

DIG DEEP

A BIBLE STUDY GUIDE

CHRISTIAN BIBLE CHURCH
OF THE PHILIPPINES

要真正的認識神, 我們必須更深入的了解祂的話. 今年教會鼓勵弟兄姊妹每個月只讀一本書, 但要每一章每一節的去慢慢的讀.

2017的上半年, 我們會從創世記讀到約書亞記, 你可以從網站下載讀經的指引, 有中文與英文的版本。詳細的介紹每一本書的內容, 你也可以向辦公室索取手冊; 如果你跟隨教會慢慢研讀聖經, 三年後你將會讀完了整本聖經。願神祝福你。

- 張國強牧師



CHINESE



馬太福音總論

✓ 七月 馬太福音總論

<input type="checkbox"/>	1	1	Pedigree of the King
<input type="checkbox"/>	2		
<input type="checkbox"/>	3	2	Presentation of the King
<input type="checkbox"/>	4	3	Proclamation of the King
<input type="checkbox"/>	5	4	Power of the King
<input type="checkbox"/>	6	5	How We Stand Before the Law
<input type="checkbox"/>	7	6	How We Stand Before the World
<input type="checkbox"/>	8	7	How We Stand Before God
<input type="checkbox"/>	9		
<input type="checkbox"/>	10	8-9	Christ Supreme Over Nature and Death
<input type="checkbox"/>	11	10	Christ Multiplied in His Men
<input type="checkbox"/>	12	11	Christ Justified in His Deeds
<input type="checkbox"/>	13	12	Pharisees: Suppressors of The Truth
<input type="checkbox"/>	14	13	Parables: Expressions of The Truth
<input type="checkbox"/>	15	14-15	Miracles: Feeding the Five Thousand, Feeling Compassion
<input type="checkbox"/>	16		
<input type="checkbox"/>	17	16	Accusation of the King
<input type="checkbox"/>	18	17	Affirmation of the King
<input type="checkbox"/>	19	18	Instruction on the Kingdom
<input type="checkbox"/>	20	19	Correction for Kingdom Dwellers
<input type="checkbox"/>	21	20	Privilege Before the King
<input type="checkbox"/>	22	21	Presentation of the King
<input type="checkbox"/>	23		
<input type="checkbox"/>	24	22	Tricky Questions from Opponents
<input type="checkbox"/>	25	23	Harsh Words for Hypocrites
<input type="checkbox"/>	26	24	Prediction & Preparation for the Coming Calamity
<input type="checkbox"/>	27	25	Parables of the Kingdom of Heaven
<input type="checkbox"/>	28	26	The King's Last Supper
<input type="checkbox"/>	29	27	The King's Crucifixion
<input type="checkbox"/>	30		
<input type="checkbox"/>	31	28	The King's Resurrection

馬太福音總論



作者

根據早期的教會歷史資料，公認本書的作者為馬太，其內證：別的福音書論到馬太時比較詳細，惟獨本書只提一名，即『稅吏馬太』，也未說到他怎樣設筵招待主，這是著者自隱的證明。馬太原名利未，在迦百農城作稅吏，替羅馬政府向猶太同胞徵收稅款。當時的稅吏，絕大多數都是欺壓平民，為一般猶太人所不齒，等同罪人（太9:11）。有一天他正坐在稅關上，耶穌經過，對他說，你跟從我來，他立即放下舊業，作了主的門徒（可2:14）。他得救後改名馬太（原文字義是『神的恩賜』）被主選為十二使徒之一（太10:3）。



寫作時地

本書完成年代，主後五十年左右。多數學者認為馬太福音和路加福音是參照馬可福音改寫並加添其他資料而成的，故其完成年代應不早於馬可福音。又因為本書中所講有關耶路撒冷城被毀的事，是以豫言方式述說的（太24:1-2）可見當時這事尚未發生，故不應晚於主後七十年。

至於本書的寫作地點，有不同的說法，多數認為係寫於巴勒斯坦地。根據傳說，馬太生前曾經到過埃及、古實、馬其頓、敘利亞、帕提亞等地，為主作見證。馬太原為羅馬稅吏，平素以希臘文書寫政府文件，故其希臘文非常流暢，根本沒有任何翻譯的痕跡。



本書的讀者

因本書具有濃厚的猶太色彩，且對猶太習俗未加解釋，故當時的用意可能是專為猶太人而寫的。不過，本書中也屢次特意提及外邦人，例如：第一章家譜中的幾個外邦女子，第二章中的幾個東方

博士遠道前來朝拜，第八章中的外邦人在天國裡坐席，第十六和十八章中的『教會』是四福音書裡惟一提到的，第廿一章中將神的國賜給外邦百姓，第廿八章中使萬民作門徒的吩咐等，一面對猶太人有所警告，一面也顯示馬太並未輕忽外邦信徒。



主旨要義

耶穌基督乃是天國的王，為要救祂的百姓脫離罪惡，進入祂的國度，乃降世為人，以言行傳揚國度的福音；最後被釘死十字架上，以救贖那些屬祂的人；復活，賜給他們權柄和能力，在地上繼續推展國度。



與其他書的關係

馬太福音與其他三本福音書，都是描寫耶穌基督，惟所描寫的角度各不相同：馬太重在說祂是君王，馬可重在說祂是奴僕，路加重在說祂是人子，約翰重在說祂是神子。注意：馬太福音是結束在主復活；馬可福音是結束在主升天；路加福音是結束在主應許聖靈降臨；約翰福音是結束在主再來。



內容大綱

- 1-2 君王的身世與降生
- 3-7 君王工作的準備與開始
- 8-10 君王建立在地上的工作
- 11-25 君王的工作遭到反對
- 26-28 君王的被捕被釘和復活

馬可福音總論

✓ 八月 馬可福音總論

- | | | | |
|--------------------------|----|----|------------------------------|
| <input type="checkbox"/> | 1 | 1 | Preparation of Jesus |
| <input type="checkbox"/> | 2 | 2 | Power and Preaching of Jesus |
| <input type="checkbox"/> | 3 | 3 | Opposition to Jesus |
| <input type="checkbox"/> | 4 | 4 | Ministry of Teaching |
| <input type="checkbox"/> | 5 | 5 | Ministry of Healing |
| <input type="checkbox"/> | 6 | | |
| <input type="checkbox"/> | 7 | 6 | Ministry of Multiplying |
| <input type="checkbox"/> | 8 | 7 | Ministry of Diagnosing |
| <input type="checkbox"/> | 9 | 8 | Lessons from the Loaves |
| <input type="checkbox"/> | 10 | 9 | Lessons on Prayer and Pride |
| <input type="checkbox"/> | 11 | 10 | Lessons of Servanthood |
| <input type="checkbox"/> | 12 | 11 | Jesus' Arrival in Jerusalem |
| <input type="checkbox"/> | 13 | | |
| <input type="checkbox"/> | 14 | 12 | Antagonism from the Jews |
| <input type="checkbox"/> | 15 | 13 | Anticipation of the Future |
| <input type="checkbox"/> | 16 | 14 | Anointing & Arrest of Jesus |
| <input type="checkbox"/> | 17 | 15 | Crucifixion of Jesus |
| <input type="checkbox"/> | 18 | 16 | Resurrection of Jesus |
| <input type="checkbox"/> | 19 | | |
| <input type="checkbox"/> | 20 | | |
| <input type="checkbox"/> | 21 | | |
| <input type="checkbox"/> | 22 | | |
| <input type="checkbox"/> | 23 | | |
| <input type="checkbox"/> | 24 | | |
| <input type="checkbox"/> | 25 | | |
| <input type="checkbox"/> | 26 | | |
| <input type="checkbox"/> | 27 | | |
| <input type="checkbox"/> | 28 | | |
| <input type="checkbox"/> | 29 | | |
| <input type="checkbox"/> | 30 | | |
| <input type="checkbox"/> | 31 | | |

馬可福音總論



作者

從早期的教會歷史資料, 可知本書的作者是馬可。馬可的一生, 受到他母親馬利亞 (徒12:12)、表兄巴拿巴 (西4:10)、使徒保羅 (提後4:11)、和使徒彼得 (彼前5:13) 等四個人極大的影響。馬可和使徒彼得的關係很密切, 當天使救彼得出監的時候, 他「想了一想, 就往那稱呼馬可的約翰他母親馬利亞家去」 (徒12:12)。彼得在書信中稱馬可為『兒子』 (彼前5:13) 很可能馬可是彼得帶領得救的, 所以稱他為屬靈的兒子。又根據早期教會的傳說和馬可福音的內容, 我們可以推知馬可也曾跟隨彼得學習事奉主, 甚至整本馬可福音書乃是出於使徒彼得的傳授。



寫作時地

一般聖經學者公認, 三本『對觀福音書』 (即馬太福音、馬可福音、路加福音) 中, 馬可福音成書最早, 而馬太福音和路加福音是參照馬可福音改寫, 並加添其他資料而成的, 故其完成年代應比馬太和路加福音更早, 大約是在主後五十年到六十年間。

馬可寫本書的地點雖然傳說不一, 有的說在羅馬, 有的說在埃及的亞歷山大城; 但據一般可靠的推理, 本書應是寫給羅馬人, 故極可能是在羅馬寫的。



本書的讀者

本書是以羅馬人為對象而寫的:

1. 在本書中, 比較少引用舊約的經節。馬太引用一百二十八次舊約, 而馬可僅引用六十三次。
2. 本書也少提到猶太背景的事, 如果不能避免時, 總是加以解釋。例如: 「半尼其, 就是雷子的意思」 (3:17); 「以利大古米, 繙出來就是說: 閨女, 我吩咐你起來」 (5:41); 「各耳板就是供獻的意思」

(7:11); 「除酵節的第一天, 就是宰逾越節羊羔的那一天」 (14:12)。

3. 本書中使用許多拉丁文字彙。例如: 「護衛兵」 (6:27); 「罐」 (7:4); 「稅」 (12:14); 「大錢」 (12:42); 「百夫長」 (15:38, 44, 45) 等。
4. 本書中的「四更天」 (6:48; 13:35) 是羅馬人的習慣計時分法, 並不是猶太人所習慣的『三更天』。



主旨要義

耶穌基督是「神的兒子」。這位神的兒子, 道成肉身, 取了奴僕的形像, 在地上作神完美的僕人。



本書特點

1. 本書大體上是按照所發生時間的次序寫的。
2. 本書雖然是四福音書中最短的一卷, 但它所記的歷史事實, 比其他三卷福音書更詳盡。
3. 本書略過主耶穌的出生和早年事蹟, 而只記述祂公開服事的片段, 幾乎用了三分之一的篇幅來敘述祂最後一週受難的經過。
4. 本書中的主耶穌, 顯然以僕人的姿態出現, 故描述祂的工作事蹟, 偏重在醫病、趕鬼等神蹟奇事, 而少有長篇教訓和比喻; 因為僕人宜於少說話, 多作事。
5. 本書所描述的主耶穌這位神的僕人, 乃是極其勤勞、忙碌的, 祂無論在陸地、海洋或曠野, 也都忙個不休, 從早到晚不停地工作, 天晚日落了, 還是忙著醫治病人 (1:32), 直到深夜; 次日天未亮就起來 (1:35)。就這樣很少有歇息的時間, 甚至連吃飯的工夫也沒有 (3:20; 6:31)。

馬可福音總論



鑰節

可 10:45 因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。



內容大綱

- 1:1-13 僕人的豫備
- 1:14-13:27 僕人的服事
- 14-15 僕人的順服至死
- 16 僕人的復活和升高

路加福音總論

✓ 九月 路加福音總論

- | | | | |
|--------------------------|----|----|--|
| <input type="checkbox"/> | 1 | 1 | Advent of the Son of Man |
| <input type="checkbox"/> | 2 | 2 | Miraculous Birth: A Savior Named Jesus |
| <input type="checkbox"/> | 3 | | |
| <input type="checkbox"/> | 4 | 3 | Preaching of John & the Baptism of Jesus |
| <input type="checkbox"/> | 5 | 4 | Temptation of Jesus |
| <input type="checkbox"/> | 6 | 5 | Miracles of Jesus |
| <input type="checkbox"/> | 7 | 6 | Teaching of Jesus |
| <input type="checkbox"/> | 8 | 7 | Testimony of Healing |
| <input type="checkbox"/> | 9 | 8 | Testimony of Teaching |
| <input type="checkbox"/> | 10 | | |
| <input type="checkbox"/> | 11 | 9 | Testimony of Training |
| <input type="checkbox"/> | 12 | 10 | Denouncing the Unresponsive – Capernaum |
| <input type="checkbox"/> | 13 | 11 | Denouncing the Insincere – Pharisees |
| <input type="checkbox"/> | 14 | 12 | Denouncing the Unfaithful – Parables |
| <input type="checkbox"/> | 15 | 13 | Parables: The Need for Repentance |
| <input type="checkbox"/> | 16 | 14 | Parables: The Price of Discipleship |
| <input type="checkbox"/> | 17 | | |
| <input type="checkbox"/> | 18 | 15 | Parables: The Value of the Individual |
| <input type="checkbox"/> | 19 | 16 | Parables: Serving Two Masters |
| <input type="checkbox"/> | 20 | 17 | Parables: Waiting for the Son of Man |
| <input type="checkbox"/> | 21 | 18 | Parables: Praying with Persistence |
| <input type="checkbox"/> | 22 | 19 | Acclamation for the Son of Man |
| <input type="checkbox"/> | 23 | 20 | Authority of the Son of Man |
| <input type="checkbox"/> | 24 | | |
| <input type="checkbox"/> | 25 | 21 | Appearing of the Son of Man |
| <input type="checkbox"/> | 26 | 22 | Condemnation by the Jews |
| <input type="checkbox"/> | 27 | 23 | Execution by the Romans |
| <input type="checkbox"/> | 28 | 24 | Exaltation by the God of Heaven |
| <input type="checkbox"/> | 29 | | |
| <input type="checkbox"/> | 30 | | |

路加福音總論



作者

從早期的教會歷史資料, 均指出本書的作者是醫。生路加。從本書的內容與一些特色, 亦可佐證它應係出於醫生路加之手:

1. 根據本書和《使徒行傳》的開頭序言, 我們知道這兩本書是同一位作者(參1:1; 徒1:1)。
2. 在本書和《使徒行傳》中, 常可發現一些醫學式的表達法, 由此可見, 這兩本書的作者必定是一位相當有醫學常識的人。
3. 又從《使徒行傳》最後一章可知, 作者本人曾陪同使徒保羅一路到達羅馬(參徒28:14); 當保羅坐監的時候, 他甚至可能一直陪伴著保羅。在使徒保羅的同工助手當中, 這樣一位又具醫學知識, 又在保羅坐監時還陪伴在他左右的人, 當然非『醫生路加』莫屬了(西4:10,14; 門23-24)。

關於路加的生平, 我們所知有限。『路加』是一個外邦人的名字, 所以他顯然是一個外邦人。使徒保羅在歌羅西書中也把他從『奉割禮的人中』分別出來, 表明他不是一個猶太人。按傳說, 他是敘利亞安提阿人。



寫作時地

三本『對觀福音書』(即《馬太福音》、《馬可福音》、《路加福音》)中, 《馬可福音》成書最早, 而《馬太福音》和《路加福音》是參照《馬可福音》改寫, 並加添其他資料而成的; 故《路加福音》的完成年代, 比《馬可福音》(約在主後五十年到六十年間)更遲。較可靠的推斷, 本書大約是在主後六十年至六十五年間寫的。至於路加寫本書的地點, 雖然有好幾種不同的推測, 眾解經家所共同接受的

是, 本書應當不是在猶太地, 而是在外邦寫的。



本書的讀者

在本書的序言中, 路加清楚表明, 這本書是寫給「提阿非羅大人」的)。『提阿非羅』的字義是『神的朋友』、『愛神的人』或『被神所愛的人』至於『大人』是一種的尊稱, 指受書者具有崇高的社會地位。



主旨

耶穌基督雖然是『神子』, 但祂也是『人子』。祂乃是一個完全的人, 書中所載祂的事蹟, 處處流露祂屬人的特性: 祂飢餓、疲倦、傷痛..., 祂真是嚐盡了作人的滋味, 所以祂能體恤我們人的軟弱(參來2:18; 4:15)。惟祂與一般世人不同的, 就是具有最完美的人性。

與其他書的關係

路加福音與其他三本福音書, 都是描寫耶穌基督, 惟所描寫的角度各不相同: 馬太重在說祂是君王, 馬可重在說祂是奴僕, 路加重在說祂是人子, 約翰重在說祂是神子。注意: 馬太福音是結束在主復活; 馬可福音是結束在主升天; 路加福音是結束在主應許聖靈降臨; 約翰福音是結束在主再來。



本書特點

1. 『外邦人的福音書』 本書的作者『路加』本人是外邦人, 受書者『提阿非羅大人』也是外邦人, 因此書中沒有一處是外邦人所不能明白和領悟的。
2. 『普世性的福音書』 本書強調耶穌基督乃是「萬民」的救主,

路加福音總論

因此：所記載的耶穌家譜，並非止於猶太人的祖先亞伯拉罕，而一直追溯到人類的始祖亞當 (3:23-38)

3. 『窮人的福音書』本書記載主耶穌自己生於貧窮之家，生時被放在馬槽裡 (2:7) 滿八天受割禮時，祂的肉身父母因為貧窮，只用一對斑鳩 (或是兩隻雛鴿) 獻祭 (2:21-24)。它並且也記載主的使命是把福音傳給貧窮的人 (4:18-20)。



鑰節

路 19:10 人子來，為要尋找拯救失喪的人。



內容大綱

- 1-2 人子和祂先鋒的出生
- 3-4 人子工作的準備
- 5-21 人子工作的展開
- 21-24 人子工作的高峰

約翰福音總論

✓ 十月 約翰福音總論

- | | | | |
|--------------------------|----|-------|---|
| <input type="checkbox"/> | 1 | | |
| <input type="checkbox"/> | 2 | 1 | Identity of the Son of God |
| <input type="checkbox"/> | 3 | 2 | Authority of the Son of God |
| <input type="checkbox"/> | 4 | 3 | Life for the Seeker – Nicodemus |
| <input type="checkbox"/> | 5 | 4 | Cleansing for the Sinner – Samaritan Woman |
| <input type="checkbox"/> | 6 | 5 | Healing for the Sick – Paralyzed Man |
| <input type="checkbox"/> | 7 | 6 | Feast of Passover: The Bread of Life |
| <input type="checkbox"/> | 8 | | |
| <input type="checkbox"/> | 9 | 7 | Feast of Tabernacles: The Living Water |
| <input type="checkbox"/> | 10 | 8 | Feast of Tabernacles: The Light of the World |
| <input type="checkbox"/> | 11 | 9 | Giving Sight to the Blind Man: "I am the Light" |
| <input type="checkbox"/> | 12 | 10 | Parable of the Lost Sheep: "I am the Gate" |
| <input type="checkbox"/> | 13 | 11 | Raising Lazarus from the Dead: "I am the Resurrection" |
| <input type="checkbox"/> | 14 | 12 | The Last Week of Jesus: "Blessed is the King of Israel" |
| <input type="checkbox"/> | 15 | | |
| <input type="checkbox"/> | 16 | 13 | Talking to the Disciples: Foot Washing |
| <input type="checkbox"/> | 17 | 14-15 | Talking to the Disciples: Fruit Bearing |
| <input type="checkbox"/> | 18 | 16 | Talking to the Disciples: Future Events |
| <input type="checkbox"/> | 19 | 17 | Talking to God: Intercession for the Disciples |
| <input type="checkbox"/> | 20 | 18 | Arrest and Trials |
| <input type="checkbox"/> | 21 | 19 | Crucifixion and Burial |
| <input type="checkbox"/> | 22 | | |
| <input type="checkbox"/> | 23 | 20 | Disappearance of the Corpse |
| <input type="checkbox"/> | 24 | 21 | Appearance of the Christ |
| <input type="checkbox"/> | 25 | | |
| <input type="checkbox"/> | 26 | | |
| <input type="checkbox"/> | 27 | | |
| <input type="checkbox"/> | 28 | | |
| <input type="checkbox"/> | 29 | | |
| <input type="checkbox"/> | 30 | | |
| <input type="checkbox"/> | 31 | | |

約翰福音總論



作者

《約翰福音》是第四卷福音書，在書中並沒有記錄作者姓名，而僅在全書即將結束時略述：「為這些事作見證，並且記載這些事的就是這門徒。」(21:24)。而『這門徒』就是「耶穌所愛的那門徒」也「就是在晚飯的時候，靠著耶穌胸膛的那門徒」。教會的傳統都認為靠著主胸膛的那個門徒就是使徒約翰。使徒約翰是西庇太的兒子(太10:2)。他的哥哥是雅各，他的母親是撒羅米(太27:56)。撒羅米是從加利利就跟隨耶穌並服事祂的姊妹們之一(太27:55)，可能她就是主的母親的妹妹(太27:56)。因此，約翰和他哥哥雅各也可能就是主的表兄弟，難怪他們曾請他們的母親出面向主說情，求在祂的國裏，一個坐在右邊，一個坐在左邊(太20:20-21)。



寫作時地

約翰寫本書的時候，大概在主後八十五年至九十年間。那時候，前三卷福音書早已流通在眾教會之間了。據早年教父的傳說，使徒約翰晚年在小亞細亞的以弗所牧養教會，教訓門徒。很可能他就在這個時期寫成這卷福音，以及《約翰壹、貳、參書》。



本書的讀者

使徒約翰於晚年時，鑑於教會的迫切需要，才動手寫這第四卷福音；當時同一輩的門徒，若不是已經為主殉道，就是已經安睡主懷，只留下約翰一個人仍生存在世。當時教會出現了很混亂的情況。有的說耶穌只是一個人，並不是神；有的說耶穌是一個普通人，直等到祂受浸的時候，聖靈降在祂身上，祂才作神的器皿，被神所用；有的說耶穌是受造者，

信了祂還不能得永生等等。因此，當時各地方的教會的監督，紛紛要求約翰出來寫一卷書，繼三卷福音書之後，來證明主耶穌的神格和工作。可見本書的受者乃是以受到異端影響的外邦教會為主；寫書的目的是為堅固她們對耶穌基督的信仰。



主旨

本書作者將它的主旨要義清楚表明：「但記這些事，要叫你們信耶穌是基督，是神的兒子；並且叫你們信了祂，就可以因祂的名得生命」(20:31)。本書是叫我們相信基督乃是從天降下仍舊在天的一位奧秘的『神子』。祂的根源遠自太初；祂的本質就是神自己。我們只要相信祂的名，就可以得著屬神的生命；這生命帶著神本性一切的豐滿，叫信的人從祂的豐滿裏，都有所領受，並且恩上加恩，至終也能達到豐滿的境地。



本書特點

1. 本書一開始就從已往的永世『太初』說起，指出主(道)在創世以前就存在，與神同在，並且就是神。
2. 本書二至十一章，以七個神蹟為主要的架構，配以不同的講論，將耶穌基督的身位與工作，從不同的角度刻劃出來。
3. 本書有七個眾所熟悉的以『我是』開始的句子：「我是生命的糧」(6:35)；「我是世界的光」(8:12)；「我是羊的門」(10:7)；「我是好牧人」(10:11)；「我是復活，我是生命」(11:25)；「我是道路、真理、生命」(14:6)；「我是葡萄樹」(15:1)。『我是』表明基督乃是神自己來滿足人一切的需要。

約翰福音總論



鑰節

約 1:14 道成肉身，住在我們中間，充充滿滿的有恩典、有真理。
我們也見過祂的榮光，正是父獨生子的榮光。



內容大綱

- 1:1-18** 序言：神兒子的道成肉身
- 1:19-4:54** 神兒子的彰顯 – 第一年傳道工作
- 5:1-11:57** 神兒子遭受抵擋 – 第二、三年傳道工作
- 12** 神兒子受膏與光榮進京
- 13-16** 神兒子向門徒的末後囑咐
- 17** 神兒子離別前的禱告
- 18-21** 神兒子的受難、復活與顯現

使徒行傳

✓ 十一月 使徒行傳

- | | | | |
|--------------------------|-----------|------------|---|
| <input type="checkbox"/> | 1 | 1-2 | Power of the Church: Holy Spirit |
| <input type="checkbox"/> | 2 | 3-4 | Power of the Church: Holy Boldness |
| <input type="checkbox"/> | 3 | 5 | Embezzlement in the Church |
| <input type="checkbox"/> | 4 | 6 | Overlooked Needs in the Church |
| <input type="checkbox"/> | 5 | | |
| <input type="checkbox"/> | 6 | 7 | Opposition Outside the Church |
| <input type="checkbox"/> | 7 | 8 | Persecution of the Church: Philip's Preaching |
| <input type="checkbox"/> | 8 | 9 | Persecution of the Church: Saul's Conversion |
| <input type="checkbox"/> | 9 | 10 | Propagation of the Church: Vision |
| <input type="checkbox"/> | 10 | 11 | Propagation of the Church: Vindication |
| <input type="checkbox"/> | 11 | 12 | Propagation of the Church: Vast Expansion |
| <input type="checkbox"/> | 12 | | |
| <input type="checkbox"/> | 13 | 13 | Commission of Paul and Barnabas |
| <input type="checkbox"/> | 14 | 14 | Mission to Iconium, Lystra, and Derbe |
| <input type="checkbox"/> | 15 | 15 | First Church Council – Circumcision in Question |
| <input type="checkbox"/> | 16 | 16 | Entrance to Europe |
| <input type="checkbox"/> | 17 | 17 | Trouble in Thessalonica |
| <input type="checkbox"/> | 18 | 18 | Co-laborers in Corinth |
| <input type="checkbox"/> | 19 | | |
| <input type="checkbox"/> | 20 | 19 | Persuasion and Persecution at Ephesus |
| <input type="checkbox"/> | 21 | 20 | Paul Travels to Greece |
| <input type="checkbox"/> | 22 | 21 | Paul's Arrest in Jerusalem |
| <input type="checkbox"/> | 23 | 22 | Paul's Accusers |
| <input type="checkbox"/> | 24 | 23 | Paul's Attempted Assassination |
| <input type="checkbox"/> | 25 | 24 | Paul's Three Trials: Before Governor Felix |
| <input type="checkbox"/> | 26 | | |
| <input type="checkbox"/> | 27 | 25 | Paul's Three Trials: Before Governor Festus |
| <input type="checkbox"/> | 28 | 26 | Paul's Three Trials: Before King Agrippa |
| <input type="checkbox"/> | 29 | 27 | Paul's Trip to Rome: Peril on the Water |
| <input type="checkbox"/> | 30 | 28 | Paul's Trip to Rome: Peril on the Land |

使徒行傳

《使徒行傳》一般均用此名稱呼本書，但此名並不是作者路加起的。許多人認為《使徒行傳》這名字並不十分切題，因為它並沒有記載全部使徒的事蹟，除了彼得和保羅外，雅各和約翰還提起一點，其餘的使徒如馬太、安得烈、馬提亞等人的事蹟都沒有提到。有人稱本書為《聖靈行傳》因為本書一開始便提到降下聖靈的應許，跟著敘述聖靈如何降臨在信主的人身上，並帶領他們把福音從耶路撒冷傳到各地去。



作者

本書的作者原是隱名的，但早期的教會歷史資料，均指出本書的作者是醫生路加。其理由如下：

1. 根據本書和《路加福音》的開頭序言，我們知道這兩本書是同一位作者（徒1:1；路1:1）。
2. 本書的作者，明顯是在使徒保羅第二次出外旅行傳道途中，才新加進來的一位同工助手。因為在本書第十六章的敘事文中，突然由第三人稱的『他們』，轉變為第一人稱的『我們』（徒16:6-10），並且從此以後，在大多數場合都用『我們』來代替『他們』（徒16:12-13, 15-16; 25, 13-14; 21:1, 7等）。

關於路加的生平，我們所知有限。『路加』是一個外邦人的名字，所以他顯然是一個外邦人。使徒保羅在歌羅西書中也把他從『奉割禮的人中』分別出來（西4:10-14），表明他不是一個猶太人。按傳說，他是敘利亞安提阿人。路加和使徒保羅的關係很密切。保羅稱他為『親愛的醫生』（西4:14），也承認他是一位同工（門24）。



寫作時地

根據路加所寫兩本書的序言來看，我們可以確定，《路加福音》是在寫《使徒行傳》之前完成。
《使徒行傳》只寫到保羅到羅馬上訴為止，沒有提

到保羅如何殉道（約在主後六十七年至六十八年），所以寫本書的時間顯然在主後67年之前。至於路加寫本書的地點，有許多解經家推測是在羅馬。



本書的讀者

在本書的序言中，路加清楚表明，這本書是寫給「提阿非羅」的（徒1:1）。『提阿非羅』的字義是『神的朋友』、『愛神的人』或『被神所愛的人』。路加又稱他是『大人』（路1:1），它乃是一種的尊稱，指對方具有崇高的社會地位，因此大多數解經家認為，這位受書者應當是一個真實的人物，並且對基督教的信仰極感興趣，願意深入學習並瞭解這種信仰的來源、經過和現況。



主旨

本書的信息也可總結的說：復活升天的主耶穌基督，藉著聖靈，通過使徒們「在耶路撒冷、猶太全地、和撒瑪利亞，直到地極」為祂作見證（徒1:8）而得著豐滿的彰顯。



本書的重要性

1. 本書是前四卷福音和各卷書信中間的橋樑，它是福音書的後續，也是書信的前序；如果沒有本書，全部新約聖經將裂成兩段——福音和書信。
2. 本書載明教會如何建立，福音如何廣傳，真理如何越來越闡明清楚；若無本書，歷年來的信徒就無從知道了。

使徒行傳



鑰節

徒 1:8 但聖靈降臨在你們身上, 你們就必得著能力, 並要在耶路撒冷、猶太全地、和撒瑪利亞, 直到地極, 作我的見證。



內容大綱

聖靈藉使徒們的工作:

1-7 在耶路撒冷的工作

8-12 在猶太全地和撒瑪利亞的工作

13-28 從安提阿起直到地極

羅馬書

✓ 十二月 羅馬書

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<input type="checkbox"/>	2	2	Objects of the Gospel
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<input type="checkbox"/>	4	3	Outcome of the Gospel
<input type="checkbox"/>	5	4	Justifying Faith – Illustrated
<input type="checkbox"/>	6	5	Justifying Faith – Demonstrated & Contrasted
<input type="checkbox"/>	7	6	The Potential of Holy Living
<input type="checkbox"/>	8	7	The Problem with Holy Living
<input type="checkbox"/>	9	8	The Power for Holy Living
<input type="checkbox"/>	10		
<input type="checkbox"/>	11	9	Israel's Past – Election
<input type="checkbox"/>	12	10	Israel's Present – Rejection
<input type="checkbox"/>	13	11	Israel's Future – Restoration
<input type="checkbox"/>	14	12	Serve One Another
<input type="checkbox"/>	15	13	Submit to Authority
<input type="checkbox"/>	16	14-15	Support the Weak
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羅馬書



作者

使徒保羅(羅1:1)。本書由他口述,而由德丟代筆書寫(羅16:22)。根據聖經的記載,保羅原名掃羅(徒13:9),係以色列人,屬便雅憫支派(羅11:1);按血統而言,是希伯來人所生的希伯來人(腓3:5)。他生在基利家的大數,在名師迦瑪列門下,按嚴緊的猶太律法受教(徒22:3)。後來成為猶太教中最嚴緊的法利賽人(徒26:5),為祖宗的律法大發熱心,逼迫教會(腓3:6);然而這是在他不信不明白的時候所作的(提前1:13)。有一天,當他要去大馬色捉拿信主的人們時,蒙主耶穌在路上向他顯現(徒9:1-5)。從此,他便成了基督徒,並奉召成為使徒(羅1:1),主要以外邦人為傳揚福音的對象(加2:8)。



寫作時地

約在主後五十六至五十八年,使徒保羅第三次出外傳道時,曾在希臘逗留了三個月(徒20:1-3),當時他正準備將希臘各地教會的奉獻款帶往耶路撒冷去,供給那裏貧窮的聖徒(羅15:25-32;徒19:21)。保羅在寫本書時,是住在該猶的家裏(羅16:23)這位該猶就是哥林多的該猶(林前1:14)而保羅在本書裏也舉薦堅革哩教會的女執事非比(羅16:1)堅革哩是哥林多東面不遠的海港,故一般聖經學者推測本書應是寫於希臘的哥林多城,託請非比帶去羅馬。



本書的讀者

在羅馬的聖徒(羅1:7),其中外邦人佔大多數,而猶太人也顯然不少(參羅馬書4:1;9-11章)。我們不知道是誰建立了羅馬的教會,根據聖經,有幾個可能性:在五旬節時,有一些從羅馬來的客旅,包括猶太人和進猶太教的外邦人(徒2:10)。也許他們當中有

些人得救後回到羅馬,在那裏興起了主的見證。或者在司提反殉道後,耶路撒冷教會大遭逼迫,那些分散到各處傳道的人(徒8:4),其中可能有少數人甚至到了羅馬。保羅在本書後面提到兩位比他先在基督裏的同工(羅16:7),他們或許就是上述兩種到羅馬作主工的信徒之一部分。



寫書的動機

保羅寫本書的目的至少有三:

1. 保羅當時在羅馬帝國東方幾省的福音事工似乎已告一個段落,他切心想望到西班牙去開闢新的福音工場(羅15:23-24)而羅馬正位於往西班牙路線的中途,必須經過那裏,因此他打算藉寫此書信與在羅馬的教會建立密切的關係,作為支持他今後西向事工的後盾。
2. 保羅也切切的想到羅馬去,要把他屬靈的恩賜分給那裏的眾聖徒,以便與他們同得堅固和安慰(羅1:10-15)。
3. 保羅不能肯定他會否安全抵達羅馬,也許在他去羅馬之前,很可能在耶路撒冷遇害(徒20:22-24;21:12-13),因此他請求在羅馬的眾聖徒為他代禱(羅15:30-32)。萬一他不能去羅馬,則本書至少能夠提供給那裏的眾聖徒一個得著造就的材料,特別是關於救恩的基要真理。



本書的重要性

馬丁路得稱《羅馬書》為福音摘要;又說基督教只要有《約翰福音》和《羅馬書》就不致消滅,仍必發揚光大。他也勉勵信徒讀這書;他說人可盡量研讀《羅馬書》研讀得越多,越能發現它的寶藏。加爾

羅馬書



本書的重要性

文也見證說：『任何人若通曉此書，便是找到了一條明白整本聖經的通道。』

事實上，本書是教會歷史上最具有影響力的聖經書卷。奧古斯丁因讀到本書第十三章而悔改歸主；馬丁路得因藉本書而領悟到『因信稱義』的真理，乃掀起了宗教改革；約翰衛斯理因聽見別人朗讀馬丁路得的《羅馬書註釋》而體會到得救的確據。



本書特點

本書的特點如下：

1. 本書的條理清晰，是最系統化的一封保羅書信，讀起來較像詳盡的神學論述，而不像一封信函。
2. 本書的道理豐富深奧，它所涉及的神學主題之眾多與重要，遠超其他書信，諸如：罪、救恩、恩典、信心、義、稱義、成聖、救贖、死亡及復活。
3. 本書是作者的傑作，巧妙靈活地引用舊約
4. 本書道出作者深切關懷以色列人：保羅寫到以色列目前的光景，與外邦人的關係，以及最終的得救。
5. 本書的遣詞用字別出心裁，依其段落而有不同的講究，例如：《羅馬書》從一章到八章講到主的救贖，分為兩大大段。第一大大段是一章一節至五章十一節，專講血而不講十字架，且複數的罪字 (sins) 特別顯著；人的罪得著赦免，被神稱義，是因著血。第二大大段是五章十二節至八章末了，專講十字架而不講血，且複數的罪字一次都沒有出現，而單數的罪 (sin) 字，卻再三的被使用；因為前一段是說到血對付我們『所作』的，本段則說到十字架對付我們『所是』的。
6. 本書第六章有兩個王—罪與恩典；罪在『己』的身上作王，恩典藉著義作王；第七章有兩個丈夫—律法與基督；人是藉著死脫離律法，而歸於基督；第八章有兩個領導—肉體與靈；隨從肉體或隨從靈。



鑰節

羅 1:2-4 這福音... 論到祂兒子我主耶穌基督。按肉體說，是從大衛後裔生的；按聖善的靈說，因從死裏復活，以大能顯明是神的兒子。

羅 1:16-17 這福音本是神的大能，要救一切相信的；...因為神的義，正在這福音上顯明出來；這義是本於信，以致於信。

羅 8:30 預先所定下的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。



內容大綱

【神的福音】

- 1:1-17** 引言—神的福音簡介
1:18-3:20 定罪—世人對福音的需要
3:21-5:21 稱義—世人接受福音的道路與結果
6:1-8:13 成聖—信徒成聖的道路
8:14-39 得榮—得著兒子的名分，就是身體得贖
9:1-11:36 揀選—在乎恩典，不在乎行為
12:1-16:24 變化—信徒生活行為的改變，秘訣、原則和榜樣
16:25-27 結語—稱頌那藉他所傳福音顯明祂奧秘的神

To truly know God, we must **DIG DEEP** into His word. This year, our church will be studying one book of the Bible per month – reading every verse and every word intently.

For the first 6 months of 2017, we will study the books of Genesis to Joshua. If you follow the schedule, you will finish whole bible within 3 years.

You can download the guide now in both English and Chinese 中文 editions. The guide provides insight and context to understand each book. You can also avail of printed copies of the guide for free at the church office.

- REV. JEREMIAH CHEUNG



ENGLISH



MATTHEW

✓ JULY MATTHEW

<input type="checkbox"/>	1	1	Pedigree of the King
<input type="checkbox"/>	2		
<input type="checkbox"/>	3	2	Presentation of the King
<input type="checkbox"/>	4	3	Proclamation of the King
<input type="checkbox"/>	5	4	Power of the King
<input type="checkbox"/>	6	5	How We Stand Before the Law
<input type="checkbox"/>	7	6	How We Stand Before the World
<input type="checkbox"/>	8	7	How We Stand Before God
<input type="checkbox"/>	9		
<input type="checkbox"/>	10	8-9	Christ Supreme Over Nature and Death
<input type="checkbox"/>	11	10	Christ Multiplied in His Men
<input type="checkbox"/>	12	11	Christ Justified in His Deeds
<input type="checkbox"/>	13	12	Pharisees: Suppressors of The Truth
<input type="checkbox"/>	14	13	Parables: Expressions of The Truth
<input type="checkbox"/>	15	14-15	Miracles: Feeding the Five Thousand, Feeling Compassion
<input type="checkbox"/>	16		
<input type="checkbox"/>	17	16	Accusation of the King
<input type="checkbox"/>	18	17	Affirmation of the King
<input type="checkbox"/>	19	18	Instruction on the Kingdom
<input type="checkbox"/>	20	19	Correction for Kingdom Dwellers
<input type="checkbox"/>	21	20	Privilege Before the King
<input type="checkbox"/>	22	21	Presentation of the King
<input type="checkbox"/>	23		
<input type="checkbox"/>	24	22	Tricky Questions from Opponents
<input type="checkbox"/>	25	23	Harsh Words for Hypocrites
<input type="checkbox"/>	26	24	Prediction & Preparation for the Coming Calamity
<input type="checkbox"/>	27	25	Parables of the Kingdom of Heaven
<input type="checkbox"/>	28	26	The King's Last Supper
<input type="checkbox"/>	29	27	The King's Crucifixion
<input type="checkbox"/>	30		
<input type="checkbox"/>	31	28	The King's Resurrection

MATTHEW



AUTHOR

Historical records of the Early Church show that **Matthew** is the author of this Gospel book. This is evidenced by:

- How Matthew is spoken of in a more detailed manner in other gospel books while he is simply referred to as “Matthew the tax collector” in the Gospel of Matthew.
- The Gospel of Matthew doesn’t mention how he had held a feast to entertain the Lord. This is seen as proof of the author’s humble attempt to conceal his own identity.

Matthew, whose original name was Levi, was a tax collector in the city of Capernaum. He collected taxes from the Jews for the Roman government. Majority of tax collectors in those days oppressed the people, the Jews viewed them with contempt and considered them sinners (*Matthew 9:11*). One day, as he was sitting at the tax collector’s booth, Jesus passed by and said to him, “Follow me.” Immediately, Matthew got up, left his old profession and became the Lord’s disciple (*Mark 2:14*). He was renamed Matthew after his salvation (which meant “gift of God”) and was chosen by the Lord to be one of the Twelve Apostles (*Matthew 10:3*).



DATE & PLACE WRITTEN

This book was **completed in about 50 A.D.** Most scholars believe that the Gospels of Matthew and Luke were written with the Gospel of Mark as a reference, therefore, its completion could not be earlier than the Gospel of Mark. Also, the impending destruction of the city of Jerusalem (*Matthew 24:1,2*) was mentioned in this book, which means the

destruction had not yet happened, so it can be surmised that the book was **written not later than 70 A.D.**

There are different accounts as to where the book was written. Most believe that it was written in the **Palestine land**. According to tradition, Matthew had been to Egypt, Cush, Macedonia, Syria, Parthia, and other places to witness for the Lord; he was originally a Roman tax collector accustomed to writing government documents in Greek, thus explaining the fluency in Greek and there being no hint of translation in the book.



INTENDED READERS

It is believed that this book was written specifically to the Jews because it has a strong Jewish tone and provides no explanations regarding Jewish customs. However, the book also repeatedly made mention of Gentiles:

- | | |
|-------|--|
| 1 | Several Gentile women were mentioned in the genealogy |
| 2 | The Magi who came from the east to worship at the manger |
| 8 | The Gentiles will take their places at the feast in the kingdom of heaven |
| 16-18 | The church is mentioned (the only occasions where it is referred to in the four gospels) |
| 21 | The kingdom of God is given to the Gentiles |
| 28 | Jesus gives the instruction to make disciples of all nations |

On one hand, it is written as a warning to the Jews, on the other hand it shows how Matthew did not leave out the Gentile believers in his gospel.

MATTHEW



THEME

Jesus Christ is the King of Heaven who came to earth as a man to deliver his people from their sins that they may be able to enter his kingdom. Through his words and deeds he declared the Gospel. He was crucified on the cross to redeem those who belong to him. He resurrected from the dead and gave authority and power to his followers that they may promote the kingdom of God on earth.



RELATION TO OTHER BOOKS

Matthew and the other three Gospels all describe Jesus Christ from different perspectives.

	Emphasis	Ends with the...
Matthew	Jesus is King	Resurrection of the Lord
Mark	Jesus is a Servant	Lord's Ascension to Heaven
Luke	Jesus is the Son of Man	Coming of the Promised Holy Spirit
John	Jesus is the Son of God	Return of the Lord



OUTLINE

- 1-2 The King's Life and Birth
- 3-7 Preparation and Beginning of the King's Work
- 8-10 The King Establishes His Work on Earth
- 11-25 The King's Work Encounters Opposition
- 26-28 The King's Arrest, Crucifixion, and Resurrection

MARK

✓ AUG MARK

- ☐ 1 1 Preparation of Jesus
- ☐ 2 2 Power and Preaching of Jesus
- ☐ 3 3 Opposition to Jesus
- ☐ 4 4 Ministry of Teaching
- ☐ 5 5 Ministry of Healing
- ☐ 6
- ☐ 7 6 Ministry of Multiplying
- ☐ 8 7 Ministry of Diagnosing
- ☐ 9 8 Lessons from the Loaves
- ☐ 10 9 Lessons on Prayer and Pride
- ☐ 11 10 Lessons of Servanthood
- ☐ 12 11 Jesus' Arrival in Jerusalem
- ☐ 13
- ☐ 14 12 Antagonism from the Jews
- ☐ 15 13 Anticipation of the Future
- ☐ 16 14 Anointing & Arrest of Jesus
- ☐ 17 15 Crucifixion of Jesus
- ☐ 18 16 Resurrection of Jesus
- ☐ 19
- ☐ 20
- ☐ 21
- ☐ 22
- ☐ 23
- ☐ 24
- ☐ 25
- ☐ 26
- ☐ 27
- ☐ 28
- ☐ 29
- ☐ 30
- ☐ 31

MARK



AUTHOR

Early church history points to **Mark** as the author of this Gospel book. Four people had been significant influences in Mark's life:

1. Mary, his mother (*Acts 12:12*)
2. Barnabas, his cousin (*Colossians 4:10*)
3. The apostle Paul (*2 Timothy 4:11*)
4. The apostle Peter (*1 Peter 5:13*)

Mark and the apostle Peter had been very close associates. Upon being delivered out of prison by an angel, "he (Peter) went to the house of Mary the mother of John, also called Mark" (*Acts 12:12*). Peter calls Mark "son" in his letter (*1 Peter 5:13*); it is very probable that Peter was the one who led Mark to the Lord and he is referring to him as his spiritual son. According to early church traditions and as can be deduced from the context of the Gospel of Mark, Mark trained with Peter and served alongside him; in fact, the entire Gospel of Mark was written **with the guidance of the apostle Peter**.



DATE & PLACE WRITTEN

It is generally accepted by biblical scholars that among the three gospel books (Matthew, Mark, Luke), the Gospel of Mark was the first book to have been written, while Matthew and Luke were written using Mark as a reference and additional materials were included. Hence the completion time should be earlier than Matthew and Luke, that is about **50 to 60 years A.D.** Although accounts vary as to the place where Mark wrote the book, with some saying in Rome and some in Alexandria, Egypt, reliable sources suggest the book must have been written to the Romans, and therefore **probably in Rome**.



INTENDED READERS

This book is written to the Romans:

1. In this book, references to the Old Testament scripture passages are less common. Matthew quotes from the Old Testament 128 times, while Mark quotes only 63 times from the OT.
2. This book also mentions Jewish backdrops minimally; mentions are made only when it is unavoidable and accompanying explanations are given; for example:
 - Boanerges, which means "sons of thunder" (*Mark 3:17*)
 - Talitha koum! (which means "Little girl, I say to you, get up!") (*Mark 5:41*)
 - Corban (that is, devoted to God) (*Mark 7:11*)
 - "On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb" (*Mark 14:12*)
3. Many Latin words are used throughout this book. For example:
 - an executioner (*6:27*)
 - kettles (*7:4*)
 - imperial tax (*12:14*)
 - copper coins (*12:42*)
 - centurion (*15:38, 44, 45*)
4. The term "dawn" (*6:48; 13:35*) is the customary way the Romans keep time, whereas Jews use the term "daybreak".



THEME

Jesus Christ is "**the Son of God**". The Son of God, the Word became flesh, took on the image of a servant and lived as a perfect servant of God on this earth.

MARK



CHARACTERISTICS

1. This book is generally **written in the order** in which events occurred.
2. Although this book is the shortest of the four Gospels, it **records the historical facts in more details** than the other three Gospels.
3. This book skips the birth and early life of the Lord Jesus, and only describes fragments of his public service; almost a third of the book describes the last week and passion (suffering) of Christ.
4. **The Lord Jesus is revealed evidently as a servant in this book.** Less is mentioned of his teachings and parables while more of the highlights were on his healing of sicknesses, casting out demons and other miracles; this is because a servant should speak less and work more.
5. This book describes the Lord Jesus, the servant of God, as a **hardworking and busy servant**. He was busy on the land, on the sea, in the wilderness, working from morning till night, healing the sick (1:32) until the middle of the night; and the next day while it was still dark he was up already (1:35). There was little time for him to rest and at times he couldn't stop to eat (3:20; 6:31).



KEY VERSES

Mark 10:45 *"For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."*



OUTLINE

- 1:1-13 The Servant's Preparation
- 1:14-13:27 The Servant's Service
- 14-15 The Servant's Obedience Unto Death
- 16 The Servant's Resurrection and Exaltation

LUKE

✓ SEPT LUKE

- | | | | |
|--------------------------|----|----|--|
| <input type="checkbox"/> | 1 | 1 | Advent of the Son of Man |
| <input type="checkbox"/> | 2 | 2 | Miraculous Birth: A Savior Named Jesus |
| <input type="checkbox"/> | 3 | | |
| <input type="checkbox"/> | 4 | 3 | Preaching of John & the Baptism of Jesus |
| <input type="checkbox"/> | 5 | 4 | Temptation of Jesus |
| <input type="checkbox"/> | 6 | 5 | Miracles of Jesus |
| <input type="checkbox"/> | 7 | 6 | Teaching of Jesus |
| <input type="checkbox"/> | 8 | 7 | Testimony of Healing |
| <input type="checkbox"/> | 9 | 8 | Testimony of Teaching |
| <input type="checkbox"/> | 10 | | |
| <input type="checkbox"/> | 11 | 9 | Testimony of Training |
| <input type="checkbox"/> | 12 | 10 | Denouncing the Unresponsive – Capernaum |
| <input type="checkbox"/> | 13 | 11 | Denouncing the Insincere – Pharisees |
| <input type="checkbox"/> | 14 | 12 | Denouncing the Unfaithful – Parables |
| <input type="checkbox"/> | 15 | 13 | Parables: The Need for Repentance |
| <input type="checkbox"/> | 16 | 14 | Parables: The Price of Discipleship |
| <input type="checkbox"/> | 17 | | |
| <input type="checkbox"/> | 18 | 15 | Parables: The Value of the Individual |
| <input type="checkbox"/> | 19 | 16 | Parables: Serving Two Masters |
| <input type="checkbox"/> | 20 | 17 | Parables: Waiting for the Son of Man |
| <input type="checkbox"/> | 21 | 18 | Parables: Praying with Persistence |
| <input type="checkbox"/> | 22 | 19 | Acclamation for the Son of Man |
| <input type="checkbox"/> | 23 | 20 | Authority of the Son of Man |
| <input type="checkbox"/> | 24 | | |
| <input type="checkbox"/> | 25 | 21 | Appearing of the Son of Man |
| <input type="checkbox"/> | 26 | 22 | Condemnation by the Jews |
| <input type="checkbox"/> | 27 | 23 | Execution by the Romans |
| <input type="checkbox"/> | 28 | 24 | Exaltation by the God of Heaven |
| <input type="checkbox"/> | 29 | | |
| <input type="checkbox"/> | 30 | | |

LUKE



AUTHOR

Majority of early church historical records points to **Luke, the physician**, as the author of this book. Its contents and some of its features corroborate that this was written by the physician Luke:

1. From the introduction of this book and that of the Book of Acts, we see that the two books have the same author (*c.f. Luke 1: 1; Acts 1:1*).
2. In the Books of Luke and Acts, medical terminologies can often be found, thus we see that the author of these two books must be a person with considerable medical knowledge.
3. In the last chapter of Acts, the author mentions that he had once accompanied the apostle Paul to Rome (*c.f. Acts 28:14*). He probably accompanied Paul also when the latter was imprisoned. Among the apostle Paul's coworkers mentioned in the Book of Acts, a man with medical knowledge and who even accompanied him in prison would have been none other than "the physician Luke" (*Colossians 4: 10,14; Philemon 23-24*).

As far as Luke's life is concerned, we know very little. "Luke" is a Gentile name, so he is clearly a Gentile. The Apostle Paul in the Book of Colossians did not include him among the "circumcision group", and this indicates that he was not a Jew. According to accounts, he was from Antioch, Syria.



DATE & PLACE WRITTEN

Of the three gospels (Matthew, Mark, Luke), the Gospel of Mark was the earliest to have been written; the Gospel of Matthew and the Gospel of Luke were completed using the Gospel of Mark as a reference with additional information put in. Hence, the Gospel

of Luke was completed much later than the Gospel of Mark (about 50-60 AD). According to reliable assumptions, this book was written in **about 60-65 AD**. Although there were various speculations as to the place where Luke wrote the book, the common interpretation was that the book must **not have been written in Judah but in a foreign land**.



INTENDED READERS

In the introduction, Luke clearly indicates that **this book is written to "the most excellent Theophilus"**. The word "Theophilus" means "a friend of God", "a person who loves God" or "a person loved by God." The phrase "most excellent" is a form of respect, indicating that the recipient has a high social status.



THEME

Although Jesus Christ is the Son of God, He is also the **Son of Man**. He was a perfect man; throughout the book we see many incidences that reveal his human nature: He was hungry, weary, and pained. He truly experienced what it was to be human so that he can relate to mankind's weaknesses (*cf. 2:18; 4:15*). But he was different from ordinary men because he possessed a perfect human nature.



RELATION TO OTHER BOOKS

The Gospel of Luke and the 3 other gospel books all intended to present Jesus Christ from a different angle: Luke describes Jesus as a Son of Man. (*See table in the section of Matthew*)

LUKE



CHARACTERISTICS

1. **"Gospel for the Gentiles"** – The author, Luke, was a Gentile and the recipient of the letter was the most excellent Theophilus, also a Gentile, therefore there is nothing in this book that Gentiles cannot understand and comprehend.
2. **"Universal Gospel"** – This book emphasizes that Jesus Christ is the Savior of all men; therefore the book traced Jesus' lineage all the way back to Adam, the ancestor of mankind (3:23-38) and not just to Abraham the ancestor of the Jews.
3. **"Gospel for the Poor"** – This book records that the Lord Jesus was born into a poor family and was placed in a manger when he was born (2:7). Because they were poor, when he was circumcised on the eighth day his earthly parents were only able to sacrifice a pair of doves (or two young pigeons) (2:21-24). It also records that the Lord's mission was to preach the gospel to the poor (4:18-20).



KEY VERSES

Luke 19:10 *"For the Son of Man came to seek and to save the lost."*



OUTLINE

- 1-2 Birth of the Son of Man and His Forerunner
- 3-4 The Son of Man's Preparation for Ministry
- 5-21 Development of the Son of Man's Ministry
- 21-24 Peak of the Son of Man's Ministry

JOHN

✓ OCT JOHN

<input type="checkbox"/>	1		
<input type="checkbox"/>	2	1	Identity of the Son of God
<input type="checkbox"/>	3	2	Authority of the Son of God
<input type="checkbox"/>	4	3	Life for the Seeker – Nicodemus
<input type="checkbox"/>	5	4	Cleansing for the Sinner – Samaritan Woman
<input type="checkbox"/>	6	5	Healing for the Sick – Paralyzed Man
<input type="checkbox"/>	7	6	Feast of Passover: The Bread of Life
<input type="checkbox"/>	8		
<input type="checkbox"/>	9	7	Feast of Tabernacles: The Living Water
<input type="checkbox"/>	10	8	Feast of Tabernacles: The Light of the World
<input type="checkbox"/>	11	9	Giving Sight to the Blind Man: "I am the Light"
<input type="checkbox"/>	12	10	Parable of the Lost Sheep: "I am the Gate"
<input type="checkbox"/>	13	11	Raising Lazarus from the Dead: "I am the Resurrection"
<input type="checkbox"/>	14	12	The Last Week of Jesus: "Blessed is the King of Israel"
<input type="checkbox"/>	15		
<input type="checkbox"/>	16	13	Talking to the Disciples: Foot Washing
<input type="checkbox"/>	17	14-15	Talking to the Disciples: Fruit Bearing
<input type="checkbox"/>	18	16	Talking to the Disciples: Future Events
<input type="checkbox"/>	19	17	Talking to God: Intercession for the Disciples
<input type="checkbox"/>	20	18	Arrest and Trials
<input type="checkbox"/>	21	19	Crucifixion and Burial
<input type="checkbox"/>	22		
<input type="checkbox"/>	23	20	Disappearance of the Corpse
<input type="checkbox"/>	24	21	Appearance of the Christ
<input type="checkbox"/>	25		
<input type="checkbox"/>	26		
<input type="checkbox"/>	27		
<input type="checkbox"/>	28		
<input type="checkbox"/>	29		
<input type="checkbox"/>	30		
<input type="checkbox"/>	31		

JOHN



AUTHOR

The Gospel of John is the fourth Gospel book. The author of this book isn't mentioned at all; only at the end is a slight description given about the author, "This is the disciple who testifies to these things and who wrote them down." (21:24) Also, "this disciple" is the "disciple whom Jesus loved" and is also "the one who had leaned back against Jesus at the supper". Church tradition holds that the disciple who had leaned back against the Lord was **the apostle John**. The apostle John was the son of Zebedee (*Matthew 2*). His brother was James and his mother, Salome (*Matthew 27:56*). Salome is from Galilee. She followed Jesus and was among the women who cared for Jesus' needs (*Matthew 27:55*), she was probably the sister of Mary, the Lord Jesus' mother (*Matthew 27:56*). And so, John and his brother James were possibly Jesus' cousins, no wonder they had once asked their mother to speak to the Lord about giving them seats once he establishes his kingdom, one on his right and one on his left (*Matthew 20:20-21*).



DATE & PLACE WRITTEN

John probably wrote this book in 85-90 A.D. At that time, the first three Gospels had already been circulated among the churches. According to the early church fathers the apostle John in his later years pastored a church and trained disciples in **Ephesus, Asia Minor**. It is probable that he wrote the gospel of John in this period as well as the books of "1 John", "2 John", and "3 John".



INTENDED READERS

The apostle John began writing this fourth gospel book as an answer to the urgent need of the church. At that time, many disciples if not already martyred for the Lord had already passed away. Only John was still alive. The situation in the church was chaotic. Some claimed that Jesus was only a man and not God; some said that Jesus was simply an ordinary person, that it was only after he was baptized that the Holy Spirit came upon him, that it was only then that he became a vessel used by God; some said that Jesus was only a created being, and that a man cannot have eternal life by believing in him, etc. And so various church overseers asked John to write a book, to augment the previous three Gospel books, to testify to Jesus' works and that He is God. It is evident that **the recipients of this book were predominantly churches influenced by heresy**. The purpose for writing this book was to strengthen their faith in Jesus Christ.



THEME

The author of this book makes its main purpose clear: **"But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name." (20:31)**. This book enjoins us to believe in Jesus Christ who came from heaven to earth yet continues to be the Son of God in heaven. He is from the beginning; He is God Himself. When we trust in His name we will have the life of God; this life is filled with all the riches that is in the Godhead, so that whoever believes in Him will receive the abundance that is in Him, he will receive grace upon grace and ultimately, he will reach total abundance.

JOHN



CHARACTERISTICS

1. The book opens with "In the beginning", pointing out that the Lord (the Word) existed before the world began, he was with God, he was God.
2. From chapters 2 to 11, seven miracles constitute the main structure, with different discourses, to depict the identity and work of Jesus Christ from different perspectives.
3. This book has seven sentences beginning with "I am". "I am" indicates that Christ is God who personally came to satisfy all human needs.
 - "I am the bread of life" (6:35)
 - "I am the light of the world" (8:12)
 - "I am the gate for the sheep" (10:7)
 - "I am the good shepherd" (10:11)
 - "I am the resurrection and the life" (11:25)
 - "I am the way, the truth, and the life" (14:6)
 - "I am the vine" (15:1)



KEY VERSES

John 1:14 *The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*



OUTLINE

- 1:1-18** Introduction: The Incarnation of the Son of God
1:19-4:54 The Son of God Appears - 1st Year of Ministry
5:1-11:57 God's Son Encounters Opposition - 2nd & 3rd Year of Ministry
12 The Son of God Anointed and Glorified
13-16 The Son of God's Last Instruction to His Disciples
17 The Son of God's Prayer before Departure
18-21 The Son of God's Passion, Resurrection and Appearance

ACTS

✓	NOV	ACTS
<input type="checkbox"/>	1	1-2 Power of the Church: Holy Spirit
<input type="checkbox"/>	2	3-4 Power of the Church: Holy Boldness
<input type="checkbox"/>	3	5 Embezzlement in the Church
<input type="checkbox"/>	4	6 Overlooked Needs in the Church
<input type="checkbox"/>	5	
<input type="checkbox"/>	6	7 Opposition Outside the Church
<input type="checkbox"/>	7	8 Persecution of the Church: Philip's Preaching
<input type="checkbox"/>	8	9 Persecution of the Church: Saul's Conversion
<input type="checkbox"/>	9	10 Propagation of the Church: Vision
<input type="checkbox"/>	10	11 Propagation of the Church: Vindication
<input type="checkbox"/>	11	12 Propagation of the Church: Vast Expansion
<input type="checkbox"/>	12	
<input type="checkbox"/>	13	13 Commission of Paul and Barnabas
<input type="checkbox"/>	14	14 Mission to Iconium, Lystra, and Derbe
<input type="checkbox"/>	15	15 First Church Council - Circumcision in Question
<input type="checkbox"/>	16	16 Entrance to Europe
<input type="checkbox"/>	17	17 Trouble in Thessalonica
<input type="checkbox"/>	18	18 Co-laborers in Corinth
<input type="checkbox"/>	19	
<input type="checkbox"/>	20	19 Persuasion and Persecution at Ephesus
<input type="checkbox"/>	21	20 Paul Travels to Greece
<input type="checkbox"/>	22	21 Paul's Arrest in Jerusalem
<input type="checkbox"/>	23	22 Paul's Accusers
<input type="checkbox"/>	24	23 Paul's Attempted Assassination
<input type="checkbox"/>	25	24 Paul's Three Trials: Before Governor Felix
<input type="checkbox"/>	26	
<input type="checkbox"/>	27	25 Paul's Three Trials: Before Governor Festus
<input type="checkbox"/>	28	26 Paul's Three Trials: Before King Agrippa
<input type="checkbox"/>	29	27 Paul's Trip to Rome: Peril on the Water
<input type="checkbox"/>	30	28 Paul's Trip to Rome: Peril on the Land

ACTS

It is **generally called “The Book of Acts”** but the author Luke was not the one who assigned it this name. Many people consider the “Book of Acts” an inaccurate name for it, because they say that the book’s narratives are not completely about the acts of the apostles. They say that apart from Peter and Paul and a few references to James and John, there have been no mention of the other apostles like Matthew, Andrew, Matthias, etc. **Some people call this book “The Acts of the Holy Spirit”** because it began with the promise of the Holy Spirit’s coming, followed by a narrative of how the Holy Spirit came upon the believers and later on, how the Holy Spirit led them to preach the gospel starting from Jerusalem to various nations.



AUTHOR

It was initially unknown as to who the author of the “Book of Acts” is but **early church history sources indicate that the author is the physician Luke**. The reasons are as follows:

- Based on the introduction of this book and that of the "Gospel of Luke", we see that these two books have the same author (*Acts 1:1; Luke 1:1*).
- The author of this book had only joined the apostle Paul along the course of his second missionary journey. In the sixteenth chapter of this book, from the third person pronoun "they" the narrative suddenly was changed to the first person "we" (*Acts 16:6-10*) and since then, in most cases “we” is used instead of "they" (*Acts 16:12-13, 15-16; 25, 13-14; 21:1, 7 etc.*).

We know very little about the life of Luke. The name “Luke” is a Gentile name, so he is obviously a Gentile. In the Book of Colossians, the apostle Paul did not include Lukewith the “circumcision group” (*Colossians 4:10-14*), indicating that he was not a Jew. Church tradition says that he is a Syrian from Antioch.

Luke and the apostle Paul were close associates. Paul called him "our dear friend Luke" (*Colossians 4:14*) and acknowledged him as his fellow worker (*Philemon 24*).



DATE & PLACE WRITTEN

From the preface of the two books written by Luke, we can ascertain that the "Gospel of Luke" was completed before the “Book of Acts.” The narrative in the “Book of Acts” only recorded up till Paul's appeal to Rome and there was no mention of how Paul was martyred (about 67-68 AD), so this book was evidently written **before 67 AD**. As for where Luke had written this book, many interpreters speculate that it was written **in Rome**.



INTENDED READERS

In the preface of this book, Luke had clearly indicated that this was written to "Theophilus" (*Acts 1*). The name “Theophilus” means "friend of God", "one who loves God" or "one who is loved by God". Luke also calls him "most excellent Theophilus" (*Luke 1:1*). It is a form of address referring to a person of noble social status, thus majority of bible interpreters consider that the addressee in this book is a real character, **someone who was deeply interested in the Christian faith, willing to make a thorough study of the origin, development and prevailing status of this faith**.



THEME

The message of this book can be summarized as: Through the Holy Spirit, the resurrected and exalted (to heaven) Lord Jesus Christ was fully revealed in the Apostles as they bore witness for Him "in Jerusalem, in all Judea, and Samaria, and unto the ends of the earth" (*Acts 1:8*).

ACTS



SIGNIFICANCE OF THIS BOOK

1. This book is the **link between the preceding four Gospels and the other books that followed it**. It is a follow-up to the Gospels but also a preface of the Epistles; without this book, the New Testament would be split into two sections - the Gospels and the Epistles.
2. This book sets down **how the church was established, how the gospel spread, and how the Truth was made perfectly clear**. Without this book, believers who came years after would have no way of knowing the Truth.



KEY VERSES

Acts 1:8 *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*



OUTLINE

The Works of the Holy Spirit through the Apostles:

- 1-7 In Jerusalem
- 8-12 In Judea and Samaria
- 13-28 From Antioch to the Ends of the Earth

ROMANS

✓ DEC ROMANS

- | ✓ | DEC | ROMANS |
|--------------------------|-----|--|
| <input type="checkbox"/> | 1 | 1 Nature and Need for the Gospel |
| <input type="checkbox"/> | 2 | 2 Objects of the Gospel |
| <input type="checkbox"/> | 3 | |
| <input type="checkbox"/> | 4 | 3 Outcome of the Gospel |
| <input type="checkbox"/> | 5 | 4 Justifying Faith – Illustrated |
| <input type="checkbox"/> | 6 | 5 Justifying Faith – Demonstrated & Contrasted |
| <input type="checkbox"/> | 7 | 6 The Potential of Holy Living |
| <input type="checkbox"/> | 8 | 7 The Problem with Holy Living |
| <input type="checkbox"/> | 9 | 8 The Power for Holy Living |
| <input type="checkbox"/> | 10 | |
| <input type="checkbox"/> | 11 | 9 Israel's Past – Election |
| <input type="checkbox"/> | 12 | 10 Israel's Present – Rejection |
| <input type="checkbox"/> | 13 | 11 Israel's Future – Restoration |
| <input type="checkbox"/> | 14 | 12 Serve One Another |
| <input type="checkbox"/> | 15 | 13 Submit to Authority |
| <input type="checkbox"/> | 16 | 14-15 Support the Weak |
| <input type="checkbox"/> | 17 | |
| <input type="checkbox"/> | 18 | 16 Salute the Saints |
| <input type="checkbox"/> | 19 | |
| <input type="checkbox"/> | 20 | |
| <input type="checkbox"/> | 21 | |
| <input type="checkbox"/> | 22 | |
| <input type="checkbox"/> | 23 | |
| <input type="checkbox"/> | 24 | |
| <input type="checkbox"/> | 25 | |
| <input type="checkbox"/> | 26 | |
| <input type="checkbox"/> | 27 | |
| <input type="checkbox"/> | 28 | |
| <input type="checkbox"/> | 29 | |
| <input type="checkbox"/> | 30 | |
| <input type="checkbox"/> | 31 | |

ROMANS



AUTHOR

The author of the Book of Romans is the **Apostle Paul** (*Romans 1:1*). Tertius transcribed the letter from Paul's dictation. (*Romans 16:22*). According to biblical records, Paul was formerly known as Saul (*Acts 13:9*). He was an Israelite from the tribe of Benjamin (*Romans 11: 1*); according to descent, he was a Hebrew of Hebrews (*Philippians 3:5*). He was born in Tarsus of Cilicia, studied under the famous teacher Gamaliel and was thoroughly trained in the laws of Judaism (*Acts 22:3*). Later on, he became a member of the strictest sect of Judaism, the Pharisees (*Acts 26:5*). He was zealous for the religion of the ancestors and so persecuted the church (*Philippians 3:6*); however, this he had done in ignorance and unbelief (*1 Timothy 1:13*). One day, while he was on his way to Damascus to arrest believers the Lord Jesus appeared to him (*Acts 9:1-5*). From then on, he became a Christian and was called to be an apostle (*Romans 1:1*) to share the gospel to the Gentiles (*Galatians 2:8*).



DATE & PLACE WRITTEN

About 56–58 A.D., during his third missionary journey, the apostle Paul stayed in Greece for three months (*Acts 20:1-3*). At that time, he was preparing to bring the offerings of the Greek churches to Jerusalem and give it to the poor saints there (*Romans 15:25-32; Acts 19:21*). While writing this book, Paul was living in the house of Gaius (*Romans 16:23*). This is the same Gaius mentioned in the Book of Corinthians (*1 Corinthians 1:14*). In this book, Paul also mentioned Phoebe, a deacon in the church of Cenchreae (*Romans 16:1*). Cenchreae is a harbor east of Corinth. Thus many biblical scholars speculate that this book must have been written **in the city of**

Corinth in Greece and was then entrusted to Phoebe to bring to Rome.



INTENDED READERS

Among the Roman believers (*Romans 1:7*), majority were Gentiles but there was also a great numbers of Jews (*Romans 4:1, Romans 9-11*). We do not know who founded the church in Rome but from the Bible we can see several possibilities:

- At Pentecost, there were some travelers from Rome including Jews and Gentiles who had converted to Judaism (*Acts 2:10*). Perhaps some of them were saved and upon their return to Rome, they testified of the Lord.
- Another possibility is that the church in Jerusalem which experienced great persecution and was scattered after the martyrdom of Stephen spread the word wherever they went (*Acts 8:4*). Perhaps some had fled to Rome. In the latter part of the book, Paul referred to two of his co-workers as having been in Christ before he was (*Romans 16: 7*). They may have been among the believers that may have gone to Rome and preached the word.



PURPOSE IN WRITING

Paul wrote the book for at least three purposes:

1. After having spent a considerable amount of time preaching the gospel in the eastern provinces of the Roman Empire, Paul was eagerly looking towards a new mission field in Spain (*Rom 15:23-24*) and Rome was along the route to Spain. Through this epistle he sought **to personally connect with the church in Rome to prepare for his future ministry to the West.**

ROMANS



PURPOSE IN WRITING

- 2. Paul also thought of going to Rome **to impart his spiritual gifts** to the believers there and at the same time **to mutually seek strengthening and encouragement** (*Romans 1:10-15*).
- 3. Paul couldn't ascertain that he would arrive safely in Rome; there was a likely possibility that he might be killed in Jerusalem before he leaves for Rome (*Acts 22:22-24; 21:12-13*) and so he asked the saints in Rome to pray for him (*Romans 15:30-32*).
In the event that he does not reach Rome, the book would at least be able to provide instructions for the saints there, especially regarding foundational truths on salvation.



SIGNIFICANCE OF THIS BOOK

Martin Luther described the "Book of Romans" as **the summary of the Gospel** and he also said that Christianity would not die out but continue to flourish even if there were only the Gospel of John and the Book of Romans. He also encourages believers to read this book; he says that the more people study "Romans" the more they'll see its preciousness. Calvin also witnessed: "Anyone who gains a knowledge of this Epistle has an entrance opened to him to all the most hidden treasures of Scripture."

In fact, this book is the most influential to church history among the books of the Bible: Augustine repented upon reading the thirteenth chapter of this book; Martin Luther was able to comprehend the truth of "justification by faith" through the book and set off the religious reformation; John Wesley heard someone reading Martin Luther's preface to the Epistle to Romans and realized the assurance of salvation.



CHARACTERISTICS

- 1. The book is clearly the most systematic of Paul's epistles, it is more like a detailed theological discourse rather than a letter.
- 2. The truth in this book is rich and profound; far more than the other epistles, it tackles many important theological subjects such as sin, salvation, grace, faith, righteousness, justification, sanctification, salvation, death and resurrection.
- 3. This book is the author's masterpiece with clever and skillful quotations from the Old Testament.
- 4. This book expresses the author's deep concern for the Israelites: Paul writes about the situation of Israel, its relationship with the Gentiles and its ultimate salvation.
- 5. The book is ingeniously written and is divided according to different themes, for example:
 - a. "Romans" speaks of the salvation of the Lord from chapters 1 to 8 and this topic is divided into two sections:

1st Section (<i>Romans 1:1-5:11</i>)	2nd Section (<i>Romans 5:12-8</i>)
Talks exclusively about the blood and not the cross	Discusses specifically about the cross and not the blood
The plural reference to sin (sins) is particularly significant – referring to how because of the blood, men's sins are forgiven and men are justified by God	The word sin in its plural form does not appear at all while the singular word 'sin' is repeatedly used
Talks of how the blood 'justified' all that we had done	Talks of how the cross 'justifies' us – all that we are

- b. In the sixth chapter of this book, there are two kings - sin and grace. It speaks of how sin reigns as king over the self while grace reigns through righteousness.

ROMANS

- c. In chapter 7, there are two husbands - the Law and Christ. Man is freed from the Law through death and enters into life in Christ.
- d. In Chapter 8, there are two leaders - the flesh and the Spirit; the believer has the choice whether to follow the flesh or the Spirit.



KEY VERSES

- Romans 1:2-4** *"The gospel...regarding his Son, who as to his earthly life was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord."*
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- Romans 1:16-17** *"The gospel...is the power of God that brings salvation to everyone who believes...For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last..."*
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- Romans 8:30** *"And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified."*



OUTLINE

The Gospel of God

- | | | |
|-------------------|----------------|--|
| 1:1-17 | Introduction | Introduction to the Gospel of God |
| 1:18-3:20 | Condemnation | The World's Need for the Gospel |
| 3:21-5:21 | Justification | Path to Accepting the Gospel and Its Outcome |
| 6:1-8:13 | Sanctification | Path to the Believer's Sanctification |
| 8:14-39 | Glorification | Adoption to Sonship Means Redemption of Our Bodies |
| 9:1-11:36 | Selection | By Grace Not By Works |
| 12:1-16:24 | Transformation | Secrets, Principles and Models of Transformation in the Believer's Life |
| 16:25-27 | Conclusion | Praise Him Who Revealed the Mystery of God through His Preaching of the Gospel |