was true then why does God send sinners to hell?

Historically, the most powerful sermon preached in North America is reported to be the one which was used by God to ignite the Great Awakening in the 18th century. It was Jonathan Edward's, "Sinner's in the hands of an Angry God." The serious warnings of this New England preacher was a tremendous wake up call for sinners to repent and they realized they were filled with sin and needed the truth of Christ.

### **CONFESSING, FORGIVING, CLEANSING**

I John 1:9

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness"

"If" we confess our sins." This is the condition upon which our forgiveness and cleansing rests. Without confession there is no pardon.

Remember when president Richard Nixon resigned from office over the Watergate scandal? Vice president, Gerald Ford, took over the presidency. Ford issued a pardon for Nixon. However, Nixon had not confessed and so one wonders what good the pardon was. The pardon had legal implications, but certainly, it was morally unclear. For you see, in order to receive pardon there must be a confession of guilt.

The Bible teaches us to do our own confessing. You heard about the ministerial accountability group who met together once a month to encourage one another and confess their sins to one another.

The Presbyterian minister confessed that he had dipped his fingers into the collection money and had used it to go golfing last week. The fellow ministers assured him that if he repaid the debt and confessed his sin, that everything would be OK.

The Anglican minister admitted that he had finished off the wine from the Eucharist. In fact, last week he had depleted the whole month's supply. The fellow pastors comforted him by instructing him to replace the wine bottles and pray for more self-control.

The Reformed minister was very antsy. He said: "I can't wait to go home, because I suffer from the sin of gossiping."

God does not forgive potential sins. He forgives actual sins. We need to confess at all times in order to continually crucify sin.

### **WHOSE THE LIAR?**

I John 1:10

"If we say that we have not sinned, we make Him a liar, and His word is not in us."

John, the apostle of love, does it again. He uses the strong word: "liar." This time, however, he does not only call us liars if we say that we have no sin (vs. 8) but rather, he concludes that if we say we have no sin, we make God out to be a liar. The implications get worse, do they not? Calling God a liar!

We do it all the time.

If anyone denies that Jesus is God after having heard Jesus' claim to be divine, makes him out to be a liar, by denying his divinity. There are implications to hearing the truth.

C.S. Lewis..."People often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic-on the level with the man who says he is a poached egg-or else He would be the devil of hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, or you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

If anyone says that have no sin, then Jesus is not their Saviour and he is a liar.

If anyone says that the Bible is true yet not factual,then Jesus is wrong in saying that the Word will be fulfilled.

If anyone says that Jesus did not rise historically from the dead, then Jesus is a liar for saying that He is the resurrection and the life.

If anyone says that Jesus is a good prophet, then why do they not believe in what he says? He is either a good prophet who speaks the truth or he is a false prophet.

My friends, either we are liars or Jesus is the liar for saying what he says about Himself and us. We cannot have it both ways.

I wholehearted believe its the first option, that we are liars and that Jesus is the way, the truth, and the life. In fact, whether I believe that or not, the Bible says that all men are liars. That's how God sees us. He knows we are by nature liars and by grace He offers us truth.

## GLOSSARY

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Apocrypha (68-69)

Apology (127)

Apostacy (427)

Autograph (88)

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### DIALECTICAL CHART

Principle: the synthesis is the response of the thesis to the antithesis. (This is a logical dialectic, not a material or even a theological one.)

<b>BIBLE BOOK</b>	<b>THEME (THESIS)</b>	<b>PROBLEM (ANTITHESIS)</b>	<b>GOSPEL RESPONSE (SYNTHESIS)</b>
MATTHEW	Declaration that Jesus Christ is the King and true Messiah (1:1)	Dualism: Satan shares authority with Christ (4:1) Romanism: Cesar is Lord (27:11) Judaism: Messiah has not yet come (26:63)	"all authority in heaven and on earth has been given unto me..." (28:16-20)
MARK	Establishing the gospel of Jesus Christ, the Son of God (1:1)	Gentiles: Christianity is not a local religion Judaism: blasphemy to say that Jesus is son of God and son of man (14:61)	"Go into all the world and preach the gospel to all creatures.." (16:15)
LUKE	Verifying that Jesus is authentic and historical (1:1-4)	Historicity was questioned (1:1-4)	Historicity is verified in Luke 24
JOHN	Revealing that Jesus Christ is God (1:1)	Rejection of divinity (20:21) Logos only in heaven (1:1-4,18)	Jn. 20:21 Jesus is send by the Father
ACTS	The Spirit led expansion of the Church from Jerusalem to Rome (1:8)	Persecution of the Jews Persecution of the Romans Verification of apostles	Progression of the gospel from border to border: the word multiplied

ROMANS	Justification by Faith (1:16-17)	Self-justification (ch. 1-8) Justification of the Jews (9-11) Ethical conduct of Christians (12-16)	A. Intro. B. The Need:sinfulness (1:18-3:20) C. The Remedy: Justification (3:21-5:20) D. The Condition: Sanctification (6-8) E. The Issue: Unbelief (9-11) F. Ethical Implications (12-16I)
I COR.	The life of the grace of God (1:4-9)	libertinism: imorality, lack of submission legalism: divisions	Obedient Love (I Cor. 13) is the work of grace in the Christians life (16:22,23)
II COR	Comfort in trials (1:3-4)	anti-discipline (2:5-11) anti-apostolic (closing chapters)	Be complete: be comforted when disciplined (ch 1-7) and be in communion under apostolic authority (8-13): (13:11)
GALATIANS	Freedom in Christ (1:8) by grace alone (1:3)	Judaizers (ch. 1-4) Carnality (ch. 5-6)	New creation (6:15-16)
EPHESIANS	The unity of the Church (1:1,4,22-23)	Fragmentation in the church and members not living in Christ (4-5)	Oneness explained (1-3) Oneness defined (4:1-16) Oneness practiced (4:17-6:9) Oneness protected (6:10-20)
PHILLIPIANS	Joy in the Lord despite tribulation (1:3-6)	Persecution (1:12-14) Pride (1:15-18)	Rejoice always (4:4)
COLOSSIANS	Knowledge of the Lord of all (1:15-20)	Mystics- (2:2); Gnostics-special knowledge (2:3) Philosophers-faulty argumentation (2:4)	Jesus is the Creator (1:15-16) Jesus is the Head of the Church (1:17-18) Jesus is the Reconciler (1:17-23)
I THES	Comfort in the end times	Fears about the end times Scepticism about the resurrection Second coming questioned	Do not grieve like world (4:13) Resurrection is real (4:14) Description of 2nd coming (4:15-18) Watch for the Day of the Lord (5:4-11)
II THES	Second Coming Corrections	Faithlessness in end times. Fears of injustice of the 2nd coming. Fiction about Apostacy	Faithfulness during persecution (1:3-4) Final Judgement is just (1:5-10)

			Facts of Apostacy Defined (2:1-12)
I TIM	Sound Doctrine and Good Order in the church (1:3)	False doctrine Disorder	<ol style="list-style-type: none"> <li>1. Correction of False Teachers of the Law (1:3-11)</li> <li>2. Paul's and Timothies testimonies (1:12-20)</li> <li>3. Instruct-ions for the offices of the Church (2:1-3:13)</li> <li>4. Problem of False Doctrine (3:14-4:5)</li> <li>5. Guidelines for pastors and groups in the church (4:6-6:2)</li> </ol>
II TIM	Encouragment to continue to maintain sound doctrine and good order (1:13-14)	False Teachers	<p>Faithful parents Faithful teachers Faithful followers The Lord is Faithful (4:17-22)</p>
TITUS	The continuation of developing sound doctrine and well ordered churches (1:5)		<p>Titus teachings (2:15):</p> <ol style="list-style-type: none"> <li>1. To the Cretans office bearers (1:5-14):</li> <li>2. To the older men (2:2);</li> <li>3. To the older women (2:3)</li> <li>4. To the younger women (2: 4,5);</li> <li>5. To the younger men (2:6-8)</li> <li>6. To servants (2:9,10).</li> </ol> <p>Conclusion: 3:15</p>
PHILEMON	Freedom in Christ (1:16)	Slavery Need for reconciliation	Reconciliation between master and slave and emancipation, all based on grace (1:21).
HEBREWS	The superior revelation of Christ (1:1-2)	elevation of other revelations over Christ. With the destruction of temple, priesthood, and rituals in Jerusalem, now what?	<p>Christ is superior to:</p> <ol style="list-style-type: none"> <li>1. Angles (1,2)</li> <li>2. Moses (3:1-4:13)</li> <li>3. Aaron (4:14-7:28)</li> <li>4. Priestly Ministry (8:1-10:18)</li> </ol> <p>Therefore:</p> <ol style="list-style-type: none"> <li>1. Faith and Witness (11-12)</li> <li>2. Conclusion (13)</li> </ol>
JAMES	True religion is intergral (1:26-27)	Separation of faith and works, tongue and tone, heavenly and earthly wisdom,	<ol style="list-style-type: none"> <li>Testing truth (1)</li> <li>Fruitful Faith (2)</li> <li>Wise tongue (3)</li> <li>Submission (4)</li> </ol>

		submission or division, prayer and impatience	Patience and Prayer (5)
I PETER	The grace and peace of the Lord for the persecuted and dispersed (1:1)	Renouncing Faith in face of persecution	Salvation is Sure (1:3-12) Salvation is Holy (1:13-3:12) Salvation involves Service and Suffering (3:13-5:11)
II PETER	Being established in knowledge of the Lord despite opposition (1:12)	False prophets and teachers	The Truth of the Gospel (1) False Teachers (2) Second Coming (3)
I JOHN	Jesus is the Word of Life (1:1-4)	Darkness Death Lust	Jesus is: Light (1:5-2:27) Life (2:28-4:6) Love (4:7-21)
II JOHN	Christians love the truth	Not all love the truth There are anti-Christ False teachers were being tolerated	Do not tolerate teachers who do not love the truth (vs. 13)
III JOHN	There are Christians who love the truth	There are those who do not: Diotrophes	John Gaius Demetrius
JUDE	Defending the faith given to saints (1:3)	There are many who have not defended the faith	Preserve in defending the faith (20-22)
REVELATION	The victory of Jesus over His enemies	Satan False Prophet Beasts	The victory of the Bride on earth (1-3) The victories of the Groom in heavenly places (4-22)

## ESSAY

The purpose of the course essay is to continue to study the New Testament through researching a specific theme and communicating that through writing.

Structure: The essay will have:

1. Title page: with title, author, date, institution
2. Index page: with title, sub-titles, and bibliography
3. Body (5-10 pages): with introduction, body, conclusion
4. Bibliography

Style:

1. Title page: singular page
2. Index page: use same style as in body
3. Body: use reference notes: either-
  - a. bottom of page or on separate page at back
  - b. full reference (Author, Title, (City: Publisher, date), p.  
partial reference (Author, Title ( date), page).

4. Bibliography: Author. Title. City. Publisher. date.

**LITERACY TRAINING METHOD**

PASSAGE \_\_\_\_\_  
SOURCE\ NOTES

<b><u>A</u>UTHORSHIP</b>	
<b><u>B</u>IBLIOGRAPHY</b>	
<b><u>C</u>HRISTOLOGY</b>	
<b>DATE</b>	
<b>ERRORS IN INTERPRETATIONS</b>	
<b>FAULTY TRANSLATIONS</b>	
<b>GRAMMAR NOTES</b>	
<b>HISTORICAL EVENTS</b>	
<b>IDEA OF THE TEXT</b>	
<b>JEWISH INTERPRETATION</b>	
<b>KEY WORDS</b>	
<b>LITERARY STRUCTURE</b>	
<b>MANUSCRIPT USAGE</b>	
<b>NEW INSIGHTS</b>	
<b>ORIGINAL LANGUAGE WORD MEANING</b>	
<b>PROBLEMS CONFRONTED</b>	
<b>QUESTIONS FOR TEXT</b>	
<b>RELIGIOUS IMPORTANCE</b>	

<b>SCIENTIFIC INPUT</b>	
<b>TRANSLATION NOTES</b>	
<b>UNITY WITH BIBLE</b>	
<b>VALUE OF TEXT</b>	
<b>WRITING STYLE</b>	
<b>EXEGESIS NOTES</b>	
<b>YEARN AND PRAY TO GOD</b>	
<b>BE ZEALOUS TO KEEP GOD'S WORD</b>	

**OVERALL THEME OF TEXT**

**MAIN TEACHINGS OF THE TEXT**

**TEACHER'S MANUAL**

**MID-TERM EXAM** (Lessons 3 and 4)

- III.1. The authorship of Mark is primarily based on:
- a. The mentioning of his name in Mark 17:1
  - b. The affirmation of early church Fathers, especially Papias
  - c. The identification of Mark as author by both Matthew and Luke

III.2. The dating of the book of Mark has to do with:

- a. The predictive prophecy of the destruction of the temple in Jerusalem in 70AD.
- b. The fulfilment of the "abomination of desolation" prophecy of Mark 13
- c. Mark's self-identification with the historical crucifixion.

III.3. The theme of the gospel writings are often identified in the:

- a. Teaching emphasis of Jesus
- b. Opening verses, the introduction
- c. Closing verses, the conclusion

III.4. The authorship of the book of Matthew is alluded to by

- a. The gospel being written in Hebrew
- b. The reference to Jesus paying temple taxes
- c. The reference to Matthew's name as author

III.5. Luke's main concern in writing his account of the gospel was

- a. Establish an historical and eye witness account of Jesus ministry and teaching
- b. Teach the divinity of Jesus
- c. Convince the Jewish readers that Jesus was the Messiah

III.6. The emphasis of John's gospel is:

- a. The love of God (John 3:16)
- b. The divinity of Jesus (John 1:1)
- c. The power of Jesus (John 2)

III.7. "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." This is found in Mark:

- a. 1:1
- b. 10:45
- c. 13:4

III.8. "Repent, for the kingdom of heaven is near," is found in:

- a. Matthew 4:17
- b. Luke 6:20
- c. Mark 16:16

III.9. "If there is a will, there is a way," is found in:

- a. John 3:18
- b. Mark 14:4
- c. Not in the Bible

III.10. "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor," is found in:

- a. Mark 6:2
- b. Matthew 5:3
- c. Luke 4:18

III.11. "Many have undertaken to draw up an account of the things that have been fulfilled among us," is found in:

- a. Mark 1:1
- b. Luke 1:1
- c. Matthew 1:1

III.12. Which gospel stresses the divinity of Christ?

- a. Mark

- b. Luke
- c. John

IV.1. What is the relation of Acts to the gospel of Luke as to authorship, style, date, and purpose of writing

- a. Authorship: addressed to same person, Theophilus, similar word usage, actual reference is made in opening of Acts 1. The "we" passages refer to Paul and Luke, which affirms that Luke was an eyewitness to much of Paul's activities.
- b. Style..Both books have a cultured Hebrew and had to translate Greek into Hebrew. Both have a detailed historical emphasis.
- c. Date. Late. Paul was martyred around 95 AD.

IV.2. Where did Luke get the information he recorded in Acts, and of what historical value is it?

- a. Luke identifies his sources in the book of Acts.
- b. Luke travelled with Paul for some time, he interviewed Christians from Jerusalem and those who journey with Paul.
- c. Historical data and archaeological discoveries affirm Paul's accuracy in writing.:

IV.3. Why does Acts end very abruptly?

- a. Paul was not allowed to write any more by the Roman authorities.
- b. The theme was complete, to show growth from Jerusalem to Rome
- c. The last chapters of Acts are missing.

IV.4. How and why did Christianity separate from Judaism?

- a. Eventually the Jews rejected the Christians. When they were rejected out of the synagogues, the Christian formed their own gathering places.
- b. The Christians rejected the Old Testament.
- c. The Romans prohibited the Christians from meeting with the Jews.

### MINI-EXAM #3

V.1. What is an amanuensis?

- a. Chief of the Pharisees
- b. A Roman messenger
- c. A scribe who recorded letters

V.2. Why was the Judaizer controversy important?

- a. It exposed the corruption in Judaism.
- b. Paul defended the gospel of being saved by grace alone.

c. The Judaizers were Jewish converts to Christianity.

V.3. The following was one of the difficulties the Christians in Thessalonica were having:

- a. Doubts about the second coming
- b. Influence of the gnostics
- c. Doubts about the deity of Jesus

V.4. What does eschatology mean?

- a. Hidden things
- b. Occult
- c. End times

V.5. The following is proposed by Gundry as an external immoral influence in the Corinthian church

- a. Judaizers
- b. Temple prostitutes of the temple of Aphrodite
- c. Cult of Diana

VI.1. The following is true to the message of Paul to the Romans:

- a. All good people are saved.
- b. No one is good.
- c. All people have the potential to do good.

VI.2. The burning issue for Paul in Romans 9-10 is:

- a. Why do the Jews reject salvation.
- b. How the Jews will be saved within Judaism.
- c. Why Judaism and Christianity had divided.

VI.3. The author of the book of Hebrews is:

- a. Paul
- b. Peter
- c. We do not know

## MID TERM EVALUATION

On a scale of 1-5: key: 1=poor; 2=less than satisfactory; 3=satisfactory; 4=good; 5=excellent, N/A not applicable

Ratings Observations/alternatives

A. Course structure

Gundry's readings \_\_\_\_\_

Gundry's questions \_\_\_\_\_

R.C. Sproul videos \_\_\_\_\_

Group Charting \_\_\_\_\_

Professor's Lecture \_\_\_\_\_

Mini-Exam \_\_\_\_\_  
Class Discussion \_\_\_\_\_  
Syllabus \_\_\_\_\_  
Schedule \_\_\_\_\_  
Grading \_\_\_\_\_

**B. Instructor**

Instructor's knowledge of subject matter \_\_\_\_\_  
Instructor's Christian perspective \_\_\_\_\_  
Ability to present materials clearly \_\_\_\_\_  
Ability to answer student questions \_\_\_\_\_  
Ability to use outside references \_\_\_\_\_  
Fairness in grading \_\_\_\_\_  
Degree to which your thinking is stimulated \_\_\_\_\_  
My overall assessment of this course  
at the mid-term \_\_\_\_\_

Please comment on how the second half of the course could improve for you

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**Mini-Exam #4**

1. Which of the following belong to the prison epistles?
  - a. Ephesians, Colossians, Philippians, Philemon
  - b. Romans, Ephesians, Colossians, Philemon
  - c. Romans, Ephesians, Phillipians, Philemon
  
2. According to Hegeman, what motivation led Paul to plead with Philemon on behalf of a run-away slave?
  - a. Paul had become indebted to Onesimus while in prison and this was a form of repayment.
  - b. To manifest the grace of God in Christ.
  - c. The apostles were anti-slavery.

3. What is the nature of the "Colossian heresy" which Paul sought to correct?
  - a. Judaism
  - b. Gnosticism
  - c. Immorality
  
4. The following verse is found in Ephesians.
  - a. "He is before all things, and in him all things hold together."
  - b. "But you, man of God, flee from all this, and pursue righteousness, godliness..."
  - c. "And God placed all things under his feet and appointed him to be head over everything for the church..."
  
5. Which of the following belong to the pastoral epistles?
  - a. I and II Corinthians, Titus
  - b. I and II Timothy, Titus
  - c. I and II Thesalonians
  
6. The following verse is found in Titus:
  - a. "All Scripture is inspired by God..."
  - b. "...appoint elders in every town, as I directed you."
  - c. "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task."
  
7. What prompted the writing of Philippians?
  - a. Instructions to young leaders.
  - b. Testimony to the joy of serving Christ in difficult circumstances
  - c. Call for discipline in the church

### **FINAL EXAM FOR NEW TESTAMENT SURVEY**

1. According to Gundry, which New Testament Bible book was written first?
  - a. Mark
  - b. Galatians
  - c. Matthew
  
2. The beliefs of the Stoics were?
  - a. Abandoned belief in absolutes
  - b. Pleasure as the chief goal of life
  - c. Dutiful acceptance of one's fate

3. Who were the political and religious leaders that arose during the inter-testament period?
  - a. The prophets, priests, and kings
  - b. The sadducees, pharisees, zealots, and essenes
  - c. The Romans and the high priests
  
4. The Hasidims were:
  - a. Pious Jewish traditionalists who were the predecessors of the Pharisees
  - b. Jewish religious and political leaders willing to compromise with Greek culture
  - c. Jewish political revolutionaries
  
5. Septuagint means:
  - a. Greek Old Testament
  - b. Hebrew Old Testament
  - c. Greek Old and New Testament
  
6. The religious life of the Palestinian was not influenced by pagan:
  - a. Polytheism
  - b. Monotheism
  - c. Philosophy
  
7. How did Jewish religious institutions develop from Old Testament to New Testament times?
  - a. During the intertestamental period we see the shifts from temple, to synagogue. Early Christians first met in the synagogues as well as their homes.
  - b. During the intertestamental period we see the development of temple worship.
  - c. During the intertestament period temple worship ceased and synagogue worship increased.
  
8. How did the early church manage at first without the New Testament?
  - a. They were directly led by the Holy Spirit
  - b. They relied on the Old Testament and early apostolic writings
  - c. They relied on the Old Testament
  
9. How did the New Testament come to be considered by the church as an authoritative collection of books.
  - a. Christian community reception, theological harmony, and internal testimony of the Holy Spirit
  - b. Theological harmony, apostolic association, and internal testimony of the Holy Spirit
  - c. Apostolic association, Christian community reception, and theological harmony, in which the internal testimony of the Holy Spirit was evident.
  
10. What sources, if any, lie behind the gospels?
  - a. Scholars speak of a Q source and the logia, sayings of Jesus
  - b. Scholars agree that Matthew and Luke borrowed from Mark
  - c. There are no sources as the authors were directly inspired by the Holy Spirit.
  
11. The following is a belief in Judaism.
  - a. God is one
  - b. God is unity in trinity
  - c. The Messiah has come
  
12. What Old Testament celebration corresponds most closely to the New Testament Good Friday?
  - a. Day of Atonement
  - b. Passover
  - c. Pentecost
  
13. According to Gundry, the dating of the book of Mark has to do with:
  - a. The predictive prophecy of the destruction of the temple in Jerusalem in 70AD.

- b. The fulfilment of the "abomination of desolation" prophecy of Mark 13
  - c. Mark's self-identification with the historical crucifixion.
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  - b. Influence of the gnostics
  - c. Doubts about the deity of Jesus
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  - b. Occult
  - c. End times
21. The following is proposed by Gundry as an external immoral influence in the Corinthian church
- a. Judaizers
  - b. Temple prostitutes of the temple of Aphrodite
  - c. Cult of Diana
22. The burning issue for Paul in Romans 9-10 is:
- a. Why do the Jews reject salvation.
  - b. How the Jews will be saved within Judaism.
  - c. Why Judaism and Christianity had divided.
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  - b. Romans, Ephesians, Colossians, Philemon
  - c. Romans, Ephesians, Phillipians, Philemon

24. According to Hegeman, what motivation led Paul to plead with Philemon on behalf of a run-away slave?
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- "All Scripture is inspired by God..."
  - "...appoint elders in every town, as I directed you."
  - "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task."
29. According to Gundry, Which ones are the Catholic, or General Epistles?
- Romans, Acts, 1 and 2 Peter, Jude
  - James, 1 and 2 Peter, 1-3 John, Jude
  - Hebrews, 1 and 2 Peter, 1-3 John, Jude
30. The following formula identifies the nature of the Christian gospel
- Faith + Gospel=Salvation =works
  - Faith + Gospel + Works=Salvation
  - Faith + Gospel - Works=Salvation

Plus two essay questions