

Bible Survey VI

Matthew

Romans

Hebrews

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Lesson 1

Bible Survey VI

Introduction

The study of God's Word should be one of the great loves of our lives. The Psalmist writes:

Consider how I love Thy precepts;
Revive me, O Lord, according to Thy lovingkindness.
The sum of Thy word is truth,
And every one of Thy righteous ordinances is everlasting.

Psalm 119:159-160

So should our love for God's Word be. It is revealed truth, a divine expression of reality, our world as it actually is. The Lord Jesus stated it succinctly. Praying to the Father, He said, "Thy word is truth" (John 17:17). Most importantly, the Scriptures are a self-revelation of God. Through them we can know God as He truly is and have peace with Him through our Lord Jesus Christ.

Course Description

Bible Survey VI provides an overview of three books of the Bible.

- Matthew—a presentation to the Jewish people of Jesus as the Christ, the King of Israel.
- Romans—the most extensive summary of Christian doctrine and practice in Scripture.
- Hebrews—a warning to second-generation Jewish Christians who were beginning to doubt.

Course Requirements

Bible Survey VI is a fourteen week course. A table listing the classes and their dates is below. In preparation for each lesson, you will be asked to read approximately six chapters of the New Testament and answer a series of questions. These will lead you in an inductive study of Scripture, helping you through the careful observation of the individual parts to gain an understanding of the whole. They will also introduce you to a variety of Bible study techniques, preparing you for a lifetime of Scripture study.

Plan on setting aside three hours each week for reading and homework. Answer each question fully, but briefly, in the space provided. If you need additional space, you can continue your answer on the back of the sheet. Avoid unnecessarily lengthy answers, however, for the sake of the instructor who will be reviewing your work. If you wish to complete the homework assignment with use of a computer, ask the instructor for a computer file of the course.

There is no written homework for two classes.

- Lesson 1 is an introduction to the course. Instructors will pass out materials and explain the course's requirements.
- Lesson 14 is a final exam.

The class will meet weekly for ninety minutes. This time will be divided between lecture and discussion. Instructors typically choose one of the following two formats.

Typical Class Formats

Format A	Format B
7:00 p.m. Lecture 1	7:00 p.m. Lecture 1
7:25 p.m. Discussion Groups	7:30 p.m. Discussion Groups
7:50 p.m. Break	8:00 p.m. Lecture 2
8:10 p.m. Lecture 2	8:30 p.m. End
8:30 p.m. End	

It is important to arrive for class a few minutes early, so that it can begin on time. Make sure that you bring your completed homework with you. Your discussion group leader will review your work and make sure that you get credit for it.

Graduation Requirements

To successfully complete this course and receive a diploma, you must:

- complete all reading assignments
- complete and turn in all homework assignments before the end of the course
- attend class each week, not missing more than three classes
- complete the final exam with a passing score

All students completing the homework assignments, regularly attending class, working at their ability levels, and taking the final exam, are promised a passing score for the course.

**Bible Survey VI
Course Schedule**

Lesson	Date	Topic
1		Introduction
2		Matthew 1-4
3		Matthew 5-10
4		Matthew 11-16
5		Matthew 17-22
6		Matthew 23-28
7		Romans 1-3 / Midcourse Review
8		Romans 4-8
9		Romans 9-11
10		Romans 12-16
11		Hebrews 1-5
12		Hebrews 6-9
13		Hebrews 10-13
14		Final Exam

Lesson 2

Bible Survey VI

Matthew 1-4

Preparation

Read Matthew, chapters one through four, and answer the following questions.

1. The author of the Gospel of Matthew is Levi, the son Alphaeus, a tax-gatherer from Capernaum (Mark 2:14). Also called Matthew, he was one of the Lord’s twelve apostles (Luke 6:13-16).

Matthew’s goal in writing was to show the Jewish people that Jesus was the Messiah. Throughout his book, Matthew portrays Jesus as fulfilling Old Testament prophecies related to the promised Messiah. Matthew quotes the Jewish Scriptures fifty-four times. This is more than Mark (thirty-six quotations from the Old Testament), Luke (twenty-five), or John (twenty)—though it should be said that because Mark’s gospel is shorter (six hundred and seventy-eight verses compared to Matthew’s one thousand seventy-one verses), Mark actually quotes the Old Testament a greater percentage of the time. Thirteen times Matthew states, “Now all this took place that what was spoken by the Lord through the prophet might be fulfilled” (Matthew 1:22), or something similar (Matthew 2:15; 2:17; 2:23; 4:14; 8:17; 12:17; 13:14; 13:35; 21:4; 26:54, 26:56; 27:9).

Complete the table below by choosing five of these fulfilled prophecies and supplying the missing information. The first has been completed for you to serve as an example.

The Fulfillment of Hebrew Scripture			
Reference	Prophet Quoted	Key Phrase	Point Supported
1. Matthew 1:22	“the prophet”	“the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel”	the virgin birth
2.			

Reference	Prophet Quoted	Key Phrase	Point Supported
3.			
4.			
5.			

2. Matthew 1:1-17 is a record of the genealogy of Jesus Christ.

a. Does Matthew trace Jesus' genealogy through Joseph or Mary?

b. Why do you think Matthew chose to list that parent's genealogy, rather than the other's?

3. Matthew is careful to avoid any confusion with respect to the miraculous birth of Jesus. He acknowledges Joseph as the legal husband of Mary, but explains that he was not the biological father of Jesus. He does this initially by identifying Joseph in Matthew 1:16 as "the husband of Mary, by whom was born Jesus, who is called Christ." (In the Greek text, the pronoun "whom" is in the feminine gender.) Matthew then explains how Mary came to be with child. List the details that he provides in Matthew 1:18-25 to help the Jewish reader understand Jesus' supernatural birth.

4. From the start of his gospel, even while explaining how Jesus was born, Matthew presents to the Jewish reader the person, identity, and future ministry of Jesus. What can we learn about Jesus from the following verses?

Matthew 1:1

Matthew 1:18

Matthew 1:21

Matthew 1:23

Matthew 2:11

5. Review Matthew's account of John's baptism, and then answer the following questions (Matthew 3:1-17).

a. Where did John preach?

b. Why do you think he chose that location?

c. What did John preach?

d. What did those who genuinely received John's message do?

e. Considering your previous answers, how did John "make ready the way of the Lord" (Matthew 3:3)?

g. Why do you think Jesus asked John to baptize Him?

6. What can we learn about Satan and that which motivates him from his temptation of Jesus (Matthew 4:1-11)?

7. What can learn about Jesus and that which motivates him from His response to Satan's temptation (Matthew 4:1-11)?

8. When Jesus called Simon and Andrew, two fishermen, to be His first disciples, He promised them, “Follow Me, and I will make you fishers of men” (Matthew 4:19).

a. What did Jesus mean by this statement?

b. If Jesus were speaking to you today, how might He adapt this statement to fit your occupation? (For example, if you were a dentist, Jesus might say, “Follow Me, and I will show you how to fill the souls of men with new life.)

9. “Son of man” is an important term in the Bible, occurring one hundred and ninety-five times, with prophetic and Messianic significance.

“Son of Man” in the Old Testament

The term “son of man” occurs one hundred and seven times in the Old Testament. These fit into three categories.

- Eleven times “son of man” is simply a substitute for the word “man,” for example: “What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him?” (Psalm 8:4).
- God uses the term “son of man” to address a prophet ninety-four times. In ninety-three of these, God is speaking to Ezekiel. The first is representative of the others: “Then He said to me, ‘Son of man, stand on your feet that I may speak with you!’” (Ezekiel 2:1). God also addresses the prophet Daniel once in this manner, saying: “Son of man, understand that the vision pertains to the time of the end” (Daniel 8:17). These many occurrences gave the term “son of man” a prophetic quality for the Jewish reader.

- Twice in the Old Testament the term “son of man” is used with reference to the Messiah as an exalted man. One is in the book of Psalms: “Let Thy hand be upon the man of Thy right hand, Upon the son of man whom Thou didst make strong for Thyself” (Psalm 80:17). The other occurrence is in the book of Daniel: “I kept looking in the night visions, / And behold, with the clouds of heaven / One like a Son of Man was coming, / And He came up to the Ancient of Days / And was presented before Him. / And to Him was given dominion, / Glory and a kingdom, / That all the peoples, nations, and men of every language / Might serve Him. His dominion is an everlasting dominion / Which will not pass away; / And His kingdom is one / Which will not be destroyed” (Daniel 7:13-14).

“Son of Man” in the New Testament

- The term “son of man” occurs eighty-eight times in the New Testament. Eighty-four of these are in the gospels. The other four are Acts 7:56; Hebrews 2:6; Revelation 1:13; 14:14. All eighty-eight occurrences refer to the Lord Jesus with one exception, Hebrews 2:6, which is a quotation of Psalm 8:4 and refers to mankind.
- “Son of Man” appears to have been the most common way in which the Lord Jesus referred to Himself, doing so thirty-one times in the Gospel of Matthew alone, for example: “The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head” (Matthew 8:20). Some consider the Lord’s use of the term as an expression of His humility and humanity, but this does not adequately explain Jesus’ use of the term. Sometimes He uses it in the context of asserting His authority and coming glory. When, for example, the high priest said to Jesus, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God” (Matthew 26:63), Jesus answered, “You have said it yourself; nevertheless I tell you, hereafter you shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven” (Matthew 26:64). The wording here is reminiscent of Daniel 7:13-14 quoted above. Consequently, Jesus’ many references to Himself as the “Son of Man” may best be understood as purposely enigmatic, that is, a term chosen to be difficult to understand. On the one hand, it kept Him out of trouble with the ruling Jews for the term could be applied to any man. What man isn’t a son of man? On the other hand, the term carried overtones of His prophetic office and identity as the Messiah. When the Jewish high priest heard Jesus refer to Himself as the “Son of Man sitting at the right hand of Power” (Matthew 26:64), he tore his clothes, proclaiming, “He has blasphemed!” (Matthew 26:65).

Complete the table below by selecting four occurrences of the term “Son of Man” from the Gospel of Matthew and describing how it is used in context (Matthew 8:20; 9:6; 10:23; 11:19; 12:8; 12:32; 12:40; 13:37; 13:41; 16:13, 16:27; 16:28; 17:9; 17:12; 17:22; 18:11; 19:28; 20:18; 20:28; 24:27; 24:30; 24:30; 24:37; 24:39; 24:44; 25:31; 26:2; 26:24; 26:24; 26:45; 26:64).

Son of Man		
Reference	Key statement in the verse	description of how it is used in context
1. Matthew 9:6	“the Son of Man has authority on earth to forgive sins”	Jesus is answering some scribes who had accused him of blasphemy for forgiving a paralytic man’s sins
2.		
3.		
4.		
5.		

In addition to presenting Jesus as the Son of Man, Matthew proclaims Jesus as the Son of God. He does this in a variety of ways. Find two additional examples of this in Matthew, chapters one through three.

The Son of God		
Reference from Matthew, chapters one to two	Key statement in the verse	Explanation of how it shows that Jesus is the Son of God
1. Matthew 1:20	“for that which has been conceived in her is of the Holy Spirit”	born through supernatural conception, the child was clearly no ordinary child
2.		
3.		

Lesson 3

Bible Survey VI

Matthew 5-10

Preparation

Read Matthew, chapters five through ten, and answer the following questions.

1. The role of a Jewish teacher in first-century Israel was to pass on the traditional teachings of the great rabbis without losing or altering it in any manner. Typically, a teacher would cite Scripture and then quote one or more of the great Jewish rabbis to explain its meaning. Jesus refused to submit to this manmade norm. He quoted Scripture and interpreted it Himself. At times He even went beyond Scripture, offering His own insights into righteous living and revealing new truths about God and the future of Israel. Often He stressed His right to do this by quoting an Old Testament passage, explaining its meaning, then going beyond it, saying, “But I say to you. . . .”

How many examples can you find in the Gospel of Matthew, chapters five and six, of Jesus using the phrase “But I say to you . . .” or something similar, such as: “I tell you the truth,” or “verily I say to unto you”? Write the references and phrase Jesus used in the space below.

2. Explain Jesus’ teaching in Matthew 5:13-16 and apply it to your life.

3. Jesus taught that if a person was to so much as think angrily about another person, God would punish him for the sin of murder (Matthew 5:21-22). Likewise, if a person so much as looked lustfully at another person, God would punish him for the sin of adultery (Matthew 5:27-29). Why would God equate the thought with the action and punish them in a similar manner?

4. What qualities does Jesus say should be at the heart of true spiritual devotion, whether it is giving to the poor, praying to God, or fasting (Matthew 6:1-18)?

5. List the reasons that Jesus gives for why we should not be anxious about our lives (Matthew 6:25-34).

6. An often quoted statement of the right way to live is the *Golden Rule*. It says: “Do unto others as you would have them do unto you.” Though this is not a direct quotation from the Bible, it does have a biblical ring to it.

a. Which of Jesus’ statements in Matthew 7 is probably the basis for the Golden Rule? Write the verse in the space below.

b. Jesus says this statement is in keeping with the Old Testament’s teaching on right living as stated by the law and the prophets. He is possibly referring to Leviticus 19:18, which is restated by the Lord Jesus in Matthew 19:19, Mark 12:31; and Luke 10:27. Write the portion of this verse that states the Golden Rule.

c. Take a closer look at this portion of Leviticus 19:18. Is it actually stating the Golden Rule or calling the reader to an even higher standard? Explain.

d. Though the Bible does not call this principle from Leviticus 19:18 the “Golden Rule,” it does have a name for it. How does James refer to it in James 2:8?

e. In John 13:34, Jesus gave His disciples a “new commandment” that required an even higher standard of love. What is this new commandment and why is it higher than both the Golden Rule and the principle stated in Leviticus 19:18? What name would you give this new commandment?

7. In the boxes below, sketch the gates described in Matthew 7:13-14, labeling the elements if necessary to identify them.

The Narrow Gate	The Wide Gate

8. Based on Matthew 7:24-29, draw two pictures: one representing the person who hears Jesus' words and acts upon them; the other representing the person who hears Jesus' words and disregards them. Stick-figures are sufficient.

The person who hears Jesus' words and acts upon them.	There person who hears Jesus' words and disregards them.

9. Describe the reaction of Jesus' audience when He finished the Sermon on the Mount (Matthew 7:28-29).

10. Describe the kind of commitment that Jesus expects from those who would be His disciples (Matthew 8:18-22).

11. Jesus' disciples marveled when they saw His power, asking, "What kind of man is this?" (Matthew 8:27).

a. What was the context of their question?

b. How would you answer their question?

12. What do we learn about Jesus from Matthew 9:36-38?

13. Before sending His disciples into the cities and villages of Galilee to preach, Jesus taught them how to conduct themselves. Matthew provides a record of the Lord's instruction in Matthew 10:5-42. In the text of this passage printed below, underline each of Jesus' commands to His disciples. You should find about twenty-seven. These will help you to see the emphasis of the passage and where the passage changes topic. Then break the passage into sections based on topic, using the commands as an indication of the subject of each section. Draw a horizontal line to separate the sections from one another. You should find between four and eight sections.

Mathew 10:5-42

- ⁵ “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;
⁶ but rather go to the lost sheep of the house of Israel.
⁷ “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’
⁸ “Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give.
⁹ “Do not acquire gold, or silver, or copper for your money belts,
¹⁰ or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support.
¹¹ “And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away.
¹² “And as you enter the house, give it your greeting.
¹³ “And if the house is worthy, let your greeting of peace come upon it; but if it is not worthy, let your greeting of peace return to you.
¹⁴ “And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet.
¹⁵ “Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.
¹⁶ “Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves.
¹⁷ “But beware of men; for they will deliver you up to the courts, and scourge you in their synagogues;
¹⁸ and you shall even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.
¹⁹ “But when they deliver you up, do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak.
²⁰ “For it is not you who speak, but it is the Spirit of your Father who speaks in you.
²¹ “And brother will deliver up brother to death, and a father his child; and children will rise up against parents, and cause them to be put to death.
²² “And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved.
²³ “But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish going through the cities of Israel, until the Son of Man comes.

- ²⁴ “A disciple is not above his teacher, nor a slave above his master.
- ²⁵ “It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household!
- ²⁶ “Therefore do not fear them, for there is nothing covered that will not be revealed, and hidden that will not be known.
- ²⁷ “What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops.
- ²⁸ “And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.
- ²⁹ “Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.
- ³⁰ “But the very hairs of your head are all numbered.
- ³¹ “Therefore do not fear; you are of more value than many sparrows.
- ³² “Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven.
- ³³ “But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.
- ³⁴ “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.
- ³⁵ “For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;
- ³⁶ and a man’s enemies will be the members of his household.
- ³⁷ “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.
- ³⁸ “And he who does not take his cross and follow after Me is not worthy of Me.
- ³⁹ “He who has found his life shall lose it, and he who has lost his life for My sake shall find it.
- ⁴⁰ “He who receives you receives Me, and he who receives Me receives Him who sent Me.
- ⁴¹ “He who receives a prophet in the name of a prophet shall receive a prophet’s reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward.
- ⁴² “And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward.”

Lesson 4

Bible Survey VI
Matthew 11-16

Preparation

Read Matthew, chapters eleven through sixteen, and answer the following questions.

1. In his gospel, Matthew emphasizes the geographic regions in which the Lord lived and ministered. Matthew also appears to have used them as the outline for his book. If we were to group the events in Jesus' life based upon the locations in which they occurred, it would result in the following outline of the Gospel of Matthew.

- I. Bethlehem and Nazareth 1:1-2:23
- II. The Wilderness 3:1-4:11
- III. Galilee 4:12-18:35
- VI. Judea beyond the Jordan 19:1-20:34
- VI. Jerusalem 21:1-28:15
- VII. Galilee 28:16-20

Note that Matthew mentions only Jesus' final visit to Jerusalem. Matthew, a Jew himself, was writing to a Jewish audience. Since Jerusalem was the center of the Jewish faith and Matthew emphasizes location in his gospel, one would have expected him to have mentioned all of Jesus' visits there.

As a youth, Jesus traveled to Jerusalem many times. Only Luke records these visits.

- when Jesus' parents presented Him in the temple in Jerusalem as an infant (Luke 2:22-38)
- when Jesus' parents visited Jerusalem yearly at Passover (Luke 2:41)
- specifically when Jesus traveled to Jerusalem at age twelve with his parents (Luke 2:42-50)

As an adult, Jesus traveled to Jerusalem at least five times during His public ministry. Only John records the first four of these visits.

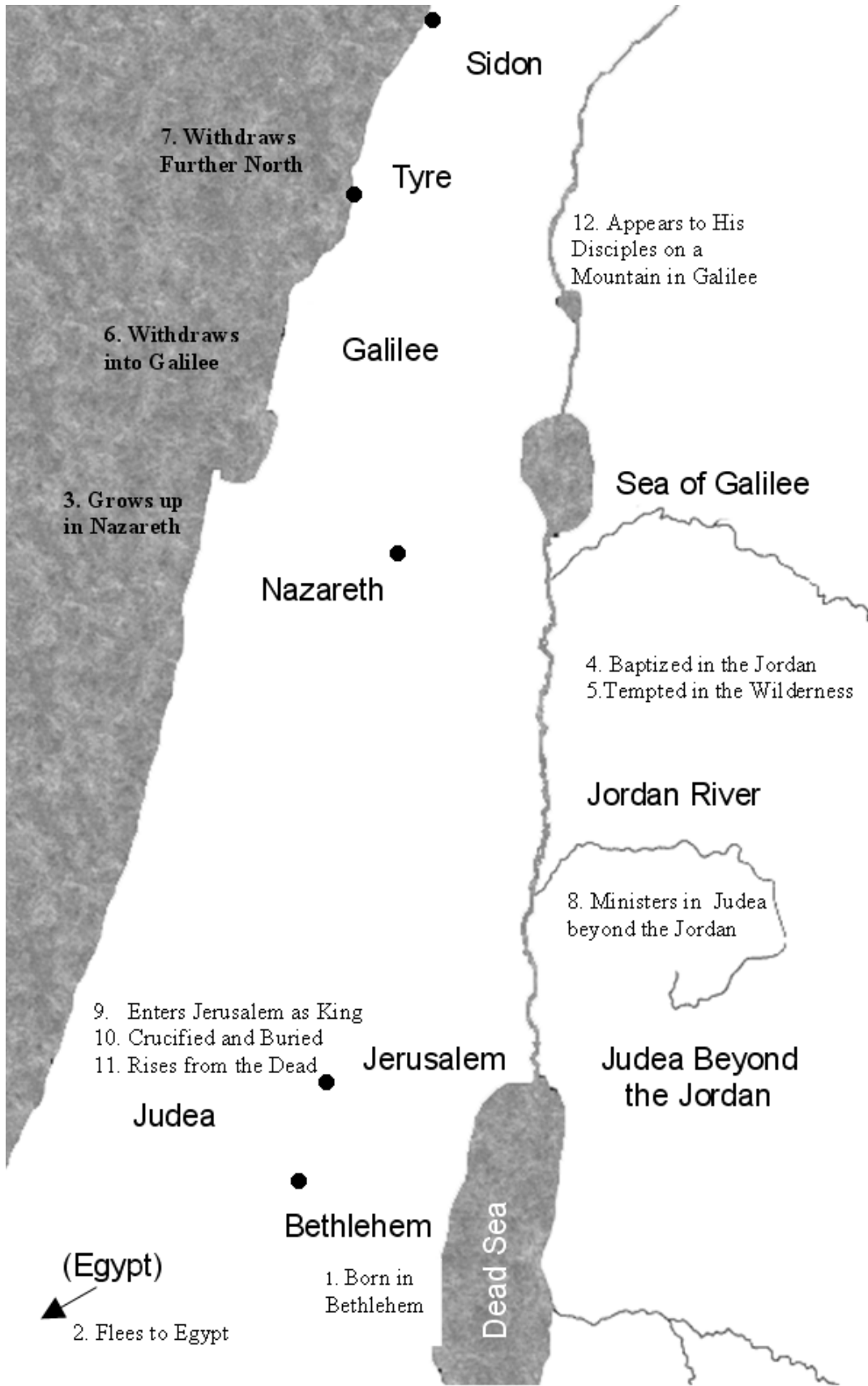
- at the start of His ministry when He cleansed the temple during Passover (John 2:13-25)
- a year later at Passover when Jesus healed the man at Bethesda pool on the Sabbath (John 5:1-47)
- a year and a half later during the Feast of Tabernacles in Jerusalem (John 7:1-10:21)
- three months later during the Feast of Dedication in Jerusalem (John 10:22-42)
- three months later during Passover when the Lord entered Jerusalem as King and was crucified (Matthew 21:1-28:15; Mark 11:1-26:22; Luke 19:29-24:12; John 12:12-20:10)

Significantly, despite the emphasis on location in the first gospel, Matthew mentions only Jesus' last visit to Jerusalem.

The map on the next page lists twelve major events during the Lord's life and their approximate locations. Trace these on the map with a pen or pencil in a continuous line. Note how Matthew avoids Jerusalem, seemingly moving Jesus farther and farther from Jerusalem until the time of the Lord's final visit there.

Clarification

Jesus was in Jerusalem briefly an additional time. It occurred during His forty days in the wilderness when Satan tempted Him (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13). Matthew writes, "Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, and said to Him, 'If You are the Son of God throw Yourself down; for it is written, "He will give His angels charge concerning You"; and "On their hands they will bear You up, Lest You strike Your foot against a stone"' Jesus said to him, 'On the other hand, it is written, "You shall not put the Lord your God to the test."'" (Matthew 4:5-7) It is unclear whether this event involved a normal means of travel to Jerusalem or required a supernatural form of transportation. The next verse reads, "Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory" (Matthew 4:8). Luke records the same event, writing, "And he led Him up and showed Him all the kingdoms of the world in a moment of time." This clearly required supernatural power and indicates that Jesus' visit to Jerusalem during His temptation also involved the supernatural. For this reason, it will not be considered with Jesus' other visits to Jerusalem.



2. Matthew mentions three turning points in Jesus' ministry. Describe what happened in each passage and how Jesus responded.

A. Matthew 4:12-13

B Matthew 14:1-13

C. Matthew 16:13-21

3. Review the outline to the Gospel of Matthew on the following pages. Pay special attention to the progression of Jesus' life. Observe his changes in location and what motivates them.

The Gospel of Matthew

Theme: Jesus is the Christ, the Son of David, King of Israel, Son of the Living God.

Purpose: To convince the Jewish reader of Jesus' true identity through His fulfillment of Messianic Scripture.

I. Bethlehem and Nazareth 1:1-2:23

- A. Born into the Royal Line of King David 1:1-17
- B. Born of a Virgin Who Conceived by the Holy Spirit 1:18-25
- C. Called out of Egypt to Reside in Nazareth 2:1-23

II. The Wilderness 3:1-4:11

- A. Jesus Joins John in the Jordan River Valley to be Baptized 3:1-17
- B. Jesus is Led by the Spirit to be Tempted in the Wilderness 4:1-11

III. Galilee 4:12-18:35

- A. Upon Hearing of John's Arrest, Jesus Withdraws to Minister in Galilee 4:12-13:58
 - 1. Jesus' Withdraws into Galilee and Preaches Repentance 4:12-17
 - 2. Jesus Calls His First Four Disciples 4:18-22
 - 3. Jesus Ministers Throughout Galilee 4:23-25
 - 4. Jesus' First Discourse: The Sermon on the Mount 5:1-7:29
 - a. Introduction 5:1-20
 - 1) Jesus Teaches the Multitudes from the Mount 5:1-2
 - 2) The Eight Beatitudes 5:3-12
 - 3) You are the Salt of the Earth 5:13
 - 4) You are the Light of the World 5:14-16
 - 5) I Came to Fulfill the Law 5:17-20
 - b. A Call to High Moral Conduct 5:21-48
 - 1) Hatred is Murder 5:21-22
 - 2) Be Reconciled to Your Brother 5:23-26
 - 3) Lust is Adultery 5:27-28
 - 4) It is Better to Maim Your Body than to Burn in Hell 5:29-30
 - 5) Divorce, Except for Unchastity, Results in Adultery 5:31-32
 - 6) Make no Oaths 5:33-37
 - 7) Do Not Resist Him Who is Evil 5:38-42
 - 8) Love Your Enemy 5:43-47
 - 9) Be Perfect, As Your Father is Perfect 5:48
 - c. A Call to Sincere Religious Devotion 6:1-18

- 1) Beware of Practicing Your Righteousness before Men 6:1-6
- 2) Pray Without Meaningless Repetition 6:7-8
- 3) Pray This Way: The Lord's Prayer 6:9-15
- 4) Fast in Secret 6:16-18
- d. A Call to Faithful Life Goals 6:19-34
 - 1) Lay Up Treasures in Heaven, Not Earth 6:19-24
 - 2) Do Not Be Anxious About Your Life 6:25-34
- e. A Call to Loving Interpersonal Relations 7:1-12
 - 1) Do Not Judge Others 7:1-5
 - 2) Do Not Give What is Holy to the Unworthy 7:6
 - 3) Ask God, And He will Give to You 7:7-11
 - 4) Treat People as You Want to be Treated 7:12
- f. A Call to Spiritual Discernment 7:13-27
 - 1) Enter by the Narrow Gate 7:13-14
 - 2) Beware of False Prophets 7:15-20
 - 3) Do the Father's Will 7:21-23
 - 4) Act on My Words 7:24-27
- g. Conclusion: The Multitudes React with Amazement 7:28-29
5. Jesus Performs Three Miracles 8:1-17
 - a. Cleanses a Leper 8:1-4
 - b. Heals a Centurion's Servant 8:5-13
 - c. Heals Peter's Mother-in-Law 8:14-17
6. Jesus Calls Would-Be Disciples to Full Commitment 8:18-22
7. Jesus Rebukes the Winds and Sea 8:23-27
8. Jesus Casts Demons out of Two Men of the Gadarenes 8:28-34
9. Jesus Forgives and Heals a Paralytic 9:1-8
10. Jesus Calls Matthew to be His Disciple 9:9-13
11. John's Disciples Question Jesus About Fasting 9:14-17
12. A Synagogue Official Asks Jesus to Restore Life to His Daughter 9:18-19
13. Jesus Heals a Woman of a Hemorrhage 9:20-22
14. Jesus Raises the Synagogue Official's Daughter from the Dead 9:23-26
15. Jesus Heals Two Blind Men 9:27-31
16. Jesus Casts a Demon out of a Dumb Man 9:32-34
17. Jesus Ministers in the Cities and Villages of Galilee 9:35-38
18. Jesus' Second Discourse: Preparation of the Twelve to Preach 10:1-11:1
19. Jesus Bears Witness to John 11:2-19
20. Jesus Reproaches the Cities of Galilee 11:20-30
21. Jesus Defends His Disciples, Who were Picking Heads of Grain on the Sabbath 12:1-8
22. Jesus Heals a Man with a Withered Hand on the Sabbath 12:9-14
23. Jesus Heals Many Others, Warning them not to Make Him Known 12:15-21
24. Jesus Heals a Demon-Possessed Man Who was Blind and Dumb 12:22-37
25. The Scribes and Pharisees Ask Jesus for a Sign 12:38-45
26. Jesus' Mother and Brothers Come to See Him 12:46-50

- 27. Jesus' Third Discourse: The Parables of the Kingdom of Heaven 13:1-52
 - a. Parable of the Sower 13:1-9
 - b. Reason for Parables 13:10-17
 - c. Parable of the Sower Explained 13:18-23
 - d. Parable of the Wheat and the Tares 13:24-30
 - e. Parable of the Mustard Seed 13:31-32
 - f. Parable of the Leaven 13:33
 - g. Reason for the Parables 13:34-35
 - h. Parable of the Wheat and Tares Explained 13:36-43
 - i. Parable of the Treasure 13:44
 - j. Parable of the Pearl of Great Price 13:45-46
 - k. Parable of the Dragnet 13:47-50
 - l. Concluding Remarks 13:51-52
- 28. Reaction of the People of Nazareth to Jesus 13:53-58
- B. Upon Hearing of John's Death, Jesus Withdraws to Minister Yet Further North 14:1-16:12
 - 1. Herod Concludes that Jesus is John the Baptist 14:1-2
 - 2. The Account of Herod's Earlier Execution of John the Baptist 14:3-12
 - 3. Jesus Withdraws to a Lonely Place after Hearing of John's Death 14:13
 - 4. Jesus Feels Compassions for the Multitude and Heals Their Sick 14:14
 - 5. Jesus Feeds 5000 Men 14:15-21
 - 6. Jesus Walks on Water 14:22-33
 - 7. Jesus Heals the Sick of Gennesaret 14:34-36
 - 8. Jesus Rebukes the Pharisees for Following Tradition 15:1-20
 - 9. Jesus Heals a Canaanite Woman in the District of Tyre and Sidon 15:21-28
 - 10. Jesus Heals the Sick of Galilee 15:29-31
 - 11. Jesus Feeds 4000 Men 15:32-38
 - 12. Jesus Warns His Disciples of the Pharisees and the Sadducees in Magadan 15:39-16:12
- C. Following Peter's Confession, Jesus Prepares His Disciples for His Death 16:13-18:35
 - 1. Jesus Asks His Disciples, "Who do People Say that the Son of Man Is?" 16:13-20
 - 2. Jesus Begins to Show His Disciples That He is to Die in Jerusalem 16:21-28
 - 3. Upon a High Mountain, Jesus Transfigures Before Peter, James, and John 17:1-9
 - 4. Jesus Explains that John the Baptist Fulfilled the Prophecy about Elijah 17:10-13
 - 5. Jesus Casts Out a Demon, which His Disciples Could Not 17:14-21
 - 6. Jesus Tells His Disciples of His Coming Death 17:22-23
 - 7. Jesus Pays the Two-Drachma Tax in Capernaum 17:24-27
 - 8. Jesus' Fourth Discourse 18:1-35
 - a. A Call to Humility 18:1-5
 - b. The Seriousness of Sin and of Stumbling Another 18:6-14
 - c. The Procedure for Correcting a Sinning Brother 18:15-20
 - d. The Importance of Forgiving 18:21-35

VI. Judea beyond the Jordan 19:1-20:34

- A. Jesus Travels to Judea beyond the Jordan 19:1-2
- B. The Pharisees Test Jesus with a Question about Divorce 19:3-12
- C. Jesus Receives the Children 19:13-15
- D. Jesus Explains What One Must Do to Obtain Eternal Life 19:16-26

- E. Peter Inquires What His and the Other Disciples' Reward will Be 19:27-30
- F. Jesus Compares the Kingdom of Heaven to a Landowner Paying Laborers 20:1-16
- G. Jesus Prepares His Disciples for Their Journey to Jerusalem and His Death 20:17-19
- H. The Mother of James and John Ask Jesus to Honor Her Sons in His Kingdom 20:20-28
- I. Leaving Jericho, Jesus Heals Two Blind Men, Who were Calling Him the Son of David 20:29-34

VI. Jerusalem 21:1-28:15

- A. Jesus Enters Jerusalem as King of the Jews 21:1-25:46
 - 1. At Bethpage Jesus Sends Two Disciples To Fetch a Donkey 21:1-7
 - 2. Jesus' Enters Jerusalem to a Multitude Proclaiming, "Hosanna to the Son of David" 21:8-11
 - 3. Jesus Enters the Temple and Casts Outs Those who were Defiling It 21:12-13
 - 4. Jesus Heals the Blind and Lame 21:14
 - 5. The Ruling Jews Rebuke Jesus for Allowing Children to Call Him the Son of David 21:15-16
 - 6. Jesus Goes to Bethany and Lodges for the Night 21:17
- B. Jesus Enters the Temple and Confronts the Ruling Jews 21:18-23:39
 - 1. Returning to Jerusalem, Jesus Curses the Fig Tree 21:18-22
 - 2. Entering the Temple, Jesus' Authority is Challenged by the Ruling Jews 21:23-27
 - 3. Jesus Tells the Parable of the Two Sons 21:28-32
 - 4. Jesus Tells the Parable of the Landowner and His Vineyard 21:33-46
 - 5. Jesus Tells the Parable of the Wedding Feast for the King's Son 22:1-14
 - 6. The Pharisees and Herodians Ask Jesus about the Poll-tax 22:15-22
 - 7. The Sadducees Ask Jesus about a Woman Married to Seven Brothers 22:23-33
 - 8. A Lawyer asks Jesus about the Greatest Commandment 22:34-40
 - 9. Jesus Asks the Pharisees about the Identity of David's Son 22:41-46
 - 10. Jesus' Fifth Discourse: Jesus Rebukes the Scribes and Pharisees for Their Hypocrisy 23:1-39
- C. Outside the Temple, Jesus Delivers His Sixth Discourse 24:1-26:2
 - 1. The Destruction of the Temple 24:1-2
 - 2. The Great Tribulation at the End of the Age 24:3-51
 - 3. The Parable of the Ten Virgins 25:1-13
 - 4. The Parable of the Master, His Slaves, and their Talents 25:14-30
 - 5. The Judgment of the Nations 25:31-46
 - 6. Jesus Tells His Disciples that He Will Be Crucified at Passover 26:1-2
- D. In the Court of the High Priest, the Ruling Jews and Judas Plot Jesus' Death 26:3-16
 - 1. The Chief Priests and Elders Gather to Plot Jesus' Death 26:3-5
 - 2. When in Bethany the Previous Sabbath, Mary Anoints Jesus 26:6-13
 - 3. Judas Offers to Betray Jesus to the Chief Priests 26:14-16
- E. In the Upper Room and Gethsemane, Jesus Spends His Final Hours with His Disciples 26:17-46
 - 1. Jesus Celebrates the Passover with His Disciples 26:17-29
 - 2. Jesus Predicts that His Disciples will Flee 26:30-35
 - 3. Jesus Prays in Gethsemane 26:36-46
- F. Jesus is Arrested, Tried, and Crucified 26:47-27:50
 - 1. In Gethsemane, Judas Betrays Jesus 26:47-56
 - 2. In the Court of the High Priest, Caiaphas and the Sanhedrin Try Jesus 26:57-68
 - 3. In the Courtyard of the High Priest, Peter Denies Christ 26:69-75
 - 4. In the Court of the High Priest, the Sanhedrin Condemns Jesus to Death 27:1-2
 - 5. In the Temple, Judas Returns the Blood-Money, then Leaves to Hang Himself 27:3-10

6. In the Governor's Court, Pilate Condemns Jesus to Death 27:11-26
7. In the Praetorium, Roman Soldiers Mock and Beat Jesus 27:27-31
8. Coming out of the Praetorium, the Soldiers Force Simon of Cyrene to Bear Jesus' Cross 27:32
9. At Golgotha, the Soldiers Crucify Jesus 27:33-37
10. The Two Thieves, Passers-by, and the Ruling Jews Mock Jesus 27:38-44
11. Jesus Yields Up His Spirit 27:45-50

G. Events Throughout Jerusalem Following Jesus' Death 27:51-28:15

1. In the Temple and around Jerusalem, the Aftermath of Jesus' Death 27:51-53
2. At Golgotha, the Galilean Women Watch from a Distance 27:54-56
3. At Pilate's Residence, Joseph of Arimathea Asks Pilate for Jesus' Body 27:57-58
4. At the Tomb, Joseph Buries Jesus 27:59-61
5. At Pilate's Court, the Ruling Jews Request that Jesus' Tomb be made Secure 27:62-65
6. At the Tomb, the Ruling Jews Secure Jesus' Tomb 27:66
7. At the Tomb, an Angel Informs the Women that Jesus Has Risen 28:1-8
8. On the Road to the Upper Room, Jesus Appears to the Women 28:9-10
9. In the Court of the High Priest, the Guards Report Jesus' Resurrection 28:11-15

VII. Galilee 28:16-20

- A. On a Designated Mountain in Galilee, the Eleven Disciples Worship Jesus 28:16-17
- B. Jesus Commands the Eleven to Make Disciples of All Nations 28:18-20

4. In view of the events summarized in this outline of the Gospel of Matthew, which of the following reasons do you think best explains why Matthew recorded only Jesus' final climatic visit to Jerusalem? (Check one.)

_____ A. Jesus' travels were fairly complex. By refereeing to only one of Jesus' many trips to Jerusalem, Matthew was able to make the story of Jesus' life easier to understand.

_____ B. Matthew ignores Jerusalem for much of the story of Jesus' life to communicate Jesus' disdain for the ruling Jews and His contempt for the corrupt form of Judaism that was based there.

_____ C. Since Matthew's goal is to show to the Jewish reader that Jesus is the Messiah, he concentrated on Galilee, where Jesus performed most of His miracles.

_____ D. Matthew may not have known about Jesus' other visits to Jerusalem.

_____ E. Matthew wanted to emphasize Jesus' death and resurrection, so he referred only to Jesus' final visit to Jerusalem.

_____ F. Other (fill in the blank) _____

5. Herod took John the Baptist into custody and imprisoned him (Matthew 4:12). A few months later, from his prison cell, John the Baptist sent his disciples to Jesus to ask, “Are you the Expected One, or shall we look for someone else?” (Matthew 11:3). Consider Jesus reply to them (Matthew 11:4-6). There Jesus uses imagery similar to that found in the prophecies of Isaiah 35:5-6 and 61:1. Why do you think Jesus chose to respond in that manner, rather than just giving John’s disciples a simple yes or no reply?

6. Jesus rebuked three Galilean towns: Chorazin, Bethsaida, and Capernaum (Matthew 11:20-24). What had the people of these towns done to deserve the Lord’s reprimand?

7. The Pharisees, a term meaning *Separatists*, were members of a Jewish sect, who by the first century had established themselves as the official teachers of the Jewish faith. Many of their laws regulated Jewish conduct on the Sabbath. How did Jesus challenge their authority in Matthew 12:1-14?

8. Which of the Lord's statements in Matthew 12:1-14 would have threatened the Pharisees' authority most?

9. In Matthew 12:22-37, Jesus refers to a sin a person can commit that "shall not be forgiven him, either in this age, or in the age to come."

a. What is this sin that God will not forgive?

b. Why is this particular sin so offensive to God?

10. Jesus gave several reasons why he taught in parables (Matthew 13:10-35). List three.

11. Complete the following table by providing a title for each of the seven parables of the kingdom of heaven and summarizing the main lesson taught by each.

Parables of the Kingdom of Heaven from Matthew 13		
References	Title	Main Lesson
Parable 1 13:1-9; 18-23		
Parable 2 13:24-30; 36-43		
Parable 3 13:31-32		
Parable 4 13:33		
Parable 5 13:44		
Parable 6 13:45-46		
Parable 7 13:47-50		

12. In Matthew 15:1-20, the Pharisees asked Jesus to explain why His disciples transgressed “the tradition of the elders” (Matthew 15:2). Jesus answered them with a rebuke, calling them “hypocrites” (Matthew 15:7). These Pharisees were zealous for the tradition of their elders. For what was Jesus zealous (Matthew 15:3-9)?

13. Jesus told His disciples, “Watch out and beware of the leaven of the Pharisees and the Sadducees” (Matthew 16:6). According to Matthew 16:1-12, what was this leaven to which Jesus was referring?

14. When Jesus asked His disciples, “Who do people say that the Son of Man is?” (Matthew 16:13), Peter was the first to answer correctly.

a. Who did Peter say that Jesus was?

b. According to Jesus, how was Peter able to understand this great truth?

15. Jesus taught, “For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it” (Matthew 16:25).

a. What did Jesus mean by this statement?

b. How does the context of Jesus statement in Matthew 16:25 add to its meaning?

c. How does the truth expressed in Matthew 16:25 apply to your life? Give one specific example.

Lesson 5

Bible Survey VI

Matthew 17-22

Preparation

Read Matthew, chapters seventeen through twenty-two, and answer the following questions.

1. Matthew describes Jesus' transfiguration in Matthew 17:1-9. What do we learn about the Lord from this event?

2. What is the main lesson that we should draw from Jesus' example in Matthew 17:24-27?

3. When one Christian sins against another it can be difficult to resolve. At times it may seem impossible.
 - a. What four steps did the Lord tell His disciples to take to correct a brother in sin (Matthew 18:15-20)?

 - b. Does the Lord expect us to follow these four steps precisely or are we free to substitute other methods of conflict resolution?

4. According to Jesus, how will the Father treat those who refuse to forgive others (Matthew 18:21-35)?

5. Though the Bible clearly states that God hates divorce (Malachi 2:16), some Jewish rabbis taught that a man could divorce his wife for just about any reason. The Talmud, a collection of interpretations of the Torah from Jewish oral tradition, says that a man can divorce his wife if she is unable to bear children, if she serves him food that is not kosher (clean or approved by the law), if she has a physical blemish that he finds repulsive, or if he simply wants to marry another woman to whom he is more attracted. Other rabbis taught that divorce was permissible only in cases involving adultery. Wanting to put Jesus to the test, the Pharisees asked Him, “Is it lawful for a man to divorce his wife for any cause at all?” (Matthew 19:3). How did Jesus answer?

6. What was the main lesson of the parable of the landowner and the laborers (Matthew 20:1-16)?

7. Jesus said, “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matthew 20:28).

a. What is a “ransom”?

b. Explain Matthew 20:28, putting it in your own words.

8. On the first day of the Jewish week (our Sunday), five days before His crucifixion, Jesus entered Jerusalem. List four things associated with this day that show that He entered Jerusalem as king of the Jews (Matthew 21:1-17).

9. Writing to a Jewish audience, Matthew presents Jesus as the long-awaited Son of David, whose throne God would establish forever (2 Samuel 7:8-17). He identifies Jesus as the Son of David eight times in his gospel, a term also associated with the coming Messiah (Matthew 22:42). Complete the table below, identifying the person or persons who used the term and the context in which they used it.

The Son of David		
Reference	Stated By	Context
Matthew 1:1	Matthew	“the genealogy of Jesus Christ, the son of David”
Matthew 9:27		
Matthew 12:23		
Matthew 15:22		
Matthew 20:30 and 31		
Matthew 21:9		
Matthew 21:15		

10. Four days before the Lord's crucifixion, Jesus caused a fig tree to suddenly wither (Matthew 21:18-22).

a. For what physical reason did He do it?

b. For what symbolic spiritual reason did He do it?

11. Three days before the Lord's crucifixion, Jesus taught several parables. The first was a parable about a man who had two sons (Matthew 21:28-32). Considering the spiritual context in which Jesus told this parable, answer the following questions.

a. Who does the man who ordered his sons to go work in the vineyard represent?

b. Who does the son who said yes, but didn't go, represent?

c. Who does the son who said no, but who later regretted it and went, represent?

12. The second parable Jesus told was about a vineyard (Matthew 21:33-46). Considering the spiritual context in which He told it, identify each of the following.

a. the landowner

b. the vineyard

c. the vine-growers

d. the landowner's slaves

e. the landowner's son

13. In a third parable, Jesus compared the kingdom of heaven to a king who gave a wedding feast for his son (Matthew 22:1-14). Considering the spiritual context in which Jesus told this parable, identify each of the following.

a. the king

b. the son

c. the wedding feast

d. the king's slaves

e. the first group of guests

f. the king's armies

g. the city set on fire

h. the second group of guests

i. the man not dressed in wedding clothes

j. the outer darkness

14. The Pharisees set a trap for Jesus when they asked Him whether or not it was lawful for a Jewish person to pay a poll-tax to Caesar (Matthew 22:15-22). They knew that if Jesus said it was unlawful, He would be in trouble with the Roman authorities. If He said it was lawful, He would be in trouble with zealous Jews who despised the Romans. What lesson can we learn from Jesus' response to the Pharisees question?

15. The Sadducees were an aristocratic Jewish sect. Among them were many priests, the high priest, and several former high priests. As such, the Sadducees' power base was the temple, which was under their control. The Sadducees rejected the authority of the oral law, which traditionalist claimed Moses had received on Mount Sinai in addition to the written law. They also rejected the authority of rabbinical Judaism, which is called in Scripture the "tradition of the elders" (Matthew 15:2). The Sadducees did not believe in a bodily resurrection or a future judgment, saying that Moses didn't write about it. Hoping to ridicule belief in the resurrection, they devised a question to stump Jesus. In it they described a scenario in which a woman married seven brothers in succession as one died and then another (Matthew 22:23-33). The Sadducees asked Jesus, "In the resurrection therefore whose wife of the seven shall she be?" (Matthew 22:28). How did Jesus answer them, and what did He say was their basic problem?

Lesson 6

Bible Survey VI

Matthew 23-28

Preparation

Read Matthew, chapters twenty-three through twenty-eight.

1. Matthew records six lengthy speeches by Jesus, sometimes called discourses. Each has a clear central theme and begins with Matthew specifying the setting in which the speech was given. Five of the six end with the phrase “when Jesus had finished these words” (Matthew 7:28) or similar wording (Matthew 11:1; 13:53; 19:1, 26:1). For this reason, many Bible teachers list only five discourses in the Gospel of Matthew. Complete the table below, supplying the setting and theme of each.

Jesus' Discourses in the Gospel of Matthew			
Reference	Number of Verses	Setting of the Discourse	Theme of the Discourse
5:1-7:27	109	spoken to the Lord's disciples and the multitude on a mountain in Galilee	the proper conduct of those who would enter the kingdom of Heaven
10:1-42	42		
13:1-52	52		
18:1-35	35		

23:1-39	39		
24:1-25:46	97		

2. Jesus told a parable in which He compared the kingdom of heaven to ten virgins who were awaiting the arrival of a bridegroom (Matthew 25:1-13). What is the main message of this parable?

3. Jesus next told a parable about a man who went on a journey (Matthew 25:14-30). Before he left, this man entrusted different quantities of silver talents to three of his slaves. What is the main message of this parable?

4. The woman who anointed Jesus with costly perfume provides a beautiful example of genuine worship (Matthew 26:6-13). What can we learn from her about true worship?

5. At the Last Supper, Jesus gave thanks for the cup, passed it to His disciples, and said, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins” (Matthew 26:27-28). How does this command apply to us today?

6. Under the leadership of Caiaphas, the high priest, the ruling council of the Jews sentenced Jesus to death (Matthew 26:57-68). For what crime did they condemn Him?

7. For what crime did Pilate, the Roman governor, condemn Jesus to death (Matthew 27:11-26)?

8. The day of Christ’s crucifixion was like none other.

a. Describe what occurred in the sky from the sixth hour (noon) until the ninth hour (3:00 pm) on the day of Jesus’ crucifixion (Matthew 27:45).

b. What did God communicate by causing this to happen?

c. What events took place at the ninth hour on the day of the Lord’s crucifixion (Matthew 27:46-56)?

d. What did God communicate by each of those events?

9. Closely associated with Jesus' identity as the Son of David was His rightful claim to the title "King of the Jews." In the table below, match the eleven references to Jesus as the King of the Jews in the Gospel of Matthew with its scriptural reference, placing the letter of the reference in the box in front of the appropriate description.

The King of the Jews		
H	Jesus enters Jerusalem as king, mounted on a donkey.	B. Matthew 25:31-46
	Pilate asks Jesus, "Are You the King of the Jews?" Jesus answers, "It is as you say."	C. Matthew 1:1-6
	Jesus is born king of the Jews.	D. Matthew 26:64
	Jesus told the Jewish high priest, "You shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.	E. Matthew 27:37
	Jesus compares His rejection by the Jewish people to a king who held a wedding feast for his son.	F. Matthew 27:42
	A sign is placed on the cross above Jesus' head, stating, "This is Jesus, the King of the Jews."	A. Matthew 2:11
	Jesus says that when He returns to earth He will sit on a glorious throne and judge the nations.	H. Matthew 21:1-9
	The genealogy of Jesus lists Him as the son of King David.	I. Matthew 27:11
	Roman soldiers place a crown of thorns on Jesus' head, a reed in His right hand, and kneel down before Him, saying, "Hail, King of the Jews!"	J. Matthew 22:1-14
	Roman executioners mock Jesus, saying, "He is the King of Israel; let Him now come down from the cross, and we shall believe in Him."	K. Matthew 2:2
	Jesus is honored with gifts worthy of a king.	L. Matthew 27:29

10. Fourteen times, Matthew refers to Jesus as the Christ, the *Anointed One*, the Hebrew word for which is *Messiah* (Matthew 1:1; 1:16; 1:17; 1:18; 2:4; 11:2; 16:16; 16:20; 22:42; 23:10; 26:63; 26:68; 27:17; 27: 22). Complete the table below by choosing five of these references and recording the portion of the verse that communicates how Matthew uses it.

The Christ	
Reference	Key Portion of Verse Portraying Jesus as the Christ
Matthew 1:1	“The book of the genealogy of Jesus Christ”

11. The Bible uses the term “sons of God,” sons in the plural, ten times. Five times it is used with reference to angels (Genesis 6:2; 6:4; Job 1:6; 2:1; 38:7). Five times it is used with reference to believers (Matthew 5:9; Luke 20:36; Romans 8:14; 8:19; Galatians 3:6).

The Bible uses the term “Son of God,” son in the singular, forty-three times. All are found in the New Testament and all are used with reference to the Lord Jesus. Most occur in the gospels, but the term also is found in Acts, Paul’s writings, Hebrews, John’s epistles, and the book of Revelation. There are also several variations of the term in the New Testament, such as “Son of the living God” (Matthew 16:16) and “Son of the Most High God” (Mark 5:7; Luke 8:28).

Complete the table on the next page, identifying who said Jesus was the Son of God and recording the statement in which he said it.

Son of God		
Reference	Who said it?	What was said?
Matthew 4:3	Satan	“If you are the Son of God, command that these stones become bread.”
Matthew 4:6		
Matthew 8:29		
Matthew 14:33		
Matthew 16:16		
Matthew 26:63		
Matthew 27:40		
Matthew 27:43		
Matthew 27:54		

12. During the forty days between Jesus' resurrection and His ascension, He appeared many times to His disciples.

Appearances on the Day of His Resurrection in and around Jerusalem

- Mary at the tomb (Mark 16:9-11; John 20:11-18).
- The women as they returned from the tomb (Matthew 28:8-10; Mark 16:8; Luke 24:9-11).
- Peter (Luke 24:34; 1 Corinthians 15:5).
- Two disciples on the Emmaus road (Mark 16:12-13 Luke 24:13-32).
- The ten apostles in the upper room, Thomas being absent, others with them, and the two disciples from Emmaus (Mark 16:14; Luke 24:33-49; John 20:19-23).

The Sunday Following Christ's Resurrection in the Upper Room

- The eleven apostles, Thomas being present (John 20:26-29; 1 Corinthians 15:5).

Later Appearances in Galilee

- The eleven apostles on a designated mountain (Matthew 28:16-17; Mark 16:15-18).
- The apostles on the shore of the Sea of Galilee (John 21:1-24).
- The apostles and five hundred others (Matthew 28:18-20; 1 Corinthians 15:6).
- James (1 Corinthians 15:7)
- The apostles (Acts 1:3-8)

At His Ascension on Mt. Olivet between Bethany and Jerusalem

- The apostles (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12; 1 Corinthians 15:7)

Note that Matthew chose to mention only one of Jesus' appearances in Jerusalem: to the women as they returned from the tomb (Matthew 28:8-10).

Which of the following six explanations do you think best explains why Matthew omitted Jesus' other appearances in and around Jerusalem (check one).

- A. Matthew left most of Christ's post-resurrection appearances out of his gospel to simplify the story and make it easier to follow.
- B. Matthew had reached the end of the scroll on which he was writing and needed to conclude his story. This required him to omit several events at the end of Jesus' story.
- C. The apostle John writes in the final verse of his gospel, "And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written" (John 21:25). This indicates that Matthew, Mark, Luke, and John were highly selective in deciding which events to record in their gospels. Matthew chose to leave out most of Jesus' appearances in and around Jerusalem so that he could include other more important events.

_____ D. Matthew places the emphasis of Jesus' appearances in Galilee to communicate Jesus' disdain for the ruling Jews and the corrupt form of Judaism based in Jerusalem.

_____ E. Matthew may not have known about Jesus' other appearances in Jerusalem.

_____ F. Other (fill in the blank)_____

13. When Jesus appeared to His disciples in Galilee, He commanded them to do four things (Matthew 28:16-20).

a. List Jesus' four commands.

b. What promise did Jesus make His disciples?

Lesson 7

Bible Survey VI

Romans 1-3 and Midcourse Review

Read Romans, chapters one through three, and answer the following questions.

It is unclear who started the church in Rome. Possibly the founders were Jewish pilgrims from among the three thousand Jews who professed faith in Jerusalem on Pentecost (Acts 2:10; 41). Possibly the founders were believers from nearby Macedonia or Achaia (1 Thessalonians 1:8-10). There is no indication in Scripture that any of the apostles were involved in the founding of the church in Rome.

Paul wrote his letter to the Romans from Corinth near the end of his third missionary journey. This can be established by comparing details in Romans with Luke's history of the early church in the Acts of the Apostles. For example, in his letter to the Romans, Paul says that he hopes to visit Rome on his way to Spain (Romans 15:22-24), but first he must deliver funds he has received from Macedonia and Achaia for poor Jewish Christians in Jerusalem (Romans 15:25-27). He also sends greetings from Erastus, the city treasurer in Corinth (Romans 16:23; Acts 19:22; 2 Timothy 4:20), and from Gaius, who was his host in Corinth (Romans 16:23; 1 Corinthians 1:14). These details correspond to Paul's three month stay in Corinth in 57 or 58 AD near the end of his third missionary journey (Acts 20:1-3).

Paul was aware that the church in Rome, the capital of the empire, would have a strong influence on the spread of the gospel into other regions. It was important that the doctrine there be correct. With no apostle present to safeguard the church's doctrine, Paul included in his letter to the Romans a summary of the Christian doctrines of justification (how sinners can become right before God) and sanctification (how Christians can live a holy life before God). These summaries have been a great blessing to Christians down through the centuries.

1. What reasons does Paul state for writing his letter to the Romans (Romans 1:1-15)?

There is an important group of words in the New Testament based on the Greek root *dike* (dike), pronounced in modern Greek *theé-kee*, meaning *right, justice, penalty, or punishment*. When studying the book of Romans, it is helpful to keep a precise definition of this word and the words derived from it in mind.

Definitions Right/Righteous/Righteousness/Justify/Justification		
Greek	Meaning (occurrences)	Example
<i>dike</i>	right (3) justice, penalty, punishment	“Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live” (Acts 28:4).
<i>dikaios</i>	righteous (79) morally upright, just, law-abiding, honest, good, rightly related to God, fair, innocent, correct	“There is none righteous, not even one” (Romans 3:10).
<i>dikaiosune</i>	righteousness (92) the characteristics of uprightness and justice	“But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe” (Romans 3:21-22).
<i>dikaioo</i>	justify (39) to show to be righteous, to declare righteous	“For we maintain that a man is justified by faith apart from works of the Law” (Romans 3:28).
<i>dikaiosis</i>	justification (2) the act of declaring someone righteous	“He who was delivered up because of our transgressions, and was raised because of our justification” (Romans 4:25).

2. Referring to the definitions on the previous page, paraphrase the following verses, putting them in your own words and explaining their meaning.

Exercise	
Right/Righteous/Righteousness/Justify/Justification	
Text	Paraphrase
<p>“Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns?” (Romans 8:33-34).</p>	<p>Who dares to accuse God’s chosen ones? God is the person who has declared them righteous in His sight; who dares to say otherwise?</p>
<p>“But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness” (Romans 4:5).</p>	
<p>“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous man shall live by faith’” (Romans 1:16-17).</p>	
<p>“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men” (Romans 5:18).</p>	

Review this outline; then answer the questions that follow.

Paul's Letter to the Romans

Theme: The Gospel of Jesus Christ

Purpose: To ensure correct doctrine and practice of a church strategically located at the center of the Roman Empire.

I. Introduction 1:1-15

- A. Salutation 1:1-7
- B. Paul's Ministry to the Gentiles 1:8-15

II. Paul's Gospel - Doctrine 1:16-11:36

- A. Introduction - The Theme 1:16-17
- B. Condemnation - The Indictment Against 1:18-3:18
 - 1. The Indictment against ungodly idolaters 1:18-32
 - 2. The Indictment against moral hypocrites 2:1-16
 - 3. The Indictment against Jewish hypocrites 2:17-3:18
- C. Justification of Believers 3:19-5:21
 - 1. Justification by Faith 3:19-4:25
 - a. not by law 3:19-20
 - b. through faith in Jesus Christ 3:21-31
 - c. Abraham our example 4:1-25
 - 2. The Blessings of the Justified 5:1-11
 - 3. Through Representation: Condemnation and Justification 5:12-21
- D. Sanctification of Those in Christ 6:1-8:39
 - 1. In Representation: Sanctification 6:1-23
 - 2. Sanctification and the Laws of Death and Life 7:1-8:39
 - a. the laws of death 7:1-25
 - (1) the Law of Moses 7:1-12
 - (2) the law of sin 7:13-25
 - b. the law of the Spirit of life 8:1-39
- E. God Will Fulfill His Promises to Israel 9:1-11:6
 - 1. God's Old Testament Promises Rightly Belong to Israel 9:1-5
 - 2. God's Promises to Israel Have not Failed 9:6-10:21
 - a. God has always been selective in fulfilling His promises 9:6-33
 - b. Israel has rejected righteousness through faith 10:1-21
 - 3. Israel's Future Hope 11:1-32
 - a. God has not rejected Israel 11:1-10
 - b. God will bless Israel yet again 11:11-32
 - 4. Paul's Praise of God 11:33-36

III. Exhortation to Righteous Living - Practice 12:1-15:13

- A. Call to Consecration and Renewal 12:1-2
- B. Warning against Pride in Exercise of Gift 12:3-8
- C. Exhortation to Love 12:9-21
- D. Be Subject to Government 13:1-7
- E. Owe Only Love 13:8-10
- F. Live Righteously in View of the Time 13:11-14
- G. Accept the Weak Brother 14:1-15:13

IV. Closing Remarks 15:14-16:27

- A. Paul's Ministry to the Gentiles and Planned Visit 15:14-33
- B. Phoebe Commended 16:1-2
- C. Greetings to the Saints 16:3-16
- D. Warning concerning Troublemakers 16:17-20
- E. Greetings to the Saints from Paul's Company 16:21-24
- F. Doxology 16:25-27

3. One indication of a writer's emphasis is the amount of space he gives to a topic. There are sixteen chapters in the book of Romans. How many chapters does Paul dedicate to the following topics:

- a. The introduction to his letter.
- b. Correct Christian doctrine.
- c. Righteous Christian living.
- d. The closing comments of his letter.

4. There are 1,433 verses in the book of Romans. How many verses does Paul dedicate to the following topics?

- a. The condemnation of sinners.
- b. The justification of those who believe (how sinners can become right before God).
- c. The sanctification of those in Christ (how Christians can live a holy life).
- d. The explanation of Israel's failure and its future hope.
- e. The exhortation of the saints to righteous living.

God's Indictment Against Ungodly Sinners

Romans 1:18-32

5. List the sins found in the following verses that have stirred up the wrath of God.

a. Romans 1:18-20

b. Romans 1:21

c. Romans 1:22-23

d. Romans 1:25

e. Romans 1:26-27

f. Romans 1:28

g. Romans 1:29

h. Romans 1:30

i. Romans 1:31

j. Romans 1:32

God's Indictment Against Ungodly Sinners (continued)

Romans 1:18-32

6. In Romans 1:18-32, three times Paul says that God has *handed over* or *delivered over* sinners to punishment, writing, "God gave them over" In each case, to what did God give them over to?

Romans 1:24

Romans 1:26

Romans 1:28

7. In Romans 8:32, Paul uses the same Greek verb translated "gave over" in Romans 1:24; 1:26, and 1:28.

- a. Whom did God give over or deliver up in Romans 8:32?
- b. For whom was he given over?
- c. For what reason was he given over or delivered up (Romans 4:25)?

God's Indictment Against the Moral Hypocrite

Romans 2:1-16

8. How does Paul describe the moral hypocrite (Romans 2:1-3)?

9. According to Romans 2:4, how should sinners respond to God when He is kind to them?

10. According to Romans 2:5-6, what will be the outcome for those who do not respond in the right way to God's kindness?

God's Indictment Against the Jewish Hypocrite

Romans 2:17-3:18

11. How does the Jewish hypocrite see himself (Romans 2:17-29)?

12. How does God see the Jewish hypocrite (Romans 2:17-24)?

13. Circumcision is the sign of God's covenant with Abraham and his descendants (Genesis 17:11). What does Paul want the hypocritical Jew to understand about the value of his circumcision (Romans 2:25-29)?

14. Despite their many failures, the Jewish people had one great advantage over all other nations of the earth. What was this great advantage, which they possessed (Romans 3:1-2)?

Justification

Romans 3:19-4:25

15. According to Romans 3:19-20, by what means will not a single person be *justified* or *declared righteous*? Why is this so?

16. According to Romans 3:21-26, how *can* a person be justified by God?

Condensed Paraphrase

One of the most effective tools for understanding the flow and meaning of Scripture is the condensed paraphrase. It is a summary that preserves the tone and primary points of the original text, but is much shorter, maybe ten to twenty percent the original size. This technique is best learned by example.

Step 1

Carefully consider this condensed paraphrase of the first three chapters of the book of Galatians. Note how it reads much like the original, but shortened considerably.

Condensed Paraphrase Galatians 1-3

Dear Galatians,

This is a letter from Paul, an apostle sent through Jesus Christ and God the Father, written to the churches of Galatia. Grace and peace be to you.

I am amazed that you are so quickly deserting Christ for a different gospel. Whoever is leading you astray, let him be accursed.

My gospel is not from men but from Jesus Christ. As you know, formerly I was a persecutor of the church. Following my conversion, I had no contact with the apostles for three years. Even over the next fourteen years, I had only brief contact with them, actually only Cephas and James. When I finally consulted with the apostles about the gospel I preach, they contributed nothing to me. They recognized that God had given me a ministry to the uncircumcised, even as Peter to the circumcised.

Later, when Cephas came to Antioch, I opposed him to his face because he was acting hypocritically. Fearing Jews who had arrived from James, Cephas was holding himself aloof from the Gentiles. I asked him to explain his conduct: "Do you want the Gentiles to live like Jews? Do we not believe that justification is not by the works of the Law but through faith in Christ Jesus? I will not rebuild a system of justification by law-keeping. I've died to the Law."

And so I write to ask: What has gotten into you, you foolish Galatians? Even Abraham was reckoned righteous by God because of his faith. Those of faith are his sons. Those of the works of the Law are under the curse of the Law: obey it perfectly or be condemned. God's covenant with Abraham was not invalidated by the Law, which came four hundred and thirty years later. That should tell you that the inheritance of Abraham is still based on promise.

Why did God give the Law? Because of transgressions. The Law is not contrary to the promises of God, but was designed to serve as a tutor to lead us to Christ. But now that we have come to faith in Christ, we are no longer under that tutor. You need to understand that you are sons of God, heirs of the promise. You are no longer slaves, but sons and heirs.

Step 2

Review the first three chapters of Romans, paying particular attention to the tone of Paul's writing. Is he speaking as the great apostle or as a fellow Christian? Is he praising the Romans or correcting them? Is he upbeat and excited or discouraged and sad? Is he writing in the first person (using pronouns such as *I* and *we*), the second person (*you*), or the third person (*he*, *she*, and *they*)?

Step 2

Identify the main points of the first three chapters of Romans. As an aid, review the outline of the book of Romans located earlier in this lesson. Since an outline is a list of the major points in book, it makes the identification of the essential points that you need to preserve in your condensed paraphrase easy.

Step 3

Now you are ready to summarize the first three chapters of the book of Romans. Your goal is to preserve only the essential teaching. Try to maintain the same tone and voice as the original. Whenever possible, use the actual words of the text. At the same time, you have the freedom to change the wording to simplify it and edit it to make it shorter.

Condensed Paraphrase
Romans 1:1- 3:31

Condensed Paraphrase (continued)

Romans 1:1- 3:31

Special Assignment for Lesson 7

Midcourse Review

Matthew 1-28 and Romans 1-3



During class this week, students will compete in a game show-like contest. Prepare by reviewing all course material up to this point. Study hard but don't become anxious about the contest. It's meant to be a stimulating review of the material and an enjoyable time for all.

Lesson 8
Bible Survey VI
Romans 4-8

Read Romans, chapters four through eight, and answer the following questions.

1. In Galatians, chapter three, and Romans, chapter four, Paul uses the life of Abraham to explain salvation by faith. What can we learn about salvation from Abraham's example in the following sections of Romans, chapter four.

a. Romans 4:1-5

b. Romans 4:9-12

c. Romans 4:13-15

d. Romans 4:16-22

e. Romans 4:23-25

2. In Romans 5:1-11, Paul lists the blessings of those justified in Christ.

a. What does the Christian who has been justified by faith now enjoy (Romans 5:1)?

b. How does Paul describe the standing of the justified Christian (Romans 5:2)?

c. In what three things does the Christian exult or rejoice (Romans 5:2; 5:3; 5:11)?

3. Explain Romans 5:12, putting it in your own words and applying it to your life.

4. Five times in Romans 5:12-21, Paul refers to “the gift” (twice in Romans 5:15; twice in Romans 5:16; and once in Romans 5:17). He is referring to God’s gift of His Son, given for us on the cross. In Romans 5:12-21, Paul compares the results of this gift with the results of Adam’s sin. Review this section, paying special attention to Paul’s comparison; then answer the questions below.

a. How is the gift not like Adam’s transgression (Romans 5:15)?

b. How does the gift’s result differ from the result of Adam’s transgression (Romans 5:16)?

c. What reigned as a result of Adam’s transgression (Romans 5:17)? Who reigns as a result of the gift (Romans 5:17)?

- d. What was the result of Adam's one transgression (Romans 5:18)? What was the result of Christ's one act of righteousness (Romans 5:18)?
- e. What were men made through one man's act of disobedience (Romans 5:19)? What were men made through the obedience of Christ (Romans 5:19)?
- f. What increased when God gave the Law (Romans 5:20)? What increased when sin increased (Romans 5:20)?
- g. What reigned in death (Romans 5:21)? What reigns through righteousness (Romans 5:21)?
5. Sanctification is the process by which a Christian becomes more like Christ and learns to overcome sin in his or her life. Paul explains the steps to sanctification in Romans, chapters six through eight. He begins by listing several great truths, which form the foundation on which sanctification rests. Referring to Romans 6:1-10, list the great truths that every Christian must know in order to live a holy, Christ-like life.

6. What does Paul mean when he writes that “our old self was crucified” with Christ (Romans 6:6)? What practical difference should that make in your life?

7. After informing the Christian in Romans 6:1-10 of the great truths that he should *know*, Paul gives the Christian several things that he must *do*. List everything in Romans 6:11-13 that a Christian must *do* to overcome sin.

8. According to Romans 6:14-23, why would it be wrong for a Christian to continue in a life of sin?

9. In the opening six verses of Romans 7, Paul explains that the Jewish Christian has been freed from the law of the Moses so that he can be joined to Christ. How is this possible? The covenant that the Jewish people made with God was binding, a contract formally ratified with sacrifices and blood (Exodus 24:1-8). What is the only thing that can release a Jewish person from his obligation to obey the law of the Moses (Romans 7:1-6)?
10. Paul was aware that some Jewish Christians could be offended by his explanation in Romans 7:1-6, especially by his words in verse five: “For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death” (Romans 7:5). Concerned that they might think that he was being critical of the law and blaming it for his sin, Paul provides further explanation. How does he describe the law and how he benefited from it (Romans 7:7-12)?
11. If the law wasn’t the problem, what *was* the source of sin and death in Paul’s life (Romans 7:13-14)?
12. As Paul continues to explain his struggle with sin, we learn much about ourselves and why, though we have “died with Christ” (Romans 6:8) and are “freed from sin” (Romans 6:7), at times we struggle with sin and fail. What is the source of this struggle, and why, if we are not careful to obey the commands of Romans 6:1-14, it can rage as a battle in our hearts (Romans 7:15-23)?
13. Who is the only one who can set us free from the powerful sinful drives within our bodies (Romans 7:24-25)?

14. Romans 8 begins with the good news that there is “no condemnation for those who are in Christ Jesus” (Romans 8:1). Paul states the reason in verse two, writing, “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death” (Romans 8:2). What do we learn about this new law or governing principle for the Christian in Romans 8:1-5?

15. According to Romans 8:6-17, how does the Holy Spirit assist the Christian to overcome sin and live a life that is pleasing to God?

16. In addition to helping us overcome sin, the Holy Spirit helps us to pray. Describe how He does this (Romans 8:26-27).

17. Paul writes, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Romans 8:28). How is this possible? Can God really turn every circumstance into good for the believing Christian? Give an example from your life or from Scripture.

18. How can we be absolutely sure that God will never condemn us? List at least four reasons from the truths found in Romans 8:31-39.

Lesson 9

Bible Survey VI

Romans 9-11

Read Romans, chapters nine through eleven, and answer the following questions.

1. The book of Romans is filled with valuable information for our lives, but with sixteen chapters and four hundred and thirty-two verses it can be difficult at times to find a particular verse when needed. To assist in the practical application of this important book, commit the simplified outline below to memory.

Romans

- I Introduction 1a
- II Paul's Gospel—Doctrine 1b-11
 - A. Theme 1b
 - B. Condemnation 1c-3a
 - C. Justification 3b-5
 - D. Sanctification 6-8
 - E. God Will Fulfill His Promises to Israel 9-11
- III Exhortation to Righteousness—Practice 12-15a
- IV Closing Remarks 15b-16

2. Following Christ's ascension into heaven, the first disciples spread the gospel throughout the Roman Empire. Many people professed faith in Christ, were baptized, and were added to the church. Relatively few among them were Jews. Paul begins the ninth chapter of his letter to the Romans with this in mind, expressing his great sorrow concerning the spiritual state of his Jewish kinsmen (Romans 9:1-3). He then lists several great privileges that God had given the Jewish people and which were still rightfully theirs. What privileges does Paul list?

3. Having established the rightful place of Israel as God's chosen people of the Old Covenant (Romans 9:1-5), Paul next addresses a question of great importance to every Christian, especially those with Jewish roots: Have God's promises to Israel been rendered null and void by their rejection of Jesus? Paul answers this question in Romans, chapters nine through eleven. He begins by stating, "But it is not as though the word of God has failed" (Romans 9:6). In other words, despite all that had happened—the ruling Jews' rejection of Jesus as the Messiah and the Jewish people's unwillingness to obey the gospel—no one should think that God will fail to fulfill His promises to Israel. The reader must understand, however, that God has always been selective in fulfilling His promises to Abraham. What two examples of this does Paul supply in the verses that follow (Romans 9:6-13)?

4. Some people, especially those of Jewish descent, might argue that God can't be selective in fulfilling His promises to Israel, blessing some but not others. He must treat them all alike for they are all descendents of Abraham. To do otherwise would be unjust. How does Paul answer this objection in Romans 9:14-18?

5. Seeking to convince the argumentative reader that God can fulfill His promises to Israel selectively if He so wills, Paul offers an illustration (Romans 9:19-24). In the space below, draw a picture of Paul's illustration, labeling each part with respect to what it represents in the context of Romans 9.

6. In Romans 9:25-10:21, Paul describes those whom God will save. Answer the following questions about these people, providing Scripture references with each answer.

a. What is their ethnic makeup?

b. What do all these individuals share in common?

c. Based on information in this section, approximately what percent of the Jewish people do you think will be among the saved?

d. Why will many Jews not be saved?

6. In view of the comparatively small number of Jews coming to saving faith in Jesus in the first century, Paul asked another question that he believed was in the mind of his readers: “God has not rejected His people, has He?” (Romans 11:1). How does Paul answer this question (Romans 11:1-10)?

7. Paul anticipates yet another question, asking: “I say then, they did not stumble so as to fall, did they?” (Romans 11:11). What does Paul mean by this question and how does he answer it (Romans 11:11-32)?

8. Having discussed salvation, sanctification, and God’s promises to Israel, Paul concludes the doctrinal portion of the book of Romans in word of praise (Romans 11:33-36). Select one statement from this section that is especially meaningful to you. Write it in the space below and explain why you chose it.

Lesson 10

Bible Survey VI

Romans 12-16

Read Romans, chapters twelve through sixteen, and answer the following questions.

1. The first eleven chapters of the book of Romans focus on the doctrines of the Christian faith: justification (Romans 1-5), sanctification (Romans 6-8), and God's commitment to fulfill His promises to Israel (Romans 9-11). Romans 12:1 marks the start of the practical section of the book of Romans. There Paul exhorts the Christians in Rome to righteous living (Romans 12:1-15:13). He begins in Romans 12:1-2 with a call to personal consecration and renewal. Complete the table below by describing the three commands in these two verses.

Romans 12:1-2		
State each command.	Explain each command.	Apply each command specifically to your life.
A.		
B.		
C.		

2. Having called the Christians in Rome to personal consecration and renewal (Romans 12:1-2), Paul next addresses a problem he suspects may be present in the church. What is this problem (Romans 12:2-8)? How does he correct it?

3. Outlining is an important Bible study method. It helps us to see a book as a whole, rather than as a collection of isolated verses. A useful first step in finding the outline of a book is to identify the main statements in the book. We will practice this technique by applying it to a short section of Romans 12.

In Romans 12:9-21, Paul exhorts the reader to true Christian love with a series of imperatives or commands. Underline each and number them. Depending on how finely you divide them, you should find between twenty and thirty imperatives. Underline only the main part of the command, not introductory material, additional information that describes how to fulfill the command, and other nonessential words modifying the command. The first imperative is underlined for you.

⁹ Let love be without hypocrisy. Abhor what is evil; cling to what is good. ¹⁰ Be devoted to one another in brotherly love; give preference to one another in honor; ¹¹ not lagging behind in diligence, fervent in spirit, serving the Lord; ¹² rejoicing in hope, persevering in tribulation, devoted to prayer, ¹³ contributing to the needs of the saints, practicing hospitality. ¹⁴ Bless those who persecute you; bless and curse not. ¹⁵ Rejoice with those who rejoice, and weep with those who weep. ¹⁶ Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. ¹⁷ Never pay back evil for evil to anyone. Respect what is right in the sight of all men. ¹⁸ If possible, so far as it depends on you, be at peace with all men. ¹⁹ Never take your own revenge, beloved, but leave room for the wrath *of God*, for it is written, "Vengeance is Mine, I will repay," says the Lord. ²⁰ "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head." ²¹ Do not be overcome by evil, but overcome evil with good.

Romans 12:9-21 (NAS)

4. In Romans 13:1-7, Paul explains the Christian's relationship to civil government. He begins with a command: "Let every person be in subjection to the governing authorities" (Romans 13:1). In the verses that follow, Paul gives a number of reasons why a Christian should do this. List as many reasons as you can find in Romans 13:1-6.

5. Might there ever be a situation in which a Christian should not obey the governing authorities of his country? Explain, giving specific examples.

6. Does the command of Romans 13:8 prohibit a Christian from taking out a mortgage on a house or a bank loan to buy a car?

7. Paul says that love “is the fulfillment of the law” (Romans 13:10). Explain why this is true.

8. In light of the teaching of Romans 13:11-14, what would the Lord have you do differently in your life?

9. Romans 14:1-15:13 is a large section of Scripture but has one central theme. What is the main point that Paul is making in this section? Give one example of how we might apply Paul’s teaching in this section in our own cultural context.

10. Jesus taught, “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life” (John 5:24). What a wonderful promise—we will not be judged. Nevertheless, in Romans 14:10-13, Paul seems to be teaching that God is going to judge us after all, that He will review our lives, and we will have to an account for our actions. Who’s right, Jesus or Paul or both? Explain.

11. What do we learn about Paul's attitude toward other Christians from Romans 15:14? How does this compare with your attitude toward Christians in your life?

12. Paul had hoped to visit the church in Rome earlier, but had been unable to do so. What was the reason (Romans 15:18-25)? Under his present plan, when did Paul hope to visit Rome (Romans 15:22-33)?

13. In the closing of Paul's letter to the Romans (Romans 15:14-16:27), we learn of several early believers and their devotion to Christ. In Romans 16:1-16, what do we learn about the following individuals?

Phoebe

Prisca and Aquila (see also: Acts 18:2-3; 18:18; 18:24-26; 1 Corinthians 16:19; 1 Timothy 4:19)

Mary

Andronicus and Junias

Persis

Rufus

14. In Romans 16:17-20, Paul warns the Christians about a certain kind of troublemaker in the church. How does he describe these individuals? How does he advise the Christians to deal with them?

15. Paul closes his letter with a prayer of praise, entrusting the believers to the care of God. What does Paul say that God is able to do for the Christians in Rome (Romans 16:25-27)? Explain what you think this means.

Lesson 11

Bible Survey VI

Hebrews 1-5

Read Hebrews, chapters one through five, and answer the following questions.

Though we do not know who wrote the book of Hebrews, we do know several things about the author. We will examine this information in the final lesson of this course. Here we will focus on the purpose of the book, addressing two questions: Who was the author's intended audience? For what reason did he write to them?

From the content of the book of Hebrews, it is clear that the intended readers are Jewish Christians. We see this first in the title of the book. It is the letter to the *Hebrews*, referring to the descendants of Abraham, particularly those whose mother tongue was Hebrew or its sister language, Aramaic. We see also that the intended readership was Jewish Christians by the many references to the Old Testament, Jewish practices, and Jewish beliefs. At the same time, they are Christians who have suffered much for their faith, being publicly ridiculed and having had their property seized (Hebrews 10:32-34). Under this intense pressure, some are beginning to waver in their faith (Hebrews 10:23-25). Others have lost all strength (Hebrews 12:12-13). Still others have returned to Judaism (Hebrews 6:4-6).

The goal of the writer of the book of Hebrews is to exhort these troubled Jewish Christians to remain faithful to the Lord until He comes. The author warns them of the danger of wavering in their confession, forsaking their own assembling together, falling short of the grace of God, and being carried away by strange teaching. At the same time, he encourages them to hold fast, to press on to maturity, and to persevere under trial.

To see the purpose of the book of Hebrews for yourself, skim its pages, looking for warnings and exhortations. Then list five of them, recording the reference and quoting the central part of the verse.

1. List five warnings or exhortations that challenge the reader not to give up or turn back but to remain faithful to the Lord.

2. Hoping to convince the reader to remain true to the Lord Jesus, the writer of Hebrews presents Christ and all that the believer has in Him as superior to what the Jew has under law. In the course of explaining this, He uses the word *better* thirteen times in the Greek text (Hebrews 1:4; 6:9; 7:7; 7:19; 7:22; 8:6 (twice); 9:23; 10:34; 11:16; 11:35; 11:40; 12:24). From these verses and their context, describe how Christ is better.

3. An important theme of the book of Hebrews is hope, which can be defined as *a favorable expectation of the future*. The writer refers to it six times. Write a brief summary of what he says about hope in each of the following passages.

Hebrews 3:6

Hebrews 6:11

Hebrews 6:18-19

Hebrews 7:19

Hebrews 10:23

Hebrews 11:1

4. Why would the Christian's hope be an important theme for the reader of Hebrews to consider?

5. What do we learn about the Lord Jesus from the opening verses of the letter (Hebrews 1:1-4)?

6. From the information in Hebrews 1:4-2:14, list the many ways in which Jesus is "much better than the angels" (Hebrews 1:4).

7. Whenever we see a point emphasized in Scripture—here the truth that Jesus is "much better than the angels"—we should pause and ask: Why? In this case: Why would the writer of Hebrews want the reader to understand that Jesus is much better than the angels? See if you can figure it out, explaining your solution below. (*Hint:* In the opening sentence of a section, an author often states his main point, so consider Hebrews 1:1-2 carefully. If after working on this question for several minutes you still can't figure it out, consider the two additional clues that follow question fifteen at the end of this lesson.)

8. Having stated, proven, and applied the truth that Christ is “much better than the angels” (Hebrews 1:4), the writer next addresses an objection that he suspects is in the mind of the Jewish reader: How can Jesus be better than the angels of God if He walked this earth as a mere man—and a poor one at that—only to suffer and die an ignoble death? How does the writer of the letter to the Hebrews answer this objection in Hebrews 2:5-18?

9. The writer next compares Jesus to Moses, the great prophet through whom the law was given. Why does he say that Jesus is worthy of more glory than Moses (Hebrews 3:1-6)?

10. In Hebrews 3:7-4:13, the writer draws an analogy between his wavering Jewish Christian readers and the Jewish people of Joshua’s day. How are they alike?

11. What should the reader do in order that he might not suffer the same fate as the Jews of Joshua's day (Hebrews 3:7-4:13)?

12. The writer next introduces Jesus as "a great high priest" (Hebrews 4:14). What do we learn about Jesus' priesthood in Hebrews 4:14-5:10?

13. In view of Jesus' priesthood, what should the reader do (Hebrews 4:14-5:10)?

14. The writer would like to say more about Jesus, but he suspects that he is about to exceed the spiritual capacity of his readers. How does he describe them (Hebrews 5:11-14)?

Clues for Question Seven

Why would the writer of Hebrews want the reader to understand that Jesus is “much better than the angels” (Hebrews 1:4)?

Clue One

The immediate context, that is, the verses surrounding the passage, almost always holds the key to its interpretation. Having stated that Jesus is “much better than the angels” (Hebrews 1:4), the writer then proves it (Hebrews 1:4-14). Note that the verse which follows this section, Hebrews 2:1, begins with the words, “For this reason” (Hebrews 2:1, NAS). Other translations use equivalent expressions, such as “Therefore” (Hebrews 2:1, KJV). “For this reason” or “therefore” tells us that what follows is the logical conclusion to what went before. So, if you haven’t done so already, when trying to understand Hebrews 1:4-14, consider the verses that follow, namely, Hebrews 2:1-4.

Clue Two

The historical context can also be of great help in interpreting a passage. Here the first-century Jewish reader was at an advantage. He was aware that Jewish tradition taught that God gave Moses the law on Mount Sinai through the agency of angels. In other words, angels were present on the mountain and possibly handed the stone tablets to Moses. This belief is based on Moses’ description of the event in Deuteronomy: “The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them” (Deuteronomy 33:2). The Septuagint, the Greek translation of the Old Testament used by many Jews in first-century Israel, translates the last part of that verse: “on his right hand were his angels with him” (Deuteronomy 33:2). The Jewish people were very proud of the fact that their law was received through angels. Stephen refers to this belief, addressing the Jews who were stoning him as, “you who received the law as ordained by angels, and yet did not keep it” (Acts 7:53). Paul refers to this belief also, describing the law as “ordained through angels by the agency of a mediator” (Galatians 3:19). The writer of the book of Hebrews cleverly takes this fact and turns it against those who were exalting Old Testament Judaism over New Testament Christianity. If you can figure out how he did it, you will be able to answer the question under consideration.

Lesson 12

Bible Survey VI

Hebrews 6-9

Read Hebrews, chapters six through nine, and answer the following questions.

Many Christians find Hebrews 6:4-8 difficult to understand and for good reason: It can be easily misunderstood. Read again the passage and see if you can find the reason that many Christians find it hard to understand.

⁴ For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame. ⁷ For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; ⁸ but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

Hebrews 6:4-8

As you have probably seen for yourself, when read outside the context of the book of Hebrews, one could easily misunderstand this passage to teach that a true Christian can lose his or her salvation. Individuals who once had been “enlightened” and had been “made partakers of the Holy Spirit” now “have fallen away.” Even more troublesome, the passage goes on to say, “It is impossible to renew them again to repentance.” They were saved; they are lost; they will never get a second chance—or so the passage seems to teach. When read within the context of Hebrews and Scripture as a whole, however, the true interpretation of these verses presents itself.

1. Consider first the wider context of God’s Word. Can a true Christian lose his salvation? Summarize the teaching of the following two passages and draw your own conclusion.

A. John 10:27-29

B. Romans 8:28-39

C: Your conclusion: Can a true Christian lose his salvation? Explain why.

2. Next consider Hebrews 6:4-8 within the context of the book of Hebrews, asking yourself: Concerning whom is this passage speaking? The writer says they have been “enlightened;” they have “tasted of the heavenly gift;” they have been made “partakers of the Holy Spirit.” Notice that these terms describe a partial, not complete, participation in salvation and the Christian’s blessings in Christ. They do not necessarily describe a true Christian. The passage, for example, does not say that these individuals had been “born again” (John 3:3), made possessors of “eternal life” (John 5:24), or had been sealed in Christ “with the Holy Spirit of promise” (Ephesians 1:13). Recall also that the letter to the Hebrews is an exhortation written to Jewish Christians who are struggling and under great pressure to return to Judaism. Some, who had formerly been identifying themselves as Christians, have already returned, spurning the grace of God despite all that they had been taught about the Lord Jesus. In their decision to renounce Christ, they have demonstrated that they never were true Christians.

In Hebrews 6:7-8, the writer illustrates the point he is making. Explain the illustration, sketching it in the space below. Does it describe a true Christian, who has lost his salvation, or a false Christian, who has finally shown his true self? Explain your answer.

3. To whom does the description in Hebrews 6:9-10 apply and how are they different from the people described in Hebrews 6:4-8?

4. What does it mean “to realize the full assurance of hope until the end” (Hebrews 6:11, NAS) or, as stated in another translation, “to make your hope sure” (Hebrews 6:11, NIV)?

5. Two thousand years before Christ lived, Chedorlaomer, king of Elam, captured Lot, Abraham's nephew, and took him hostage (Genesis 14:1-12). When Abraham learned of Lot's predicament, he assembled his men and chased after Chedorlaomer, defeated him in battle, and freed Lot (Genesis 14:13-16). As Abraham passed near Jerusalem on his return trip, Melchizedek, king of Salem (an early name for Jerusalem), came out to greet him (Genesis 14:17-20). The encounter that followed was brief but is loaded with spiritual significance.

A. List everything that we learn about Melchizedek from Genesis 14:18-20. (Note also what we don't learn about Melchizedek from this passage, namely: his ancestral roots, the source of his priesthood, or what became of him. It is as if he comes out of nowhere, interacts with Abraham, and then vanishes from the pages of Scripture.)

B. The only other Old Testament reference to Melchizedek is Psalm 110:4. About whom is Psalm 110 speaking? What does this verse say about this person with respect to Melchizedek?

C. The New Testament refers to Melchizedek in eight verses, all in the book of Hebrews (Hebrews 5:6; 5:10; 6:20; 7:1; 7:10; 7:11; 7:15; 7:17). These verses speak of Melchizedek in relationship to Christ. Explain what the book of Hebrews says about Christ and Melchizedek in each of the following passages. (*Hint:* Keep in mind that Hebrews was written by a Jewish Christian to Jewish Christians. The author sometimes uses a form of reasoning that is more typical of Jewish thought than the kind of logic with which we are familiar with in the West.)

Hebrews 5:1-10

Hebrews 6:19-20

6. The goal of the Jewish writer of Hebrews was to exhort Jewish Christians who were wavering in their faith and considering a return to Judaism to endure by faith until they should realize their hope in Christ. He does this in Hebrews 6:19-8:3 by showing the reader that a Christian has a better high priest under grace than a Jew has under law. From this section, list five or more ways in which Jesus is a better high priest than the Jewish high priest.

7. In Hebrews 8:4-9:22, the writer explains that Jesus is the mediator of a better covenant. From this section, list five or more ways in which the new covenant mediated by Christ is better than the old covenant mediated by Moses.

8. According to Hebrews 9:11-12, what did Jesus do after He died on the cross? How many times did He do it, and why is this significant?

Lesson 13

Bible Survey VI

Hebrews 10-13

Read Hebrews, chapters ten through thirteen, and answer the following questions.

Though we do not know the identify of the author of Hebrews, we do know some things about him.

- The writer is highly educated. This is evident from the complexity of his arguments and the confidence with which he presents them. We see this also in the quality of his Greek. It is the most refined in the New Testament, distinguishing him from of John and Mark, whose Greek is more basic. Closest to his literary level are the writings of Luke, James, Paul (in his pastoral epistles), Peter, and Jude, in that order.¹
- The author has strong Jewish roots. He quotes the Old Testament in fifty-three verses and alludes to it many more times. He has a vast knowledge of Scripture and is able to speak authoritatively about what it says and what it does not say, something that requires much greater comprehension (Hebrews 7:14; 9:5).
- The author closely identifies with his audience, often using the plural personal pronoun (we, our, us) in his writing.
- The author knows his readers and they know him. He writes, “Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. And I urge you all the more to do this, that I may be restored to you the sooner” (Hebrews 13:18-19).
- The author has ministered in association with Timothy. He writes, “Take notice that our brother Timothy has been released, with whom, if he comes soon, I shall see you” (Hebrews 13:23).

For these reason, some scholars say that Paul wrote the letter to the Hebrews. Others disagree. Here we will evaluate their reasons.

¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996) 30.

1. Examine the opening verses of several of Paul's letters (Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon). Note how similar they are, and compare them to the opening of Hebrews. How is Hebrews similar or different from those letters that we know were written by Paul?

2. In his letter to the Galatians, Paul emphasizes the fact that he received the gospel directly "through a revelation of Jesus Christ" (Galatians 1:12). He goes on to explain that in his early years as a Christian he had little contact with the other apostles (Galatians 1:15-2:10). He writes, "But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me" (Galatians 2:6). This argument is central to the theme of Galatians, in which he strongly asserts his authority as an apostle. Paul states that he was "not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father" (Galatians 1:1). Compare this to how the author of the letter to the Hebrews received the gospel as described by him in Hebrews 2:1-4. Do you think Paul could have written Hebrews 2:1-4? Explain your answer.

3. As a missionary-statesman spreading the gospel and ministering among the first generation of Christians, Paul often points others to his personal example and calls upon others to follow it. He writes in his first letter to the Thessalonians, "You also became imitators of us and of the Lord," (1 Thessalonians 1:6). He says more about this in his second letter to them: "You yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we might not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, that you might follow our example" (2 Thessalonians 3:7-9). Compare this to the teaching of the author of the book of Hebrews. Whose example does he use when exhorting his readers to godly conduct and faith (Hebrews 13:7)?

4. Considering the above, what is your conclusion? Did Paul write the letter to the Hebrews? Explain your reasons.

5. In Hebrews 9:23-10:18, the writer explains that the believer in Christ has a better sacrifice than the Jew under the law. From this section, list three ways in which Christ's sacrifice is superior to the animal sacrifices of the Jewish law.

6. In Hebrews 10:19-25, what three things does the author instruct the reader to do?

7. In Hebrews 10:26-12:11, the writer exhorts the Jewish Christian reader to endure by faith. He begins the section by issuing one of the most solemn warnings in the New Testament (Hebrews 10:26-31). To whom is this warning addressed? What does the writer say will become of those who fail to heed this warning?

8. Seeking to encourage his readers not to give up, the writer asks them to recall their earlier conduct and faithful service to Christ. What kinds of things had these Christians done (Hebrews 10:32-34)? In light of this conduct, what does the writer exhort his readers to now do (Hebrews 10:35-39)?

9. Hebrews 11 has been called the *Faith Hall of Fame*, for it is a list of men and women who remained steadfast in their faith despite difficult circumstances. List the sixteen individuals who are specifically named in this honor roll of faith. Circle the person whom you believe exhibited the greatest faith. Put a box around the name of anyone you were surprised to find on the list.

- | | |
|----|-----|
| 1. | 9. |
| 2. | 10. |
| 3. | 11. |
| 4. | 12. |
| 5. | 13. |
| 6. | 14. |
| 7. | 15. |
| 8. | 16. |

10. Why has the writer placed this list of faithful men and women in his letter to the Hebrews?

11. In view of the great “cloud of witnesses” surrounding the readers, what does the writer of Hebrews exhort his readers to do (Hebrews 12:1-2)?

12. Every Christian gets discouraged at times and feels like giving up. What helps you to keep going during difficult times?

13. What do we learn about the Father’s discipline in Hebrews 12:2-11?

14. The writer concludes his letter with a long list of exhortations that outline the proper conduct of a Christian whose hope is in Christ (Hebrews 12:12-13:19). Select three of these commands which you especially need to apply to your life. Record them in the space below.

15. On the next page, review the purpose, theme, key verses, key words, and outline to the letter to the Hebrews. Then underline the three points in the outline which you consider to be the writer’s strongest arguments in trying to convince wavering Jewish Christians to endure by faith until Christ comes.

The Letter to the Hebrews

Purpose: To exhort Hebrew Christians considering returning to Judaism to endure by faith until they should realize their hope in Christ

Theme: The Supremacy of the Christian's Hope in Christ

Key Verses: Hebrews 12:1-2

Key Words: hope, better, more, greater, new, old, priest, angels, assurance, confession

I. Hold Fast to Our Hope 1:1-6:10

A. Pay closer attention to the revelation of the Son than of Mt. Sinai 1:1-3:6

1. God has spoken to us through his Son 1:1-3
2. God's Son is greater than the Angels 1:4-14
3. Warning Stated: pay much closer attention 2:1-4
4. The Son was only temporarily made lower than the angels 2:5-18
5. The Son is worthy of more glory than Moses 3:1-6

B. Do not harden your hearts and so fail to enter God's rest 3:7-4:13

C. Confidently hold fast to our confession for we have a great high priest 4:14-5:10

D. It is hard to teach you of Him for you are dull 5:11-14

E. Let us press on to deeper things 6:1-3

F. It is impossible to renew those who have fallen away 6:4-8

G. We are convinced of better things concerning you 6:9-10

II. We Have a Better Hope 6:11-10:25

A. A Hope Assured by the Oath of God 6:11-18

B. A better high priest 6:19-8:3

C. A better covenant 8:4-9:22

D. A better sacrifice 9:23-10:18

E. Conclusion: draw near, hold fast, and stimulate one another to love and good deeds 10:19-25

III. Endure by Faith in the Assurance of our Hope 10:26-12:11

A. Warning to rejecters 10:26-31

B. Remember your former endurance 10:32-35

C. You have need of endurance 10:36-39

D. Examples of endurance by faith of the men of old 11:1-40

E. Conclusion: run with endurance 12:1-11

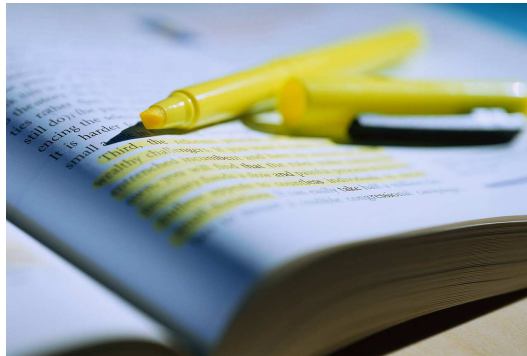
IV. Proper Conduct of Our Hope 12:12-13:19

V. Valediction 13:20-25

Lesson 14

Bible Survey VI

Review Matthew, Romans, and Hebrews



Prepare for the final exam by reviewing Matthew, Romans, and Hebrews. There are several techniques that can help you to do this effectively.

1. Reread your homework assignments and notes from class lectures.
2. Reread each book.
3. Review each book's outline.
3. With the help of a Bible dictionary, encyclopedia, or study Bible, read a summary of each book.
4. Make a list of all the major characters found in the books covered in this course.
5. Make a list of all the major events.
6. Make a list of all important doctrines discussed.
7. Write a synopsis of each book, retelling the stories in a condensed form, approximately one page per book.

If you were to use even two or three two of the above techniques, you would be ready to take the exam. Also: Be sure to turn in all homework assignments, so that you can get credit for the course.