

Course Syllabus and Study Guide

NTES 111 (8)

New Testament Survey

First Semester, 2013



Onafhanklike Baptiste Kweekskool,

&

Church Ministries Institutes

Cape Town

1.Introduction

Welcome to OBK / CMI. This New Testament Survey course is designed to lay a foundation of knowledge and understanding of the text of the New Testament that acquaints the students with the history, culture, language, geography and theology of the events surrounding the life of Christ and the establishment of the New Testament church. The intent of the course is to help the student develop skill in interpreting and applying the principles taught in the New Testament to daily living and service in the New Testament church today.

The student should gain an overview of the content of the books of the New Testament and their theological significance. In order to reach our aim, our main objectives are the following:

- To introduce the student to the background, history, culture, and social contexts of the text of the New Testament.

- To lay a foundation that will help the student to develop a more meaningful study of other interrelated disciplines (e.g Old Testament Studies, Systematic Theology, Ministry Theology, etc.)

- To introduce the student to the overarching theological development of the New Testament by using the literal, historical, grammatical hermeneutic.

- To challenge the student to further personal study of the New Testament.

- To equip the student to pursue faith and life within the spiritual/moral guidelines of the New Testament teaching.

- To develop the practical application of God's Word to decision-making in the student's daily life and ministry.

Course Overview. The course provides the student with an opportunity to develop an understanding of the overall structure and teachings of the Old Testament Canon.

Seminars 1-4. The Gospels

Seminars 5-12. The Acts of the Apostles and the Establishment of the Church.

Seminars 13-16. The Letters of the Apostle Paul.

Seminars 16-20. The Non-Pauline Letters.

**O.B.K. / CMI study programme focuses on
eight primary activities/steps:**

The student will need to **MEMORISE** and be able to quote one new verse each week for each course studied.

The student must understand the specific **MINISTRY COMPETENCIES** for this lesson. These competencies represent what the student will know or be able to do after completing the class or seminar.

Before coming to class the student must have worked through the **READING GUIDELINES** which have been provided for this lesson. Reading guidelines will be suggested for the student to be adequately prepared for class.

A list of passages will be provided for the purpose of **BIBLE STUDY** to prepare the student sufficiently on the theme of the lesson.

The student should commit to a **DAILY STUDY ROUTINE** of reading the applicable material on the subject of this lesson from the recommended and supplementary reading list.

The student should attempt to **APPLY** the principles learned in his preparation, and should put these principles into **ACTION** by using them in the life of another person. Choose someone from the following categories to minister to: (i) family (ii) marriage (iii) church (iv) community. At class time, the student should be prepared to give a one-minute testimony (report) of the results of your ministry action.

The student should make a **LIST OF QUESTIONS** raised during his preparation for this lesson.

SUMMARISE your preparation by writing out how this week's topic relates to your life and to a Bible-based Christian ministry. *(The summaries are necessary for your portfolio/records)* File and cross-reference this information according to the applicable Portfolio Index items. Use a teachable outline or exegesis style for summarising your preparation. Clearly reference and footnote the *sources* of your investigations.

Ministry Competencies

The following are the ministry competencies which the curriculum of the Cape Church Ministries is attempting to develop in the learners who commit themselves to studying through our courses and seminars.

The Learner will be able to. . .

lead in the ministry of disciple-making within a local church.

- Evangelism for Church Planting

maintain a commitment to living and serving as faithful stewards of Biblical roles and responsibilities.

- Servants Accepting Responsibility

demonstrate personal separation from sin by showing Christ-like character in daily living in dependence upon the Holy Spirit.

- Holiness of Lifestyle

exercise the spiritual disciplines in pursuit of spiritual maturity and a deepening relationship with God.

- Knowing God Personally

articulate the Biblical Worldview that flows from the Literal /Grammatical / Historical interpretation of the Bible.

- Understanding God's Eternal Plan

use the testimony of faithful servants and movements in the history of the church ***to inform*** theological positions and ministry decisions.

- Historical Perspective

exhibit relational skills and maturity of life that encourages other people to follow Christ.

- Leadership Skills

locate, investigate and evaluate ministry issues using a theological library and internet sources.

- Research Skills

exegete the Scriptures accurately and dispensationally.

- Exegetical Skills

organise and present Scriptural truth in precise, clear and persuasive language.

- Communication Skills

Study Material

Suggested Text:

Rather than use one specific text the designers of this course have chosen to assign required readings from a variety of sources. These resources will be provided either in the CMI library; or through the use of appendices that will be attached to the Study Guide; or through *approved* resources available on the internet.

Keathley, J. Hampton III. Concise New Testament Survey.

<http://bible.org/series/concise-new-testament-survey>

Recommended Reading:

The recommended reading list is made up of a number of books that would supplement the students' knowledge on most topics already dealt with in the required reading.

If you have another textbook or resource (online) or in printed format that you would like to use - this must be approved by your facilitator.

Jensen, Irving L., Jensen's Survey of the Old Testament, 1978, Moody Press, Chicago.

Larkin, Clarence, Dispensational Charts.

Ryrie, C. C. 1995, c1972. A survey of Bible doctrine. Moody Press: Chicago

Scofield, C.L., The New (or Old) Scofield Reference Bible, 1967 (or 1945), Oxford University Press, New York.

Evaluation

1. Grading Paradigm:

Class participation	40%
Class preparation	20%
Papers and Presentations	40%

Semester Mark:	100%

2. Class Participation

If you struggle to communicate in public, please discuss this problem with the facilitator. Make every effort to participate in class. Turn-in your "preparation notes." Participation must be based on **preparation** not on your "gift of gab." This grade will be recorded at the end of each seminar.

3. Rubric for Socratic Discussions

In order to eliminate some of the subjectivity that can creep into the evaluation of Socratic discussions the following rubric has been developed. The student should read through it carefully and note the many criteria that will be considered by the instructors as they mark their students' contribution to the discussions for each seminar. There are some of our classes in which the subject matter does not lend itself well to the use of Socratic discussion and when that is so this rubric will not be used.

Rubric for Evaluating Participation in Socratic Discussions

Class: _____

Date: _____

Student: _____

Factor	Unacceptable	Acceptable	Desired	RS	W	Ts
Relevant Participation	Does not speak. Dominates the discussion. Introduces tangential subjects Argues opinion without evidence	Speaks when invited to do so. Stays on the subject. Provides some evidence and reasoning.	Asks pertinent questions. Makes insightful comments. Encourages deeper discussion of the subject.		2	
	1.....2.....3.....4.....5.....6.....7.....8..... ...9					
Obvious Preparation	Makes no reference to assigned reading Spontaneous, uninformed comments. Does not bring preparatory notes. Does not attempt written assignments	Shows some understanding of assigned reading Shows incomplete understanding of preparatory notes. Attempts to complete written assignments.	Relates comments and questions to reading assignments. Written assignments are completed. Effectively uses preparatory notes as basis for comments.		2	
	1.....2.....3.....4.....5.....6.....7.....8..... ...9					
Presentation of Ideas and Arguments	Does not use logical arguments. Speaks too softly. Poorly organised ideas. Poor articulation.	Adequate use of logical arguments. Audible volume in speaking. Usually organises ideas.	Uses logic well. Audible volume and varied tone in speech. Well organised ideas.		1	
	1.....2.....3.....4.....5.....6.....7.....8..... ...9					
Understanding of Key Concepts	Unable to answer simple questions about concepts. Unsure of proper terms to use No spiritual insight communicated	Basic understanding of terminology and key concepts. Able to answer question about the concept. Inconsistent spiritual insight given.	Clear, organised use of language and terminology. Analyses and evaluates the relationships between key concepts. Shows appropriate spiritual insight.		3	
	1.....2.....3.....4.....5.....6.....7.....8..... ...9					
Integration of Ministry Competencies (MCs)	Unable to apply concepts to ministry situations. Does not understand MCs.	Sees the connection between MCs and concepts. Able to apply Scripture to ministry situations.	Able to apply concepts to ministry situations. Sees problems with specific MCs. Evaluates and adapts ministry practice in light of understanding MCs		2	
	1.....2.....3.....4.....5.....6.....7.....8..... ...9					

4. Assignments:

HOW TO WRITE PAPERS AND ASSIGNMENTS

The following guidelines were provided in AGLE111 and are repeated for students who did not take that module.

It is essential that you approach and complete all written assignments in the correct and acceptable academic manner from the start.

This means:

- you have to devote attention to the **structure of the work**; in other words, the systemisation and arrangement of the relevant information;
- you have to carefully attend to the **formulation and style**; in other words, your work has to be clear and unambiguous; and
- you have to clearly and thoroughly acknowledge and reference the information obtained from **sources**.

Remember: Vague and unclear formulation is the product of vague and unclear thought. If you do not have a clear and thorough understanding of what you want to say, you will not be able to formulate it clearly and thoroughly.

The information provided in this study guide on assignments and papers will be elucidated in class. Work through the following information so that you may be able to ask questions in class and clear up any confusion.

The lecturers will always be willing to assist you, but in the end it will be you who will have to do the work – the ultimate goal of this module, and of your studies in general, is to enable you to formulate and properly articulate viewpoints.

The Library is essential for writing papers and doing assignments. Be sure to obtain **and use** the guide on writing assignments from the start of your studies.

All work is to be considered scientific writing and must, therefore, adhere to certain basic requirements.

Only a few important aspects related to assignments are provided below:

Cover page: Include a separate page at the front of your work to indicate the following:

- The topic or title of the assignment
- The module code: NTES-111
- All your initials and surname
- Student number
- Your cell phone number
- The submission date
- The lecturer's title, initials and surname (please make sure you know your lecturer's initials and surname)
- Group or Church Location

Table of contents: A lengthier piece of work must include a table of contents. It is, however, not required for shorter assignments.

The text: Provide a brief, but clear, outline of the content of your work in the **introduction**.

First, provide a clear exposition of what you will be investigating or disseminating and why. Start with something like:

This paper/assignment/essay investigates.../conducts an analysis of ...

Then you explain your approach by providing the structuring of your argument. For example:

First the background to problem X is provided. Then different viewpoints on this problem are explored. A personal view on the matter is given, which is followed by a comprehensive interpretation of a text according to the markers contained in the preceding viewpoints. In closing the most important conclusions reached in the investigation are provided.

The body of the assignment must feature a clear line of argument and reflect a logical progression; which is only possible if the work is the result of a systematic thought process. Make sure you have mastered the material completely before you start writing.

All references to sources and citations included in your work must be properly and thoroughly acknowledged.

Conclude with a **summary**, providing a meaningful **conclusion/finding** in one or more paragraphs.

References: All references to other sources must be acknowledged in your work. Cite sources, where necessary, to prove and corroborate statements. These references from other sources must be paraphrased in the text and thoroughly written up in the bibliography, at the end of the work.

When sources are used, THEY MUST ALWAYS BE CLEARLY REFERENCED. This means that you indicate the author, the date and page number of the source in the text.

Example: *This poem is often considered a historical verse (De Klerk, 1989:56). Or: Van der Merwe (1998:345) claims this novel can be considered an important historical document.*

The unreferenced use of sources is unacceptable; it is simply the copying of someone else's work and is considered to be a gross form of academic dishonesty or plagiarism (theft of intellectual property). The same applies to information obtained from the Internet. Students tend to present such information word-for-word as their own. Lecturers can, however, very easily check the websites used by students and will most certainly do so. Internet information ALSO has to be properly referenced, if cited in work.

If it becomes apparent that a student committed plagiarism in an assignment, he/she won't receive any marks for that work and disciplinary steps will be taken against him/her, as with all cases of dishonesty. The lecturer will clearly indicate when students are to work in groups. At all other times it is implied that the work is to be done INDIVIDUALLY and without assistance from other students. Students who copy other students' work will not receive any marks and disciplinary action will be taken against such students.

Bibliography: All cited sources must be set out in the bibliography. The bibliography comes at the end of the work and consists of a complete, alphabetical list of the texts consulted during the research. The bibliography may not list any sources that are not referred to in the work. The books and articles are arranged alphabetically, according to the surnames of the authors.

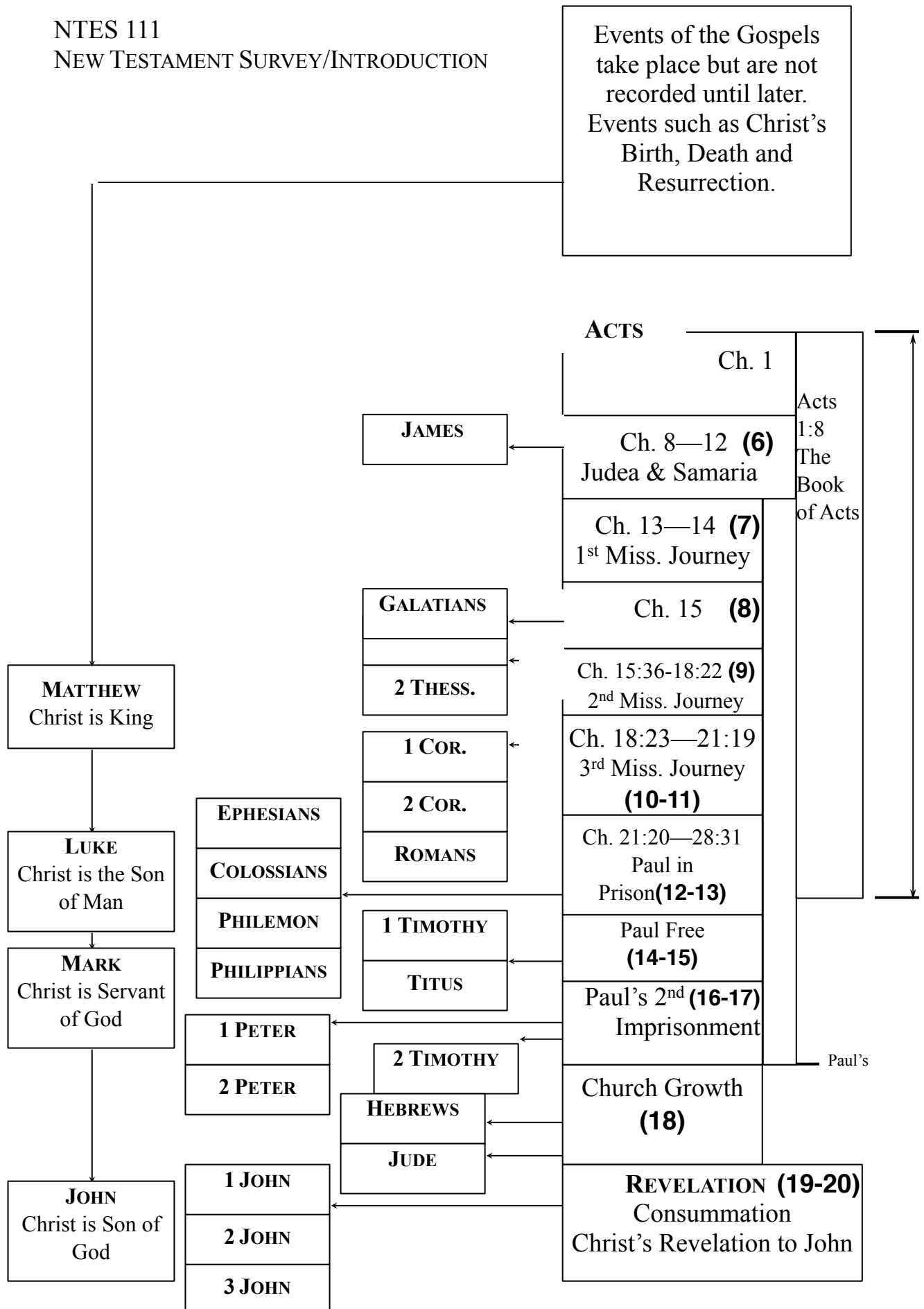
Bibliographic information provided in the bibliography must conform to the prescriptions of the *Quoting Sources* manual which is available at the Academic Information Centre (library). Master this bibliographic reference system as soon as possible – it will remain the same throughout your academic career (except for law students).

Remember: Well-presented work is easier to mark and creates a good impression. Bind the assignment in a folder or staple the work together. Never submit work in a flip file or plastic sheet, since having to continuously take out and reinsert papers becomes laborious.

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Schedule of Seminars ~ Seminaars Skedule		Datum / Tyd	Read / Lees
Seminar 1	Inter-testament Period (<i>Tutorial - Franz</i>)	20 th Jan 2013	NT Survey, drmsbsr 1 Maccabees
Seminar 2	Synoptic Gospels Pt 1 - Mat & Mk (<i>Tutorial - Franz</i>)	27 th Jan	Mt 1-28 drmsbsr Mk 1-16; Keathley, p 7-8; 10-12
Seminar 3	Synoptic Gospels Pt 2 - Lk. (<i>Tutorial - Franz</i>)	3 rd Feb	Lk 1-24; drmsbsr K., p7-8; 12-14
Seminar 4	The Gospel of John	10 th Feb	John 1-21 msbjr K., p. 7-8, 14-17
Seminar 5	The Church is Born	17 th Feb	Acts 1-7, James msbjr K., p.17-20; 53-56
Seminar 6	The Gospel Goes to the Gentiles	24 th Feb 20	Acts 8-12 msbjr K., p. 21-22
Seminar 7	Paul Begins His Journeys	3 rd March	Acts 13-14, Malcolm Gal. K., p. 30-31
Seminar 8	The Jerusalem Council	10 th March	Acts 15 Derek K., p. 22-25
Seminar 9	Paul's Second Missionary Journey	17 th March	Acts 15:36-18:22 Derek I&I2 Th. K., p. 25-30
Seminar 10	Paul's Third Missionary Journey - A	24 th March	Acts 18:23-21:19 msbjr I&2 Cor K 38-41
Seminar 11	Paul's Third Missionary Journey - B	31 st March	Acts 18:23-21:19 Ro. msbjr K. 21-24
Seminar 12	Paul's Defence of His Faith	7 th April	Acts 21:15-28:31 DEXner K. 41-49
Seminar 13	Paul in Prison – Christ the Church's Head	14 th April	Ephesians, M.McR Col. K. p. 31-41
Seminar 14	Joy in Christ-like Living	21 st . April	Phil, Philip M.McR K., p. 34-35; 48-49
Seminar 15	Order in the Church	28 th April	I Tim, Titus M.McR K. p. 41-45; 46-48
Seminar 16	Paul's Second Imprisonment	5 th . May	II Timothy, drmsbsr K., p. 45-46; 57-62
Seminar 17	Holy Life and Last Days	12 th May	I & II Peter. DJvR K., 57-62
Seminar 18	Church Growth	19 th May	Hebrews - Franz-Ex or msbjr K. p. 50-53
Seminar 19	Fellowship and Truth	26 th May	I, II, III John DJvR K., p. 62-67
Seminar 20	Consummation	2 June 2012	Revelation . DJvR K., p. 69-72

Schedule of Class Assignments and Examinations		Due Date
1.	Gospels: Develop a lesson (or Tutorial) for a class of adults that compares and contrasts the differing themes of Matthew, Mark, Luke and John.	17 th Feb 2012
2.	Acts: Outline the significant events in the spread of the gospel message and the growth of the church from the text of Acts.	31 st March 2012
3.	Letters of Paul: Write an article [or Tutorial] (500-600 words) for a church website that summarises the role of the Local Church in the spiritual development of the believer.	28 th April 2012
4.	Non Pauline Letters: Write a tract using the text of Hebrews that explains why the New Covenant is better than the Old Covenant.	16 th June 2012



Course Program

Seminar No. 1 The Inter-Testamental Period

SUBJECT OF DISCUSSION	READING MATERIALS		
SEMINAR 1	Bible		Other
Time Between the Testaments	Galatians 4:4-7		Gromacki, <u>New Testament Survey</u> , 1 Maccabees

Step 1. Memorise: Gal. 4:4

Step 2. Study the following Scripture: Galatians 4:4-7 and the reading assignments in light of these following themes, potential outcomes or questions.

Step 3. At the beginning of this seminar, you should be able to:

The Tutorial Will Explain:

- Explain why the time between the Testaments is called *The 400 Silent Years*.
- Identify major political, cultural and religious transitions during the period.
- Identify specific evidences of the political, cultural and religious movements.

Group Discussion:

- Explain the significance of Paul's phrase, "...the fullness of time."
- Discuss Exegesis of Gal.4:4-7

Step 4. Everyone Exegete Galatians 4:4-7 as the primary Scripture portion assigned to this lesson.

Step 5. The Ministry Competencies of this lesson are: 5/6/8

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 6. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.

- Write a 200 to 300 word essay explaining the three major Jewish sects that arose during the Inter-testament Period. What were the major tenets of each group and how did they differ from one another?

Step 7. Your own list of questions regarding your studies and the coming class discussions.

Collect all resource materials for future use: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 2

The Synoptic Gospels: Pt. 1

SUBJECT OF DISCUSSION	READING MATERIALS		
SEMINAR 2	Bible		Other
The Books of Matthew and Mark	Matthew 1-28 Mark 1-16		Keathley, pp. 7-8; 10-12

Step 1. Memorise: Matthew 2:2 and Mark 10:45

Step 2. Study the following Scripture: Matthew 1; 16:13-28; Mark 10:35-45 and the reading assignments in light of these following themes, potential outcomes or questions.

Step 3. At the beginning of this seminar, you should be able to:

The Tutorial Will Explain:

- A general understanding of the Synoptic Problem
- Explain the presentation of Christ in Matthew and Mark.
- Identify the audience for Matthew and for Mark.

The Group will

- Discuss and Explain the significance of “kingdom of heaven” in Matthew and “kingdom of God” in Mark. (Note the C.I Scofield Study Bible notes in Matthew)
- Distinguish between the Gospel of the Kingdom and the Gospel of Grace

Step 4. Exegete Matthew 2:2 and Mark 10:45 as the primary Scripture portions assigned to this lesson.

Step 5. The Ministry Competencies of this lesson are: 5/6/8

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 6. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Develop an adult Bible study lesson outline that explains the difference between the Gospel of the Kingdom and the Gospel of Grace.

Step 7. Your own list of questions regarding your studies and the coming class discussions.

Identify, Collect and File the resource material for the future: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 3

The Synoptic Gospels: Pt. 2

SUBJECT OF DISCUSSION	READING MATERIALS
The Synoptic Gospels Part 2 - Luke	Lk 1-24; Read drMSBsr Notes & K., p7-8; 12-14

Step 1. Memorise: *Luke 19:10*

Step 2. Study the following Scriptures *Luke 1:1-4; 15 and 19* and the reading assignments in light of these following themes, potential outcomes or questions.

Step 3. At the beginning of this seminar, you should be able to:

The Tutorial will...

- Explain what evidence we have internal and external, that Luke was the author of this gospel.
- Identify the main theme / purpose of the book in how it portrays Christ.
- Compare the genealogy of Jesus in Luke to Matthew's genealogy of Christ, and explain the significant differences and how it relates to the overall theme of Luke.

The Group will discuss...

- To whom the book was written and to what general audience the book was primarily directed.

Step 4. Exegete *Luke 19:9-10* as the primary Scripture portion assigned to this lesson.

Step 5. The Ministry Competencies of this lesson are: 5/6/8

1. Evangelism for Church Planting 2. Servants Accepting Responsibility 3. Holiness of Lifestyle
4. Knowing God Personally 5. Understanding God's Eternal Plan 6. Historical Perspective
7. Leadership Skills 8. Research Skills 9. Exegetical Skills 10. Communication Skills

Step 6. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- **Prepare a Bible study Outline for a youth or Sunday school group explaining to them the purpose of the Son of Man from the parables in Luke 15.**

Step 7. Your own list of questions regarding your studies and the coming class discussions.

Identify, Collect and File any resource material for your future use: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 4

The Gospel of John

Refer to all Biblical Passages and Study Bible & Others such as Keathley

The Gospel of John John 1-21 Keathley, p. 7-8, 14-17

Step 1. Memorise: John 20:31

Step 2. Study the following Scripture: John 1:11-14; John 3,4; John 13-17; John 20-21 and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain why John's viewpoint on the life of Christ differs from the other Gospels.
- Compare and contrast Jesus' approach to sharing the Gospel in his conversations with Nicodemus and the Samaritan women.
- Explain the significance of "loving" Jesus before being able to serve others.
- Analyse how chapters 13-17 lay the foundation for the apostles' place and ministry in the early days of the church age.
- Explain the significance of John's account of the things Jesus did after he was resurrected.

Step 3. Exegete John 1:1-14 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 5/6/8

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Using the text of John make a list of the words and word pictures that John uses to explain what it means to receive Christ.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 5

The Church is Born

Refer to all Biblical Passages and Study Bible & Others such as Keathley

The Day of Pentecost
The Birth of the Church Acts 1-8
James 1-5 Keathley, pp. 17-20; 53-56

Step 1. Memorise: Acts 1:8

Step 2. Study the following Scripture: Acts 1:5-8; 2; Acts 8:1-4; James 1:1 and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain the necessity of the ascension for the birth of the church (see Jn. 7:37-39).
- Explain the difference between the “baptism” of the Spirit and being “filled” with the Spirit.
- Explain the significance of Acts 2:42-47 in carrying out the mission of the church.
- Explain Acts 8:1-4 in light of Acts 1:8.
- Outline how Stephen presents the gospel to his persecutors.
- Identify the church’s condition having been “scattered” (Acts 8:1, 4; James)

Step 3. Exegete Acts 1:8 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God’s Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- List some of the pressures and distractions that confronted the “scattered” church according to James and the first part of Acts.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 6

The Gospel Goes to the Gentiles

Refer to all Biblical Passages and Study Bible & Others such as Keathley

The Gospel Goes to the Gentiles Acts 9-12 Keathley, pp. 21-22

Step 1. Memorise: Acts 9:15, 16

Step 2. Study the following Scripture: Acts 9:15, 16; Acts 10:17-23; Acts 11 and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain the significance of Paul's conversion and appointment as an apostle to the Gentiles (cp. Gal. 2:7-10)
- Explain the significance of Peter's vision of the sheet and beasts
- Explain why Peter, not Paul, was directed to Cornelius' household since he is a Gentile
- Identify features of the "church plant" in Antioch

Step 3. Exegete Acts 9:15, 16 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Write a plan for evangelism and church planting using specific ideas from Acts 10 & 11.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No.7

Paul Begins His Journeys

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Paul's First Missionary Journey Acts 13-14
Galatians 1-6 Keathley, pp. 30-31

Step 1. Memorise: Galatians 5:16

Step 2. Study the following Scripture: Acts 13:1-4; 13:48-52; 14:21-28; Galatians 4, 5 and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain the role of the Holy Spirit in directing the church's missionary effort
- Identify some of the specifics of the missionary strategy Paul and Barnabas used to pursue their first journey
- Identify the regions where the gospel was preached on this first journey
- Identify the basic principles with which Paul was concerned when he wrote to the Galatian churches.

Step 3. Exegete Galatians 5:16-23 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Write a Sunday School lesson explaining the essential involvement of the Holy Spirit in the life of the individual and in the ministry efforts of the local church.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 8

The Jerusalem Council

Refer to all Biblical Passages and Study Bible & Others such as Keathley

The Jerusalem Council Acts 15
Galatians 1-6 Keathley, pp. 22-25

Step 1. Memorise: Acts 15:28-29

Step 2. Study the following Scripture: Acts 15 and Galatians and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Identify and explain the major problem discussed in Acts 15.
- Explain the significance of the content of the letter drafted at the council.
- Discuss the two major lessons learned in Acts 15 from the decision of the council.
- Explain the similarity between the “certain men from Judea” and legalists today who would impose “laws” on New Testament believers (see Mt. 15:7-9)
- Describe what Christian liberty is and is not.

Step 3. Exegete Galatians 5:1-16 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 2/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God’s Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Write a tract explaining the believer’s freedom from the Law of Moses but not freedom to live a life of “lawlessness.”

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 9

Paul's Second Missionary Journey

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Paul's Second Missionary Journey Acts 15 - 18
I & II Thessalonians Keathley, pp. 25-30
Gromacki, pp. 276-290
Benson, pp 59-62

Step 1. Memorise: Acts 16:30-31

Step 2. Study the following Scripture *Acts 15: 36 – 18:22* and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Discuss some of the events that might have caused Paul and Silas to lose heart and quit.
- Analyse some of the ways in which God led Paul and Silas and discuss how they relate to God's leading in your life.
- Discuss Paul's methodology of evangelism, strategic planning and sensitivity to the Holy Spirit.
- Relate how you might implement Paul's methods in your own evangelism.
- Equipping to develop a theology of suffering from the Thessalonian epistles.

Step 3. Exegete Acts 17:16-32 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6/10

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Write a brief (1-2 pages) explanation of how Paul's willingness to suffer opened up opportunities to communicate the gospel.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 10

Paul's Third Missionary Journey – Part A

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Paul's Third Missionary Journey – Part A Acts 18-21

I&II Corinthians

Romans 1:1-17

Romans 15:1-33 Keathley, pp. 38-41

Step 1. Memorise: Acts 19:20

Step 2. Study the following Scripture; Come to class having carefully read the following Biblical passages in their context: i. Acts 18:23-21:19, ii. Romans 1:1-17, iii. Romans 15:1-33

At the beginning of this seminar, you should be able to:

- Trace the physical movements of Paul on this trip using a map.
- Describe in what sense Paul's third journey was different from the other two.
- Discuss what appears to be a "second blessing" of the Holy Spirit upon the Ephesian believers in Acts 19:1-7
- Describe your understanding as to why dramatic miracles are performed during this stay in Ephesus.

Step 3. Exegete Acts 19:8-18 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6/10

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Develop a lesson for Young Adults that explains how the illustration of the Temple is used by Paul to teach mutual accountability of individuals in the church in their sexual behaviour.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 11

Paul's Third Missionary Journey – Part B

Refer to all Biblical Passages and Study Bible & Others such as Keathley
Paul's Third Missionary Journey – Part B Acts 18-21 Keathley, pp. 41-49

Step 1. Memorise: Acts 20:28

Step 2. Study the following scriptures Come to class having carefully read the following Biblical passages in their context: i. Acts 18:23-21:19, ii. Romans 1:1-17, iii. Romans 15:1-33

At the beginning of this seminar, you should be able to

- Evaluate the benefit of Paul spending most of his time in Ephesus.
- Define the terms: “elders”, “overseers”, and “feed the church” as they relate to the office of pastor (Acts 20: 17-28).
- Explain Paul's purpose in meeting with the Ephesian elders in Acts 20.
- Discuss the lessons to be learned for pastors today.

Step 3. Exegete Acts 20:20-30 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6/10

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- Write a lesson for young believer explaining where Jerusalem and the temple fit into the prophecies concerning the end times.
- Write a short paragraph explaining the character of a pastor.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 12

Paul's Defence of His Faith

Refer to all Biblical Passages and Study Bible & Others such as Keathley Paul's

Defence of His Faith Acts 21-28 Keathley, pp. 21-24

Step 1. Memorise: Acts 26:29

Step 2. Study the following Scripture: Acts 26 and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain what changes and what does not change in Paul's approach to sharing the gospel to differing audiences in the book of Acts.
- Compare and contrast how Paul interacts with those to whom he shares the gospel.
- Analyse the text of the accounts of Paul's personal testimony in Acts and develop a list of the essential components of a gospel-presenting personal testimony.
- Explain the impact of personal testimony in winning a hearing for the gospel by others.

Step 3. Exegete Acts 26:2-23 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 3/5/6/7/10

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- You have been asked to address on assembly at your old High School on "The Most Important Person in My Life." Write out what you will say to introduce them to Jesus Christ.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 13

Paul in Prison – Christ the Church’s Head

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Paul in Prison

Christ the Church’s Head Ephesians 1-6

Colossians 1-4 Keathley, pp. 31-41

Step 1. Memorise Ephesians 1:3

Step 2. Study the following Scripture: Ephesians 1; 2:11—22; 3;4-6; Col 1-3;4:1-6 and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain the basis of Paul’s confidence to minister to others while he was in prison.
- Explain the primary word picture that Paul uses to teach the proper relationship between people in the church and Jesus Christ.
- Explain the implications of Christ’s headship for believer’s in the age of the church.
- Articulate the principles taught in Colossians that help one develop into being like Christ in ones marriage, work, and witness.

Step 3. Exegete Colossians 3:1-17 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 5/6/7/10

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God’s Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Develop a lesson plan for an young adult Bible Study that outlines the characteristics of a healthy church using the text of Ephesians and Colossians.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 14

Joy in Christ-Like Living

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Joy in Christ-Like Living Philemon
Philippians 1-4 Keathley, pp 34-35; 48-49

Step 1. Memorise: Philippians 1:6

Step 2. Study the Scriptures listed above and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain the role of forgiveness in establishing and maintaining unity in the local church.
- List and explain the characteristics of biblical joy.
- Explain how a joyful humility is illustrated in the life and ministry of Jesus Christ.
- Explain how an attitude of joy creates opportunities to share ones hope in Jesus Christ.

Step 3. Exegete Philippians 2:1-11 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 3/4/5

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Write out what you would say to a friend who is anxious about his work situation using Philippians 4:4-9.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 15

Order in the Church

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Order in the Church
I Timothy & Titus I Timothy 1-6
Titus 1-3 Keathley, pp. 41-48
Geisler, pp. 233-245

Step 1. Memorise: / *Tim.2:5-6*

Step 2. Study the following Scriptures / *Tim.1:12-14, 15; 2:5; 3:1-13,16; 4:10; Titus 1:6-9; 2:11-15* and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Identify the main purpose / themes of I Timothy and Titus.
- Identify the qualifications and character traits for pastoral / deacon leadership in the church.
- Explain how orderly worship should be conducted in the church and the role of women in the church.
- Articulate how order in the church and in the individual Christian life affects our relationship to government and the community.

Step 3. Exegete *Titus 2:11-15* as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 2/3/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Prepare a Bible study for a youth or Y/A group explaining to them what is required to be a minister in the local church and how these requirements apply to all believers.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 16

Paul's Final Imprisonment

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Paul's Final Imprisonment II Timothy 1-4 Keathley, pp. 45-46; 57-62

Step 1. Memorise: *II Tim. 3:15-16*

Step 2. Study the following Scriptures *II Tim. 1:7,13; 2:2-4; 3:14-17; 4:6-7;*
and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Describe the conditions Paul finds himself in as he pens this epistle.
- Analyse how Paul's outlook in II Timothy differs from his outlook during his first imprisonment.
- Explain the key purposes Paul had in mind for writing II Timothy.
- Explain how the emphasis on the sufficiency of the Word of God fits in with the theme of the letter.
- List the incentives for faithfulness in Christian living that Paul mentions in II Timothy.

Step 3. Exegete *II Tim. 4:6-8* as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 2/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Endurance in Ministry is a key thought in II Timothy. Prepare a Bible study for a youth or Y/A group explaining to them how to endure as a Christian using the text of II Timothy.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 17

Holy Life and Last Days

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Holy Life and Last Days I Peter 1-5
II Peter 1-3 Keathley, pp. 57-62
Appendix for Seminar 17

Step 1. Memorise: I Peter 1:7

Step 2. Study the following Scriptures Read I & II Peter and assigned reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain how an understanding of the last days is a motivation to holy living in the present age.
- Compare and contrast Peter's confidence in his personal experience and his confidence in the Word of God as foundations for determining truth.
- Explain the metaphors that Peter uses to describe the identity of those who trust in Jesus Christ as their Saviour.
- Explain how the teaching of I and II Peter help the believer formulate a proper response to difficult circumstances as they enter life.
- Explain the danger of teaching that fails to exalt the person and work of Christ.

Step 3. Exegete I Peter 4:7-11 as the Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 2/3/4/5

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of the messages of the books of **I and II Peter** with his/her family, friend or neighbour.
- Develop a list of the word pictures that Peter uses to describe the believer and give a brief explanation of each one.

Step 6. Your own list of questions for the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 18

Church Growth

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Church Growth Hebrews 1-13
Romans 11:1-36 Keathley, pp. 50-53
Appendix for Seminar 18

Step 1. Memorise: Hebrews 8:6

Step 2. Study the Scriptures listed above and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain the difference between Jesus as the revelation of God and all other means that God used to reveal Himself and His will to mankind.
- Explain the relationship between biblical hope and biblical faith and illustrate it from the text of Hebrews.
- Explain the significance of the New Covenant for the church.
- Explain the relationship between the ministry of Jesus and the New Covenant.
- List the governing attitudes that are necessary in a New Testament Church that is living out its faith in Jesus Christ.

Step 3. Exegete Hebrews 10:11-18 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/3/5/7

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Using the text of Hebrews develop a sermon outline around the theme "Jesus is Better."

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 19

Fellowship and Truth

Refer to all Biblical Passages and Study Bible & Others such as Keathley

Fellowship and Truth I John 1-5

II John

III John Keathley, pp. 62-67

Geisler, pp. 288-304

Step 1. Memorise: *I John 5:11-13*

Step 2. Study the following Scriptures *I John 1:3-10; 2-4; II John; III John* and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Explain what the main purpose and theme is of I John
- Outline the main theme running through II and III John.
- Articulate what John teaches about the relationship between the believer and sin in I John.
- Explain the identity of the chosen lady of II John.
- Describe the heresy prevalent in II John, and explain how a believer is to deal with heretics.

Step 3. Exegete *I John 1:3-10* **as the primary Scripture portion assigned to this lesson.**

Step 4. The Ministry Competencies of this lesson are: 3/4/5/6

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share the application of this lesson with his/her family, friend or neighbour.
- Develop an outline of the various ways that the word "truth" is used in John's letters, and expand it into a lesson for a small Bible study group that develops a definition for "truth", and applies the definition to living for Christ in a post-modern society.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Seminar No. 20

The Revelation of Jesus Christ: Consummation

Refer to all Biblical Passages and Study Bible & Others such as Keathley

The Revelation of Jesus Christ
Consummation of Time Revelation 1-22 Keathley, pp. 69-72
Appendix for Seminar 20

Step 1. Memorise: Revelation 22:17

Step 2. Study the following Scriptures and the reading assignments in light of these following themes, potential outcomes or questions.

At the beginning of this seminar, you should be able to:

- Analyze the message of the Spirit to the churches.
- Demonstrate how the structure of the Book of Revelation reinforces the vision of Jesus Christ it communicates.
- Explain the place of the millennium in a proper understanding of God's unfolding plan of redemption.
- Explain why the New Heavens and New Earth are not a dispensation.
- Articulate the nature of the hope of the believer in the age of the church using the text of the Book of Revelation.

Step 3. Exegete Revelation 5:1-5 as the primary Scripture portion assigned to this lesson.

Step 4. The Ministry Competencies of this lesson are: 1/2/5/6/10

1. Evangelism for Church Planting
2. Servants Accepting Responsibility
3. Holiness of Lifestyle
4. Knowing God Personally
5. Understanding God's Eternal Plan
6. Historical Perspective
7. Leadership Skills
8. Research Skills
9. Exegetical Skills
10. Communication Skills

Step 5. Ministry Application / Practicum:

- The student should attempt to share an application of the message of Revelation with his/her family, friend or neighbour.
- Construct a chart that shows the relationship between the judgments of God that are prophesied in Revelation 4-16.

Step 6. Your own list of questions regarding your studies and the coming class discussions.

Step 7. Material: notes, ideas – sermon helps, etc for your portfolio.

Appendices

Appendix for Seminar 17

DISCUSSION OF PETER'S THEOLOGY

Peter's theology is clearly Christ-centered and in that emphasis expounds on the important doctrines related to Christ's Person. He recounts Christ's sinlessness, His substitutionary atonement, His resurrection, and His glorification. Peter dwells considerably on the sufferings, humiliation, and rejection of Christ.

CHRIST

A study of Peter's use of the names of Christ is illuminating. In His sermons in Acts, Peter refers to Jesus or Jesus of Nazareth. In Acts 2:22 Peter identifies Him as "Jesus the Nazarene," perhaps to remind His hearers of Jesus as the rejected one, because the term *Nazarene* would have had a negative connotation. In Acts 2:36 he refers to Him as "Jesus" but reminds the people He is no mere man, for "God has made Him both Lord and Christ." Peter lays stress on this fact with his words, "know for certain."² In Acts 3:13 Peter refers to the glorification of Jesus, linking it with the titles, "Servant" (3:13), "Holy," "Righteous One" (3:14), and "Prince of Life" (3:15). Therefore, while Peter again mentions Jesus in 3:16, he also emphasizes the authority and power connected with the name.

Peter preferred the designation *Christ* in his epistles, most often using the title *Messiah* to describe His sufferings. Peter writes that Christ shed His precious blood (1 Pet. 1:19), suffered as a substitute³ (1 Pet. 2:21), suffered in the flesh (1 Pet. 4:1), suffered in front of witnesses (1 Pet. 5:1), and died for sin *once* (emphatic) for all (1 Pet. 3:18). In the light of this, Peter encourages the believers to set apart Christ as Lord in their hearts (1 Pet. 3:15), to keep a good conscience amid suffering for Christ (1 Pet. 3:16), to rejoice amid sufferings for Christ (1 Pet. 4:13–14), because in the end God will call them to eternal glory through their union with Christ (1 Pet. 5:10).

Peter also uses the compound name of Christ, but in so doing he emphasizes not the suffering of Christ, but the resurrection, glorification, and Second Coming. Through the Lord Jesus Christ the believer has been born again to a living hope (1 Pet. 1:3), having been saved through the resurrection of Jesus Christ (1 Pet. 3:21), presently being built up as a spiritual house (1 Pet. 2:5), glorifying Jesus Christ through the exercise of spiritual gifts (1 Pet. 4:11), and growing in the knowledge of Jesus Christ (2 Pet. 1:8; 3:18). Therefore, they can anticipate the glorious appearing of Jesus Christ (1 Pet. 1:13; 2 Pet. 1:16) when their trials will glorify Jesus Christ (1 Pet. 1:7).

SALVATION

As has been noted in the preceding discussion, Peter emphasizes Christ in His work of salvation: He was a perfect sacrifice, like a spotless, unblemished lamb (1

Pet. 1:19); He committed no acts of sin (1 Pet. 2:22); He died as a substitute once for all, the innocent for the guilty (1 Pet. 3:18). Peter emphasizes the act—He was killed for us.

The pronouns emphasize that Christ died in the place of sinners (1 Pet. 2:24). He ransomed⁴ them from slavery to sin (1 Pet. 1:18).

Christ's salvation was planned in eternity past (1 Pet. 1:20) but revealed in history. He completed salvation through His resurrection, giving believers a living hope (1 Pet. 1:3).

SCRIPTURES

Aside from Paul, Peter may well provide the most extensive discussion concerning the doctrine of Scripture. Peter provides significant insight concerning the Holy Spirit's ministry in inspiration as well as affirming the inspiration of Paul's writings. He provides one of the most complete studies of the Scriptures: they are the product of the Holy Spirit; they produce regeneration and spiritual growth.

The following may be noted from Peter's doctrine of the Scriptures:

(1) The Scriptures are termed "the prophetic word" (2 Pet. 1:19), denoting the entire Old Testament. Peter indicates the Old Testament Scriptures are made certain through the appearing of Jesus Christ. (2) The Scriptures are living and remain forever⁵ (1 Pet. 1:23). In contrast to corruptible human seed, God's word is incorruptible. (3) The Scriptures are uncontaminated and nourishing, enabling the believer to grow spiritually (1 Pet. 2:2). (4) The Scriptures are not of a purely human origin (2 Pet. 1:20). (5) The Scriptures are the product of men who spoke as they were carried along by the Holy Spirit, ensuring the accuracy of Scripture (2 Pet. 1:21). (6) The New Testament Scriptures are equally inspired with the Old Testament Scriptures (2 Pet. 3:16). Peter places the letters of Paul on par with the "rest of the Scriptures." (7) The Scriptures are the basis of theological truth (1 Pet. 2:6). Peter makes a theological point and bases it on a quotation from Isaiah 28:16.

CHRISTIAN LIFE

While Peter has remarks about other aspects of the Christian life, the major focus of his writing pertains to suffering. He was addressing Hebrew Christians who were suffering for their faith (1 Pet. 1:1). Peter wrote to encourage them and explain how believers ought to react to suffering, especially when the sufferings were undeserved (1 Pet. 1:6).

Peter wrote words of caution and encouragement regarding suffering. First, believers should expect trials and suffering and prepare their minds for it since Christ also suffered (1 Pet. 1:11; 4:12; 5:9). Second, believers should rejoice amid suffering because of the anticipation of Christ's return (1 Pet. 3:14; 4:13). Third, believers may suffer unjustly (1 Pet. 2:19, 20, 21, 23; 3:17). There is no credit if a Christian suffers for wrongdoing, but it is admirable before God if a believer bears up when suffering unjustly. Christ suffered and gave believers a pattern for following His example (1 Pet. 2:21–23; 3:17–18; 4:1). Finally, believers may suffer according to the will of God (1 Pet. 3:17; 4:19), but they will be strengthened by Him amid suffering (1 Pet. 5:10).

CHURCH

Although the word *church* does not appear in Peter's writings, he does discuss the doctrine of the church to some extent.

The church in society. Peter recognizes the unity of Jew and Gentile in one body (Acts 10:34–43). In a momentous declaration Peter announced that Gentiles were welcomed by God without first becoming Jewish proselytes through ritual (Acts 10:35).⁶ Prior to that time Gentiles would first have to be baptized into Judaism, offer a sacrifice, and receive circumcision. This ritual would now be bypassed. Peter confirmed this truth in Acts 15:7–11.

The church leadership. In 1 Peter 5:1–4 Peter refers to the responsibilities of the elders in the local church. Their responsibility is to shepherd the flock of God. The task of shepherding would denote feeding (teaching), protecting, nurturing, and caring for the flock. This was not to be done in a domineering manner or for love of money, but with eagerness and as examples in godliness.

Peter also mentions baptism, using the analogy between baptism and Noah. As the waters of Noah symbolized the break with the old life, so water baptism symbolizes the break from the old sinful life (1 Pet. 3:21).⁷

LAST THINGS

The conditions. In 2 Peter, the apostle refers to the conditions that will preface the Lord's return; there will be false teachers who will enter the assembly. They will be known by their false teaching by which they deny the Master who bought them (2 Pet. 2:1). False teachers will also be characterized by their immorality (2 Pet. 2:14). They lead the unsuspecting astray but will be judged by Christ at His return (2 Pet. 2:9).

The coming of Christ. In his two epistles, Peter seems to distinguish between the rapture of the church and the Second Coming to judge the wicked.⁸ The coming for believers at the rapture will be deliverance and blessing; hence, Peter indicates the present suffering of believers will culminate in praise and honor at the revelation of Christ (1 Pet. 1:7). Therefore, Peter encourages the believers to fix their hope at the revelation of Christ (the rapture would be implied) (1 Pet. 1:13). In 2 Peter, the apostle refers to Christ's coming in judgment upon those who mock His return (2 Pet. 3:1–7). This coming will be a "day of judgment and destruction of ungodly men" (v. 7).

Eternal state. Peter describes the suddenness of the coming of the Day of the Lord (2 Pet. 3:10). The Day of the Lord is used in several ways in Scripture, but as a general term it views the entire period beginning with the rapture and terminating at the end of the millennium; thus, the Day of the Lord involves judgment upon unbelievers but blessing for believers. From 2 Peter 3:10b–12 Peter describes the eternal state. At the end of the millennium the heavens will pass away with a great noise and the earth will be burned up. This is the sphere where sin took place; it is renovated in anticipation of eternity. Peter concludes his study on last things with a practical exhortation (2 Pet. 3:11).

1

¹Enns, P. P. 1997, c1989. *The Moody handbook of theology*. Moody Press: Chicago, Ill.

Appendix for Seminar 18

MADE WITH ISRAEL

In this regard, the New Covenant is exactly like the Old; it is made with Israel, with the Jews. **I will effect a new covenant with the house of Israel and with the house of Judah** (v. 8; cf. v. 10). God has never made a covenant with Gentiles, and, as far as I can see from Scripture, He never will. The New Covenant is not made with the church, as some seem to think. It is made with the same people the Old Covenant was made with: Israel. Gentiles can be beneficiaries of the New Covenant, just like they could be beneficiaries of the Old (cf. Gen 12:3). But both covenants were made with Israel alone. Israel as a nation rejected God by rejecting His Son. But God has never rejected Israel, nor has He transferred His covenant with her to anyone else.

The original and basic name of the Jewish nation is Israel. After the tragic division of the kingdom, the two parts were called Israel (the northern) and Judah (the southern). But the twelve tribes together are always called Israel, or Israel and Judah. We sometimes hear of the “lost tribes of Israel,” referring to the fact that the northern tribes never returned from their captivity. But those who were not carried away by Assyria in 722 B.C. did become absorbed into Judah, so that the twelve tribes were still in tact. Even though they lost their tribal records, God knows who they are, and their being lost to human history does not abrogate God’s covenant with them (cf. Rev. 7:4–8).

As already mentioned—and as is abundantly clear from all the New Testament—Gentiles, by faith, may share in the benefits of the gospel on an equal basis with Jews. Gentiles could share in the Mosaic covenant and even shared in the Abrahamic covenant, because all the nations of the world were to be blessed in Abraham. But none of these covenants was made with Gentiles. “Salvation is from the Jews,” Jesus said (John 4:22).

God attached no conditions or demands to the covenant with Abraham. This covenant was simply a declaration of God’s intention to bless Abraham and his descendants, and the whole world through them. In the Mosaic covenant, God attached many demands, many laws. It is often called the covenant of law. Israel was to obey, and at Sinai she agreed to obey, all of the requirements of the covenant. Many of God’s promised blessings to Israel were conditioned on that promised obedience. But before the commandments were given, He told her, “*You shall be to Me a kingdom of priests and a holy nation*” (Ex. 19:6). Her calling was not ultimately conditional on her obedience or her faithfulness. Her blessedness was. She lost many blessings because of disobedience, but she never lost the calling (Rom. 11:29). She broke all the covenant laws, but she could not break the covenant. Jews today are still breaking the covenant laws and losing the covenant blessings. And Jews today are still rejecting the New Covenant grace and losing its blessings. But with all their disobedience and with all their unbelief and rejection, they have not broken, and they cannot break, either covenant that God has made with their race.

When Gentiles are saved they become descendants of Abraham—spiritual descendants. “Therefore, be sure that it is those who are of faith who are sons of

Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘All the nations shall be blessed in you’ ” (Gal. 3:7–8). The Abrahamic covenant is fulfilled in each of us when we accept the single requirement of the New Covenant—faith in Jesus Christ. “And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise” (Gal. 3:29).

For the time being, in fact, Gentiles are sharing more in the New Covenant than are Jews. But one day this will change. After Gentiles have had sufficient time to respond to the gospel, all Israel will be saved (Rom. 11:26). Her day is coming. She will be grafted back into the trunk of covenant salvation (cf. Rom 11:17–24).

2

²MacArthur, J. 1996, c1983. *Hebrews*. Includes index. (Heb 8:9). Moody Press: Chicago

Appendix for Seminar 20

AMILLENNIALISM

This viewpoint teaches that there will be no millennium at all in the future. Whatever kingdom there is, is now—it is heaven's rule over the church. Conditions in this present age will become increasingly worse until the second coming of Christ at the end of this church age, and the return of the Lord will be immediately followed by a general resurrection and judgment and the commencement of the eternal state.

Amillennialists have three different ways of explaining the fulfillment of the Abrahamic covenant. Some say that the land promises were fulfilled completely during the reign of Solomon who did have much of the promised territory under tribute (1 Ki 4:21). However, he did not possess the total extent of the land, and certainly it was not possessed forever as the covenant promised. Others insist that the covenant was conditional and therefore the unfulfilled promises of the covenant do not have to be fulfilled since Israel was disobedient and thus sinned away her right to the promises. Still others (probably the majority) feel that the church fulfills the promises in a nonliteral way. Christ is now seated on the throne of David in heaven and is fulfilling to the church the necessary essence of the Old Testament promises. Amillennialists seem to feel the force of the importance of doing something with the covenant promises.

Amillennial interpretation spiritualizes the promises made to Israel as a nation when they say that they are fulfilled by the church. According to this view, Revelation 20 describes the scene of souls in heaven during the time between the first and second comings of Christ. The amillennial scheme looks like this:

PREMILLENNIALISM

Premillennialists hold that the second coming of Christ will occur before (pre) the millennium and that Christ, not the church (as in postmillennialism) will be the one to establish the kingdom. Christ will actually reign over the earth as King, and during the millennium the Jewish people will experience the fulfillment of the promises made to Abraham and David. According to premillennialism, the present church age will see increasing apostasy which will climax in the time of tribulation before the second coming of Christ. When He returns He will set up His kingdom for 1,000 years after which will occur the resurrection and judgment of the unsaved and the ushering in of eternity.

The premillennial scheme is a result of interpreting the promises and prophecies of Scripture in a plain, normal, or literal way. This is the strength of premillennialism—its method of interpretation is consistently the same whether applied to history, doctrine, or prophecy. It is unwise to take the words of the Bible in a nonliteral sense, particularly when the literal meaning is plain. Those promises to Abraham and David concerned the physical descendants of Abraham. Why, then, expect them to be fulfilled by the church unless Israel no longer means Israel but by some sleight of hand means the church? Since the New Testament continues to distinguish the Jews from the church, it appears that we can expect these promises to be fulfilled through the Jews rather than the church (1 Co 10:32; Ro 11:26). The premillennial scheme looks like this:

THE RAPTURE OF THE CHURCH

THE DESCRIPTION OF THE RAPTURE (JN 14:1–3; 1 CO 15:51–57; 1 TH 4:13–18)

The title “rapture” comes from the Latin word used in 1 Thessalonians 4:17 which is translated in English “caught up.” The rapture of the church is the catching up or translation of the church. It is the catching up to the dwelling place promised in John 14:1–3. In the Corinthians passage Paul says this is a mystery. That word “mystery” ought to be like a red flag reminding us that this is something not known before but now revealed. Resurrection was no mystery, for the Old Testament taught clearly that men would be raised from the dead (Job 19:25; Is 26:19; Dan 12:2), but it did not reveal that a number of people would go into God’s presence without experiencing death. That is why “we shall not all sleep” is a mystery (1 Co 15:51). At the rapture some mortals (living) will only need to put on immortality, while those whose bodies have seen corruption (dead) will need to put on incorruption through resurrection. Both routes to heaven involve change—the living need to be translated and the dead raised. The last generation of Christians will not experience death.

These changes will occur “in a moment, in the twinkling of an eye.” The rapture will be instantaneous, not gradual, for the Greek word translated “moment” is the term from which our word “atom” comes. Because when the atom was discovered it was thought to be indivisible, it was named “atom.” Even though the atom has been split, the word still means “indivisible,” and indicates that the rapture will occur in an indivisible instant of time. Furthermore, Paul says that we shall all be changed, not *part* of the company of believers. Thus 1 Corinthians 15:51–58 teaches three things: (1) The rapture will include not only the bodily resurrection of those believers who have died, but also the changing of the bodies of those who are alive at the time it happens. (2) It will be instantaneous. (3) It will include all believers, not simply some of them.

But it is 1 Thessalonians 4:13–18 that gives the most detail about what will happen when the Lord returns. Four things are featured in this passage:

1. Christ Himself will return (v. 16), and the attendant circumstances will include all the grandeur His personal presence deserves. There will be a shout of command, the voice of an (not *the*) archangel, and the trumpet of God.

2. There will be a resurrection (v. 16). The dead will be raised and the living changed, all in the twinkling of an eye. However, only the dead in Christ and living Christians will experience the rapture, not all people. There is not one general resurrection, but several, this one involving only believers.

3. There will be a rapture (v. 17). The word means the act of conveying a person from one place to another, and is therefore quite properly used in this passage of conveying living persons to heaven (see 2 Co 12:4).

4. There will be reunions (v. 17) both with loved ones who have previously died in the Lord and with the Lord Himself. And all these reunions will be forever.

³Ryrie, C. C. 1995, c1972. *A survey of Bible doctrine*. Moody Press: Chicago