

# **New Testament Survey:** *Promises Kept*

*Seeing all the Old Testament Fulfilled in  
Jesus Christ and Living to Treasure Him  
Above All Things*





### **John 20:30-31**

Therefore many other signs Jesus also performed  
in the presence of the disciples,  
which are not written in this book;

but these have been written  
so that you may **believe** that Jesus is the Christ,  
the Son of God;  
and that believing you may have **life** in His name.



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## Preface: A Bigger Vision of Christ

What is Christian maturity? What does it look like when we grow in maturity? How do we know when we do grow? The heart of every true child of God is to desire to grow more in the knowledge of our God and to look and act more like Christ. Even in the midst of daily wanderings and our sinful imperfections, the Holy Spirit faithfully woos us and lovingly shapes us into the image of God's son. But HOW do we grow in this maturity?

John Stott, a pastor in London in the past 50 years, brings a fresh perspective on this question. He makes a great link to this New Testament survey as he writes:

"If Christian maturity is maturity in our relationship with Christ, in which we worship, trust and obey him, then the clearer our vision of Christ, the more convinced we become that he is worthy of our commitment...So if we want to develop truly Christian maturity, we need above all a fresh and true vision of Jesus Christ."<sup>1</sup>

A bright and clear vision of who Christ is brings us down this road of spiritual maturity. This is what our study through this New Testament Survey class has been all about. This is why we studied Christ in the Old Testament as well. All of Scripture is about Christ! This has been our Quest for Hope, namely, to see Christ in ALL the pages of Scripture, both Old and New Testaments.

In John 5:39, Jesus simply says that the Scriptures testify about him. He meant that the Old Testament includes so much about who he is and who he would be for his people. In fact, ALL of the Old Testament is about him. The New Testament does not start the story of Jesus. It completes it and fulfills all that was written about him in the Old Testament. May we read the New Testament as the fulfillment of the promises God made in the Old Testament -

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<sup>1</sup> John Stott, The Radical Disciple, IVP Press, 2010, page 42-43  
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promises made (Old Testament) and promises kept (New Testament).<sup>2</sup> It is the continuation of the story God has told about Himself through redemptive history, culminating and climaxing with the coming of his Son.

Do we come to read God's Word looking for ways to be shocked by who this Jesus really is? Or do we come subconsciously expecting to find a tame God of our own imagination that fits nicely in what the world portrays him to be? John Stott continues with his loving bidding of us to press hard into Christ and says,

"...as we read Scripture, look for Christ in order to love, trust, and obey him. For the discipleship principle is clear: the poorer our vision of Christ, the poorer our discipleship will be, whereas the richer our vision of Christ, the richer our discipleship will be."<sup>3</sup>

Do we have a rich vision of Christ? Where do we get this bigger, more breathtaking vision of Christ? Do we find our imagination and thoughts captured by the endless riches that are in Christ? Are we, like the psalmists, begging God to make this true in our own hearts and affections? Are we diligently reading the words given to us from God himself, namely the Old and New Testaments, with a desperate search to know more of this Christ in all the pages of Scripture?

May God, through his Spirit, show you the deep, satisfying, all-pervasive love of Christ as you read, reflect, meditate, struggle, and rest in seeing Christ in all of his Word!

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<sup>2</sup> Mark Dever, The Message of the New Testament: Promises Kept, Crossway Books, 2005; these study notes have been largely based on the teacher's Sunday School notes from Capital Hill Baptist in Washington DC posted on their website. As such, quotes and references from this content in the following materials and handouts are simply cited as "(Dever)"; <http://www.capitolhillbaptist.org> accessed 2Q2010;

<sup>3</sup> John Stott, The Radical Disciple, IVP Press, 2010, page 46-47  
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# 1: Introduction to the New Testament: The King & His Kingdom

**Intro:** "Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed" (Dever); the story does not START in Bethlehem - it climaxes there and continues to rise from the Old Testament;

## I. Aim of the Course

1. "To explain further HOW is it that the New Testament is fulfilling the Old
2. To get the big picture of each book of the New Testament - framework
3. To understand the continuity between the different books in the NT
4. To hear God speak to us today and so to be challenged in our lives" (Dever) - Four soils: Mark 4:13-20 receive with joy or obey joyfully?
5. Men: to better equip us to fulfill our role as the one to "bring the word of God" to our wife and / or kids and / or church - Eph 5:26, 6:4

## II. Themes

- ❖ If the Old Testament is about Promises that God made, then the New Testament is about how God has kept those promises. God has kept his promises in the Old Testament in Christ. Therefore we can trust him.
- ❖ The New Covenant is not something unrelated to the Old Covenant. It fulfills the Old covenant and supersedes it.

## III. Overview of the New Testament

- ❖ **Authorship:** 1. Petrine Circle (Matt, Mark, 1&2 Peter, Jude, James); 2. Pauline Circle (13 letters of Paul, Hebrews, Luke, Acts); 3. Johanne Writings (John, 1-3 John, Revelation)
- ❖ **Genre:** 1. Gospel & Acts: The Gospel writers, under the inspiration of the Holy Spirit, select only certain event of Christ to "paint a portrait of Christ" - these are not like modern biographies; the order of events is not always chronological but always logical; "They all focus primarily upon the 3 years of Jesus' public ministry, and particularly on the events leading up to Jesus' death & resurrection... What is significant about Jesus is that he is the promised Messiah: but this promised Messiah would bring his people freedom only by shedding his blood, and being raised from the dead" (Dever). Luke 24:25-27

Acts: "Acts is not a "balanced" history of the growth of the church. We see only hints of the spread of the gospel east or south (e.g. Ch8 with the Ethiopian eunuch). Rather, geographically speaking, the focus is on the ever-closer approach of the gospel to Rome, the heart of the known world. The focus shifts from Jerusalem to Rome to show the shift that there is from Old to New Testaments. No longer is the world to come to Jerusalem to hear of God (like those in Acts 2). Rather the gospel is to be taken to the world... Thus, the climax of the book is that the gospel is preached at the heart of the known world. Paul is imprisoned under house arrest, but the gospel is free" (Dever). Acts 28:30-31

- ❖ **2. Epistles:** Continuum from General Epistles (circulate to all churches i.e. Col 4:16) to Occasional Epistles (addressing a specific need in a specific church i.e. 1 John defends Jesus' humanity and addresses a lack of love in the churches);



- ❖ 3. Revelation: "It is a letter to 7 particular churches; it is prophecy; it is apocalyptic" (Dever).

#### IV. Conclusion / Application - Will you believe?

- ❖ **Theme verse**: John 20:30-31 - Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.
- ❖ **What is true "belief"?** "In all the acts of saving faith, the Holy Spirit enables us not just to perceive and affirm factual truth (which is necessary), but also to apprehend and embrace spiritual beauty. It is the 'embracing (or delighting in, cherishing, consenting to, treasuring, etc.) of spiritual beauty' that is the essential core of saving faith. That is what I mean when I say '**being satisfied with all that God is for us in Jesus.**' Spiritual beauty is the beauty of God diffused in all his works and words. Embracing this, or delighting in it, or being satisfied with it, is the heart of saving faith... The spiritual beauty we need to embrace is the beauty of God that will be there for us in the future, certified for us by the glorious grace of the past."<sup>4</sup> Ps 119:129: see God's testimonies as "wonderful"? Eph 1:19
- ❖ **Do you pass the test of true belief asks John?** John 4:39-45, 4:46-54 vs. 6:41
- ❖ "The point of the New Testament, indeed, the point of the whole Bible, is that God has made promises to us, he has kept those promises to us, and we are called to trust him because he is the keeper of promises! God has revealed himself to humanity through his promises. And that is why faith is so important. At the end of the day, the Bible does not lie on the shelf like a passive object for us to investigate. At the end of the day, it turns and looks at us and says, will you believe and trust? Or as Lady Wisdom cries out in the book of Proverbs, "Who will trust? Who will follow? Who will believe what I say?" (Dever).

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<sup>4</sup> John Piper, Future Grace, Multnomah Press, 1995, p 206-207  
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## 2: Hebrews: The Kingdom Comes

**Intro:** "God's commentary for the Old Testament" [and] how [it] beautifully it casts the scripture and history of Israel in the light of Christ... Although they were persecuted when they became Christians and had gained a reputation for sacrificial service, the author is now deeply concerned for them... Many scholars conclude that the Jewish recipients of this letter were considering abandoning Christianity and returning to Judaism (Dever); Luther believed Apollos wrote it; probably 60 A.D., before the fall of Jerusalem in 70 A.D.

**Theme:** The supremacy and finality of Jesus Christ as seen in his person, his work and his trustworthiness

"Jesus, the preeminent of all God's servants, has, as we read in chapter 9, 'appeared once for all at the end of the ages to do away with sin by the sacrifice of himself' (9:26), and in that sacrifice he has brought us eternal salvation (5:9; 12:22-24; 1:2). And given this, we also see major emphasis on the need to continue in the faith" (Dever).

### I. His Person: The Supremacy of Christ. (Chapters 1-7)

- ❖ **Supremacy over Angels:** sonship emphasized from OT; so listen to him (2:1)
- ❖ **Supremacy over Moses (prophet - Father of the Law):** 3:5-6 Moses as faithful servant IN God's house; Jesus as Son OVER his OWN house;
- ❖ **Supremacy over Joshua & a Greater Rest Promised:** 4:2-3 True rest was not given in the promised land "because they did not hear the word of God "mixed with faith"...That rest remains for those who will not harden their hearts, but believe, for those who will "cease" or "rest" from his works" (Dever). Joshua was a type of Christ.
- ❖ **Jesus Greater than the Levitical Priesthood:** Aaron and priest were from tribe of Levi - Christ from tribe of Judah; both Aaron and Christ (PS 110) were called of God; Christ in the line of Melchizedek (Gen 14:17-24) "foreshadows Christ: One who is both King of Peace [Salem], King of Jerusalem, and a Priest of God" (Dever). Superior prophet, priest & king.

### II. His Work: The Supremacy of the New Covenant (Chapters 8-10)

A. The Nature of the New Covenant: it is superior to the Old Covenant because of 1. "The Will" came into force after Jesus died (9:15-17); 2. the blood was Christ's and not an animals (9:22); 3. no future sacrifices are necessary (10:17-18); B. The Sacrifice of Christ: 1. the type of sacrifice - it changed hearts of the elect (10:16+ quotes Jer 31:31+; OT was NOT defective - hearts were - Ex 24:7, Deut 29:4) 2. the nature of the sacrifice- "It was perfect (10:4; 9:26); It was spiritual. He made it possible for us to draw near to God. (9:14; 9:23); It was vicarious. (9:28 and Isaiah 53:11; and "scapegoat passage" in Leviticus 16:22); 3. the uniqueness and finality of the sacrifice (9:12, 26, 28, 10:10)" (Dever).

	Old Covenant	New Covenant
Priesthood	Levitical	Melchizedek (Chapter 7)
High Priest	High Priest	Jesus Christ
Tenure of High Priest	Death Limits term (7:13)	Forever (10:17)
Type of Sacrifices	Blood of Bulls and Goats (10:4)	Blood of Jesus (10:10)

Regularity of Sacrifices	Continual	Just Once
Purpose	To Clean Ceremonially (7:18)	To cleanse your heart – life changing
Point	Annual Reminder of Sins	Forgiveness of Sins

### III. His Trustworthiness: The Supremacy of Our Hope (Chapters 11-13)

- ❖ "Why is it that we had to work through all of this discussion about the person and work of Christ first? It is because as Christians our faith is centered on a person, not on a list of commands" (Dever).
- ❖ **"Four points of practical Christian living:** A. **Faith** - 11:1: "We are to emulate these great saints by showing the same confidence in the promises of God - [salvation has always been by faith in BOTH OT & NT]; B. **Perseverance** - 12:7: " What does it mean to have faith? It means to trust that God is in control and that God is at work accomplishing good purposes, even in the midst of great hardship. C. **Hope** 12:18-24. Since we have been made part of this new covenant of the heavenly Jerusalem, there is much to hope in. Perseverance as Christians is always found not only in meditating on God's sovereign goodness, but in the hope we have before us in heaven. Hope comes from faith in future grace... D. **Love** - 13:12-13: to love and serve others and ultimately to be like Christ who suffered "outside the gate" (to be banished from the city) for the sake of others. Notice that love is related to doing ... it is not a feeling alone but an action driven by a belief in the promise of God. And so in Chapter 13, we have a list of do's: Keep on loving each other (13:1); Honor Marriage (13:4); Remember your leaders (13:7); Resist False teaching (13:9); Obey your leaders (13:17)" (Dever).
- ❖ **Summary:** Hebrews is all about perseverance in faith, hope and love through our knowledge of God and all that he is (and will be for us each moment) in Christ. Live strong lives, trusting in the promises of God, in future grace.

**Application:** 1. "If the people of Israel were judged for rebelling against Moses, how much more ought we be careful to follow Christ, who is in fact greater than Moses?... He warns us to "beware" of "an evil heart of unbelief" (NKJ) or "sinful, unbelieving heart" (NIV) [3:12-14] and to daily encourage one another so that we might avoid sin's deceitfulness." (Dever) - implication to purpose of small groups; 2. Assurance: "Not only is our continued faithfulness and diligence to give us assurance, but ultimately the promises of God provide confidence through faith. Read 6:11—20" (Dever).

### 3: The Gospels & Acts (intro): The Supremacy of the King

**Intro:** In the OT, God's people anticipated the coming of THE King; Psalm 20 is an example of believing God was faithful to the promises to His king who foreshadowed THE King - Christ AND faithful to His promises to the people.<sup>5</sup> In reading Daniel 2:36-45 the people were waiting for the "Rock", their king to crush all rein; Jesus came as this king but surprised many as the "Servant-King" (Mark 10:45) and ushered in the "Overlapping Kingdom" (Mark 1:15) (see Appendix Timeline)

**Theme:** Five portraits - ONE Jesus: We will look at the Different Emphases of the gospels, that is, the particular unique contributions that they make.

I. The Synoptic Gospels - THEMES SHARED in Common (Matt, Mark, Luke)

- ❖ **A. Geographical progression:** "Galilee → the North → Judea → Jerusalem. Thus the king is approaching the place where he must be crowned - Jerusalem, though at his coronation he receives only a crown of thorns" (D).
- ❖ **B. The nature of the inaugurated kingdom:** 8 THREADS to look for
  1. **Exorcisms:** these highlight the fact that the kingdom has come. (Matthew 12:22-29. cf. Mark 3:20-24, Luke 11:15-19)" (D).
  2. **Healings:** Christ fulfills Is 35:5-6 and makes this point in Matt 11:2-6
  3. **"Parables:** a. The soils (Matt 13:1-23) - subjects of the kingdom receive God's word savingly, but there would be other reactions to the kingdom; b. The wheat and tares (13:24-30, 34-43) - the kingdom will not be immediately victorious over its enemies. Rather the kingdom will continue to exist amongst its enemies until the Lord returns. The Messiah has not come to set his kingdom on earth, but calling people to live as lights in a dark world; c. The mustard seed (13:31, 32) - the kingdom starts small but will grow to be more significant than the kingdom of the world; d. The yeast (13:33) - the permeating effect of the kingdom. It grows to affect the whole world, rather than being a kingdom geographically cantered in Jerusalem; e. The hidden treasure (13:44) - the kingdom is worth "selling out" for. But the surprise here is that everything about this world must be relinquished in order to gain that which is heavenly; f. The pearl of great price (13:45, 46) - the kingdom is worth searching for and "selling out" for; g. The dragnet (13:47-50) - the kingdom ultimately sifts out the unrighteous; h. The householder (13:51, 52) - knowledge of the kingdom creates stewards of the word. Will faith be found on the earth;
  4. **Sending out of the 12** (Matthew 10, Mark 6, Luke 9)-Jesus sending out the twelve shows that the authority of the king is with the members of the kingdom when they go out in his name.
  5. **Recognition of the King: Matthew 16, Mark 8, Luke 9**-Peter recognizes that Jesus is the King. Immediately Jesus reveals that he is the King who will suffer.
  6. **Transfiguration (Matthew 17, Mark 9, Luke 9)** - Jesus is revealed to be the glorious king, who is the Son of God.
  7. **Olivet discourse (on end times) Matthew 24-25, Mark 13, Luke 21** - The king will return to complete his rule as king, establishing his rule in judgment even over those who have rejected him.
  8. **Lord's supper institution** - The kingdom will be established through the shedding of blood, and is anticipated through feeding on Christ by faith" (D).

II. FIVE Portraits, One Jesus: THE **PRIMARY** Theme **Unique** to EACH Gospel

- ❖ Why does Matthew record the 3 wise men's visit at Christ's birth and John does not? Why are some miracles included in some gospels and others not? Why do certain events come in different order in the gospels? Answer/ events were specifically chosen and ordered to support their theme.

<sup>5</sup> Greg Gilbert, "Can God be Trusted?" Psalm 20, 9/6/09, podcast from capitalhillbaptist.org

- ❖ **“Matthew: Jesus, the Promised king** - Theme: Jesus, as the suffering Messiah, is the fulfillment of the Old Testament; a. Focus on fulfillment of all the promises and types in the Old testament; b. Focus on David.
- ❖ **Mark: Jesus, the Servant King** - Theme: Ch 1-8: “Who is Jesus?” Answer: Jesus is the Christ!; Ch 9-16: What kind of Christ? Answer: The Son of man who came to give his life as a ransom for many. (10:45); Daniel 7: The Son of Man; Isaiah 53: The Suffering Servant.
- ❖ **Luke: Jesus, the Savior King** - Theme: Jesus not only as the king of Israel, but as the Savior of the whole world.
- ❖ **John: Jesus, the Divine King** - Theme: Nowhere is the Deity of Jesus more clearly explicit than in John’s gospel. Yet it is in this gospel with such an exalted picture of Jesus that we also get the incredibly intimate picture of Jesus as the Christ.
- ❖ **Acts: Jesus, the Risen King** - Theme: the triumph of the Word of God, due to the exultation of the Son of God” (D).

**Application:** 1. Are you drinking from the Living Water? Are you thirsty? “If any man thirst,’ says our blessed Lord Jesus Christ, ‘let him come unto Me, and drink.’ There is a grand simplicity about this little sentence which cannot be too much admired... It solves that mighty problem which all the philosophers of Greece and Rome could never solve ‘How can man have peace with God?’ Place it in your memory side by side with six other golden sayings of your Lord; ‘I am the bread of life: he that comes to Me shall never hunger; and he that believes on Me shall never thirst.’ ‘I am the light of the world he that follows Me shall not walk in darkness, but shall have the light of life.’ ‘I am the door, by Me, if any man enter in, he shall be saved.’ ‘I am the way, the truth, and the life no man comes unto the Father but by Me.’ ‘Come unto Me, all you that labor and are heavy laden, and I will give you rest.’ ‘Him that comes to Me I will in no wise cast out.’ Add to these six texts the one before you today. Get the whole seven by heart. Rivet them down in your mind, and never let them go... (John 6:35; 8:12; 10:9; 14:6; Matt. 11:28; John 6:37)”<sup>6</sup>.

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<sup>6</sup> J.C. Ryle, *Holiness*, public domain, <http://www.gracegems.org/Ryle/h17.htm> accessed 9/24/09  
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## 4: Matthew: The Promised King

**Intro:** written largely to Jewish audience; some 42% of this gospel's content is unique from the other gospels (D); probably written pre-70AD; 450 years of silence before John the Baptist, no word or prophecy from God;

**Theme:** This is the story of Jesus of Nazareth, recorded by the apostle Matthew as a compelling witness that Jesus is the long-anticipated Messiah, who brought the kingdom of God to earth and is the prophesied fulfillment of God's promise of true peace and deliverance for both Jew and Gentile<sup>7</sup>.

### I. Three Themes through Matthew:

"The beginning of the gospel of Jesus Christ, the Son of David, the Son of Abraham" (Matthew 1:1); Abraham, the first Jew, covenant between God and Israel (Gen 13); and David, greatest Israelite king, type of Christ (2 Sam 7:11ff)

#### A. To prove that Jesus is the Messiah, the Savior King of Israel (Chapters 1-9)

- ❖ **The Credentials of the King:** a. his genealogy - "Matthew chooses David, the greatest king of Israel, because the Messiah is to come through his line as well and rule forever on his throne. On 10 occasions (1:1, 20; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; and 22:42) Matthew refers to Jesus as 'the Son of David'" (D). b. his power over physical and spiritual temptation (ch 4); c. his teaching authority; d. his miracles to authenticate His kingship and divine nature (9:5-7);

#### B. To announce the "Kingdom of Heaven" (Chapters 10-15)

- ❖ **Eight parables explaining the kingdom:** each parable explains something about the kingdom (i.e. it starts small then expands; different people will have different responses to it, some saving, some rejecting; etc. - see last week's handout for detail)

#### C. To call to attention the would-be subjects of the kingdom (Chapter 16-28)

- ❖ **a. those who accept his message in faith:** "The lame, women, disabled, non-Jews (Syro-Phonecian women): the outsiders. New people, those originally outside the covenant with Israel, are brought into the kingdom" (D).
- ❖ **b. those who accept with some confusion:** i.e. Peter confused even right after he confesses Christ (16:13-23);
- ❖ **c. those who reject his Kingship:** exemplified by Pharisees, Sadducees, Pilate, etc.; "For them, the arrival of the King was neither welcomed nor "good" news. The idea that this person was born of a virgin in ignoble circumstance, was the savior of his people, a king who would die a most unspeakable death on a Roman cross was not a message or a person to whom they wanted to submit their loyalty, faith, and life" (D).

### II. How is OT prophecy fulfilled in the NT? Matthew under the HS gives examples of 7 different ways in which we speak of the NT fulfilling the OT.

- ❖ "Jesus is the promised king: not just in that he fulfils specific promises in the Old Testament (though he does do that). He is the promised king in that he fulfils the whole Old Testament" (D). Look for: "and this was to fulfill..."

<sup>7</sup> Themes of Matthew is from the ESV Study Bible, Crossway 2008 online version  
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1. Unique fulfillment or nearly word for word literal: Bethlehem birth - Matt 2:6 fulfills Micah 5:2-3; riding in on a colt - Matt 21:4-5 fulfills Zech 9:9)
2. Ultimate fulfillment (near and far prophecy): Virgin birth - Matt 1:22 ultimately fulfills Is. 7:14-16, 8:3-4 which can mean "young woman";
3. Fulfillment of an OT TYPE of the Messiah: a. **Israel** as the son who failed - Deut 8:3, 6:6,13 and Christ the true Son who overcame where they failed Matt 4:4-10; b. **David** - words functioning as hyperbole for David are literally true for Jesus - Ps 22:14-18; c. **OT authors** - Jesus teaching parables Matt 13:34-35 fulfills Ps 78:2 - Jesus is the ultimate teacher of God;
4. Fulfillment of the Ministry of THE Servant: Good news to the poor - Matt 11:4-5 fulfills Is. 61:1-2; Gentile ministry - Matt 12:15-21 fulfills Is. 42:1-4;
5. Fulfillment of the OT Storyline: a. **the True Exodus** - from our sin - Matt 2:15 fulfills Hosea 11:1; b. **the True Rest** - Matt 11:28 fulfills Deut 12:10; c. **the True Return from Exile** - Matt 2:17-18 fulfills Jeremiah 31:15
6. Fulfillment of the role of the Lord himself: words originally spoken about Yahweh, the Lord, are fulfilled in Jesus - Matt 3:2-3 fulfills Is. 40:1-3;
7. Fulfillment of the Law in perfect internal obedience: the law internalized seen with the words, "you have heard it said" i.e. in the OT - Matt 5:21, 27, 31, 38, 43 fulfills Ex 20:13-14, Deut 24:1, Ex 21:24, Lev 19:18;

**Application:** 1. How will you respond to the King (one of 3 ways above)? Will you come and rest from your self-effort and find peace with God in Christ, the one who fulfilled all righteousness (Matt 5), gives it to those who believe in saving, treasuring belief, and make them into His image; 2. Are we hoping and longing for (Future Grace) the King's fully manifested reign (Psalm 17:15)?

## 5: Mark: The Servant King

**Intro:** a gospel of action ("immediately" used 47x); Greek/Roman audience; shortest account; not a disciple; "Mark was the cousin of Barnabas (Col. 4:10) and a younger companion of Paul, Barnabas and Peter during the first Christian missionary efforts (Acts 12:24-25 and 13:5)...The source for the gospel of Mark probably would have been Peter (Acts 12:11-12 – Peter goes to Mark's house after he escapes from prison. We know from I Peter 5:13 that Mark was with Peter at the time he wrote that letter. The late first-century church leader Papias, who knew the disciples themselves, said that Mark wrote everything Peter told him about the sayings and deeds of Jesus)" (D).

**Theme:** 1. "Who is Jesus?" Answer: Jesus is the Christ!; 2. What kind of Christ? Answer: The Son of man who came to give his life as a ransom for many. (10:45); Daniel 7: The Son of Man; Isaiah 53: The Suffering Servant.

**The New Exodus:** "the reign of God that Jesus announces (Mark 1:14-15) is none other than Yahweh's kingly intervention as it is written in Isaiah (Mark 1:1-3). Just as Yahweh had promised to deliver Israel from the strong man Babylon (Isa. 49:24-25), to lead his blind people along a path that they did not know (Isa. 42:16), and to return them finally through the suffering of his servant to Jerusalem (Isa. 52-54), so too Mark's new-exodus macro-structure presents Jesus delivering Israel from the strong man Beelzebub (1:16-8:21/26...), leading his blind followers along a way (i.e. cross-bearing discipleship) that they do not understand (8:22/27-10:45/52), and arriving finally in Jerusalem..."<sup>8</sup>

I. Public ministry (1:1-8:26): 'Who is Jesus' - Answer: Jesus is the Christ!

- ❖ **Purpose:** Christ's purpose 1:14-15; John the Baptist's purpose 1:7-8
- ❖ **Jesus is the "Son of Man":** Christ uses 16x instead of using "I"; "Ezekiel where it is used 93 times. The title is also understood to be a reference to the Messiah. So in announcing himself to be the "Son of Man," Christ is claiming to be the Messiah" (D).
- ❖ **Jesus says he fulfills Daniel's prophecy:** Daniel 7:13-14 Jesus appears to invoke this passage three times<sup>9</sup>: Mark 8:38, 13:1-2, 5-25, 14:61-62
- ❖ **Disciples ask who is Jesus:** Mark 4:41 - transcendent - other than us
- ❖ **Why does Jesus tell people to keep it quiet (1:25, 34, 44, 3:12, etc.)?**  
"His purpose was to shield himself from the attention of the crowds long enough to teach the disciples what the Messiah had really come to do. He was buying time in order to reeducate them and to point to the particular Scriptures that taught about the Messiah but had gone unnoticed."<sup>10</sup>

II. Private Teaching of the disciples (8:27-10:52): "What kind of Messiah will Jesus be?" He will be the Suffering Messiah" (suffering foretold)

- ❖ **He is Isaiah's prophesied SUFFERING servant:** the people largely missed the main point that this king would come, yes, but to suffer (Mark 9:31, 10:33, 10:45)
- ❖ **8:31-37:** Christ will suffer (which was surprising) AND we are called to suffer (just as surprising); "To follow this servant King then means to take up our cross and

<sup>8</sup> G.K. Beale and D.A. Carson, Commentary on the New Testament Use of the Old Testament, Baker Academic books, 2007, p119-120

<sup>9</sup> Mark Dever, The Message of the New Testament: Promises Kept, Crossway Books, 2005, p.73

<sup>10</sup> Mark Dever, The Message of the New Testament: Promises Kept, Crossway Books, 2005, p.69  
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share in the cost of discipleship. It means to surrender our lives for Christ knowing how much we have been forgiven by His service. It means, for example, to share the cost of discipleship and suffering in evangelism by telling others about Christ even though that may be difficult in various ways; and it means to obey and trust Him in the difficult things as well as the easy ones" (D).

### III. Public Crucifixion & Resurrection (ch. 11-16) suffering and sacrifice realized

❖ **It is finished:** there remains no more sacrifice - Hebrews 10:26

#### **Application: SUFFERING**

1. WHY are we to embrace suffering? Answer: to fill up what is lacking in Christ's suffering: Col 1:24 - "What is lacking is that the infinite value of Christ's afflictions is not known and trusted in the world...They must be carried by the ministers of the Word. And those ministers of the Word 'complete' what is lacking in the afflictions of Christ by extending them to others."<sup>11</sup> Answer: to display supreme satisfaction of Christ: "In the pursuit of joy through suffering, we magnify the all-satisfying worth of the Source of our joy. God Himself shines as the brightness at the end of our tunnel of pain. If we do not communicate that He is the goal and the ground of our joy in suffering, then the very meaning of our suffering will be lost. The meaning is this: God is gain."<sup>8</sup>
2. Are you living a life that others pity? 1 Cor 15:19 - If hypothetically speaking there is no heaven, would people say you lived a great life anyway here on earth? Not Paul; Key question: Is "the lifestyle I have chosen as a Christian [considered] utterly foolish and pitiable if there is no resurrection?"<sup>8</sup>
3. Is persecution only considered suffering or hardship too? 2 Cor 12:9-10, 1 Satan as a roaring lion is aiming to kill your faith anyway he can - 1 Peter 5:8-9

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<sup>11</sup> John Piper, Desiring God, Multnomah Press, 2003, p.268, 288, 261  
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## 6: John: The Divine King

**Intro:** both different and similar to the 3 synoptic ("same") gospels; written the latter part of the 1st century (90 AD?);

**Theme:** John uses historical evidence (signs) in the gospel to build his case that Jesus is the Christ in order that his readers will respond by believing.

"John's Christology is set within the context of God's progressive purposes in history. 'The Law was given through Moses, but grace and truth came through Jesus Christ' (1:17). The Old Testament points forward to the New. God revealed Himself in pictures and ceremonies through Moses; Jesus is the reality to which they pointed. In Him, fullness arrives (1:16)."<sup>12</sup>

### I. The Prologue: The King, Eternal and Incarnated (1:1-18)

- ❖ **1:1-4, 14 Jesus is God:** he is pre-existent; he is God's revelation to man; he created the world; he is God incarnate; God "tabernacled" in Christ like the tabernacle in OT – the "Tent of Meeting" – Exodus 33

### II. Public Ministry: Presentation of the King (1:19-chapter 11)

- ❖ **A. Theme 1: Jesus testifies about himself:** Seven Major "I AM" statements; Christ uses God's name (Yahweh i.e. Ex 3:14) and uses it for himself: 1. "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty" (6:35); 2. "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (8:12); 3. "I am the gate; whoever enters through me will be saved (10:9); 4. "I am the good shepherd. The good shepherd lays down his life for the sheep." (10:11); 5. "I am the resurrection and the life. He who believes in me will live even though he dies. (11:25); 6. "I am the way, the truth, and the life. No one comes to the father except through me." (14:6); 7. "I am the true vine and my father is the gardener." (15:1)
- ❖ **B. Theme 2: God testifies about Jesus through Jesus' miracles / works (5:36-40): Why these 7 miracles out of the many that Christ did?** What's the point of them? (John 20:31); Seven miracles and accompanying discourses: (M=miracle; D=discourse (M/D column)

M/D	#	Ch	Event	Explanation of the Main Point
M	1	2	Water to wine	Both Make the point that Jesus is the one who brings in the blessings of the New Covenant. The new wine of the kingdom is brought in as the one who is the New Temple arrives
D	1	2	Clearing the temple	
D	2	4	Woman at the well	Both make the point that the work and worship of the Lord is not geographically located, but centered around faith in Jesus.
M	2	4	Healing of official's son	
M	3	5	Healing on the Sabbath	Both making the point that Jesus is his Father's Son, and so does the good work that his father does (even on the Sabbath)
D	3	5	Conversation with the Jews	
M	4-5	6	Feeding of 5000 / Walking on water	Both show that Jesus is the only source of life through

<sup>12</sup> Sinclair B. Ferguson, *In Christ Alone*, Reformation Trust Publishing, 2007, p. 12

D	4	6	Bread of Life Discourse	his death.
D	5	8-9	Light of the World	Jesus is the one who gives spiritual sight, for he is the light of the world.
M	6		Healing of the man born blind	
D	6	10	Good Shepherd	Both making the point that Jesus is the one who brings resurrection and life.
M	7	11	Raising of Lazarus	

### III. Private Ministry: The King's Preparations (13:1-17:26)

- ❖ **12:23 - Turning Point:** His time HAD come to finish God's work and return to Him; no longer teaches publically but only privately; contrast to Cana and telling his mom his time had not yet come (John 2)

M/D	#	Ch	Event	Explanation of the Main Point
D	7	14-17	Farewell discourse	Both make the point that it is through Jesus' death & resurrection that the disciples will be given a way to the Father, filled with joy, given the Spirit and commissioned to spread the gospel.
D	7	18-21	Passion narrative	

### IV. Passion (also called book of Glory) (18:1-20:29)

### V. Epilogue: Follow the King (21:1-25)

**Application:** 1. Will you believe Christ today, and will you KEEP ON believing him right now? Twenty facets or verbs John uses to describe true belief - belief used 98 times in John (20:30-31): "1. Received (1:12); Obey (3:36); Drink (4:14; 7:37); Hear (5:25; 10:16, 27); Come (5:40; 6:35, 45, 65; 7:37); Beholds (6:40); Eat (6:50, 53, 54, 56, 57, 58); Drink (6:53, 54, 56); Abides (6:56; 15:4-7, 9); Go (6:68); Know (6:69); Opening eyes and seeing (ch. 9); Follow (10:4-5, 27; 12:26); Enters through me (10:9); Hating one's life (12:25); Drawn (6:44; 12:32); Washed feet (13:8; 15:3); Love (14:23-24); Keeping His Word (14:23-24; 17:6); Knowing God and Jesus Christ (17:3) - When we see such active verbs being used as parallels to 'believe' we should therefore be very careful that we don't quote John 3:16 out of context, to make it sound like mere affirmation of belief in Jesus is necessarily saving. It is this kind of active trust that saves" (D). 2. Heb 12:2-3: Are you weary or are you eating? (John 6:5:50-58) - HOW do we eat?

## 7: Luke: The Savior King of the Nations

**Intro:** Gentile writer mainly to the gentiles; includes much reference to the Old Testament; possibly written in early 60's; companion of Paul on his missionary journeys; "some have argued that one of the purposes of both Luke and Acts is to help to set the record straight about the nature of Christianity for Paul's trial in Rome. In this understanding, Theophilus, to whom both books are addressed (1:3), is a sympathetic Roman official who is hoped to be some use in Paul's trial"(D); makes the case that Christianity is not a threat to the Roman Empire; Luke wrote more volume of the NT than any other writer (Paul more books).

**Theme:** Jesus not only as the king of Israel, but as the Savior of the whole world.

"In every part of both Testaments Christ is to be found—dimly and indistinctly at the beginning, more clearly and plainly in the middle, fully and completely at the end—but really and substantially everywhere."<sup>13</sup>

### I. The Mission of Jesus: to seek and to save that which is lost (read 19:10)

- ❖ **Jesus came:** angels announcing his coming 2:11, Simeon seeking it 2:29-30
- ❖ **Jesus sought the lost:** who are the lost? the sick sinners 5:30-32; specific concern for individuals, those who do not believe; illustrated by the lost coin, the lost sheep, the lost son Luke 15 (read specifically 15:8-10);
- ❖ **Jesus saved:** 19:9 - "But his mission was not simply to come and to seek but to, in fact, save the lost. He came to complete a mission – to accomplish salvation – not just make salvation possible or share a few nice platitudes. And indeed He did this through his crucifixion and resurrection for the sins of the lost" (D). Unless we repent, we will perish (12:8-9, 14:26, 14:33, 18:9-14) "Christ death in itself...has the infinite merit and is in itself sufficient to pay the penalty of the sins of as many or as few as the Father and the Son decreed."<sup>14</sup> Christ paid for the sins of all who would believe (Matt 20:28, John 10:11, Acts 20:28, Eph 5:25, John 6:37-39, John 17:9);

### II. The Universality of the Kingdom:

- ❖ **A. Kingdom to all Nations:** 20:9-18 the parable of the wicked tenants - Christ is the savior of all the world not just to Israel: vineyard metaphor used for Israel in Isaiah 5:1-5; Jesus invites others (Gentiles) - Romans 11:11-12 Jews jealous; Jesus is the Stone of Dan 7:34-45 in vs 18; Jews missed in vs 16 that not all Israel is Israel - Romans 9:1-6 and missed in the OT that it is Christ for righteousness - Romans 10:4;
- ❖ 4:24-30 Jesus reminds them of God's heart for the nations in the OT: "Citing examples from the ministries of Elijah and Elisha, Jesus reminds the people of Nazareth that when Israel rejects God's prophets, God sends them elsewhere, even to Gentiles. At this the crowd becomes angry."<sup>15</sup>

<sup>13</sup> J.C. Ryle, Holiness, "Christ is All" chapter 20, public domain; [www.ericblick.wordpress.com](http://www.ericblick.wordpress.com)

<sup>14</sup> Wayne Grudem, Systematic Theology, page 597, Zondervan Publishing, 1994

<sup>15</sup> ESV Study Bible, footnotes on Luke 4:25-27 passage; [www.esvstudybible.org](http://www.esvstudybible.org)

❖ **B. The Kingdom to the marginalized and outcasts**

- Women were influential with Jesus (10:38-42, 24:1-12); the especially vulnerable among women, the widows
- The sick: 4:18 Jesus says he fulfills Isaiah's prophecy to come to the sick (7:11-17; 13:10-17; the lepers 17:11-19); the especially vulnerable among the sick, the lepers
- Those scorned by the religious elite (5:12-16)

III. The Overlapping Kingdom: the already but not fully yet manifested kingdom

- ❖ **the ALREADY:** 17:20-21 - the kingdom is here now (Matt 12:28, Mark 1:15)
- ❖ **the NOT YET:** 22:15-18, 19:11-27, Acts 1:6; "As we near the close of Luke's gospel, it is in this tension between the spiritual reality of the kingdom that has already come and the eschatological kingdom that is yet to come that we find the disciples" (D).

**Application: 1. The humble rich & the 'rich' poor:** How do we view our extra money? "The danger of riches is constantly emphasized in Luke, for the love of riches chokes out the seed of the gospel and keeps it from becoming fruitful. This danger is so great that Jesus often warns his readers not to set their hearts upon riches and to give generously to the poor. The woes pronounced upon haughty rich people stand in sharp contrast to the blessings pronounced upon the humble poor (6:20-26; 8:14; 12:13-21; 16:10-13, 19-31; 18:22 (cf. 5:11; 14:33; Acts 2:44-45; 4:32); Luke 21:3-4)." <sup>16</sup>

**2. Seeking in love the marginalized:** "The lame, blind, crippled, and poor were among all the outcasts that Jesus showed tender concern for. Luke makes it clear that a vital element of Christ's message is one of hope, love, and justice for the mistreated and oppressed. As followers of Christ, we, too, should have a spiritual inclination to reach out to those on the margins" (D). Are we proactive in seeking friendships and talking to them about Christ, praying for them?

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<sup>16</sup> ibid, "Intro to Luke"  
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## 8: Acts: The Kingdom Expands

**Intro:** Volume 2 of Luke's writing [Volume 1 is Gospel of Luke]; Luke writing to Theophilus, a leader in Rome (see Luke intro); how does the church move and grow now that Christ is in heaven but remains and leads them by His Spirit? Reliability of this "new" religion to Roman readers (and others): "there is no other plausible explanation for the growth of the church than the truth of the gospel and the work of the Holy Spirit" (D).

**Theme:** the triumph of the Word of God, due to the exultation of the Son of God" (D).

**Outline:** I. The story with **Peter** as main leader (chapters 1-12) and **II. Paul** (chapters 13-28), tracing the movement of the gospel from Jerusalem to the center of world, Rome, then to the ends of the earth through the empire and beyond

**Theme quote:** "Luke's theological and pastoral concerns are evident in his emphases. In particular, he is concerned to show the continuity in God's plan, even though there are some **apparent surprises** in what has taken place. These surprises include a Messiah who is crucified and, in his second volume of Acts [Gospel of Luke is first volume], the inclusion of the Gentiles in God's people without any attempt being made to relate them to the law."<sup>17</sup>

### I. The Continuing Work of Jesus

- ❖ **1:1-2 - the ONE story of Jesus:** "...we are to read Acts not as a sequel or appendix to Luke, but as the second half of the same work. Acts is the account of what Jesus continues to do after his glorification, through the sending of His Spirit and the proclamation of his word" (D).
- ❖ **Luke's parallels between Luke & Acts:** 1. geographical (Luke: Galilee to Jerusalem; Acts: Jerusalem to Rome); 2. Spirit comes on the church like as it comes on Christ at His baptism; 3. persecution (Christ persecuted (Luke 17:25, 24:26) and said we would be too (Luke 9:23); the church of Acts persecuted (Acts 9:4))

### II. The Work of and through the Spirit

- ❖ **2:1-21 - The coming of the Spirit :** Peter says that the Joel 2 prophecy is now fulfilled - more proof that the New Covenant prophesied in the OT HAS arrived; "The universality of spirit indwelling among the new Covenant people of God" (D).
- ❖ **Subsequent "comings" of the Spirit after Acts 2:** Samaria (8:14-25); Caesarea (10:44-48); Ephesus (19:1-7) - to all kinds of Gentiles
- ❖ **What does "Filled with the Spirit" mean:** "We see the prophetic ministry of the Spirit being fleshed out throughout the book. Several times people are described as being filled with the Holy Spirit. (e.g. 2:4, 4:8, 4:31, 5:3, 7:55, 9:17, 13:9, 13:52). The Result of filling with the Spirit is bold speaking of the word of God" (D).

### III. The Triumph of the Word of God: Promises from the OT still kept

<sup>17</sup> The New Dictionary of Biblical Theology, "Luke", Darrel Book, edited by DA Carson, Goldsworthy, et al, 2000  
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- ❖ **2:23, 3:18, 13:39 - The OT is fulfilled as it said it would be:** God's promises made in the OT have been kept; Christ came, suffered, died, purchased salvation for all who would repent and believe on His name
- ❖ **15:7-11 - God's promise to send the gospel widely to the Gentiles is completed too:** "Apparent Surprise #2" from quote above; Gentiles are included in this glorious salvation without the Jewish Law
- ❖ **Thematic parallels Luke draws between Peter and Paul: ONE Gospel Message**

Parallel Action	Peter [in Acts 2-12]	Paul [in Acts 13-28]
They function as witnesses to the risen Christ	1:21-22	23:11; 26:16
The Holy Spirit initiates and guides their actions	2:1-40	13:1-40
They heal people who are lame or unable to speak	3:12-26	13:1-40
They are defended by Pharisees in the Sanhedrin	5:34-39	23:9
They appoint other leaders with prayer and laying on hands	6:1-6	14:23
They encounter a magician	8:9-24	13:6-12
They bestow the Spirit through the laying on of hands	8:14-17	19:1-6
They raise a dead person back to life	9:36-43	20:9-12
Some Gentiles try to worship them	10:25-26	14:13-15
They defend the Gentile mission in Jerusalem	11:1-18	21:15-40
They are imprisoned at a Jewish feast	12:4-7	21:16-28
They are delivered from prison	12:6-11	16:24-26
Conclusion: The success of the word of God	12:24	28:30-31

**Application:** Do we see and trust the Spirit working through the Word today? One without the other will either be "messageless" or "prayerless"; trust Christ;

## 9: Intro to the Pauline Epistles: Love in Truth of the Kingdom

**Intro:** How does this church persecutor turn to a missionary of the gospel to both Jews and Gentiles?

**Theme:** Paul, an Apostle by Jesus Christ, a frontier missionary, preaches Jesus Christ crucified.

### I. Who is Paul?

- ❖ **A. Top Jew:** Phil 3:4-6, one of two tribes (Benjamin) not intermarry in exile; King Saul's tribe; Aramaic speaking parents; educated under Gamaliel, leading Pharisee (Acts 22:3);
- ❖ **B. Roman citizen:** born a Roman Acts 22:25-29 "It is Paul's Roman citizenship that humanly speaking drives him to the heart of the Gentile world, so that in the Lord's providence he might fulfill his commission as the apostle to the gentiles" (D).

### II. What is his mission?

- ❖ **A. Spearhead the Gentile mission:** Acts 9:15 to Gentiles and certainly to Jews as well; Frontier missionary primarily and theologian / shepherd / pastor second (Romans 15:20, Titus 1:5, not stay longer than 3 years); cross-cultural is another type of missionary, one called to leave his culture and minister alongside others in their culture where the gospel is growing - both frontier and cross-cultural are needed;
- ❖ **B. Unity of Jew & Gentile together:** "one man" - Eph 2:8-18 especially v.15; Even after Peter's Acts 10 experience, Paul is the one who helps Peter work out the implications of this "new man" (Gal 2:11-16); "Paul sees that since justification is by faith, not ritual or ethnicity, all the barriers that were there under the Old Covenant, where people had to align themselves to the ethnic people of God if they were to receive God's blessings. See how Paul moves [in Eph 2:8-18] from the idea of Salvation by grace through faith straight into the removal of the great divide between Jew & Gentile" (D).

### III. What is his message?

- ❖ **A. His central message: God - the Glory of God:** Eph 1:13-14, Romans 1:5 Name's sake"; "If we think of justification by faith as the center, we fail to recognize that the one who justifies is more central than the justification he offers. And then we fail to recognize that the whole purpose of justification is reconciliation with God. So God is the author of justification and God is the goal of justification."<sup>18</sup> "If we think of the gospel itself as being at the center, then we fail to notice that it is the gospel of God (Romans 1:1). The gospel's value is the God whom it offers" (D). Christ is both the means and end of our salvation - He is what we get, not mainly heaven but Christ himself :-);
- ❖ **B. Christ crucified:** Christ-the only way to the Father - 1 Cor 1:22-24; "A crucified Messiah was offensive to an unbelieving Jew (Matt. 16:22; Gal. 3:13; 5:11), and nonsensical to an unbelieving Greek. God's power to call forth his people, however, works through a deeper wisdom than human beings can recognize (unless God grants them faith)."<sup>19</sup> Deut 21:23 - Paul had to get over the misunderstanding which was common at his time that "anyone who was saying that the Messiah had been crucified was speaking

<sup>18</sup> Dr. Tom Schreiner, Paul, Apostle of God's Glory in Christ, introduction, quoted in Dever notes

<sup>19</sup> ESV Study Bible, 1 Cor 1:22-25 footnote



blasphemy, and must be put to death, lest the Lord send a blasphemous nation back into exile" (D).

❖ **C. Same as Peter's gospel - Received the Gospel from Christ: Gal 1:11-23**

❖ **D. Justification by faith alone:** OT saints were justified the same way that we are: by faith alone - Romans 4:1-12;

IV. Summary of Paul's writings
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"Paul's concern that the gospel be held onto, and therefore God's glory be displayed, [is] driving almost everything that he writes" (D).

- ❖ **Galatians** - another gospel is being accepted
- ❖ **1 Corinthians** - divisions are undermining the gospel
- ❖ **Ephesians** - he is concerned that the gospel be displayed
- ❖ **Colossians** - the gospel is getting affirmed but left in the background & marginalized
- ❖ **Pastoral Epistles** (1-2 Timothy, Titus) - he is concerned that the gospel be passed on
- ❖ **Philemon** - he wants the gospel to transform the social attitudes (D).

**Application:**

1. Paul was a Christian hedonist as a frontier missionary - are you a Christian hedonist? 1 Thess 3:7-10;
2. Are we bringing both the King AND the Kingdom to our world? How do we "fall off the saddle of the horse" on either side of this issue? Luke 4:16-30
3. "Does the use of our time, money, energy, words, shout out God's glory in Christ is what we care about" (D)? 1 Peter 3:15 - where is our hope grounded?
4. Why did Christ come to earth? To reconcile all things to himself (sinful man to God, man reconciled to his work, himself, and others. Why was Israel sent to captivity (direct idolatry was part of it - what else (Isa 58:1-3, 5-10; If Christ is Lord, how do we do banking, finance, work, (fill in the blank), \_\_\_\_\_, etc. for the glory of God?<sup>20</sup>

## 10: Romans: Citizenship in the Kingdom

**Intro:** Paul wrote around 57AD at the close of his 3rd and last missionary journey; purpose in writing: he hopes to visit them, gain their support for his mission to Spain (15:23-24), and to ensure that they were firmly grounded in the gospel (d);

**Theme:** On what basis does one attain citizenship in the kingdom of God?

Answer: Justification by faith alone

Justification: a legal term meaning "declared righteous"

I. An INTRO to Justification by Faith: 1:1-17

❖ **Summary verses of book:** intro verses AND 1:16-17 I am not ashamed...

II. Justification by Faith Alone is Necessary: 1:18-3:20

❖ **What is the biggest problem we face / our greatest need?** It is not ignorance as everyone knows about God (1:18-21) - it is that we hate this truth of the glory of God and are justly under God's wrath (1:18, 2:5);

III. Justification by Faith Alone is Sufficient: 3:21-28

❖ **Propitiation:** the removal of God's just wrath against us because it is satisfied by Christ; God is the Just and the Justifier: God gets justice for all sin which is an affront to His holiness (either in Christ or on the unbeliever paying for it eternally in hell) AND God is the One who justifies the ungodly not through works but by faith; we get Christ's record not merely a clean slate

IV. Justification by Faith Alone is the SAME message of the OT: 4:1-25

❖ **Abraham was justified by faith not works (like us :-))** 4:1-3: "imputation": a deposit made to our account, NOT "infused" or like a seed which grows and chokes out the weeds of our sin)

V. The Benefits of Justification by Faith Alone: 5:1-10+

❖ Eight Benefits: Justified (5:1); Peace with God (5:1); Access to His grace which preserves (5:2); Hope of glory (5:2); An attitude of rejoicing even in suffering (5:3); Love of God poured out into our hearts (5:5); Saved from God's wrath (5:9); Reconciliation with God (5:10) (D).

VI. Justification by Faith Alone is Not Antinomianism: 6:1-23

❖ **Antinomianism ('no law'):** erroneous objection that Paul overcomes which says that now that we are saved we don't need to walk in holiness

❖ **The Strange Biblical Ethic:** "Do not let sin master you because sin is not going to master you (6:12, 14)"<sup>21</sup>

VII. Justification by Faith Alone is Victorious (7:1-8:43)

❖ **The Unbroken Chain:** those he foreknew 8:29, he predestined, called, justified, and glorified; there are no dropouts; what God starts no one can stop

VIII. Answer to Another Important Objection: Does God Keep His Promises? 9:1-11:35

❖ **Objection:** How can these wonderful promises of Romans 7-8 be true for me if it appears that God did not keep other promises to Israel? "Didn't he promise salvation to Israel, and yet, at the time that Paul is writing, the majority of Jews did not accept Jesus as their Messiah, and therefore have not received salvation. Has God

<sup>21</sup> John Piper, sermon on this section in Romans 6, [www.desiringgod.org](http://www.desiringgod.org)  
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therefore broken his promises?... Just because someone is a physical descendant of Abraham, that doesn't mean that God has promised them salvation, says Paul. We see this right from the call of Abraham. From Abraham's sons, Isaac was chosen, Ishmael wasn't. Isaac's son Jacob was chosen, but not Esau." (D).

- ❖ **11:2-6, 9:6-7:** "So, God's promises are kept – he keeps them to all whom he made them to – to all who depend upon him in faith" (D).

IX. Justification by Faith Alone Produces Holiness, Love & Humility (12:1-16:20)
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- ❖ **A. Holiness in the Individual:** renew our minds and live all our life in worship (12:1-2), 2. use our spiritual gifts for the body (12:4-8), and 3. live lives marked by love, joy, etc. because of who we are in Christ (12:8-21)
- ❖ **B. Holiness in the Corporate Church:** chapters 14-15 deal with the stronger in faith not wounding the brother weaker in faith by how they live; support Paul's trip to Spain; avoid false doctrines and those who cause division (16:17-20)
- ❖ **C. Holiness in the Social / Civil Realm:** 1. submit to God's authority in government; love to others fulfills the law (13:10); "The subjects of the kingdom demonstrate this kind of love, a respect for civil authority, love and concern for one another in the church, and individual marks of holiness and righteousness all because God in Christ has reconciled sinners to himself through the cross and through faith in His blood" (D).

**Application:** 1. evangelism: are we ready to ask what people think is their greatest need, namely to be declared righteous forever before God so that they may know Him? 2. sovereignty of God: is this doctrine a stumbling block to us or does it delight us in all humility as it does for Paul - Rom 11:33-36?

# 11: 1 Corinthians: The Organization of the Kingdom

**Intro:** in contrast to a more "teaching" book of Romans, in this book "get the opportunity to peek over the apostles' shoulders as they deal with real problems that real churches were facing during the New Testament period... Corinth was a cosmopolitan city, situated in Greece on the main route from Rome to the East. It was a center of business, travel and culture and diversity." (D);

Corinth was a great hub for spreading the gospel (and other ideologies too) by people naturally coming and going through Corinth; they loved ideas therefore orators were like "rock stars" who charged large sums of money for people to hear them speak beautifully about whatever ideas; this church was founded on Paul's 2nd missionary journey (Acts 13); most likely four Corinthian letters from Paul: the first has since been lost (1 Cor 5:9), this is the 2nd letter probably written in 55 AD, the 3rd letter is the "harsh" letter (2 Cor \_\_\_\_); and the 4th is our 2nd Corinthians; Paul showed great concern and care for these saints;

**Theme:** Paul wants this church, divided because of the arrogance of its more powerful members, to work together for the advancement of the gospel. He wants them to drop their divisive one-upmanship, build up the faith of those who are weak, and witness effectively to unbelievers<sup>22</sup>.

**Key Question:** "How ought the church behave so as to reflect to the watching world the character of God?" (D)

**Outline:** Introduction (1:1-9)

**I. Sin in the Body of Christ** (1:10 – 6:20): A. Divisions (1:10-4:21); B. Discipline (chapter 5); C. Lawsuits (6:1-8); D. Impurity (6:9-20);

**II. Paul's Answers their letter of questions from Cloe** (7:1 – 11:1); A. Celibacy, Marriage & Divorce (Chapter 7); B. Rights and Responsibilities (8:1-11:1); C. Public Worship (11:2-14:40); 1. The role of Women in the church (11:2-16); 2. Lord's supper (11:17-34); 3. Spiritual gifts (12-14); D. The Resurrection (chapter 15); Conclusion (chapter 16)

## I. A Gospel-Centered Church Promotes UNITY

- ❖ **1:10-12, 26-31 rival factions:** culture of following popular speakers and "amazing" ideas had crept into the church; answer: God is the one who placed you in Christ, not your leader
- ❖ **3:1-4 disunity's root:** "The root cause of the church's division was and continues to be worldliness and immaturity" (D).
- ❖ **11:18, 15:1-8 true unity is around common, "bulls-eye" beliefs:** What are the doctrines that if not believed one is not saved? "In things essential – unity; in things indifferent – liberty; in all things – charity."<sup>23</sup>

## II. A Gospel-Centered Church Promotes HOLINESS

- ❖ **6:9-10 purity and 3:18-20 strangeness to the world:** call to radical holiness
- ❖ **5:1-3 blatant immorality accepted to show their great tolerant liberty**

<sup>22</sup> ESV Study Bible

<sup>23</sup> Martin Lloyd-Jones, Knowing the Times, chapter entitled, "The Basis of Christian Unity", p160-161  
*New Testament Survey* 28 *Promises Kept*

- ❖ **5:4-5, 11, 13 church discipline - holiness matters:** if not living like a Christian we should be concerned for their salvation; done in love to restore

III. A Gospel-Centered Church Promotes EDIFICATION
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- ❖ **Disorderly church gatherings - selfishness abounding:** "the role of men and women in the church (11:2 – 16); abuse of the Lord's Supper (11:17-34); and the exercise of the Spirit's gifts, especially those that seem more spectacular [tongues, teaching, etc.]. This church was so disorderly that their 'meetings do more harm than good' (11:17)" (D).  
**Answer:** "Use our liberty in Christ to serve and care for others (8:4-6, 9, 12; 12:14-27)

**Application:** 1. Love one another without selfishness: Selfishness kills unity, holiness and edification. Christ says what good is it if we just love those who love us (Luke 6:27-36)? Which of the five ways the Bible speaks of God's love is the ground for our loving our enemies (inter-Trinitarian love, providential love, yearning/saving love, seeking love, or conditional love)?<sup>24</sup> Agape love is misunderstood to only mean love of the will (see D.A. Carson quote in Appendix section); if so we could do nice acts towards another while "hating their guts" to quote Carson; 1 Cor 13:3 makes this void; so what IS this LOVE for enemies? 1 Cor 13:4-7 answers it; What is the implication and therefore root of this in our Love for God? Matt 22:34-40 quotes Deut 6:5; key verse: Deut 28:47-48 do we have joy and a glad heart in God? How do we do this? Love God, overflow in love to others from new birth;

2. How does Paul say we can promote holiness? 10:4-6, 11-12 learn the lesson from Israel about the dangers to your soul in grumbling; what is the sin? unbelief that God is enough and will fulfill his promises to you; they failed to live in hope of this future grace and promises as certain; holiness is promoted in community by the Holy Spirit through hoping in the promises of God;

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<sup>24</sup> D.A. Carson, Love in Hard Places, Crossway Books, 2002, p29-31

## 12: 2 Corinthians: The Weakness of the Kingdom

### Intro / Sequence of events:

- Paul plants the church in Corinth on 2nd missionary journey (Acts 13) then writes his first letter (now lost);
- Paul in Ephesus and sends Timothy to check on Corinth's response to 1 Cor
- Timothy finds the church in disarray and tells Paul; Paul leaves a profitable work in Ephesus (1 Cor 16:9) to confront them in person - painful 2 Cor 2:1
- "During this visit, some self-appointed leaders of the church who may have called themselves apostles attacked him in deeply insulting ways (2 Cor 2:5-8, 10; 7:12)" (D).
- Paul leaves this apparent fiasco; writes his 3rd letter (now lost) showing his love, tears, and rebuke (i.e. leaders proclaiming to be apostles and undermining Paul's message and authority); hand delivered by Titus;
- Paul leaves Ephesus after the riot and waits in Macedonia for Titus to hear how this letter was received;
- Titus reports to Paul that letter 3 was received well and Paul writes his 4th letter (2 Corinthians);
- Paul does make a 3rd visit, appears to be healed; writes Romans from there

**Outline:** I. Paul's joy in the Corinthians' repentance (chapters 1-9)

II. The false "super-apostles" in Corinth rebuked and his authority defended; these false leaders proclaim their eloquence and strength; Paul proclaims His weakness and the power of Christ.

**Theme:** In his second letter to the Corinthians, in answer to personal criticism, Paul spends a lot of time describing his own ministry, as a Christ commissioned servant of God. By examining Paul's ministry in II Corinthians, we understand that the Humility that comes from the weakness of the Kingdom produces: (1) a God-directed ministry, (2) the Grace of Giving, and (3) training of faithful men for the ministry.

**Summary:** the Humility that comes from the weakness of the Kingdom produces: (1) a God-directed ministry, (2) the Grace of Giving, and (3) training of faithful men for the ministry.

I. A humble kingdom produces a God-directed ministry

- ❖ **A. A passion for weakness:** lasting change in others does not come from our own abilities but God who works through us (12:8-10, 4:7)
- ❖ **B. A passion for the Gospel:** we bring God's message of reconciliation to sinful man (5:11, 14-15, 18-6:1) - a great summary of the Gospel: 5:21
- ❖ **C. A passion for the church:** labor to present believers as Christ's pure bride (11:2, 8, 11); Paul spent himself in the anguish, pain, and joy of the bride.

- ❖ **D. A passion for repentance:** Paul is joyous over their repentance from the 1 Corinthians letter and his visit and encourages them to continue on in repentance (7:8-13)

II. A humble kingdom participates in the grace of giving

- ❖ **Context: giving for famine relief to the church in Jerusalem:** giving for the needs of others, spreading the gospel, and building the church; TWO main grounds Paul for his appeal: Macedonian and the Lord's example 2 Cor 9

III. A humble kingdom trains faithful men for the gospel

- ❖ **Leadership that exalts Christ through their weakness:** "At the beginning of chapter ten, Paul defends his ministry against the false "super-apostles." Paul establishes his apostolic authority (10:1-18). And in 11:1-12:13, Paul defends his apostolic conduct, rejoices in his apostolic suffering, and reminds them of his apostolic credentials. Paul reminds us that leadership in the kingdom of God is not about rights and privileges and boasting, but it is about exalting Christ as he glorifies himself through our weakness. This is what the Corinthian church was to look for in the leadership it accepted, and this is what churches today are to be careful to look for in the men it calls to lead in the gospel ministry" (D).

**Conclusion:** "The church is never promised to be perfect. If anything, as Paul reminds us, the church is made up of those who are weak and foolish and insignificant in this world. But this church is absolutely worth every minute of our lives as we struggle and pray and toil to see God work through our feeble efforts to change a selfish and cranky and impatient people into his glorious and radiant bride. And in that is he most exalted" (D).

**Application:** 1. Is our strength a counterfeit god to us? Do we delight in insults and hardship for the sake of Christ by His glorious power? 2 Cor 12:10

## 13: Philippians: The Fellowship of the Kingdom

**Intro:** Paul wrote from prison, either in Rome, Ephesus, other? (note the many reference to joy in spite of this); Philippi was in northern Greece on the Egnation Way (to Istanbul); church founded on 2nd missionary journey with Silas; no synagogues in town, met Lydia and other Jews outside the city praying, conversion, and started the church; healed demon-possessed slave girl who made money for her owners (Acts 16:12-15), riot ensued, thrown in jail, conversion of the Philippian jailer; next day acquitted and told to leave the city; "church in Philippi was largely Gentile, born in the midst of suffering and persecution, and quickly bereft of it's founder" (D); Paul's total visit a matter of days/weeks?

**Four-fold Purpose in writing this letter:** 1. it's a thank you letter for their gift (4:18) - jail didn't usually come with food; 2. update them on his situation in jail (1:12-30); 3. update them on Epaphroditis: he brought their gift to Paul, they heard he got sick, almost died, Paul sends him back with this letter (2:25-30); 4. "includes a powerful description of the humility of Christ in going to the cross, and urges the readers to grow in Christ-like humility" (D).

### Outline / Logical Flow of the Book:

#### I. Thanksgiving & prayer for the Philippians' Gospel Partnership (1:3-11)

How do we serve Christ? "Paul is separated from these Christians, and what is he doing? He is thinking of them; praying for them; longing for their spiritual good – in short, he is serving them and thereby serving Christ" (D).

#### II. Paul's Present Circumstances as a model of gospel Partnership (1:12-26)

Suffering is an expected part of the Christian life and a privilege (1:29-30)

#### III. Practical Instructions in contending for gospel partnership (2:-2:30)

##### a. Living Humbly as Servants of Christ (2:1-11)

##### b. Living Obediently as Children of God (2:12-18)

But HOW are we to live humbly like Christ? " By having our lives shaped by the Gospel of Jesus Christ; by being transformed as we read God's word daily and seek him out in prayer regularly; by pleading with God that we would have more and more the attitude of Christ Jesus... In verses 12-18, we see that the example and love of Christ should encourage the Philippians to live lives of obedience. Immediately after the heart-transforming message of Christ in 2:6-11, Paul says in vv. 12-13 [Read 2:12-13]. We see that fulfilling the example of Christ in our own lives does not finally depend upon us. God pours into us the ability to trust in Him and his purposes, and we are called to participate with Him" (D).

##### c. Examples of Humble Servants (2:19-30)

#### IV. The enemies of gospel partnership (3:1-6)

#### V. The Goal of Gospel partnership: Heaven through persevering in suffering (3:7-4:1)

#### VI. Thankfulness for gospel partnership (4:10-20)

**Theme:** Paul wants these Christians to know personally the strong love of Christ for them, and thereby overflowing in this same kind of love to one another; love that is humble, persevering, and content.

#### I. Christ's love is a HUMBLE love

- ❖ **2:1-11** sacrificing our own interests for others, not grumbling or complaining which shows a lack of humility;
- ❖ **3:7-13** "Our humility is not only a reflection of the love that Christ has shown us, it is also a demonstration that we have understood and grasped the good news of the Gospel. Paul warns the Philippians and us from taking pride in anything other than Christ and his



work on our behalf. He call all things “rubbish,” in comparison with “the surpassing greatness of knowing Christ Jesus.” Humility, then, is not just a moral virtue we pursue, but rather the evidence that we have met, and been loved by Christ” (D)!

II. Christ's love is a PERSEVERING love

- ❖ **2:8 Christ endured death on a cross;** 3:13-14 Paul endured; he shifts focus off their sufferings to their citizenship in heaven: future grace (Heb 12:1-2)

III. Christ's love is a Content love

- ❖ **2:9 Christ's heavenly joy:** away from earthly definitions of contentedness / success; 3:7-13 Paul was content in a person (Christ) not circumstances; "Most people in this world base their happiness and contentedness on their circumstances. Some people who are religious see God as a way to influence their circumstances in order to make themselves content. But we are to understand, as Paul did, that in Christ, his contentedness was independent of his circumstances. There is nothing that will set you apart from the world like a joy in Christ that only shines brighter in the midst of hardship" (D).

**Application:** 1. HOW do we experience the love of Christ? Know him (1:9-11)

2. HOW do we love others with love that reflects Christ's-type love? 2:12-13

Because God is sovereignly working in you, you can make headway! "What breaks the power of money [or other counterfeit gods in our life] is not just redoubled effort to follow the example of Christ. Rather, it is deepening your understanding of the salvation of Christ, what you have in him, and then living out the changes that that understanding makes in your heart - the seat of your mind, will and emotions. Faith in the gospel restructures our motivations, our self-understanding and identity, our view of the world. Behavior compliance to rules without a complete change of heart will be superficial and fleeting."<sup>25</sup>

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<sup>25</sup> Tim Keller, Counterfeit Gods, Dutton Books, 2009, p68  
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## 14: 1 Timothy: The Servant Leaders of the Kingdom

**Intro:** Paul wrote three letters known as the pastoral epistles (1 Tim, Titus, 2 Tim); they describe how to lead a church; 1 Timothy was written while in house arrest in Rome; Titus written perhaps on Paul's 4<sup>th</sup> missionary journey to Spain; 2 Timothy was written near the end of his life in a Roman dungeon; Paul ministered in Ephesus 3 years then left Timothy there to minister; Timothy was a young man, traveled extensively with Paul, was from Lystra, his mom was Jewish and his dad Greek, and his mother and grandmother were Christians (2 Tim 1:5);

**Theme:** Protect the gospel – “the gospel leads to practical, visible change in the lives of those who believe it. It is often thought that the theme is church order, but the discussion of church offices is simply a piece of the larger argument that the true gospel, in contrast to false teaching, will always lead to godliness in its adherents.” (ESV)

**Purpose:** Paul is preparing guidelines for how people should act as members of God's household; **Outline:** the mission (ch 1); the ministry (2-3), and the minister (4-6);

**Key Question:** How did Paul exhort Timothy to protect the gospel?

I. Protect the gospel by fighting the good fight in opposing false teachers

- ❖ **4:6-13 oppose false teachers:** they seek to control others and are deceiving spirits; Timothy is to be faithful to the Word and avoid their foolishness;

II. Protect the gospel by establishing order in the ministry

- ❖ **2:1-8 - Public worship and prayer**
- ❖ **2:9-15 - women in the church:** unlike much of the norm of the day, women were to be taught and instructed in the faith; they “are not to exercise authority over men or publically teach men in the gathering of the church” (Dever); though given different authority from men, women are of equal value to men; Paul shows this as rooted in the creation (2:13); it is also in the godhead: “The perfectly divine Father eternally exercises loving authority over the perfectly divine Son”...The intent of gender roles in creation was supposed to be that Adam would lovingly lead Eve to obey the Lord. Instead Adam sinfully follows Eve to disobey the Lord. Eve herself had listen to the creature over which she was designed to exercise dominion in partnership with her husband. In the created order, the serpent submits to woman, who submits to man, who submits to God. Instead the order has been turned on its head. Man submits to woman, who submits to the serpent, and God is out of the picture. Paul's point is that within the New Creation, within the church the creation order is to be restored, and once again there is to be self-sacrificial leadership into obeying the ordinances of God that were abandoned at the Fall” (Dever).
- ❖ **Chapter 3 – qualifications for church leadership:** two things to note: 1. qualifications listed are unremarkable really – something all Christians aspire to; 2. it is more on character than actual tasks that are listed in these texts; contrast with leaders of the world or in business – others exists to serve the leader instead of the servant leader;
  - **Elders:** exercise leadership; pastors showing feeding and protecting the flock; and overseers as those who must give an account of the souls under their care; 14 character traits – able to teach means that he can unpack the meaning of Scripture at least one on one, not necessarily a dynamic preacher; the ones primarily responsible for the ministry of the word and the ministry of prayer (Acts 6);
  - **Deacons:** so that elders can focus on the ministry of the word and prayer, deacons are to perform many of the tasks of ministry;

- **Deaconess':** 2:8-12 Dever argues that this passage refers to women who are deacons not wives of men who are deacons; "the use of the word "likewise" to begin the sentence suggests a third group in addition to elders and male deacons. And since Paul does not give requirements for elders' wives, it stands to reason that these are not qualifications for the wives of deacons but for women who serve as deacons" (Dever);

### III. Protect the gospel by remaining faithful in ministry .

- ❖ **1. pay close attention to the needs of the flock:** a. needs across generations and genders (5:1-2); b. for widows (unless they have family, the family takes care of them) (5:3-16); c. elders (5:17-20); d. slaves (remember, this is not modern slavery based on race) (6:1-2); e. needs of the wealthy – remind them not to trust in their riches but in God (6:17-19)
- ❖ **2. maintain pastoral and personal balance:** a. keep the instructions in his own life by grace (5:21-24); b. avoid senseless quarrels (6:3-5); c. keep personal balance (6:6-16);

**Application:** "1. Shepherding is much more practical than theoretical... While he does show proper concern for theological accuracy in the teaching the church receives, he seems to lay particular emphasis on the practical care of the church. There is no substitute for knowing and sharing in the lives of the people over whom Timothy is given charge. Build relationships... What are some ways that you love and care for others? Are you building God-glorifying relationships with those in the congregation who are different from you? Do you love ideas more than people? Do you cultivate a mastery of theology or a relationship with God? Do you pursue being right more than being godly?

2. Watch your life and doctrine: How closely are you guarding your life and doctrine? Are you regularly reading God's word? Is that reflected in an increasing holiness and obedience? Are you tempted to think people are too concerned about theology?

3. Ministry is the maintenance of balance between commitment and contentment (6:6-8). What are some areas of discontentment, and how do you address those areas? What do you daydream about? What do you think is missing in your life that would make it better?" (Dever)

## 15: Titus: The Consistency of the Kingdom

**Intro:** 2nd of 3 pastoral epistles of Paul, a letter to a young pastor in a church plant; “written around A.D. 63, Paul’s purpose is to ask Titus to straighten out what was left unfinished on the isle of Crete. Clearly, Paul wants to put in writing verbal instructions he gave before leaving” (Dever);

**Theme:** the knowledge of the truth that leads to godliness – “the inseparable link between faith and practice, belief and behavior. This truth is the basis for its critique of false teaching as well as its instruction in Christian living and qualifications for church leaders. (ESV)

**Outline:** 1. Good order (chapter 1); 2. Good doctrine (chapter 2); 3. Good deeds (chapter 3);

I. False teachers with false teachings were ruining this community.

- ❖ **Cretan Church** – self-centered and fruitless. The knowledge [of God] is not flowing over into deeds. It has adopted a pagan philosophy (Dever).
- ❖ **1:10-16 - false teachers ruin households:** rebellious, mere talkers; motivated by dishonest gain; does teaching make much of you or of God?
- ❖ **Why must false teachers be silenced?** " 1. To prevent them from preying on the flock for their own gain (v. 11); 2. To protect the flock from sliding into immorality (v. 13 and 16)" (Dever).

II. False Christian Living was in vogue - so teach people the **ground** of holiness

- ❖ **Christianity redeems and transforms cultures:** "This letter brings out something of what we might call the civilizing function of Christianity. The letter is clear evidence that the Christian church is not intended to function only in cozy, respectable middle-class environments. The gospel is for the most unpromising of people." (Carson, Moo, *Intro to NT*, Dever)
- ❖ **2:2-10 - organizing the church for godliness:** instructions for older men, older women, younger women, younger men, and slaves (again, remember that this slavery was not race based like that of the recent centuries but also not endorsed as a great economic engine)
- ❖ **2:11-14 - so HOW do we live?** by the same grace that has come to save us, this sovereign grace will lead us to holy living; verse 11 starts with the word FOR, showing that the ground to living in holiness and in community as spelled out in 2:1-10 (and also chapter 1 really) is that Christ has come;
- ❖ **2:13 - hope in Christ is faith in future grace, fully consummated at his return:** we live by faith in the promises of God - this is living by hope

II. What does holiness include?

- ❖ **3:1-2 - obligations of citizens:** obey rulers; avoid needless quarrels
- ❖ **3:3-8 - truth IS the appearing of kindness and love of God in Christ**

❖ **3:9-11 - avoid foolishness and divisions**

❖ **3:12-15 - list of some names of those living well in the kingdom now:**

"People who in the occupations to which God has called them are obviously thinking through their lives as Christians and living it out as such. While reading, I got the sense that they understood themselves first as being part of the Kingdom and secondly as being part of whatever culture they were apart of. Their lives were now transformed such that their own nationality and culture must be viewed through the lens of the inaugurated kingdom visible in the church" (Dever).

**Application** (key points Dever):

1. Deeds either defend or deny our doctrine (1:16, 2:1); may we by God's grace show the beauty of the gospel through how we live our lives - it is as if this attractive gospel-life we aim to live by grace were this beautiful, costly coat.
2. Grace elevates godliness; it does not cheapen it (2:14); we were called not merely for heaven but godly living by the Spirit that gives God glory and us the joy!
3. God's kindness toward us and His love for us change the way we act (3:3-8); may we not merely look at Scripture as an "owners manual" on how to live but rather a "love letter" from our beloved who empowers us to live godly like he is!

## 16: 2 Timothy: The Continuation of the Kingdom

**Intro:** Paul has been re-arrested in Ephesus, possibly through the scheming of Alexander the metalworker (4:14), and his trial in Rome has begun; he writes this as his last letter to encourage Timothy to continue preaching the Word; Paul's hope is focused on his being with Christ soon and forever (4:6-8)

**Purpose:** Paul wants to convey much hope in Christ, AND he "is wanting to ensure that the stewardship of the gospel that he has had would be passed on well to the next generation" (D).

Paul gives Timothy really three main exhortations:

1. Feed the sheep well (4:1-5, 3:14-17, 2:15)
2. Train future pastors (2:1-2)
3. Protect the church from wolves (3:1-9)

**Theme:** Second Timothy is a bold, clear call for perseverance in the gospel in spite of suffering. Paul calls on his young coworker to continue the fight of faith, even as Paul approaches the end of his own life. (ESV)

**Key question: What does Paul say that the faithful Christian life by God's grace looks like?** The Christian life does three things:

I. It guards: Is our life marked by faithfulness to the word despite circumstances?

- ❖ **Paul endures despite personal costs:** 1:8-12, 3:1, 12-14; 4:5
- ❖ Possible application: "(1) consider the witness of those who have gone before us by reading good biographies or listening to the testimonies of missionaries and others facing tough situations; and (2) recount God's faithfulness in our own lives and families, perhaps by journaling or writing letters of thanks to those whom God has used to establish us in the faith" (D).

II. It Endures: Is our life marked by hope in God that produces endurance?

- ❖ **Paul endures quarrels and divisions:** 2:1-4, 14-16, 24-26
- ❖ Application: "We should learn to be winsome and gentle in the midst of quarrel with those inside and outside the church so that we might win some from the devil. With what individuals do you find yourself in quarrel? How can you be more winsome and gentle with them" (D)?

III. It Preaches: Is our life marked as models of God's grace (not our self-determinism) where we model the gospel we preach?

- ❖ **Paul encourages Timothy to preach well:** 2:22-26 - teaching includes confronting that is done in love and gentleness - let the Scripture do the "heavy lifting."
- ❖ **The message we preach is trustworthy:** "In II Timothy 2:11-13, probably an early hymn, the promised life and reign with Christ serves as motivation for enduring bondage in chains and suffering like a criminal (2:8)" (D).

**Application:** 1. Do we know what the gospel is? How are we addressing our "functional saviors" that are not the gospel (i.e. believing I am ok or more pleasing to God because of my success, the praise of men, what others think of me, my family, etc.); 2. Are we enduring in hope and in joy, knowing that God is both sovereign and good? 3. What are the things that stir our affections for Christ? What are the neutral or even good things that cause our affections for Christ to wane? Make a list of 5 things that stir your spouse's affections toward Christ. What are we doing to stir one another's affections - 2:22? Endurance is a community project by grace.

## 17: Ephesians: The Glory of the Kingdom

**Intro:** this church was founded on Paul's 3<sup>rd</sup> missionary journey; Ephesus was the capital of the Roman province of Asia, a large city with connections to smaller cities around the province (like a wheel with a hub and spokes); wrote most likely while in prison in Rome; not addressing a particular heresy as other letters do but meant for this church and to be circulated among the "satellite" churches;

**Theme:** (1) Christ has reconciled all creation to himself and to God, and (2) Christ has united people from all nations to himself and to one another in his church. These great deeds were accomplished through the powerful, sovereign, and free working of the triune God—Father, Son, and Holy Spirit—and are recognized and received by faith alone through his grace. In light of these great truths, Christians are to lead lives that are a fitting tribute of gratitude to their great Lord; (ESV)

I. What is the mark of life in the Kingdom? Unity

- ❖ **2:13, 19-22 unity created – the Mystery (3:2-6):** "It's easy after 2,000 years of a largely Gentile church to miss how radical this is. But remember that until now, the kingdom of God has been marked, not by ethnic unity, but by ethnic division and distinction. Paul is declaring that in Christ, and because of his grace, that division has been done away with. All of us, regardless of ancestry, now have access to God. In the Old testament there had been a huge separation between Jew and Gentile. Gentiles were not allowed into the temple but only the outer courts. There was literally a wall separating Jews from gentiles, and Gentiles from a closer access to God's presence" (D).

II. How is this unity maintained? by the power of God's grace (chapters 4-6)

- ❖ **Chapters 4-6 Paul moves to imperatives from indicatives chapters 1-3:** This is an important distinction because it is OUT OF who we are in Christ that we are able to obey the commands of scripture by the Holy Spirit; it is not that we obey TO GET approval before God, but rather because we are approved by God through belief in Christ, holiness flows OUT OF.
- ❖ **Unity radically defined (4:4-6):** "[Unity is] not fundamentally our affection for one another or our mere agreement. Rather, our unity is to be defined by and a reflection of the character of God" (D).
- ❖ **How do we maintain unity?** Through submission (5:21-6:9): wives to husbands, children to parents, slaves to masters, husbands to Christ example on loving and serving His bride, all submitted to God; "Paul is against unity at the cost of truth, not because truth is more important than unity, but because the unity without truth, or in disregard to truth, does not reflect the character of God. And that is the unity we're after" (D).



III. What is the motivation for this unity? the display of glory of God
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- ❖ **Why are we saved, and why are we saved unto this holiness of unity?**
- ❖ 1. the praise of His glorious grace (1:3-10, esp. v5-6)
- ❖ 2. the praise of His glory (1:11-14) why? Esp. v 11-12
- ❖ 3. to show his grace (2:1-10) esp. v7
- ❖ 4. to show the wisdom of God to all creation through the church (3:7-13);  
“The church is not merely about teaching or friendly relationships or service . . . or even evangelism and missions for their own sake. Ultimately, the church is about God” (D)! God IS the gospel – get John Piper’s book
- ❖ 5. to glorify God in Christ and the church forever (3:20-21)

**Application:** 1. The church is not a union, a country club, a service network – it is a unique “quilting” together of people who normally would not gravitate towards one another; do we seek out those who are different from us socio-economically, geographically, culturally, politically, single, married, old, young, etc.? Christ has broken down the barriers between all people and is forming ONE body for His glory; 2. Be careful of unity only in name – i.e. an ecumenical movement (5:6-8): “But we need to be aware of the dangers that attend mere structural unity: and that is uniting with people who claim the name, Christian, but who do not hold to Christ’s teaching. Christians need to be careful to resist compromising truth for the sake of unity seen in 5:3-14” (D).

## 18: Colossians & Philemon: The Sufficiency of the King

**Intro to Colossians:** Paul sent Epaphras to start this church, 100 miles east of Ephesus; Paul never had visited Colossae but wrote them this letter from prison in Rome est. 60AD in response to news they received about doctrinal error;

**Purpose of letter:** to counter a heresy spreading into the church: “life and wisdom are found in human philosophy...At the heart of much of this false teaching is the idea that the gospel of Jesus Christ is a great start, but there is so much more on offer. That is, Jesus is the beginning, but there are other ways to receive “fullness” in the Christian life. This was to be received by specially revealed wisdom, perhaps with peculiar understanding of the Jewish law, and perhaps through angelic encounters”(D).

**Theme Colossians:** Christ is Lord over all of creation, including the invisible realm. He has secured redemption for his people, enabling them to participate with him in his death, resurrection, and fullness. (ESV)

**Theme verse:** 2:6Therefore as you have received Christ Jesus the Lord, so walk in Him, 7having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude.

I. Christ is the SOURCE of their new life.

- ❖ **The three-pronged attack on the sufficiency of Jesus Christ:**
  - Judaizing tendencies deny the finality of Christ’s work. (2:16-17)
  - Preoccupation with angelic experiences denies the preeminence of Christ. (2:18-19)
  - Asceticism (extreme self-denial) denies our need for Christ. (2:20-23)

II. Lasting, radical change is the EFFECT of this new life in Christ.

- ❖ **3:1-4, 2:13 contrast the now vs. then:** mind was set on earthly things now it is set on heavenly things; were dead, now God made us alive;
- ❖ **1:21-23 – persevere: Statement of Faith Article 11 - Of the Perseverance of Saints:** We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation”(D).

**Intro Philemon:** Paul’s second letter to the Colossians; particularly written to one person in the church; **Background story:** “It’s a personal letter from Paul on behalf of Philemon’s runaway slave Onesimus who served alongside Paul (who we assume became a Christian after he ran away). Paul’s compassion

and love for the young man is apparent and calls him "my son" and "very heart." He has sent him back to ask for forgiveness"(D); slavery was not race-based like the 18-19<sup>th</sup> century slavery; slaves could own capital; slavery not condoned nor attacked but rather the gospel is brought to bear on this political-economic system;

**Theme Philemon:** The theme of Philemon is the power of the gospel to transform lives ("formerly he was useless" but "now he is indeed useful," v. 11) and to impact human relationships (receive him "no longer as a slave but more than a slave, as a beloved brother," v. 16). (ESV)

I. How was Paul living out the life of Christ in his life as taught in Colossians?

- ❖ Paul wrote to this church is Colossae, thanked God for them (1:3-8), prayed for them (1:9-14); was called to preach to them and even suffer for them (1:24ff); and cared for them and wanted to see every one of them mature (1:28-29)

II. This new life in Christ is comprehensive to all areas of life.

- ❖ At home (3:18-4:1); at work (3:22-4:1)

III. This new life is to be lived out together (3:12-17)

**Application:** 1. Are you walking in Christ AS you have received him, trusting and hoping in Him daily for the same mercy and sovereign grace that He saved you with? 2:6-7; 2. Is Christ enough/your functional savior? 1:15-20

## 19: Galatians: The Enemies of the Kingdom - Legalism

**Intro:** written to the 5 churches in the Galatia region of Asia Minor (modern day Turkey); churches were founded on Paul's first missionary journey (Acts 13-14); this letter probably written right after the Jerusalem Council (49 A.D.) in Acts 15;

**Purpose:** to correct false teaching that crept into the church that said Christ was good start for salvation but not enough to be finally saved – you must obey the Law too (Acts 15:1); obedience was from outside in, in order to get; instead, obedience should be from inside-out, as overflow of delight (Ps 40:8); the law protects my true, real, and lasting joy which is found in God;

**Theme:** Christ's death has brought in the age of the new covenant (3:23–26; 4:4–5, 24), in which believers do not have to become Jews or follow the outward ceremonies of the Mosaic law (2:3, 11–12, 14; 4:10). To require these things is to deny the heart of the gospel, which is justification by faith alone, not by obedience to the law (2:16; cf. 1:6–7). In this new age, Christians are to live in the guidance and power of the Spirit (ch. 5–6) (ESV).

### Outline:

1. Paul defends his authority and the true Gospel which he defines (ch1-4)
2. He answers how we live in the freedom that this Gospel produces (ch5-6)?

I. The Gospel comes directly from God.

- ❖ **Paul is accused of being a “second-hander”:** Where did Paul get this message if he was not a disciple traveling with Jesus?
- ❖ **Answer:** 1. Apostle of Christ (1:1); 2. received the gospel directly from Christ (1:12); same gospel as other apostles (2:6-9)

II. Justification (what it means to be saved) is by faith alone in Christ alone.

- ❖ **What is the clear Gospel message?** Are we in sync with this: 2:15-16?
- ❖ **We are sanctified the same way we are saved:** 3:1-5
- ❖ **Abraham is a prime example of being saved by faith:** the Law of Moses did not **replace** the covenant to Abraham based on a promise but **restates** it (3:15-18); the promise did not need to be improved upon;
- ❖ **What was the purpose of the Law, then?** To point us to Christ and show our need of Him (3:24-25)

III. Application: Defend the truth of the Gospel

- ❖ **Do not be persuaded by false teaching:** (1:8-9)
- ❖ **Do not worry about what others think of you:** (1:10, 2:11-14, Luke 9:26)
- ❖ **Take a clear stand (and let the Gospel do the ‘heavy lifting’)** (2:14)

IV. Application: Be diligent to keep walking in freedom (it's easier than we think to lose sight of this and walk in slavery and drudgery - Peter did (ch 2)

- ❖ **Legalism kills freedom:** What is legalism? Working towards moral or holy living by my own resources (or even the HS' as we think?) in order to get something from God (i.e. His approval, His affections, good health, obedient kids, people at peace with me / around me, etc.) 5:1-5

- ❖ **Purpose of Freedom:** Radical, risk taking, self-sacrificing love for one another (5:13-14); 5:5-6 it is faith working through love; (Rom 13:8-10)
- ❖ **Misplaced guilt kills freedom:** (2:20-21); we are sons not slaves (4:7);
- ❖ **Running into sin kills freedom:** do we fight or do we make peace with our sin? 5:16-18; what do these sins include? 5:19-21

<b>Similarities in Doctrine/Logic</b> <i>(Dever)</i>	<b>Galatians</b>	<b>Romans</b>
Inability of the law to justify	2:16	3:20
Believer's deadness to the law	2:19	7:4
Believer's crucifixion in Christ	2:20	6:6
Abraham's justification by faith	3:6	4:3
Believers are Abraham's spiritual children...	3:7	4:10,11
...and therefore blessed	3:9	4:23, 24
Law brings God's wrath	3:10	4:15
The just shall live by faith	3:11	1:17
Universality of sin	3:22	11:32
Believers are spiritually baptized in Christ	3:27	6:3
Believer's adoption as God's spiritual children	4:5-7	8:14-17
Love fulfills the law	5:14	13:8-10
Importance of walking in the Spirit	5:16	8:4
Warfare of the Spirit and the flesh	5:17	7:23, 25
Importance of bearing one another's burdens	6:2	15:1

**Application:**

1. Do we want God or the things from Him? What counterfeit god(s) do we run to in helping our satisfaction in life or our guilt?

2. Live in freedom: "Jesus has set us free from the curse of the law, from sin and its effects, from God's wrath. And so we are free to serve the true and living God knowing that our attempts at earning God's love or approval are futile and oppressive" (D).

## 20: Intro to the General Epistles & Revelation: The Witness of the Kingdom.

**Intro:** “General epistles” are the letters written by an apostle to churches that maybe we do not know specifically to which church or group of churches he is writing and / or exactly which specific external facts are at work around those churches which he is addressing; in contrast, the Pauline epistles which we have already studied we understand to which specific churches/people he writes (i.e. Romans, Corinthians, Ephesians, Colossians, Thessalonians, or Galatians (a group of churches));

**Dates:** Because of their more general nature, it can be difficult to know exactly when each book was written; it is “not necessary to know [the exact date to know] the usefulness of the Scriptures. Why not? Because the human condition (our need for the gospel), and the human heart (our tendency to wander) have not changed since Adam ate the fruit”(D).

**Theme:** The General Epistles draw our lives to holy living by pointing us to behold Jesus Christ as the superior savior, hope, and treasure.

### I. What are the main heart issues that each General Epistle (letter) addresses?

- ❖ **Hebrews<sup>26</sup>:** The temptation to a more convenient religion; Holds out the supremacy and necessity of Christ; Contemporary relevance:
  - A guide to biblical theology: Relationship between OT and NT
  - Clarifying the gospel to people from religious backgrounds that misunderstand the finished work of Christ and his fulfillment of the OT, and those that teach false things about his person and work
- ❖ **James:** The temptation to double-mindedness; Holds out faith that works; Contemporary relevance: dilution of evangelicalism; easy-believeism; consumer mentality (2:15)
- ❖ **1 Peter:** the temptation to despair; Holds out a citizenship in heaven; Contemporary relevance: (1:8ff)
  - In the West: Deterioration of culture is not cause for discouragement. Christ wins. The Church wins.
  - In the East/South: Circumstances are temporary. Christ wins. The Church wins; one tribe (2:8);
- ❖ **2 Peter & Jude:** temptation to licentiousness (both together because of heavily overlapping material); Holds out the warnings of judgment; Contemporary relevance: Hold fast to the faith. Fear God, not man. Christianity is only Christianity if it is rooted in the true, biblical doctrine of Christ.
- ❖ **1 John:** the danger of false assurance; Holds out the grounds of assurance (knowing we are saved): faith, love & obedience; Assurance of salvation is not rooted in past experiences, prayers, or religious rituals, but in the visible reality of a transformed life.
- ❖ **2 John:** The danger of accommodating false teaching; Holds out the promise of a full reward; Contemporary relevance: See 2 Peter and Jude.

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<sup>26</sup> The summary of each book and Christology of each book is a direct quote from the Dever study notes.  
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- ❖ **3 John:** the danger of self-centeredness; Holds out the beauty of self-sacrificial service; Contemporary relevance: individualistic faith has marginalized meaningful discipleship and hospitality - community;
- ❖ **Revelation:** The dangers of worldliness; Holds out the certainty of victory for those whose trust is in the Lamb; Contemporary relevance: this-worldly materialistic mindset; modernistic indifference to unseen spiritual realities

II. How does each General Epistle cause us to behold Christ?
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- ❖ **Hebrews:** Christ is the subject of all the shadows of the OT (1:1-3, 3:14);
- ❖ **James:** Jesus is both the promised Messiah and the Lord who possesses all the glory of God as both the judge and the merciful one (5:7-11; ref. to Job)
- ❖ **1 Peter:** Suffering and exaltation of Jesus Christ is foretold in the OT.
- ❖ **2 Peter:** A reference to the Gospel account of the Transfiguration draws attention to his acceptance by the Father, his resurrection, his majestic glorification, and his coming return in power (chapter 3)
- ❖ **1-3 John:** Incarnation—Word made flesh
- ❖ **Jude:** He is the agent of God's glorification. He is the judge.
- ❖ **Revelation:** He is the chief subject of the book—"testimony of Jesus (1:2)

**Application:** 1. Are we becoming more Christ-like? The better question is: "What are we beholding?" Or "Are we beholding Christ?" We become what we behold - 2 Cor 3:18. 2. Do we know Christ as the surpassing worth that He is? Rev 5:5-6 Christ is both the lion AND the lamb (see Edwards quote in Appendix).

## 21: James: The Wisdom of the Kingdom

**Intro:** How should God's people in the NT live by faith? Wisdom literature of the NT; written after Stephen's stoning (Acts 7-8) to both encourage in suffering and exhort to wise living; Proverbs says that the fear of the Lord is the beginning of wisdom – James 4:4-10; “In the New Testament, as in the Old, wisdom is ultimately a matter of repentance and faith: of turning away from the world and turning to God through Christ in humble devotion and faith”(D); most likely written by James the ½ brother of Jesus, leader in Jerusalem church, defends Gentiles at Council of Jerusalem (Galatians context), approves Paul's ministry (Gal 2:9); probably written prior to Council of Jerusalem in 48 or 49AD; written to scattered Christians undergoing ‘low-level’ persecution (social and economic);

**Theme:** Wisdom displayed through testing (D): James's primary theme is living out one's faith, being a doer and not just a hearer of the word. This theme is developed in view of the social conflict between rich and poor and the spiritual conflict between factions in the church. James rebukes his readers for their worldliness and challenges them to seek divine wisdom in working out these problems and getting right with God (James).

**Outline (D):** Wisdom displayed through testing

Introduction (Chapter 1)

I. Testing through generosity (Ch 2) favoritism is forbidden (faith that works)

II. Testing through the tongue (Chapters 3-4); prayer, slander, boasting

III. Testing through our attitude to wealth (Chapter 5)

Summary & Conclusion (5:7-end)

I. Practical obedience: the display of wisdom

- ❖ **A. Listening AND Doing (1:19-27):** what does it say? How do I obey?
- ❖ **B. Be self controlled with your tongue (3:1-12, 4:1-3, 11-17):** failure to do so places us in God's judgment seat, shows the condition of our hearts, and places us in danger of anger, gossip and slander (1:19ff, 3:9, 14);
- ❖ **C. Love others generously without favoritism (2:1-16):** else we forget it is all by grace; impartial love leads to care for others (1:27, 2:15-16); do you have friends that are not like you?
- ❖ **D. Beware of wealth:** beware of the pride that comes with it (4:13-17); “Faith demonstrates itself, not through favoritism (2:1-4, 9-11), or self-indulgence (5:1-6), but through generosity (2:14-17)”(D);
- ❖ **Do Paul and James agree on justification?** How do we relate James 2:24 to Romans 3:28? “James and Paul agree that the faith that alone justifies is never alone, but always brings with it a life that is characterized by obedience, love, the fear of the Lord (D). Ephesians 2:8-10.

II. James discusses the relationship between the Law and the Gospel



- ❖ **The Royal Law - “Love your neighbors as yourself” (2:8):** Calvin’s three uses of the Law: 1. restrain sin and provide for a civil society (1:25); 2. convict of sin and lead to Christ; 3. a guide to holy living in light of the Gospel / through the cross (James’ focus); “This third use of the law does have pitfalls: we cannot carelessly apply the whole Old Testament law directly to us. It is binding as fulfilled in and interpreted by Jesus Christ. This is why in a book that is heavy on the third use of the law, it is also rich in allusion to Jesus’ own teaching, particularly the Sermon on the Mount. If we were right in thinking that James wrote the letter in the 40’s then Matthew’s gospel hasn’t yet been written – but the teaching of Jesus exists in a consistent aural tradition”(D);
- ❖ The Royal Law / the Law of Christ is the Sermon on the Mount: see the parallel’s between James 1:2 and Matt 5:11, James 2:5 and Matt 5:3-5, James 3:12 and Matt 7:16 (see Appendix for more parallels);

III. Faithful submission to God as the essence of wisdom and the means to a blessed life.

- ❖ **Submit to God:** “Do not submit to this world and its foolish ways. Rather, submit yourself to God (4:1-10, especially vv. 7-8, 10) (D);

**Application:** 1. Are all of God’s actions towards us as believers loving? What is the purpose of these actions (i.e. Romans 8:35-37)? Are there ‘surprising’ tools in His tool box (i.e. suffering, death, etc.)? “Astonishing! We are more than conquerors as we are being killed all day long! So nothing can separate us from Christ’s love, not because Christ’s love protects us from harm, but because it protects us from the ultimate harm of unbelief and separation from the love of God. The gospel gift of God’s love is better than life.<sup>27</sup>

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<sup>27</sup> John Piper, God is the Gospel, page 125, Crossway Books 2005  
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## 22: 1 Peter: The Enemies of the Kingdom - Persecution

**Intro:** Peter writes this book to be circulated among the churches that God used to start through him (Paul is not the only one to have missionary journeys); he encourages Christians who were faced with harassment and persecution: enemies of the body and enemies of the soul; what was one reason they were persecuted? Christians stopped going to the Roman temples which were places of worship of the emperor, worship of local deities, the civic meeting place, and places to hold 'family reunions' / family events; Peter, who once had a different expectations of Christ and his kingdom immediately coming to overthrow Rome (Matt 16:16-21), then denies Christ, then is restored, then Paul confronts (Gal 2), is now resting in the living hope into which he has been born again (1:3-5);

**Theme:** Those who persevere in faith while suffering persecution should be full of hope, for they will certainly enjoy end-time salvation since they are already enjoying God's saving promises here and now through the death and resurrection of Christ (ESV).

### Outline (D):

Chapter 1 – Christians have been born again into a living hope that

Chapter 2-5 leads to a holy life, characterized by JOYFUL submission:

- Chapter 3 – joyful submission in marriage
- Chapter 3 – joyful submission to one another
- Chapter 3-4 – joyful submission in the face of suffering
- Chapter 4 – joyful submission to God
- Chapter 5 – joyful submission in the church

**Key Question:** How can Christians cope with alienation from society around them? (D) How can we respond to physical suffering and soul suffering? Peter gives us FOUR answers to HOW to suffer well and NOT waste our suffering:

I. Consider Jesus Christ: both as Savior and as example.

- ❖ **1:3-5 Christ as SAVIOR:** all four answers are listed – our hope is grounded in Christ – his life, death, and resurrection
- ❖ **2:21-23 Christ as EXAMPLE:** Christ suffered well by entrusting judgment to God; “The word translated “example” is the same word for a teacher’s copybook alphabet, the basic letters which children had to trace in order to learn their shapes. That’s what Peter says we are to do. We’re to lay our lives over the example of Christ’s life, and “copy” his life, literally trace out our lives over his”(D).

II. Remember that the time for your suffering is short.

- ❖ **1:5, 4:7, 5:10 heaven is quickly coming upon us:** we are but a vapor

III. Remember that this world is not your home.

- ❖ **2:9-11 – we are citizens of THE royal kingdom:** these Christians may not have fit in the civic community and were persecuted, but they were loved of God AND citizens of the real kingdom; as are we;

IV. Therefore, we can joyfully submit to God by His sovereign grace.

- ❖ **3:13-17 – this living hope seen in our lives shows the beauty of Christ**
- ❖ **4:1-2 – we therefore have joyful submission:** “in chapter 2, we submit to earthly authority as Christ did, entrusting ourselves to God who judges justly. And in chapter 3, wives can submit to their husbands, because they put their hope in God (3:5) and we can submit to one another, because ultimately all authority is in submission to Christ (3:22). And in chapter 5, we can submit to the elders in the church, because the Chief Shepherd is coming back and will hold them to account (5:4)” (D).
- ❖ **3:18 – God IS the Gospel:** He is who we get not mainly the joys of His blessings

**Application:** 1. Faithful obedience: “All of us have been Peter at one time or another ... We all have been ashamed...[not walking in faithful obedience]; However, that is the glory of this letter... Christ is not ashamed of us, and we have hope in the one who never fails”(D); 2. “How should I Peter impact our thoughts on such things as: Being misunderstood / ridiculed for our faith? Misunderstood by other Christians?” (D). 3. Do people see your hope and then see Christ as the Superior Treasure that He is? “Peter wrote to the believers in Asia Minor that they should “always be prepared to give an answer to any one who asks them to give a reason for the hope that is in them” (1 Peter 3:15). That implies two things. One is that Christians ought to be known as hopeful people. If an unbeliever watches you for a while and then asks about something, at least part of what he asks about should be your hope. Our hope should show. It should show in joy (Romans 12:12) and love (Colossians 1:4-5) and boldness (2 Corinthians 3:12) and endurance (2 Thessalonians 1:3). The other thing that Peter implies is that there are reasons for Christian hope. It is a reasonable hope. It may have looked irrational when Abraham felt strong confidence that he would be the father of many nations even though he was too old and his wife was barren. But it was not irrational! There was good reason to hope. And we should know why we hope. [2 Thess 2:16-17 GRACE is the reason for our hope];<sup>28</sup>

<sup>28</sup> John Piper, “Why Hope?” sermon 2 Thess 2:16-17; [www.desiringGod.org](http://www.desiringGod.org) accessed 4/22/10

## 23: 1,2,3 John: The Love of the Kingdom

**Intro:** John wrote near the end of his life, also when he wrote the gospel of John; 1 John meant as a circular letter to be shared among the seven churches mentioned in Revelations; 2-3 John are letters to individuals / specific church;  
**Error addressed:** False teachers were saying that Christ only ‘appeared’ to be a man and was not part of the material world; logical conclusion then is that we live however we want in gross sin because what does the body matter anyway if Christ didn’t really have a body?

**1 John Theme:** In 1 John the author calls readers back to the three basics of Christian life: true doctrine, obedient living, and fervent devotion. Because “God is light” (1:5), Christ’s followers overcome evildoers who seek to subvert them. The one who lives in and among them—God’s Son—is greater than the spirit of “the antichrist” now in the world (4:3–4). To believe in the name of the Son of God is to know the assurance of eternal life (5:13). (ESV)

**Purpose:** Why does John say that he is writing to these churches? “He is writing to ensure that there is a correct and appropriate assurance of salvation among those who are believers, but no false assurance among those who are not”(D). All these purpose statements fit under main theme of assurance of our faith; John tells us who we are in Christ – he is writing because (5:13):

- your sins have been forgiven on account of his name.
- you have known him who is from the beginning.
- you have overcome the evil one.
- you have known the Father.
- you have known him who is from the beginning.
- you are strong,
- and the word of God lives in you,
- and you have overcome the evil one.

**Main Question:** Are each of us in the Kingdom? John “provides three tests of faith, three criteria in order to determine whether or not they [these churches to whom John writes] had experienced the love of the Kingdom and whether or not they were remaining in it”(D); Matt 7: fruit from a live tree;

I. Test ONE: What is the content of our belief?

- ❖ **Said in the Positive: 4:2** – only the gospel saves; Christ is fully God and man;
- ❖ **Said in the Negative: 2:22**

II. Test TWO: What is the quality of our obedience?

- ❖ **Positive: 3:10** – we will not walk in total perfection here on earth;
- ❖ **Negative: 1:6** – we have a good lawyer, Jesus Christ pleads for us 1:7-2:1

III. Test THREE: What is the character of our love for one another?

- ❖ **Positive: 3:14, 24** – same message of John 13:12-17; love as overflow
- ❖ **Negative: 4:20** – we do not love others in order to get God; we love because we have God;

**2 John Theme:** no hospitality to false teachers - “The focus of 2 John is living in the love of God in accordance with the truth of Jesus Christ. This love extends not only to God but to other people. It is also discerning; it does not “go on ahead” of biblical revelation (v. 9), and it does not lend aid to enemies of the gospel message (vv. 10–11). Instead, Christ's followers “walk according to his commandments” (v. 6) and through faith “win a full reward” (v. 8).” (ESV)

- ❖ **Verse 10: do not give any support to false teachers**

**3 John Theme:** hospitality to good teachers - “The theme of 3 John is steadfastness in the face of opposition. The recipient of the letter, Gaius, faces a troublemaker named Diotrephes. By “walking in the truth” (vv. 3, 4), Christians can embrace and live out the apostolic message that John conveys in all his letters.” (ESV)

- ❖ **Vs 5-8: hospitality:** if 2 John was written to teach not to accept false teachers, 3 John emphasizes to accept right teachers, extending hospitality;

**Application:** 1. Are we living with a deep satisfaction of the assurance that we are saved? JC Ryle talks about it this way in his Holiness book: Which farmer will be more productive? The one who has to leave the field every hour to drive into town to look at his name of the deed for the property, or the farmer who knows and remembers by faith that his name is still on the deed and keeps his shoulder to the plow? May the HS lead us in strong assurance: Rom 8:16-17;

## 24: 2 Peter & Jude: The Enemies of the Kingdom - License

**Intro:** Two books are very similar – which one was written first? It is likely that 2 Peter was written first, false teachers are coming 2 Peter 2:1, and that Jude quickly summarizes 2 Peter as false teachers were already in their midst by the time Jude is written (Jude 4); Jude and James are the half brothers of Jesus;

Examples of language that is the same in both books	2 Peter	Jude
Writing to <b>remind you</b> of these things	1:12	5
God did not spare <b>angels</b>	2:4	6
<b>Sodom and Gomorrah, as an example</b>	2:6	7
False teachers despise authority, bring slanderous accusations against others, are described as brute beasts,	2:10-12	8-10
They have left the straight way and wandered off to follow <b>the way</b> of <b>Balaam</b>	2:15-16	11
<b>Blackest darkness is reserved</b> for them.	2:17	12-13
Described as scoffers following their own <b>evil desires</b>	3:2	17

**False teaching addressed:** “Since we are saved by faith, our deeds have no importance in the Christian life.”

**Theme 2 Peter:** Second Peter teaches that the grace of God in Christ truly transforms and empowers Christians to live righteously, even in the face of opposition. This grace, introduced in 1:2-4, serves as the foundation for the remainder of the exhortations. The indwelling Holy Spirit (cf. 1:4, which characterizes Christians as “partakers of the divine nature”) produces virtuous “qualities” in followers of Christ (1:8-12), which in turn results in fruitful lives. (ESV)

**Theme Jude:** The church must contend for the one true faith once for all delivered to the saints (v. 3), and people of faith must persevere to the end by resisting the false teachers and following the truth. (ESV)

### Outline: 2 Peter

- Chapter 1: A Call to spiritual growth
- Chapter 2: A Warning against false teachers
- Chapter 3: A Reminder of coming judgment

**Jude:** What is God doing about false teaching?

- Jude 1-4: He is calling the contenders
- Jude 5-13: He is exposing the hypocrites
- Jude 14-19: He will judge the scoffers
- Jude 20-25: He will keep the keepers.

**I. The y: “no one can conceal their hypocrisy for long” (D)**

- ❖ **2 Peter 2:13, Jude 8 - false teachers’ sin:** constant sinning even in broad daylight
- ❖ **2 Peter 1:3-7 – fruit of godliness from hope in promises:** in contrast to the false teachers blatant sin, godliness is from our union with Christ in hope

**II. The certainty of judgment:** no one will escape the righteous judgment of God

- ❖ **2 Peter 2:4-10; 3:3-7, Jude 5-7 examples to show God’s judgment is coming:** folly for these false teachers to think that God would not hold them accountable for their actions and teaching: writers recall God’s judgment “against the fallen angels, against the people of Noah’s day, against Sodom and Gomorrah, against Egypt” (D).

**Application:** 1. “How do you read the Old Testament judgment narratives?

How do you read the flood? Or the wiping out of many of God’s own people in the wilderness due to their rebellion? Or the banishment of Cain? Or the destruction of Sodom and Gomorrah by fire? Do you see these as things that relate primarily to the past? Do you think that this is merely how God used to act before Jesus came? No! Jude 7: “They serve as an example of those who suffer the punishment of eternal fire.” (D); part of means HS uses to move us to holiness;

2. How are we supposed to live now? 2 Peter 3:3-18 says the same thing in regards to God’s impending judgment on sin. In verse 11 it tells us to therefore live holy and with great expectation of what God will do 😊;

3. Psalm 50 rebukes both the older and younger brother: vs7-15 - Galatians’ enemy of the kingdom was Christ plus our righteousness = salvation; vs16-21 - 2 Peter and Jude enemy of the kingdom is holy living doesn’t matter; answer lies in vs22-23: offer sacrifices of thanksgiving in holiness because God is the gospel and who we get!; 4. So HOW will we be fruitful and persevere? Jude 20-25 - by God’s sovereign grace in our lives - run to Him;

## 25: 1&2 Thessalonians: The Consummation of the Kingdom

**Intro:** Thessalonica was a major city of 200,000 people in Northern Greece on the main road from Rome to Jerusalem; Paul founded this church on his 2nd missionary journey (Acts 17); after being in Thessalonica for only a short time (1-2 weeks?), Paul was forced to leave. “Probably Paul wrote 2 Thessalonians soon after dispatching 1 Thessalonians, because he had received a report (2 Thess. 3:11) that the situation at Thessalonica had taken a surprising turn (i.e. people not working) (ESV).

**Purpose in writing the 1<sup>st</sup> letter:** 1. To pass on many of the basics of the Christian faith since Paul was forced to leave after 1-2 weeks or so; 2. To encourage them to continue in faith through persecution. A right understanding of the doctrine of the end times gives them (and us) great hope to endure; 3. To correct faulty teaching about the end of the age: First, some were concerned about those Christians who had already died. Would they be left out of the glory or disadvantaged in the Kingdom when Christ returned? When would Christ return and could we miss it? Had Christ already returned and we missed it? Therefore I do not need to work? (Dever)

**Purpose in writing the 2<sup>nd</sup> letter:** 1. to reassure those terrified by the thought that the day of the Lord had come (2:1–3:5), 2. to strengthen the Thessalonians in the face of unremitting persecution (1:3–12), 3. to deal with the problem of some of the church members refusing to earn their own living (3:6–15) (ESV)

**Theme – 1 Thessalonians:** “The most prominent theme in 1 Thessalonians is the second coming of Jesus. It is mentioned in every chapter of the book (1:10; 2:19–20; 3:13; 4:13–18; 5:1–11, 23–24). At Jesus’ future coming, the dead in Christ will rise and will be caught up along with the living to meet the Lord in the air (4:15–17). Unbelievers will be subject to his wrath, but Christians will be delivered from this, inheriting salvation instead (1:10; 5:2–4, 9–10). Those who are destined to participate as saints (lit., “holy ones”) in the second coming must be holy and blameless (3:11–4:8; 5:23), and God, who is faithful, will produce holiness in the lives of those whom he calls (5:24).” (ESV)

**Theme – 2 Thessalonians:** The theme of the second coming of Jesus dominates 2 Thessalonians just as it dominated 1 Thessalonians. Jesus’ coming will be preceded by an “apostasy” (or rebellion) and by the revelation of the man of lawlessness, the Antichrist (2 Thess. 2:3). When Jesus comes, he will defeat this rebellious world ruler (2:8) and bring justice to oppressed Christians and wrath to their persecutors and to unbelievers in general. (ESV)

I. What is the right teaching on the Second Coming of Christ?

- ❖ **Contrast to the wrong beliefs they had on the 2<sup>nd</sup> coming:** see intro
- ❖ **1 Thess 4:13-18 – what about those who have died – will they miss out?** When a believer dies, grieve well in hope because we will rise bodily like Christ did and be with Him always.
- ❖ **1 Thess 5:1-11 – end times:** Build up one another’s hope in Christ by right teaching on His glorious return.



- ❖ **2 Thess 2:1-12 – five things not to be deceived about Christ’s coming and our resurrection:** 1-2: Vs3b-4: know that there are 2 unfulfilled signs (high rebellion and lawless man revealed); 3: Vs 5: regularly remind yourself all the Paul has already spoken and his teaching on this; 4: Vs6-7: know that the man of lawlessness is being restrained; 5: vs8-12: know that this man of lawlessness is going to be destroyed and unsaved judged;

II. Why is Paul so centered on faith, hope, and love?

- ❖ **1 Thess 1:3, 2 Thess 1:3, 1 Thess 3:11-12 – where does love come from and what is its purpose?** God is doing all this sanctification in their hearts which is why Paul thanks God not them for the progress in love that Paul sees; Paul prays for God to increase their love for one another because it is a huge catalyst to our growing in holiness in community; i.e. do we know we are selfish until we are right up next to someone in community (i.e. a trip or marriage)? 1 Thess 3:11-12

**Application:** 1. How can God use the many prayers of Paul in these two letters to teach us how to pray in a powerful, joyous, new covenant way? (1 Thess 5:23-24, 2 Thess 3:5); 2. Pray for the lost with the laser-dot of the gospel, calling down the ‘missile’ of the gospel to hit on people’s souls to see Christ as beautiful (2 Thess 3:1-2); 3. How can we live in community with one another in such a way that our faith is built up in holiness (1 Thess 3:11-12); ask each other some thoughtful questions: What have you tasted of beauty in God’s Word this week? Where are you struggling right now? What have you been praying about? How are you washing your wife in the word this week? How are you leading your kids? How is your soul, tired? Who are you ministering to at work?<sup>29</sup>

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<sup>29</sup> Matt Chandler, the Village Church in Dallas, Texas; “Feeding your hunger for God – part 4” mp3 on website *New Testament Survey* 57 *Promises Kept*

## 26: Revelation: The Victory of the Kingdom

**Intro:** When Christ came, people were expecting the full kingdom right then (i.e. Rome conquered, etc.); then they learned that Christ would come back for the full manifestation of His kingdom and watched him ascend into heaven (Acts 1-2); then the gospel spread all over the province of Asia and throughout the Roman empire and they thought NOW Christ will return; instead their lives got increasingly more difficult with persecution; so this letter was written to encourage their faith to endure to the end, whenever God said that would be;

**Genre – both apocalyptic and letter:** written in the style of Daniel; a circular letter to the actual seven churches (1:10-11); “What appears to the modern reader as strange visions and coded language was to the first century Jewish-Christian reader a familiar set of literary devices, many of which were drawn from the Old Testament. In that sense, apocalyptic literature is a kind of prophetic literature, talking about what will happen in the future. But while predictive prophecy in the OT generally uses realistic language, apocalyptic uses a specialized, symbolic, highly stylized language to talk about events, past, present and future. What that means is Revelation is to be interpreted figuratively unless the context forces us to interpret it literally!” (Dever)

**Purpose:** “the book of Revelation was written to encourage Christians to perseverance and hope. For the message of Revelation is that Christ will return and Christ will win (Rev 11:15)” (Dever); nothing thwarts God’s purposes;

**Theme:** Revelation unveils the unseen spiritual war in which the church is engaged: the cosmic conflict between God and his Christ on the one hand, and Satan and his evil allies (both demonic and human) on the other. In this conflict, Jesus the Lamb has already won the decisive victory through his sacrificial death, but his church continues to be assaulted by the dragon, in its death-throes, through persecution, false teaching, and the allure of material affluence and cultural approval. By revealing the spiritual realities lying behind the church’s trials and temptations during the time between Christ’s first and second comings, and by dramatically affirming the certainty of Christ’s triumph in the new heaven and earth, the visions granted to John both warn the church and fortify it to endure suffering and to stay pure from the defiling enticements of the present world order. (ESV)

**Outline:** Think of the book as “seven coins stacked vs. seven inches on a ruler”

“One of the most important things to recognize about the structure of Revelation is that it is divided into seven separate sections that do not follow after each other chronologically and linearly, but rather recapitulate one another and build in intensity upon each other in a sort of progressive parallelism. In terms of history, each section begins with the first coming of Christ and ends with his second coming, thus covering the entire church age. The last several sections build further, ending with the final judgment and the new heaven and earth” (Dever).

**I. “The Church and the World**

1. **Chapters 1-3: the Church in the world (seven lamp stands);** each church is a type of response to the world; there are references to 2nd coming throughout, but no formal progression to final judgment;
2. **Chapters 4-7: the Church suffering trial and persecution (seven seals);** 6th seal a picture of final judgment, while the 7th seal is silence, which in OT is symbolic of the shut mouths of the ungodly awaiting judgment; (5:7)
3. **Chapters 8-11: the Church protected and victorious (seven trumpets);** Visions of God's judgment on the world, including unbelievers in the church. 7th trumpet a declaration of final victory! God wins!

## **II. Christ and the Dragon**

4. **Chapters 12-14: Christ opposed by the Dragon & his helpers (seven visions);** begins with the birth of Christ and ends with scenes of final judgment (Rev. 14:14);
5. **Chapters 15-16: final judgment upon the wicked (seven bowls);** again, section ends with final judgment: "It is done!" Rev. 16:17;
6. **Chapters 17-19: the fall of Babylon and the beasts;** this section progresses even further, past the final judgment of Babylon and the Beast, to the wedding feast of the Lamb (Rev. 19:7);
7. **Chapters 20-22: the dragon's doom and Christ's victory;** ...this last section ends with the new heavens and the new earth. But what you should notice is that it begins with the beginning of the church age. This is the millennium, in which the power of Satan is being bound by the progress of the Kingdom. And at the end of which, he will be finally overthrown!" (Outline Dever)

I. Does God care? Answer: God is good!
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- ❖ 2:1-3:22: He writes to each church individually
- ❖ 5:9-10: He is our savior and redeemer
- ❖ 7:1-17, 10:1-11:14: He ministers to his church in the midst of judgment
- ❖ 14:1-5: The chosen are safe. "This is shown in the use of 144,000 (Compare 7:4 (and 14:3 if necessary) vs 7:9-11). It is not used as an exact number as for example compared to 144,003. But it shows the completeness of this company. All the 12 tribes of Israel are represented. This number multiplied by itself and then multiplied by 1000 is a way of conveying that there is no question that any of God's people have been left out. All of God's chosen people are sealed as God's and protected from His wrath. This is the total body of the redeemed. Not only are we safe, but there is none missing. We see this theme in other places including John 10:28-30" (D).
- ❖ 20:11-15: He will provide ultimate justice
- ❖ 22:1-22:6: He will provide a magnificent inheritance

II. Is God in control? Answer: God will triumph!
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- ❖ 4:1-11: He is king of the universe, enthroned in majesty
- ❖ 5:1-14: He reveals that he does in fact have a plan: he is not helpless
- ❖ 8:2-9:21: Even his wrath is carried out precisely to His predefined limits
- ❖ 20:11-15: He is the final judge
- ❖ 22:1-22:6: He will provide for his people
- ❖ When will he act? This question is not answered; however, we are given sufficient reasons to trust God as good and sovereign - He will triumph!

III. Conclusion: where is all this headed? Answer: WORSHIP!

- ❖ **21:1-5; 22:1-6 Question: Where does history begin in the Bible?** A garden; where does history end? A city, at the center of which is a garden!
- ❖ **New City -- a city of dreams:** 1. Death is replaced by life (21:4); 2. Night is replaced by light (21:23-26); 3. Corruption is replaced by purity (21:27); 4. Divine curse is replaced by divine blessing (22:1-5)
- ❖ **God's City:** 1. There is no longer any sea (21:1) – a symbol of unrest and rebellion (Is 57:20, Ps 89, 93); 2. City of brilliance (21:9-21); 3. City's unusual shape (21:16) – same as the Most Holy Place (1 Kings 6:20); 4. Presence of God (21:22); 5. Pre-eminently, the vision of God (21:24). Our destiny is worship (Dever)!

**Application:** 1. Are we worshipping now? If it is true that missions exists because worship does not<sup>30</sup>, are we doing two things: 1. living lives of white-hot enjoyment of God (which is worship; Ps 63:3-5) and 2. bringing others into that enjoyment too? We were made for this, both now and for all eternity!

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<sup>30</sup> John Piper, Let the Nations be Glad, Baker Publishing Group, 2003, p6  
*New Testament Survey*

## **Appendix:**

### ***1. Summary of the Entire New Testament***

“So the revelation of the New Testament is the revelation of the Kingdom of God. It began with the announcement of the Kingdom and the coming of the King in the Gospels. It progressed with the Kingdom’s expansion to the ends of the earth in Acts.

It continued with various letters from the servants of the Kingdom, detailing how the Kingdom should be organized here on earth, who its members are, and what their life should look like. Those letters also warned that the Kingdom would face opposition. But the New Testament ends with the ringing declaration that the Kingdom of God, established through the blood of the Lamb, Jesus Christ, would prevail. And that this Kingdom, unlike every other kingdom this world has ever known, would never end.

Which leaves each of us with the question: Are you a member of this Kingdom? Do you know the King? Are you serving this King? If so, then you will understand why John ends the New Testament on the same note that Matthew began it. Come, Lord Jesus. Your Kingdom come, your will be done, on earth, as it is in heaven” (Dever).

## **2. Timeline of Biblical Theology**

### **The “Bookends” of Biblical Theology**

God's ultimate purpose in redemptive history is to create a people to dwell in his presence, glorifying him through numerous varied activities and enjoying him forever. The story begins with God in eternal glory, and it ends with God and his people in eternal glory. At the center stands the cross, where God revealed his glory through his Son.

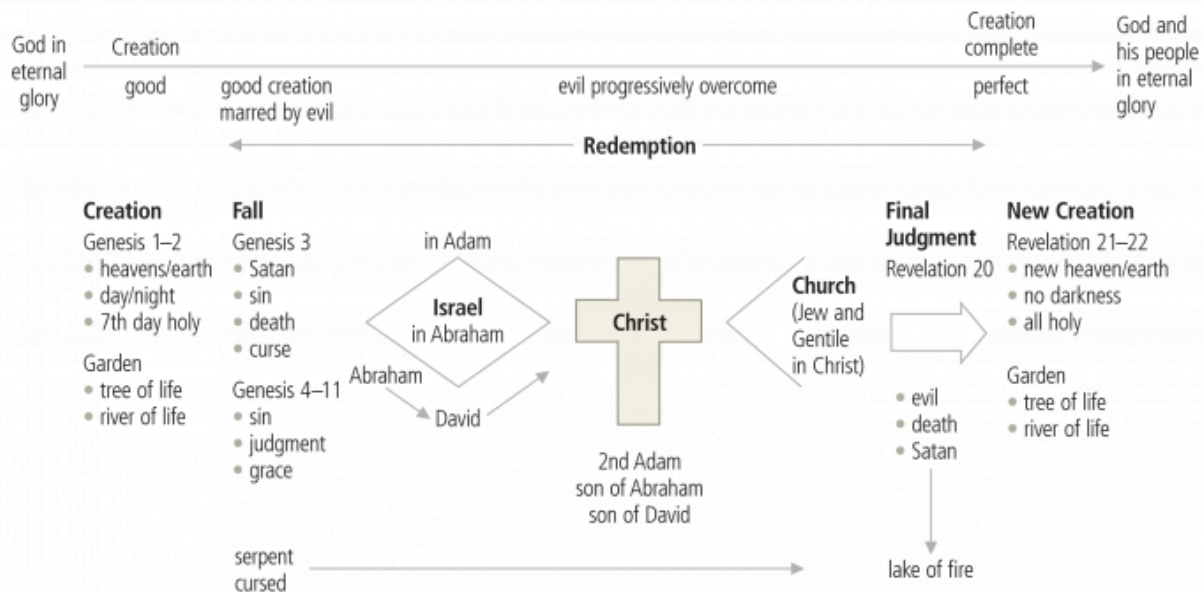
The biblical story of redemption must be understood within the larger story of creation. First Adam, and later Israel, was placed in God's sanctuary (the garden and the Promised Land, respectively), but both Adam and Israel failed to be a faithful, obedient steward, and both were expelled from the sanctuary God had created for them. But Jesus Christ—the second Adam, the son of Abraham, the son of David—was faithful and obedient to God. Though the world killed him, God raised him to life, which meant that death was defeated. Through his Spirit, God pours into sinners the resurrection life of his Son, creating a new humanity “in Christ.” Those who are “in Christ” move through death into new life and exaltation in God's sanctuary, there to enjoy his presence forever.

The “bookends” of the biblical theology concept illustrates that in the third-to-last chapter of the Bible (Revelation 20) God removes his enemies—Satan, death, and evil—that entered the story line in the third chapter of the Bible (Genesis 3), thus completing the story of redemption. The last two chapters (Revelation 21–22) don't simply restore the first two chapters (Genesis 1–2); they go beyond them to a world that is fully ordered and holy, in which God is fully present with his people, completing the story of creation.<sup>31</sup>

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<sup>31</sup> ESV Study Bible, Revelation 20, quote and diagram from <http://www.esvonline.org/search/rev+20/#diagram> accessed 6/9/10

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### 3. 1 Corinthians Application Quotes: Love and the Commandment of God

What is the quality of this kind of love that we are to first love God and second love others? What are the characteristics of this love? Is it mainly a love of the will? Where do our affections fit in?

Matthew 22:34-40: But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. One of them, a lawyer, asked Him a question, testing Him, "Teacher, which is the great commandment in the Law?" And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." "This is the great and foremost commandment. "The second is like it, 'You shall love your neighbor as yourself.' "On these two commandments depend the whole Law and the Prophets."

"In some ways, the twin laws of love, love for God and love for neighbor [Matt 22:34-40], integrate all the other laws. They establish the proper motives for all the other imperatives, viz. loving God and loving one's neighbor...

...we cannot fail to note that both of these commands are commands. It is sometimes objected that love cannot be commanded: one falls in love, or one surges with love, or love grows cold, but the affections, it is said, cannot be commanded. Indeed, that is precisely why some have defended the false view that "agapic" love, Christian love, is the willed commitment to the other's good, irrespective of the emotions one might feel. The will can be commanded, it is argued; the affections cannot. That gives me scope for willing the good of the scoundrel whom I emotionally detest - a nice dodge, this love. Love your neighbor and hate his guts. But we have already seen that such a view of "agapic" love is dismissed by the opening verses of 1 Corinthians 13, where Paul warns against the kind of willed philanthropy and even self-sacrifice that gives away all one's goods and consents to be burned at the stake but remains loveless. No, such a narrow view of love must not be allowed to prevail. We cannot get off the hook so easily. Scripture commands us in every facet of our being to do, to will, to trust, to love.

Our failure to respond wholly to the first and second commandments - that is, the fact that we do not love God with heart and soul and mind and strength and our neighbor as ourselves - is a function not of some alleged inherent incapacity of the affections to be commanded but of our moral weakness. This failure is a function of the fall. Just as in Paul the law functions, in part, to expose our lostness, our moral inability and culpability, and thus to multiply our explicit transgressions, so also here: these two great commands expose our lostness, our moral inability and culpability, and thus multiply our explicit transgressions."<sup>32</sup>

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<sup>32</sup> D.A. Carson, Love in Hard Places, Crossway Books, 2002, p29-31  
*New Testament Survey*



#### **4. Are We Beholding the Beauty of Christ? How Do We?**

In our study on the General Epistles, we have studied the common proverb that “we become what we behold”<sup>33</sup>. One way to behold the beauty of Christ is to learn from Godly men (many of whom are dead 😊) and see the way they behold Christ in the Scripture. How do they pull Scripture apart to mine the depths as it were of the beauties of the character and excellencies of Christ?

In Jonathan Edward’s sermon entitled “The Excellency of Christ” we read:

Revelation 5:5-6, “And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.”

“In the person of Christ do meet together infinite glory and lowest humility. Infinite glory, and the virtue of humility, meet in no other person but Christ. They meet in no created person, for no created person has infinite glory, and they meet in no other divine person but Christ. For though the divine nature be infinitely abhorrent to pride, yet humility is not properly predicable of God the Father, and the Holy Ghost, that exists only in the divine nature, because it is a proper excellency only of a created nature. For it consists radically in a sense of a comparative lowness and littleness before God, or the great distance between God and the subject of this virtue. But it would be a contradiction to suppose any such thing in God.

But in Jesus Christ, who is both God and man, those two diverse excellencies are sweetly united. He is a person infinitely exalted in glory and dignity. Phil. 2:6, “Being in the form of God, he thought it not robbery to be equal with God.” There is equal honor due to him with the Father. John 5:23. — “That all men should honor the Son, even as they honor the Father.” God himself says to him, “Thy throne, O God, is for ever and ever,” Heb. 1:8. And there is the same supreme respect and divine worship paid to him by the angels of heaven, as to God the Father, verse 6, “Let all the angels of God worship him.”<sup>34</sup>

Here is another quote describing how 2 Corinthians 3:18 works:

2 Cor. 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

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<sup>33</sup> John Piper, God is the Gospel, makes reference to this concept in the chapter dealing with 2 Corinthians 3:18

<sup>34</sup> Jonathan Edward’s sermons, “The Excellency of Christ”, August 1736, 3 sermons

## WE ABSORB WHAT WE ADMIRE

2) The dynamics of personal transformation in 2 Corinthians 3:18 assume that we are changed into what we admire and fix our attention on. “Beholding the glory of the Lord, [we] are being transformed into the same image.” We know this is so from experience. Long looking with admiration produces change. From your heroes you pick up mannerisms and phrases and tones of voice and facial expressions and habits and demeanors and convictions and beliefs. The more admirable the hero is and the more intense your admiration is, the more profound will be your transformation. In the case of Jesus, he is infinitely admirable, and our admiration rises to the most absolute worship. Therefore, when we behold him as we should, the change is profound.<sup>35</sup>

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<sup>35</sup> John Piper, God is the Gospel, page 92, Crossway Books, 2005  
*New Testament Survey*

## 5. Parallel's Between James and the Sermon on the Mount

The word implanted into our lives allows us to live by the law. Above all, the Royal Law “Love your neighbors as yourself” (2:8). Moses first espoused this in the book of Leviticus (**Lev. 19:18**) and it came to the forefront in the NT when Jesus stressed its importance as a summary of the Law (**Mark 12:31**). Thus James illustrates and highlights for Christians what Calvin came to call the third use of the Law.

The first use of the law was simply to restrain sin and provide for a civil society. This is law in the sense that Paul refers to in **Romans 1&2**. The second use, which Paul refers to in **Galatians 3**, was to convict sinners of their sin and to lead them to Christ.

The third use, which James is full of, is as a guide for how Christians should now live in light of the gospel. And of course, as we’ve already seen, this kind of living is not arbitrary moralism, but rather the evidence that we have found wisdom in the gospel, that we are living in the fear of the Lord.

This third use of the law does have pitfalls: we cannot carelessly apply the whole Old Testament law directly to us. It is binding as fulfilled in and interpreted by Jesus Christ. This is why in a book that is heavy on the third use of the law, it is also rich in allusion to Jesus’ own teaching, particularly the Sermon on the Mount.<sup>36</sup> If we were right in thinking that James wrote the letter in the 40’s then Matthew’s gospel hasn’t yet been written – but the teaching of Jesus exists in a consistent aural tradition.<sup>37</sup>

James		Matthew	
1:2	Consider it pure joy, my brothers, whenever you face trials of many kinds	5:11f.	Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.
1:4	Perseverance must finish its work so that you may be mature and complete, not lacking anything.	5:48	Be perfect, therefore, as your heavenly Father is perfect.

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<sup>36</sup> See Peter David's, *NIGTC on James* 47f. (Chart taken from that)

<sup>37</sup> The whole section is right from Mark Dever's notes on the NT in this study previously cited  
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1:5	If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.	7:7	Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.
1:17	Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.	7:11	If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!
1:20	for man's anger does not bring about the righteous life that God desires.	5:22	But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell
1:22-24	Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like.	7:24-26	"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand.
2:5	Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?	5:3-5	Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth.

2:10-11	For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.	5:19-22	Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven. "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' 22But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.
2:13	Because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!	5:7	Blessed are the merciful, for they will be shown mercy.
3:12	My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.	7:16	By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles?
3:18	Peacemakers who sow in peace raise a harvest of righteousness.	5:9	Blessed are the peacemakers, for they will be called sons of God
4:2-3	You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.	7:7-8	Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.
4:4	You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.	6:24	No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

4:8	Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.	6:22	"The eye is the lamp of the body. If your eyes are good, your whole body will be full of light.
4:9	Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom.	5:4	Blessed are those who mourn, for they will be comforted.
4:11-12	Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it. 12There is only one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?	7:1	"Do not judge, or you too will be judged
4:13-14	Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." 14Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.	6:34	Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own
5:2	Your wealth has rotted, and moths have eaten your clothes.	6:19-20	"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.
5:9	9Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!	5:22, 7:1	But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell. "Do not judge, or you too will be judged

5:10	Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord.	5:11-12	"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.
5:12	Above all, my brothers, do not swear—not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned.	5:34-35	But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King.

## **6. A Reading Schedule**

It has been our goal during this 26 week class to read the New Testament together on our own. We have done this so that we can see for ourselves on the pages of Scripture the main themes of each book as it fits into the overall scheme of God's Redemptive History. Below is the reading schedule that highlights certain chapters from the book(s) we are studying that week. Our goal in the reading schedule is to read 2-3 chapters per day for 5 days a week to allow for a realistic reading schedule, makeup days, etc.

IPOD / MP3 users: You can also download each book of the Bible and take it with you. Free Audio Source at <http://www.bibleforums.org/MP3/web/> accessed 8/2008

Many people find it helpful to listen to large passages of Scripture so as to "soak" in it, to hear the grand themes, etc.

If this is a group study, the following pages can be used to copy for reading schedules to hand out to the group. Our group usually met on a Thursday night, three times a month. That is why Thursday is in yellow. Normally we would teach through a book and then read that book the following week or weeks on our own, listening for the themes that we had just talked about.

May the Lord bless you with delight in the reading of his infallible Word, and may the Holy Spirit use it powerfully to make us more into the image of Christ!





## New Testament Survey



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Promises Kept - Time Period 1					
Done (X)	Day	Book	Chapters		
	Friday	Hebrews	1	to	2
	Monday	Hebrews	2	to	3
	Tuesday	Hebrews	4	to	5
	Wednesday	Hebrews	5	to	6
	Thursday	Hebrews	7	to	8
	Friday	Hebrews	8	to	9
	Monday	Hebrews	10	to	11
	Tuesday	Hebrews	11	to	12
	Wednesday	Hebrews	12	to	13
	Thursday	Hebrews	13	to	14

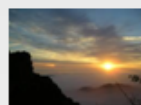
**Theme: New Testament – The King & His Kingdom:** The New Covenant is not something unrelated to the Old Covenant. It fulfills the Old covenant and supersedes it. If the Old Testament is about Promises that God made, then the New Testament is about how God has kept those promises. God has kept his promises in the Old Testament in Christ. Therefore we can trust him.

**Hebrews – The Kingdom Comes:** The supremacy and finality of Jesus Christ as seen in his person, his work and his trustworthiness

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Promises Kept - Time Period 3					
Done (X)	Day	Book	Chapters		
	Friday	Mark	1	to	2
	Monday	Mark	3	to	4
	Tuesday	Mark	4	to	5
	Wednesday	Mark	6	to	7
	Thursday	Mark	8	to	9
	Friday	John	1	to	2
	Monday	John	3	to	4
	Tuesday	John	5	to	6
	Wednesday	John	7	to	8
	Thursday	John	9	to	10

**Theme: Mark:** Ch 1-8: "Who is Jesus?" Answer: Jesus is the Christ; Ch 9-16: What kind of Christ? Answer: The Son of man who came to give his life as a ransom for many. (10:45); Daniel 7: The Son of Man; Isaiah 53: The Suffering Servant.

**Matthew:** John: Nowhere is the Deity of Jesus more clearly explicit than in John's gospel. Yet it is in this gospel with such an exalted picture of Jesus that we also get the incredibly intimate picture of Jesus as the Christ.

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Promises Kept - Time Period 2					
Done (X)	Day	Book	Chapters		
	Friday	Matthew	1	to	2
	Monday	Matthew	2	to	3
	Tuesday	Matthew	3	to	4
	Wednesday	Matthew	4	to	5
	Thursday	Matthew	5	to	6
	Friday	Matthew	6	to	7
	Monday	Matthew	7	to	8
	Tuesday	Matthew	8	to	9
	Wednesday	Matthew	9	to	10
	Thursday	Matthew	10	to	11

**Theme: The Gospels & Acts – the Supremacy of the King:** Five look at the Different Emphases of the gospels, that is, the particular make.

**Matthew:** This is the story of Jesus of Nazareth, recorded by the a witness that Jesus is the long-anticipated Messiah, who brought the is the prophesied fulfillment of God's promise of true peace and de Gentile.

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## New Testament Survey

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Promises Kept - Time Period 4					
Done (X)	Day	Book	Chapters		
	Friday	Luke	1	to	2
	Monday	Luke	2	to	3
	Tuesday	Luke	3	to	4
	Wednesday	Luke	4	to	5
	Thursday	Luke	5	to	6
	Friday	Luke	6	to	7
	Monday	Luke	7	to	8
	Tuesday	Luke	8	to	9
	Wednesday	Luke	9	to	10
	Thursday	Luke	10	to	11

**Theme: John:** Nowhere is the Deity of Jesus more clearly explicit than in John's gospel with such an exalted picture of Jesus that we also get the Jesus as the Christ.

**Luke:** Ch 1-8: "Who is Jesus?" Answer: Jesus is the Christ; Ch 9-16: What kind of Christ? Answer: The Son of man who came to give his life as a ransom for Son of Man; Isaiah 53: The Suffering Servant.

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PROMISES KEPT

Theme:

Promises Kept - Time Period 5					
Done (X)	Day	Book	Chapters		
	Friday	Luke	13	to	14
	Monday	Luke	15	to	17
	Tuesday	Luke	18	to	19
	Wednesday	Luke	20	to	22
	Thursday	Luke	23	to	24
	Friday	Acts	1	to	3
	Monday	Acts	4	to	6
	Tuesday	Acts	7	to	9
	Wednesday	Acts	10	to	12
	Thursday	Acts	13	to	14

**Luke:** Jesus not only as the king of Israel, but as the Savior of the whole world.

**Acts:** The triumph of the Word of God, due to the exultation of the Son of God"

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PROMISES KEPT

Theme:

Promises Kept - Time Period 7					
Done (X)	Day	Book	Chapters		
	Friday	Romans	8		
	Monday	Romans	9	to	10
	Tuesday	Romans	11	to	12
	Wednesday	Romans	13	to	14
	Thursday	Romans	15	to	16
	Friday	1 Corinthians	1		
	Monday	1 Corinthians	2	to	3
	Tuesday	1 Corinthians	4		
	Wednesday	1 Corinthians	5	to	6
	Thursday	1 Corinthians	7		

**Romans:** On what basis does one attain citizenship in the kingdom of God?

**1 Corinthians:** The organization of the kingdom: a Gospel-centered church promotes unity, holiness, and edification.

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PROMISES KEPT

Theme:

Promises Kept - Time Period 6					
Done (X)	Day	Book	Chapters		
	Friday				
	Monday				
	Tuesday				
	Wednesday				
	Thursday				
	Friday				
	Monday				
	Tuesday				
	Wednesday				
	Thursday				

**Acts:** The triumph of the Word of God, due to the exultation of the Son of God"

**Romans:** On what basis does one attain citizenship in the kingdom of God?

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PROMISES KEPT

Theme:

Promises Kept - Time Period 8					
Done (X)	Day	Book	Chapters		
	Friday	1 Corinthians	1		
	Monday	1 Corinthians	2	to	3
	Tuesday	1 Corinthians	4		
	Wednesday	1 Corinthians	5	to	6
	Thursday	1 Corinthians	7		
	Friday	1 Corinthians	8		
	Monday	1 Corinthians	9	to	10
	Tuesday	1 Corinthians	11	to	12
	Wednesday	1 Corinthians	13	to	14
	Thursday	1 Corinthians	15	to	16

**Mark:** Ch 1-8: "Who is Jesus?" Answer: Jesus is the Son of Man who came to save the lost.

**1 Corinthians:** The organization of the kingdom: a Gospel-centered church promotes unity, holiness, and edification.

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Promises Kept - Time Period 9				
Done (X)	Day	Book	Chapters	
	Friday	2 Corinthians	1	to
	Monday	2 Corinthians	2	to
	Tuesday	2 Corinthians	3	to 4
	Wednesday	2 Corinthians	5	to
	Thursday	2 Corinthians	6	to
	Friday	2 Corinthians	7	to
	Monday	2 Corinthians	8	to
	Tuesday	2 Corinthians	9	to 10
	Wednesday	2 Corinthians	11	to
	Thursday	2 Corinthians	12	to 13

Theme:

**2 Corinthians:** Paul spends a lot of time describing and defending his own ministry, as a Christ commissioned servant of God. By examining Paul's ministry in II Corinthians, we understand that the humility that comes from the weakness of the Kingdom produces: (1) a God-directed ministry, (2) the Grace of Giving, and (3) training of faithful men for the ministry.

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Promises Kept - Time Period 10				
Done (X)	Day	Book	Chapters	
	Friday	1 Timothy	1	to
	Monday	1 Timothy	2	to
	Tuesday	1 Timothy	3	to 4
	Wednesday	1 Timothy	5	to
	Thursday	1 Timothy	6	to
	Friday	1 Timothy	7	to
	Monday	1 Timothy	8	to
	Tuesday	1 Timothy	9	to 10
	Wednesday	1 Timothy	11	to
	Thursday	1 Timothy	12	to 13

Theme:

**1 Timothy:** The theme of 1 Timothy is that the gospel changes the lives of those who believe it. It is often thought that the theme is church order, but the discussion of church offices is simply an argument that the true gospel, in contrast to false teaching, produces godliness in its adherents.

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Promises Kept - Time Period 11				
Done (X)	Day	Book	Chapters	
	Friday	Philippians	1	to 2
	Monday	Philippians	3	to 4
	Tuesday	Philippians	1	to 2
	Wednesday	Philippians	3	to 4
	Thursday	Philippians	1	to 4
	Friday	Titus	1	to
	Monday	Titus	2	to 3
	Tuesday	1 Timothy	1	to 2
	Wednesday	1 Timothy	3	to 4
	Thursday	1 Timothy	5	to 6

**Philippians:** Paul wants to encourage the Philippians to live out their lives as citizens of a heavenly colony, as evidenced by a growing commitment to service to God and to one another. The way of life that Paul encourages was manifested uniquely in Jesus Christ; it was also evident in the lives of Paul, Timothy, and Epaphroditus. **Titus:** the inseparable link between faith and practice, belief and behavior. This truth is the basis for its critique of false teaching as well as its instruction in Christian living and qualifications for church leaders. **1 Timothy:** the gospel leads to practical, visible change in the lives of those who believe it. It is often thought that the theme is church order, but the discussion of church offices is simply a piece of the larger argument that the true gospel, in contrast to false teaching, will always lead to godliness in its adherents.

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Promises Kept - Time Period 12				
Done (X)	Day	Book	Chapters	
	Friday	Titus	1	to
	Monday	Titus	2	to 3
	Tuesday	Titus	1	to 2
	Wednesday	Titus	3	to 4
	Thursday	Titus	1	to 4
	Friday	2 Timothy	2	to 3
	Monday	2 Timothy	2	to 3
	Tuesday	2 Timothy	2	to 3
	Wednesday	2 Timothy	2	to 3
	Thursday	2 Timothy	2	to 3

**Titus:** the inseparable link between faith and practice, belief and behavior. This truth is the basis for its critique of false teaching as well as its instruction in Christian living and qualifications for church leaders.

**2 Timothy:** Second Timothy is a bold, clear call for perseverance in the face of suffering. Paul calls on his young coworker to continue the fight to the end of his own life.

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Promises Kept - Time Period 13				
Done (X)	Day	Book	Chapters	
	Friday	Titus	1	to 3
	Monday	2 Timothy	1	to 2
	Tuesday	2 Timothy	3	to 4
	Wednesday	2 Timothy	1	to 2
	Thursday	2 Timothy	3	to 4
	Friday	Ephesians	1	
	Monday	Ephesians	2	to 3
	Tuesday	Ephesians	4	
	Wednesday	Ephesians	5	
	Thursday	Ephesians	6	

**Ephesians:** (1) Christ has reconciled all creation to himself and to God, and (2) Christ has united people from all nations to himself and to one another in his church. These great deeds were accomplished through the powerful, sovereign, and free working of the triune God—Father, Son, and Holy Spirit—and are recognized and received by faith alone through his grace. In light of these great truths, Christians are to lead lives that are a fitting tribute of gratitude to their great Lord; **2 Timothy:** Second Timothy is a bold, clear call for perseverance in the gospel in spite of suffering. Paul calls on his young coworker to continue the fight of faith, even as Paul approaches the end of his own life.

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Promises Kept - Time Period 15				
Done (X)	Day	Book	Chapters	
	Friday	Galatians	6	
	Monday	Galatians	1	to 2
	Tuesday	Galatians	3	to 4
	Wednesday	Galatians	5	to 6
	Thursday	Galatians	3	
	Friday	James	1	to 2
	Monday	James	3	to 4
	Tuesday	James	5	
	Wednesday	1 Peter	1	to 2
	Thursday	1 Peter	3	to 4

**Galatians:** Christ's death has brought in the age of the new covenant (3:23–26; 4:4–5, 24), in which believers do not have to become Jews or follow the outward ceremonies of the Mosaic law (2:3, 11–12, 14; 4:10). To require these things is to deny the heart of the gospel, which is justification by faith alone, not by obedience to the law (2:16; cf. 1:6–7). In this new age, Christians are to live in the guidance and power of the Spirit; **James:** James's primary theme is living out one's faith, being a doer and not just a hearer of the word. This theme is developed in view of the social conflict between rich and poor and the spiritual conflict between factions in the church. James rebukes his readers for their worldliness and challenges them to seek divine wisdom in working out these problems and getting right with God. **1 Peter:** Those who persevere in faith while suffering persecution should be full of hope, for they will certainly enjoy end-time salvation since they are already enjoying God's saving promises here and now through the death and resurrection of Christ.

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Promises Kept - Time Period 13				
Done (X)	Day	Book	Chapters	
	Friday	Colossians	1	to 3
	Monday	Colossians	1	to 2
	Tuesday	Colossians	3	to 4
	Wednesday	Colossians	1	to 2
	Thursday	Colossians	3	to 4
	Friday	Colossians	1	
	Monday	Colossians	2	to 3
	Tuesday	Colossians	4	
	Wednesday	Colossians	5	
	Thursday	Colossians	6	

**Colossians:** Christ is Lord over all of creation, including the invisible realm of spirits, enabling them to participate with him in his death, resurrection, and ascension. Philemon is the power of the gospel to transform lives (formerly he was a slave, v. 11) and to impact human relationships (receive him 'no longer as a slave, but as a brother'; Galatians: Christ's death has brought in the age of the new covenant in which believers do not have to become Jews or follow the outward ceremonies of the law (2:16; cf. 1:6–7). In this new age, Christians are to live in the power of the Spirit.

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Promises Kept - Time Period 15				
Done (X)	Day	Book	Chapters	
	Friday	James	1	to 2
	Monday	James	3	to 4
	Tuesday	James	5	
	Wednesday	1 Peter	1	to 2
	Thursday	1 Peter	3	to 4
	Friday	1 Peter	5	
	Monday	1 Peter	6	
	Tuesday	1 Peter	7	
	Wednesday	1 Peter	8	
	Thursday	1 Peter	9	

**James:** James's primary theme is living out one's faith, being a doer and not just a hearer of the word. This theme is developed in view of the social conflict between rich and poor and the spiritual conflict between factions in the church. James rebukes his readers for their worldliness and challenges them to seek divine wisdom in working out these problems and getting right with God. **1 Peter:** Those who persevere in faith while suffering persecution should be full of hope, for they will certainly enjoy end-time salvation since they are already enjoying God's saving promises here and now through the death and resurrection of Christ.

**2 Peter:** fight by grace the temptation to licentiousness (i.e. sinful living).

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Promises Kept - Time Period 17				
Done (X)	Day	Book	Chapters	
	Friday	1 Peter	1	to 2
	Monday	1 Peter	3	to 4
	Tuesday	1 Peter	5	
	Wednesday	2 Peter	1	
	Thursday	2 Peter	2	to 3
	Friday	1 John	1	to 2
	Monday	1 John	3	to 4
	Tuesday	1 John	5	to
	Wednesday	1 John	1	to 5
	Thursday	2 John	1	

**1 Peter:** Those who persevere in faith while suffering persecution should be full of hope, for they will certainly enjoy end-time salvation since they are already enjoying God's saving promises here and now through the death and resurrection of Christ.

**1 John:** the danger of false assurance; Holds out the grounds of assurance: faith, love & obedience; Assurance of salvation is not rooted in past experiences, prayers, or religious rituals, but in the visible reality of a transformed life.

**2 John:** The danger of accommodating false teaching;

**2 Peter:** fight by grace the temptation to licentiousness (i.e. sinful living)

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Promises Kept - Time Period 17				
Done (X)	Day	Book	Chapters	
	Friday	1 Peter	1	to 2
	Monday	1 Peter	3	to 4
	Tuesday	1 Peter	5	
	Wednesday	2 Peter	1	
	Thursday	2 Peter	2	to 3
	Friday	1 John	1	to 2
	Monday	1 John	3	to 4
	Tuesday	1 John	5	to
	Wednesday	1 John	1	to 5
	Thursday	2 John	1	

**1 John:** the danger of false assurance; Holds out the grounds of assurance: faith, love & obedience; Assurance of salvation is not rooted in past experiences, prayers, or religious rituals, but in the visible reality of a transformed life.

**2 John:** The danger of accommodating false teaching;

**3 John:** The danger of self-centeredness; Holds out the beauty of contemporary relevance: individualistic faith has marginalized meekness and hospitality;

**2 Peter & Jude:** fight by grace the temptation to licentiousness (i.e. sinful living)

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## New Testament Survey

**John 20:31** ...but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.



Promises Kept - Time Period 19				
Done (X)	Day	Book	Chapters	
	Friday	1 Thess	1	to 2
	Monday	1 Thess	3	to 4
	Tuesday	1 Thess	5	
	Wednesday	2 Thess	1	
	Thursday	2 Thess	2	
	Friday	2 Thess	3	
	Monday	Revelation	1	to 2
	Tuesday	Revelation	3	to 4
	Wednesday	Revelation	5	to 6
	Thursday	Revelation	7	

**1&2 Thessalonians:** The most promise-filled time in 1 Thessalonians is the second coming of Jesus. It is mentioned in every chapter of the book (1:10; 2:19-20; 3:13; 4:13-18; 5:1-11, 23-24). At Jesus' return, the dead in Christ will rise and will be caught up along with the living to meet the Lord in the air (4:15-17). Unbelievers will be subject to his wrath, but Christians will be delivered from him, in eternal salvation instead (1:10; 5:2-4, 9-10). Those who are destined to participate as saints (lit. "holy ones") in the second coming must be holy and blameless (3:11-4:8; 5:23), and God, who is faithful, will produce holiness in the lives of those whom he calls (5:24). When Jesus comes, he will defeat the rebellious world ruler (lit. 2:3) and bring justice to oppressed Christians and wrath to their persecutors and to unbelievers in general.

**Revelation:** Revelation unveils the unseen spiritual war in which the church is engaged: the cosmic conflict between God and his Christ on the one hand, and Satan and his evil allies (both demonic and human) on the other. In this conflict, Jesus the Lamb has already won the decisive victory through his sacrificial death, but his church continues to be assailed by the dragon, in its death-throes, through persecution, false teaching, and the allurements of materialism and carnal approval. By revealing the spiritual realities lying behind the church's trials and temptations during the time between Christ's first and second comings, and by dramatically affirming the certainty of Christ's triumph in the new heaven and earth, the visions granted to John both warn the church and fortify it to endure suffering and to stay pure from the defiling elements of the present world order.

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- How does Christ fulfill not only Old Testament prophecies about his coming but also the ENTIRE Old Testament itself?

- Why did John pick the seven miracles that he did in his Gospel? What is he conveying by doing this?

- What is it in Jesus' message that calls us to radical, self-sacrificing love and community living today?

**W**e wrestled with these questions and many more in this New Testament Survey, "Promises Kept". May this study help to continue to build a structure on which to add future understanding of God as we grow in him through seeing Christ in his Word.

These Study Notes have been designed for group study or individual study. There are 26 one-page summaries (front and back) covering the storyline of redemptive history through every book of the New Testament.

Our hope is that people will read and have much joy in seeing Christ in His Word for themselves. We hope also that men in particular will find these simple materials useful in helping them to fulfill their God-given calling to bring the Word of God in love and delight to their wife, children, and/or the church - wherever God has planted them!

**Teacher, Eric Blick:** Eric and his wife Jodi are graduates of Wheaton College in Wheaton, Illinois and have four children. Vocationally, Eric is called as a banker and serves at First National Nebraska, Inc. in Omaha, Nebraska, living to reflect back to God the glories of His many character qualities including order, mercy, wisdom, and planning. Many of his favorite authors include Jonathan Edwards, John Owen, John Calvin, John Piper, Tim Keller, Mark Dever, D.A. Carson, Thomas Schreiner, and J.C. Ryle.



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**Blog:** [www.ericblick.wordpress.com](http://www.ericblick.wordpress.com)

*Christ exalting, Scripture saturated content for our joy and His glory...*

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*Artwork: front cover – Lake Nakuru, Nakuru, Kenya, photos taken by Eric & Jodi Blick, March 2009  
back page – The gospel going forth at a new church in Samburu region, north central Kenya, 2008  
back page lower left – Fremont Nebraska Main Street: <http://pics4.city-data.com/cpico/ufiles8671.jpg>*



