
Calvary Church: Coordinated Curriculum 2007-2008

Romans: The Transforming Power of the Righteousness of God

Main idea: Survey of the New Testament

Objectives: The student will be able, by the end of this lesson, to:

1. Able to understand the basic structure and themes in the New Testament
2. Able to see the God at work in history recorded for us in the Bible

Key Focus:

The Bible records the story of God's work for His glory and our good in Christ.

As we survey the New Testament we want to focus primarily on concepts. While much of the Old Testament tells a continuous story—much is narrative—the New Testament, though it has narrative also have much didactic material. So, while telling the story of Jesus and the expansion of the church is helpful for the first part of the NT, we need to also understand the expanding teaching.

Outline:

There are four sections in these notes

1. A very general introduction to the Bible and God's activity (pages 2-4)
2. A thematic look at Christ and Christians (pages 5)
3. An introduction to Christ's coming (pages 6-7 you will probably need to skip this)
4. An overview of the structure and key themes of New Testament books (pages 8-12)

Resources:

Articles:

Handout and Overheads: See the last two pages of this document

Introduction

The first two lessons are for the background and introduction to the book of Romans. In these lessons we will seek to understand flow of the New Testament and where Romans fits in, as well as seeking to know the author of Romans, Paul, better.

Goal

Our goal is to survey the New Testament, to seek to understand the **flow**, the unique **structure** and some of the **connections**. *We do this because we want to know God better.*

Teachers note: We will do an Old Testament survey as an introduction to Romans 9-11

Incremental Revelation

Let me start with *presuppositions*. While not technically part of a survey of the Bible, it is necessary.

I have two fundamental presuppositions, God exists and He revealed Himself through the Bible. This self-revelation is done progressively or better *incrementally*. Therefore we must understand the whole of His revelation and its sequence. The Bible was not given as a systematic theology or as isolated stories, but as an incremental revelation of God’s dealing with humanity. The Bible contains actual reliable records of people and events in history.

Route 66

The Bible covers the whole span of history from the creation of the heavens and earth and to the re-creation of heavens and the earth. The writing of the Bible occurred over:

1. 1,500 years
2. 66 books
3. 40 generation
4. over 40 authors
5. 3 languages (Hebrew, some Aramaic, and Koine Greek—common languages, by which God’s revelation can be understood by men.)
6. 3 continents (Asia, Africa, Europe)

With such great diversity the Bible still possesses a single

7. 1 message
8. 1 God
9. 1 Lord

The Old Testament looks forward to Him

The New Testament reveals Him and looks back and forward to Him

The Bible was written by real people, for real people, containing actual events and reliable truth.

Message of the Bible

But, if the Bible has **one** message what is it?

What is the message of the Bible

How would you summarize the message of the Bible?

God desires to glorify Himself by blessing man

Man can experience God’s blessing by trusting and obeying God

If we approach the Bible from the perspective of God’s purpose, putting the focus on God, it helps us prevent elevating ourselves beyond our own importance. As we read the Bible, we find a Sovereign God who has a plan. (*So as you read, look for that plan*)

God has a Plan

The plan comes out of His character—loving, merciful, and gracious, but also holy, just, and perfect.

Man has a need

The need comes out of man’s character

The Bible provides the story for how God’s plan meets man’s need for God’s glory, through the central figure who is Christ.

Theodrama

What the Bible as a whole is literally about is theodrama—the words and deeds of God on the stage of world history that climax in Jesus Christ.¹

Truth as theodramatic correspondence: doctrine and the unity of divine action. To interpret the Bible we need to do more than grasp a few isolated truths; we need to be able to grasp the whole, and to situate the parts in the whole. The unity of the Bible is neither that of a philosophical system nor a system of moral truths. On the contrary, the unified sum and substance of the Bible is theodramatic: it is all about God's word and God's deeds, accomplished by his "two hands" (Son and Spirit) and about what we should say and do in response. It is because theology's subject matter is theodramatic that it must do more with the Bible (the script) than squeeze out its propositional truth. The Bible is not just our authoritative script; it is one of the leading players in the ongoing drama, interrupting our complacency, demanding its reader's response. The biblical texts were not written merely "to be objects of aesthetic beauty or contemplation, but as persuasive forces that during their own time formed opinion, made judgments, and exerted change. To focus on propositional content only is to fail to recognize the Bible as divine communicative action, a failure that leads one to dedramatize the Scriptures. The result: a faith that seeks only an abbreviated understanding that falls short of performance knowledge.

Doctrine is an aid to faith's search for understanding. In the first place, doctrine helps us understand what God has done in Jesus Christ. This is the indicative, "already" aspect of doctrinal truth. Yet there is a second, imperatival aspect of doctrine that directs us to demonstrate our understanding by joining in the action. What God is doing in Christ is not simply something past but ongoing. Genuinely to understand the theodrama, then, means participating in it now. To become a Christian is not to become a subscriber to a philosophy; it is to become an active participant in God's triune mission to the world, following Jesus in the power of the Spirit to speak and act in ways that fit the new created order "in Christ." This is the imperatival dimension of doctrine: do the truth; become what you are. Doctrine, then, is theodramatic instruction; or to continue the theatrical metaphor, doctrine is direction for our fitting participation in the drama of redemption.

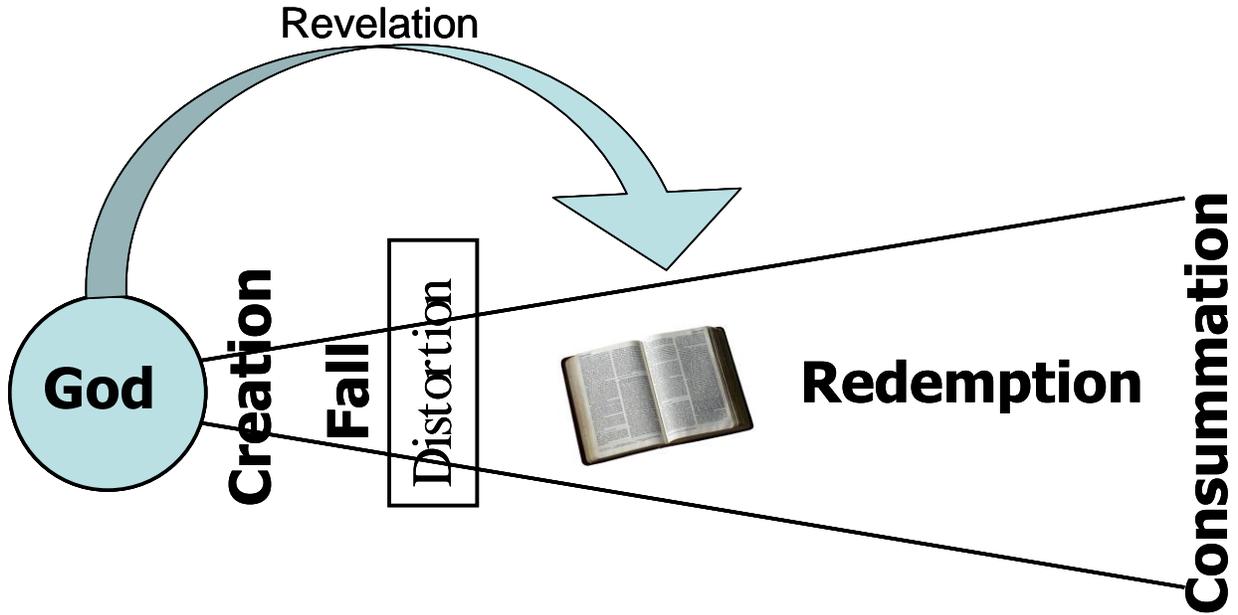
Doctrinal truth thus becomes a matter of theodramatic correspondence between our words and deeds and God's words and deeds. Theodramatic correspondence means life and language that is in accord with the gospel and according to the Scriptures. We speak and do the truth when our words and actions display theodramatic "fittingness."²

As we begin to trace the story of redemption from the beginning we see a repeated theme: Creation, Fall, Redemption. Both the Old and New Testaments have this focus.

¹ Kevin J. Vanhoozer, "Lost in Interpretation? Truth, Scripture and Hermeneutics." in Andreas Kostenberger, *What Happened to Truth*, (Wheaton: Crossway Books, 2005). p. 109.

² Kevin J. Vanhoozer, "Lost in Interpretation? Truth, Scripture and Hermeneutics." in Andreas Kostenberger, *What Happened to Truth*, (Wheaton: Crossway Books, 2005). p. 110-111.

Creation—Fall—Redemption



Adapted from Gary T. Meadors, *Decision Making God’s Way*

God created an ideal environment in which mankind could relate to Him and each other. But as man sought autonomy from God, sin created a barrier between man and God. Sin resulted in alienation:

1. Theologically—between God and man
2. Sociologically—between man and man
3. Psychologically—between man and himself
4. Ecologically—between man and nature

The distortion caused by sin can only be corrected through the Cross and the Word.

Why the “New” Testament

The Old Testament or Old Covenant focuses on the Law of Moses, as we come to the “New” Testament the focus changes from the law and the sacrificial system to the only one who could fulfill the law and the ultimate sacrifice—Jesus.

Hebrews 8:13 When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (NASB95)

Jesus did not come to abolish the Law for it was a revelation of the holiness of God. The demands were unaltered and unchanged. Jesus did not come to alleviate the demands, for access to the Kingdom of a holy God was no simple matter.³ — including the cost of Christ’s death. Jesus came to fulfill the Law.

Matthew 5:17-20 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes 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 does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (ESV)

³ J. Dwight Pentecost, *The Words and Works of Jesus Christ: A Study of the Life of Christ*, Grand Rapids: Zondervan, 1981, 177.

The best interpretation of these difficult verses says that **Jesus fulfills the Law and the Prophets in that they point to him, and he is their fulfillment**. The antithesis is not between "abolish" and "keep" but between "abolish" and "fulfill." "For Matthew, then, it is not the question of Jesus' relation to the law that is in doubt but rather its relation to him!" (Robert Banks, "Matthew's Understanding of the Law: Authenticity and Interpretation in [Matthew 5:17-20](#)," JBL 93 [1974]: 226-42). Therefore we give *pleroo* ("fulfill") exactly the same meaning as in the formula quotations, which in the prologue ([Matt 1-2](#)) have already laid great stress on the prophetic nature of the OT and the way it points to Jesus. Even OT events have this prophetic significance (see on [2:15](#)). A little later Jesus insists that "all the Prophets and the Law prophesied" ([11:13](#)).⁴

New Testament Survey

New Testament

- The New Testament is a record of historical events, the 'good news' events of the saving life of the Lord Jesus Christ—His life, death, resurrection, ascension, and the continuation of His work in the world—which is explained and applied by the apostles whom He chose and sent into the world. It is also the fulfillment of those events long anticipated by the Old Testament. Further, it is sacred history, which, unlike secular history, was written under the supernatural guidance of the Holy Spirit. This means it, like the Old Testament, is protected from human error and possesses divine authority for the church today and throughout human history until the Lord Himself returns.⁵

The Savior:

1. God has chosen to exalt His Son over all creation (Heb. 1:1-3; Col. 1:15; [John 17:1-5](#)). If this is God's desire, then we ought to give priority to what God sees as important.
2. Christ is the **Central figure** in all of history. History points towards Him and will find its culmination in Jesus Christ at His second coming to rule the earth. (Eph. 1:10; Gal. 4:4; cf. Col. 1:16; 1 Cor. 15:24-29). Thus it is that we say the Scriptures are Christocentric. Everything centers around the person and work of our God and Savior Jesus Christ. (See the "Road to Emmaus")
3. Christians are **commanded to grow** in the knowledge of Christ (2 Peter 3:18).
4. Christ is a **model or example** for the Christian (1 John 2:6; 1 Peter 2:21). One of the reasons believers have been chosen by God is to be holy (Eph. 1:4). God is daily renewing us and conforming us to the moral image of Jesus Christ (cf. Eph. 4:24; Rom. 8:29; Phil. 3:21; 1 Cor. 15:49). As a perfect model, He displays those traits and characteristics which ought to be found in the regenerate person—the new man. (Mark 10)

The Christian:

1. The basic **principle** of the Christian life is **faith** (Rom. 1:17; 2 Cor. 5:7). In Christ we see perfect faith demonstrated and unshakable dependence on the Father. (John 17)
2. The basic **motivation** of the Christian live is **love**, the same quality of love that motivated Christ and was displayed perfectly in Him (John 13:34-35; Eph. 5:1-2).
3. The basic **duty** of the Christian life is **obedience**. So it was Jesus our model who could say, "I do always those things that please the Father" (John 8:29; CF. Heb. 10:7-9).
4. The basic **quality** of the Christian life is **holiness** (1 Peter 1:13-16). This quality is reflected in Christ, the perfect man (Luke 1:35). (Matthew 5:48)
5. Christ is the **revealer of God** to the race (John 1:14, 18; 14:6-9). To know God and what He is like we must know and study Jesus Christ, for it is through Him that God is revealed.

Doctrine derives from history. The facts we have concerning Christ are the data from which the doctrine of Christ is formulated. Thus, we must study the life and teachings of Christ to help us develop our Christology, as did the Apostles. This is not to intimate that all our Christology comes from the revelation of His life. We must also use the Old Testament and the rest of the New Testament.

⁴ EBC, D. A. Carson, Electronic Edition, Zondervan.

⁵ J. Hampton Keathley III, *Concise New Testament Survey*, Biblical Studies Press, www.bible.org

Preparation for His coming

1. Historical Elements

Some have stated that this refers to the setting. The stage that had to be established before Christ could come. What do they mean by that? It could include such things as the **Pax Romana**—the Roman Law which provided a much more stable political environment—a general peace; **Roman Roads** which made travel, thought still time consuming, at least possible; **Greek language** which was the trade or commercial language spoke by most people to some degree (aside note, the Greek language was not a “special” or better language than any other language. The Lord could have used any language.). All of these things were essential to Christ’s coming and the impact a roughed band of 12 would have on the world.

2. Prophetic Elements: *What was the prophetic basis for the Messianic Hope?*

As you are reading through the gospels you will begin to notice that because of the oppression under which the nation of Israel exists there was an anticipation of the day that would not longer be true. The atmosphere in the gospels seems to be one of desperate longing for deliverance.

Before going back to **Gal. 4:4 and the “fullness of time,”** let’s start by looking at the issue of the Messianic Hope. Because we don’t have the time to cover all the prophecies and hopefully you will get more of this in you prophets classes, I want us to look at a couple of prophecies which produced a hope in the Jews of the last three centuries before Christ.

Can anyone define for me what is meant by “**Messianic Hope.**”

Meaning of Messiah— “Anointed” —who receives authority from God, was God’s representative. This is best seen in David’s relationship to God.

A couple of prophecies about Christ which would have helped develop this “**Messianic Hope.**”

2 Samuel 7:11-16

The Hope in God’s promises—On of the things the people, or more particularly the prophets constantly return to is the promise made by God to David concerning his House: physical descendants, Kingdom: political body, Throne: right to rule.(2 Sam. 7:11-16; Gen. 49:10 “scepter will not depart from Judah”) These three items are picked up when Gabriel tells Mary that she is going to give birth to the messiah (Lk. 1:31-33).

The ideal Davidite—Ps. 89:1-4; 28-37. The Jewish concept of messiah was tied directly to their most famous king—David. He became, in spite of his flaws and sin, the ideal king. So much of the messianic hope is tied into language that deals with David.

The promised deliverer—The Jews or Israelites were in difficult times—the period of the Maccabees (167-63 B.C.) provided a short relief from bondage, but now that was over, the expectation, anticipation, and hope were high. Young Israelite girls longed to be the bearer of the promised messiah.

David was promised that his descendants would occupy his throne. But that they could not sin without impunity. Therefore when the kings began to sin, they as representatives of God, and responsibility to God lead the people in incurring the judgments of Dt. 28. But because the covenant was an unconditional eternal covenant the prophets still carried on the message of hope (Dt. 30:1-5) (though many times in the midst of condemning the people for their disobedience). The prophets kept referring to the reestablishment of the Davidic throne. The day when what God had promised them would be ultimately fulfilled.

Jeremiah 33:14-22 Covenant unbreakable

Ezekiel 34:23-26; 37:24-27

Psalms 89

This hope is picked up in the New Testament as well. We have seen how the relationship of Jesus to the Davidic covenant is established in the birth narrative (Luke 1:31-33). It is also obvious from Christ language: “The kingdom of God is at Hand.” But it is also carried on in spite of Christ death (Acts 1:6).

Ps. 89:30-38; Is. 9:1-7; Mt. 1:1; Lk. 1:32-33, 69; Act. 2:30; 13:23; Rom. 1:2-3; 2 Tim. 2:8; Rev. 3:7; 22:16

Summary: The Messianic Hope

The nation of Israel had a hope—established by God’s covenant with David (which promised a House: physical descendant; Kingdom: political body; and Throne: Right to rule) and which was reiterated by the Prophets—a Messianic Hope. That hope created an anticipation for Christ—their Messiah.

That is part of the setting of the stage that must be remembered as one studies the life of Christ.

3. God’s Sovereign control

Galatians 4:4-5 “But when the *fullness of time came*, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons.”

“When the fullness of time came” What does this refer to?

While all these things were from the human stand point essential for the coming of Christ and the eventual spread of the Gospel and Church they are not the most important elements in the timing of Christ’s advent. What was more important was simply—God’s timing. For remember that God through Daniel made it clear to Nebuchadnezzar that it was God who controls the destiny of governments (Dan. 4:17, 25). He proved it by making Nebuchadnezzar eat grass. Paul also later states this (Rom. 13:1 “Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.”). So that God at any time could have produce or brought together the needed elements (peace, language and the rest) to make Christ’s birth possible.

Galatians 4:2 “but he is under guardians and managers until the date set by the father.”

“**But...God** marks the fact that divine intervention brought hope and freedom to mankind. As a human father chose the time for his child to become an adult son [4:2], so the heavenly Father chose **the time** for the coming of Christ to make provision for people’s transition from bondage under Law to spiritual sonship. This “time” was when the Roman civilization had brought [God had brought through] peace and a road system which facilitated travel; when the Grecian civilization provided a language which was adopted as the *lingua franca* of the empire; when the Jews had proclaimed monotheism and the messianic hope in the synagogues of the Mediterranean world. It was then that God **sent His Son**, the preexistent One, out of heaven and to earth on a mission.”⁶

So those elements (Peace, Language, Travel) are secondary, primary is God’s timing. His established time table for the redemption of mankind.

⁶ John Walvoord and Roy Zuck, *The Bible Knowledge Commentary, NT*, Wheaton: Victor Books, 1983, p. 601.

Key Structural Elements

Old Testament	New Testament	Focus	Viewpoint
Pentateuch	Gospels	Foundational	Downward Look (from God)
Historical Books	Acts	Historical Response	Outward Look
Poetry	Epistles	Teaching for Heart Response	Upward Look
Prophets	Revelation	Sin and Repentance	Forward Look

Structural Overview

Era	Books	Number	Geography	Key Individuals
History	Gospels	4	Palestine	Jesus—Predicted Messiah
	Act	1	Jerusalem to the World	Peter—Early Church leader Paul—First Missionary
Instruction	Pauline Epistles	13	Roman Empire	Paul—Apostle to the Gentiles
	General Epistles	8		Peter—Apostle to the Jews
Future Things	Revelation	1	World to Heaven	John—Last Apostle
27 Books by 9 Authors in less than 100 years (60 years)—5 Historical, 13 Pauline Epistles, 9 General Epistles (including Revelation)				

The Gospels

“A Gospel is a theological narrative about Jesus Christ; it teaches its theology **while recounting the events surrounding this most famous of lives**. It is told from the perspective of an observer of the events, who guides us through the actions and thoughts of those who occupy this history. It often makes its points through dialogue, speeches, characterization, plot and narrative comment. Such teaching often emerges implicitly, within the story and through the interaction of its characters, rather than through simple, reasoned arguments or clearly articulated propositional summaries (more common in epistles). This means that keeping track of the story’s movement and its characters is crucial. Nevertheless, the theology of the Gospels is not less valuable than that of the Epistles, even if mining out its truth is a little more difficult. **The Gospels are theology revealed in the context of life**, clothed in flesh and blood. In the Gospels are found all the drama and tension of life. They are to be read and reread, each one on its own terms, since Matthew, Mark, John, and Luke tell their story in very individualized ways.”⁷

The Gospels are theology revealed in the context of life

Why Four Gospels?⁸

- In Matthew we see the Messiah-King (the lion).
- In Mark we see Yahweh’s Servant (the ox).
- In Luke we see the Son of Man (the man).
- In John we see the Son of God (the eagle).

It needs all four aspects to give the full truth. As Sovereign He comes to reign and rule. As Servant He comes to serve and suffer. As Son of man He comes to share and sympathize. As Son of God He comes to reveal and redeem. Wonderful fourfold blending—sovereignty and humility; humanity and deity!

⁷ Darrell L. Bock, *The IVP New Testament Commentary Series: Luke*, Grant R. Osborne series editor, Downer Grove, Ill: InterVarsity Press, 1994, p. 9.

⁸ J. Hampton Keathley III, *Concise New Testament Survey*, Biblical Studies Press, www.bible.org

Key Elements

Matthew addresses his Gospel primarily to the Jews to convince them that Jesus of Nazareth is their *Messiah, the King of the Jews*. With the genealogy of Jesus, Matthew also uses ten fulfillment quotations by which he seeks to show that this Jesus, though rejected and crucified, is the long-awaited Messiah of the Old Testament (Matt. 1:23; 2:15; 2:18; 2:23; 4:15; 8:15; 12:18-21; 13:35; 21:5; 27:9-10). But though rejected by the nation as a whole and crucified, the King left an empty tomb.

Mark seems to be addressed to the Romans, a people of action but of few words, and presents Jesus as *the Servant of the Lord* who came “to give His life a ransom for many.” In keeping with this, Mark, the shortest of the Gospels, is vivid, active or lively, and presents a very clear eyewitness account, especially of the last week of Jesus’ life on earth. “A full 37 percent of this Gospel is devoted to the events of His last and most important week.”¹²

Luke, the doctor historian, presents Jesus as the perfect *Son of Man* who came “to seek and to save that which was lost” (Luke 19:10). Luke strongly stresses the true humanity of Christ while also declaring His deity. Some believe that Luke particularly had the Greeks in mind because of their keen interest in human philosophy.

John immediately (1:1-2) focuses the reader on the deity of Christ by presenting Jesus as the *eternal Son of God* who gives eternal and abundant life to all who would receive Him by believing in Him (John 1:12; 3:16-18, 36; 10:10). Though written to all mankind, John’s Gospel is especially written to the church. Five chapters record the farewell discourses of Jesus to His disciples to comfort them just a few hours before His death. In addition, seven miraculous signs of Jesus are set forth to demonstrate that Jesus is the Savior and to encourage people everywhere to believe in Him that they might have life (John 20:30-31).

A look at what you can look for in the Gospels

Definition of Discipleship in Mark

Subject/Purpose

Mark records numbers miracles and lessons from the life of Jesus that would reveal to a Gentile audience that He was the Messiah, the Son of God, the servant who was rejected by Israel, but whom they should follow as true disciples.

Synthetic Definition of a Disciple from the Gospel of Mark

A disciple is one who steps out from the crowd to follow

Mark 1:18, 20

for the purpose of being with Christ (to Know Him) and be sent out by Him with Power/Authority

The emphasis is on knowing and enjoying Him more than on the doing for Him.

When the disciples are apart from Jesus, they are in trouble (6:45; 9:17-29)

Mark 3:14-15

learning, being impacted by Him
requires action, involvement
authority by connection with Him

to do God’s will

Mark 3:35

Mark 8:27–10:52

in service for others (paradox, not self) 8:34-38; 9:35-37; 10:42-45

through faith. (9:14-29; 10:52; 15:39; and notice the end of the book 16:8)

From Mark 8:27–10:52 three cycles on discipleship: announcement of Death, disciples reaction, teaching on discipleship, bracketed by two healings (two part healing and instant healing of blindness), all preceded by examples of lack of faith (after feeding 5,000 and walking on water 6:52; hypocrisy of religious leaders 7:6 and the teaching on the heart issue 7:20-23; an example of faith in a Gentile woman 7:29)

Paradox, Self-denial: take up your cross and follow

Faith sets no limits on God’s power and submits itself to God’s will.

Summary

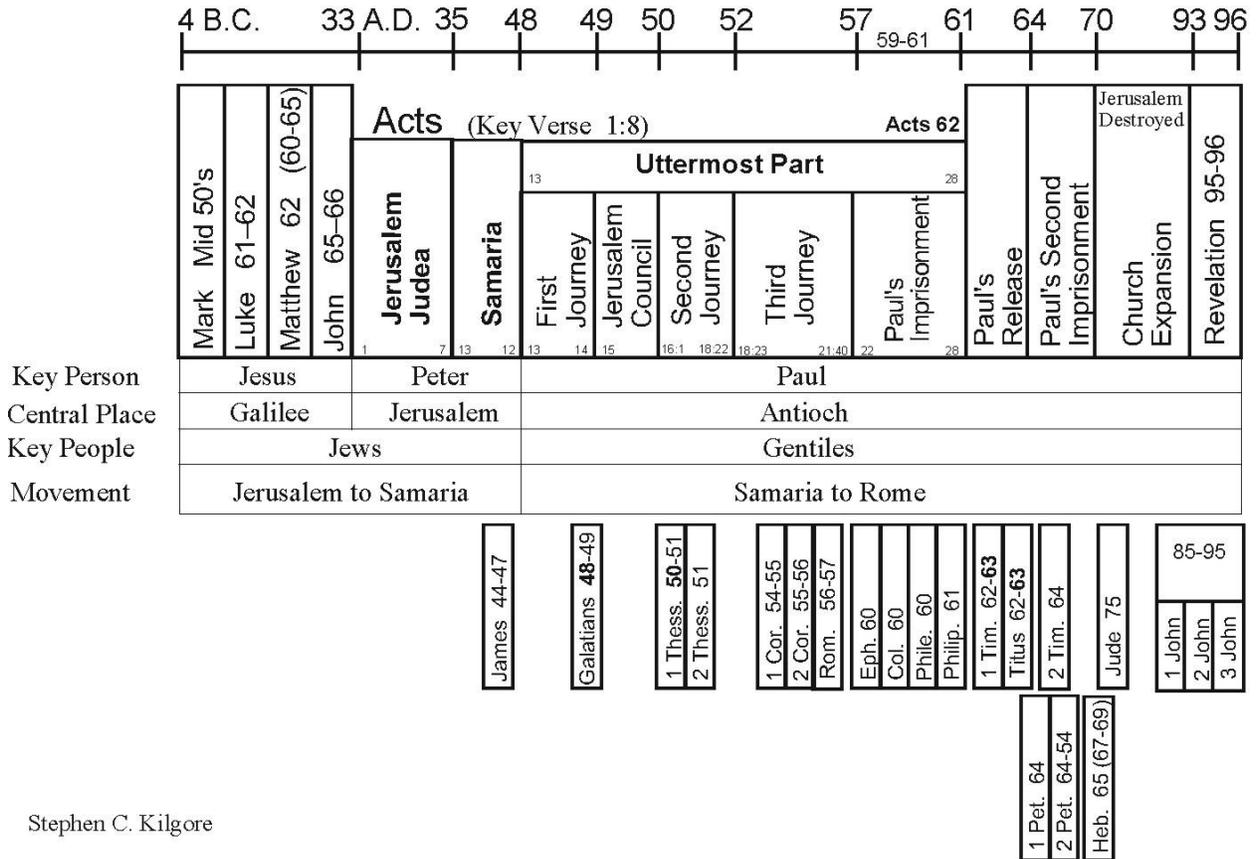
Synthetic Definition (See Notes 1:16-20)

First Part: **A disciple is one who steps out of the crowd to follow**

- Second Part:** for the purpose of being with Jesus and being sent out by Jesus, with power/authority. 3:14-15
 Third Part: doing the will of God 3:35
 Fourth Part: in service for others (paradox, not self) 8:34-38; 9:35-37; 10:42-45 through faith. 9:14-29; 10:52; 15:39 (and notice the end of the book 16:8)

Key Periods

How The New Testament Fits Together



Stephen C. Kilgore

Acts

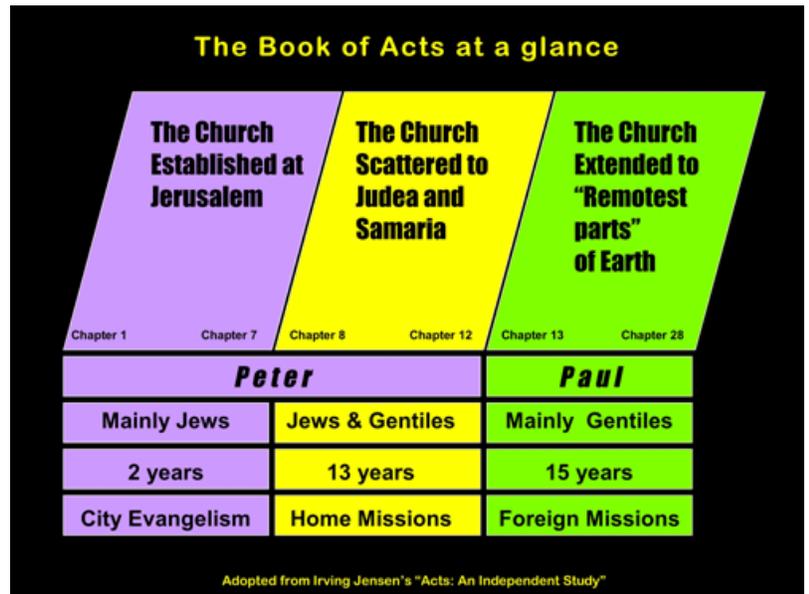
Purpose

1. Historical—expansion (Acts 1:8), universality of the gospel
2. Apologetic—to support Paul's ministry and authority —note parallel's between Peter and Paul (miracles)
3. Defense—of Christianity before Roman rulers

The beginnings of the Church and the expansion of the Gentile mission.

The Growth of the Church

- Church Established
- Church Expanded
- Church Extended



Acts serves as the written record to defend Paul before Caesar. See Acts 22-27 (24:21; 26:19-23)

Epistles—Letters

The Epistles are generally divided into the Pauline Epistles and the Non-Pauline (General) Epistles. Paul’s epistles fall into two categories: nine epistles written to churches (Romans to 2 Thessalonians) and four pastoral and personal epistles (1 and 2 Timothy, Titus and Philemon). This is then followed by eight Hebrew Christian epistles (Hebrews to Jude). Naturally, many questions would arise as to the meaning and application of the gospel for Christians. Thus, the Epistles answer these questions, give the interpretation of the person and work of Christ, and apply the truth of the gospel to believers.⁹

Pauline Epistles

Distinctive Emphases of Paul’s Epistles

Before the overview of each of Paul’s epistles, it would be well to note in a nutshell the distinctive emphasis and contributions of each of Paul’s epistles.¹⁰

The Emphasis on the Lord Jesus:

- Romans: Christ the *power* of God to us.
- 1 Corinthians: Christ the *wisdom* of God to us.
- 2 Corinthians: Christ the *comfort* of God to us.
- Galatians: Christ the *righteousness* of God to us.
- Ephesians: Christ the *riches* of God to us.
- Philippians: Christ the *sufficiency* of God to us.
- Colossians: Christ the *fullness* of God to us.
- 1 Thessalonians: Christ the *promise* of God to us.
- 2 Thessalonians: Christ the *reward* of God to us.

The Emphasis on the Gospel Message:

- Romans: The Gospel and its *message*.
- 1 Corinthians: The Gospel and its *ministry*.
- 2 Corinthians: The Gospel and its *ministers*.
- Galatians: The Gospel and its *mutilators*.
- Ephesians: The Gospel and its *heavenlies*.
- Philippians: The Gospel and its *earthlies*.
- Colossians: The Gospel and its *philosophies*.
- 1 Thessalonians: The Gospel and the *Church’s future*.
- 2 Thessalonians: The Gospel and the *Antichrist*.

The Emphasis of the Gospel on the Believer’s Union:

- Romans: In Christ—*justification*.
- 1 Corinthians: In Christ—*sanctification*.
- 2 Corinthians: In Christ—*consolation*.
- Galatians: In Christ—*liberation*.
- Ephesians: In Christ—*exaltation*.
- Philippians: In Christ—*exultation*.
- Colossians: In Christ—*completion*.
- 1 Thessalonians: In Christ—*translation*.
- 2 Thessalonians: In Christ—*compensation*.

⁹ J. Hampton Keathley III, *Concise New Testament Survey*, Biblical Studies Press, www.bible.org

¹⁰ This material is taken from J. Sidlow Baxter’s *Explore the Book*, pp. 63-64.

A look at what you can look for in the Pauline Epistles

Common Structure in many of Paul’s books

Doctrine	Duty
Theology	Practice
Position	Practice
What to know	How to live

General Epistles

All but 2 and 3 John are written to general audiences, not specific churches.

Key Themes

- Christian Doctrine
 - Romans, Galatians, Ephesians, Colossians
 - Hebrews, 2 Peter, 1 John, Jude
- Practical Advice
 - 1 Corinthians, Philippians, 1 & 2 Thessalonians
 - James, 1 Peter, 2 John
- Pastoral Matter (Church Council)
 - 1 & 2 Timothy, Titus
- Personal Matters
 - 2 Corinthians, Philemon
 - 3 John, (Jude)

Revelation

ABCs of Revelation

- Assurance—Victory is Sure
- Blessing—Promised to Readers
- Completeness—Prophetic Picture
- Disclosure—Major elements of end-times system
- Emphasis—Jesus Christ: Savior & King
- Forewarning—A Challenge to Transformation
 - Picture of Spiritual Warfare
 - Call to Obedience and Vigilance
- Glory—Clearest Picture of our Home

Purpose of Prophecy

- Prophecy should Encourage and Challenge
 - Motivation for continued godliness
- Prophecy should Exhort and Condemn
 - Call to repentance and return to walking purely
- Exhortation and hope
 - Therefore we could summarize the key aspects of prophecy as
 - hope
 - based in God’s faithfulness

Book of Revelation

- **Overview**
 - Positive—Reflecting Blessing 1—3
 - Negative—Reflecting Judgment with God’s ultimate triumph 4—22
- **Revelation 1:19**
 - Past: Things Seen 1
 - Present: Things Which Are 2—3
 - Future: Things to Come 4—22
- **Don’t miss the glory of the Lord**

A Survey of the New Testament

The Message of the Bible

The message of the Bible is: _____

The message to man: _____

Introduction

The Savior:

1. God has chosen to exalt His Son over all creation (Heb. 1:1-3; Col. 1:15; John 17:1-5). If this is God's desire, then we ought to give priority to what God sees as important.
2. Christ is the _____ in all of history. History points towards Him and will find its culmination in Jesus Christ at His second coming to rule the earth. (Eph. 1:10; Gal. 4:4; cf. Col. 1:16; 1 Cor. 15:24-29). Thus it is that we say the Scriptures are Christocentric. Everything centers around the person and work of our God and Savior Jesus Christ.
3. Christians are _____ in the knowledge of Christ (2 Peter 3:18).
4. Christ is a _____ for the Christian (1 John 2:6; 1 Peter 2:21). One of the reasons believers have been chosen by God is to be holy (Eph. 1:4). God is daily renewing us and conforming us to the moral image of Jesus Christ (cf. Eph. 4:24; Rom. 8:29; Phil. 3:21; 1 Cor. 15:49). As a perfect model, He displays those traits and characteristics which ought to be found in the regenerate person—the new man.

The Christian:

1. The basic _____ of the Christian life is _____ (Rom. 1:17; 2 Cor. 5:7).
2. The basic _____ of the Christian life is _____, the same quality of love that motivated Christ and was displayed perfectly in Him (John 13:34-35; Eph. 5:1-2).
3. The basic _____ of the Christian life is _____. So it was Jesus our model who could say, "I do always those things that please the Father" (John 8:29; cf. Heb. 10:7-9).
4. The basic _____ of the Christian life is _____ (1 Peter 1:13-16). This quality is reflected in Christ, the perfect man (Luke 1:35).
5. Christ is the _____ to the race (John 1:14, 18; 14:6-9). To know God and what He is like we must know and study Jesus Christ, for it is through Him that God is revealed.

The Gospels—The Gospels are theology revealed in the context of life

In Matthew we see the Messiah-King (the lion).

In Mark we see Jehovah's Servant (the ox).

In Luke we see the Son of Man (the man).

In John we see the Son of God (the eagle).

Acts

The beginnings of the Church and the expansion of the Gentile mission.

Church Established

Church Expanded

Church Extended

Epistles

The Epistles are generally divided into the Pauline Epistles and the Non-Pauline (General) Epistles. Paul's epistles fall into two categories: nine epistles written to churches (Romans to 2 Thessalonians) and four pastoral and personal epistles (1 and 2 Timothy, Titus and Philemon). This is then followed by eight Hebrew Christian epistles (Hebrews to Jude). Naturally, many questions would arise as to the meaning and application of the gospel for Christians. Thus, the Epistles answer these questions, give the interpretation of the person and work of Christ, and apply the truth of the gospel to believers.¹¹

¹¹ J. Hampton Keathley III, *Concise New Testament Survey*, Biblical Studies Press, www.bible.org

Revelation

Purpose of Prophecy

- Prophecy should Encourage and Challenge
 - Motivation for continued godliness
- Prophecy should Exhort and Condemn
 - Call to repentance and return to walking purely
- Exhortation and hope

Structural Overview

Era	Books	Number	Geography	Key Individuals
History	Gospels	4	Palestine	Jesus—Predicted Messiah
	Acts	1	Jerusalem to the World	Peter—Early Church leader Paul—First Missionary
Instruction	Pauline Epistles	13	Roman Empire	Paul—Apostle to the Gentiles
	General Epistles	8		Peter—Apostle to the Jews
Future Things	Revelation	1	World to Heaven	John—Last Apostle

27 Books by 9 Authors in less than 100 years (60 years)—5 Historical, 13 Pauline Epistles, 9 General Epistles (including Revelation)

Stephen C. Kilgore

How The New Testament Fits Together

