

New Testament Introduction and Survey
Pastor Mark Blair

The Gospel According to Matthew: Jesus the Ruling King

Matthew the Man

- He does not point attention to himself, his focus is on Jesus.

23.12 “For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

- Title “According to Matthew” is from very early tradition; Papias, Bishop of Hierapolis, AD 130.

1. Matthew was a Jew

Both ‘Matthew’ and his other name ‘Levi’ are Hebrew names. (Mark 2.14, Luke 5.27)

Deep interest in demonstrating Jesus of Nazareth is Messiah promised by Old Testament.

16.16 "You are the Christ, the Son of the living God."

2. Matthew was a Tax Collector

10.3 ” Matthew the tax collector”

9.9,10 “As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and "sinners" came and ate with him and his disciples.”

Judea was directly governed by Rome. Thus the Roman governor and his civil servants collected poll taxes and land taxes. But the rights to collect minor taxes – customs at ports and main roads – were sold to the highest bidder. As collaborators with Rome, they were highly unpopular among the Jews. Tax collectors were morally repugnant.

3. Matthew was Powerfully Converted

9.12,13 Jesus said, "It is not the healthy who need a doctor, but the sick. But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners"

6.24 "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

17.24-27 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?" "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes--from their own sons or from others?" "From others," Peter answered. "Then the sons are exempt," Jesus said to him. "But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

4. Matthew was Strongly Influenced by John the Baptist

21.28-32 "What do you think? There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard.' "'I will not,' he answered, but later he changed his mind and went. "Then the father went to the other son and said the same thing. He answered, 'I will, sir,' but he did not go. "Which of the two did what his father wanted?" "The first," they answered. Jesus said to them, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him."

Through John Matthew realized he was a Lawbreaker.

3.2 "Repent, for the kingdom of heaven is near."

In Jesus Matthew found a Lawkeeper who offered forgiveness and new life.

3.11 John the Baptist: "I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire."

John was Matthew's first example of self-sacrifice for Kingdom service.

3.4 "John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey."

10.9,10 "Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep."

Matthew the Believer

1. Grateful for Mercy and Forgiveness

Matthew was from Capernaum, as were Peter and Andrew, James and John; thus he would have been 'their tax collector.' Yet, old conflicts did not hinder their new life.

16.18 "I tell you that you are Peter, and on this rock I will build my church"

6.12 "Forgive us our debts, as we also have forgiven our debtors." (Luke 11.4 - "sins")

18.23-35 Parable of the Unforgiving Servant > portrait of himself before salvation

20.1-16 Parable of Workers in Vineyard – grateful for receiving 'equal wages'

Twice he cites Jesus' quotation of Hosea, citation not made in other Gospels.

"For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings."

Hosea 6.6

2. Submitted to Kingship of Jesus

"Herodians" were the monarchist party that championed the Herodian dynasty.

22.15-17 "Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians. "Teacher," they said, "we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by men, because you pay no attention to who they are. Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"

But Matthew had no confidence in Herod's care for the people, or ability to rule.

9.36 "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd."

1.1,17 "A record of the genealogy of Jesus Christ the son of David, the son of Abraham... there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ."

2.1,2 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, "Where is the one who has been born king of the Jews?"

2.19 "After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt"

Herod was an Idumean, not a Jew, made king by the Romans with force, had no claim to being the 'son of David.' A title for Jesus used ten times by Matthew.

12.23 All the people were astonished and said, "Could this be the Son of David?"

15.22 "Lord, Son of David, have mercy on me!"

22.42 "What do you think about the Christ? Whose son is he?" "The son of David."

3. Discovered his Teaching Gift

A typical tax collector would have no interest or opportunity to study the Law of God. Their focus was on the treasures of this world, not the next.

a) Gospel Structure > 5 Sermons for New Believers

Chapters 5 – 7	Sermon on the Mount
10	Mission Instructions to the 12
13	Parables of the Kingdom
18	Church Life
23 – 25	Future Judgment

b) Old Testament Usage > Fulfillment of Prophecy

Eleven times he explains direct fulfillment of OT:

21.4 "This took place to fulfill what was spoken through the prophet:"

13.52 "every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old"

c) Criticism of Pharisees > Direct Challenge forces Reader to Decide who to Follow

23.27,28 "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness."

d) Narrative Style > Less Details, More Teaching

Story of Demon Possessed Boy: Mark 9.14-28 > Mark uses 256 words

Matthew 17.14-20 > Matthew uses 102 words,

But Matthew includes more complete description of Jesus' teaching on the subject: 17.20

Matthew's Message

1. Jesus is Fulfillment of the Old Testament > most OT quotes and allusions

- Matthew assumes reader is familiar with OT, many quotations not referenced.

2.15 And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

- Matthew quotes long sections of the OT: 12.15-21 > from Isaiah 42.1-4

- Jesus, not the Pharisees, gives the true interpretation of the OT

5.17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

5.21,22 "You have heard that it was said....But I tell you"

- Responds to Jewish Criticism of Gospel: 27.62-66, 28.11-15

2. Jesus is the King > word 'kingdom' Matthew = 50, Mark = 15, Luke = 38

OT Understanding of God's Kingdom: Realm and Rule

- Global: "God is the King of all the earth" Psalm 47.7
- Israel: "Mount Zion, the city of the Great King" Psalm 48.2
- Day: "See, your king comes to you, righteous and having salvation, gentle and riding on a donkey... His rule will extend from sea to sea" Zechariah 9.9-12
- Justice: "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land." Jeremiah 23.5
- Peace: "my servant David will be prince among them. I the LORD have spoken. I will make a covenant of peace" Ezekiel 34.24,25
- Permanent: "Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever." Isaiah 9.7

Jews of Jesus day had various understandings of this Kingdom. Some sought a literal fulfillment through overthrow of the Romans; others spiritualized its fulfillment.

Matthew's Presentation of Jesus' Kingdom Teaching:

- Spiritual Renewal of Israel 15.24 "I was sent only to the lost sheep of Israel."

10.5-7 "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: 'The kingdom of heaven is near.'

8.10-12 "I tell you the truth, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom

will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

- Jesus is the King 8.17 "He took up our infirmities and carried our diseases."

9.35 "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness."

12.28 "If I drive out demons by the Spirit of God, then the kingdom of God has come upon you"

- His Followers Enter Now 10.8 "Freely you have received, freely give."

11.12 "From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it."

19.23 "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven."

28.18 "All authority in heaven and on earth has been given to me."

- More to Come

16.28 "I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

Judgment: 24.2 "I tell you the truth, not one stone here will be left on another; every one will be thrown down."

Glory: 25.31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory."

3. Jesus is the Son of God - Title used 14 times in Matthew, mostly by others:

Devil or demons: 4.3,6, 8.29

Mocking Enemies: 26.63, 27.40,43

Disciples Confession: 2.15, 14.33, 16.16, 27.54

God Himself: 3.17, 17.5, 21.37

Jesus: 24.36, 28.19

- Israel: "This is what the LORD says: Israel is my firstborn son" Exodus 4.22

2.15 "Out of Egypt I called my son." (Hosea 11.1)

- Royalty: "You are my Son; today I have become your Father." Psalm 2.7

26.64 "In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

- Deity 26.39 "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

11.27 "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him."

4. Jesus is the Teacher, the Christ 23.10 "for you have one Teacher, the Christ"

Gospel structured around 5 sermons emphasizes discipleship and Church life.

16.18 "I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."

18.17 "If he refuses to listen to them, tell it to the church"

5. Jesus is Savior 1.21 "Jesus, because he will save his people from their sins"

20.28 "the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many"

26.28 "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

6. Jesus is Compassionate King 11.28 "Come to me, all you who are weary and burdened"

12.12 "How much more valuable is a man than a sheep!"

25.40 "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

28.20 "And surely I am with you always, to the very end of the age."

The Gospel According to Mark: Jesus the Suffering Servant

Uniqueness of this "First" Gospel

- Testimony to the "Son of God" – not record about a mere man, 1.1
- New kind of literature, "the Gospel", 1.1
- No record of birth or childhood of main character, Jesus
- Little record of his teaching, but several references to it, 1.38, 2.2
- One third of book devoted to main subject's death
- Record is very brief, 16 short chapters describing the "Son of God"
- Much of the focus is on the disciples of Jesus

Mark the Man

Mark never mentions himself by name, title “According to Mark” is added by early church. He may be the “Naked Disciple” in 14.51; story not recorded in other gospels.

1. Mark belonged to one of the founding families of the early Church.

Acts 12.12, 25 “John Mark”- church gathered in his mother Mary’s house; some speculate this was the site of the “Upper Room” for the 12 (14.15) and 120 gathered (Acts 1.13)

2. Mark was familiar with Latin – “Mark” is a Latin name.

Several Latin words used without explanation: ‘legion’ (5.9), ‘executioner’ (6.27), ‘penny’ (12.42), ‘praetorium’ (15.16), and ‘centurion’ (15.39).

Gospel was written in Greek, but may have been targeted to ‘Latin’ audience, perhaps Rome.

3. Mark was an eyewitness of Jesus’ death and resurrection

As a citizen of Jerusalem he witnessed the final events of Jesus ministry, 3.6, 10.45

Like other Jews, he needed to understand how the suffering Jesus was the long-awaited Messiah, 8.27. Begins writing with eventual conclusion, “Christ, the Son of God” 1.1

4. Mark experienced failure in his discipleship.

Mark was the cousin of Barnabas (Colossians 4.10), and was invited by him on the first missionary journey (Acts 12.25, 13.5).

Not long after their departure, Mark went home (Acts 13.13) – perhaps afraid of upcoming persecution (Acts 14.19) - which greatly displeased Paul (Acts 15.36-40)

Thus, Mark writes with special sensitivity to struggling disciples:

a. He describes their ‘fear’ – 4.40 ‘terrified’, 10.32 ‘astonished and afraid’, 16.8 ‘afraid’

b. He describes Jesus’ willingness to use struggling disciples: 6.7-13,30 – sent out on mission,

6.52 ‘hearts were hardened’, 7.18 ‘dull’, 8.17 ‘do you still not see or understand?’, 9.28 ‘prayerless’, 10.13 ‘proud’, 10.26 “unwilling to sacrifice”, 14.50 ‘everyone deserted and fled’, 14.71 ‘denied’

5. Mark became a Companion of both Peter and Paul

a. Mark was restored to service by Barnabas – Acts 15.38

Ten or more years later, Paul speaks of Mark with new appreciation:

“Mark...my fellow worker” Philemon 24, see also Colossians 4.10

“get Mark...because he is helpful to me in my ministry” 2 Timothy 4.11

Peter wrote: “my son Mark” 1 Peter 5.13 (Peter also knew failure and restoration.)

These letters were written from Rome where Mark served with both Peter and Paul; Mark conquered his fears and became useful in the Lord’s service once again.

b. Peter was probably the source of information for Mark’s Gospel.

Peter is the most prominent disciple described by Mark, mentioned 23 times. 13 references are to 4 incidents which are not very flattering to Peter: 8.33, 9.5, 14.40, 14.71

Mark wrote for a Roman audience, perhaps the Church at Rome after Peter’s martyrdom there in 65 A.D.

If Peter is Mark’s source, this may account for:

- 1) Brevity of the writing, Mark may have relied only on Peter’s recollections; unlike Luke the researcher/historian.
- 2) Beginning – No advent narrative, reflects the method of Peter’s preaching: “beginning in Galilee after the baptism..” Acts 10.37
- 3) Name – “Gospel” is word apostles used to describe Jesus’ preaching
- 4) Focus – Mark persuades Jews that Jesus is their Christ

Mark the Writer

1. Mark wrote with vivid style

Mark uses short action-oriented sentences, quickly moving from one story to another. He uses the Greek word ‘euthus’ 41 times = ‘immediately, straightaway, without delay.’

He presents visual details which Matthew and Luke do not:

9.36 Jesus “took a little child...in his arms”

10.17 Rich young man “ran up to Jesus...fell on his knees”

10.21 Jesus “looked at him and loved him”

10.22 “the man’s face fell”

Mark adds detailed insights to the stories of Jairus’ daughter and the woman with the hemorrhage, 5.21-43 (Mark uses 395 words, Luke 285, Matthew 138), including:

- 5.23 Jairus ‘pleads repeatedly’ with Jesus
- 5.26 “the woman had suffered under the care of many doctors”
- 5.30 When she touched his coat, Jesus “realized that power had gone out from him” and so he “turned to the crowd” and then “kept looking around to see who had done it”
- 5.38 At Jairus’ house “people were crying and wailing loudly”
- 5.40 Jesus took the child’s father and mother “where the child was”
- 5.41 “Little girl, get up!”

Mark uses the ‘historic present’ – describing past events as if they were happening then:

“he comes” – “he falls at his feet and urges him” – “he speaks” – “he goes in”

2. Mark was a Compelling Story-Teller

a. Overall Structure

1.1-15 Introduction

Three sections beginning with story about disciples, and ending with summary incident:

1.16 – 3.12

3.13 – 6.6 focus on opposition and conflict

6.7 – 8.26 ends with healing of blind man

8.27-30 Middle Hinge > Peter’s Confession of the Christ

Three sections

8.31 – 10.52 ends with healing of blind man

11.1 – 13.37 focus on opposition and conflict

14.1 – 16.8 death / resurrection and confession of Centurion > 1.1,11

b. Repetition and Reminiscence

Confession of Jesus as ‘the Son of God’ – 1.10 Baptism, 9.7 Transfiguration, 15.39 Centurion

Miraculous Feedings – 6.30-44, 8.1-10

Healings of the Blind – 7.31-37, 8.22-26, 10.46-52

Calming Stormy Waters – 4.35-41, 6.47-52

Exorcisms – 1.21-28, 5.1-20, 7.24-30, 9.14-29

Connection between Poor demon-possessed boy (ch 9) and young rich man (ch 10)

- Both have had ‘problem’ since childhood – 9.21, 10.20

- Both are trapped – 9.29, 10.27
 - Both cannot be helped by the disciples – 9.28, 10.26
- One is delivered, the other is not; the reason is faith – 9.24

c. Creative Juxtapositions

Cleansing of the Temple / Cursing of the Fig Tree – 11.11-25

3. Mark was a Persuasive Spokesman

Overall Purpose – 1.1 “Jesus Christ, the Son of God”

He assumes his readers knew the ‘end of the story’ because several important elements of Gospel history are left unexplained:

1.8 Jesus’ Baptism with the Holy Spirit

1.17 Jesus’ making the disciples into ‘fishers of men’

14.28 Jesus’ promise to meet the disciples in Galilee after the resurrection

16.8 The hope and joy of Jesus’ Resurrection

Jesus’ Purpose was Preaching and Teaching – 1.38 ‘that is why I have come’

Failure is not the last word, Jesus transform these unpromising disciples into the foundation of His Church – 10.27 ‘all things are possible with God’

Mark’s Message

1. The Kingdom of God

Summary of Jesus message – 1.14,15 ‘The time has come, the kingdom of God is near. Repent and believe the good news’

Mark connects the Gospel and the Kingdom of God

1.15 Kingdom is Near, about to arrive

11.10 Near because Jesus has come, compare 2.18-22

4.26,30 The End has Begun

10.24 Kingdom entrance is not automatic, it is difficult:

- 9.47 drastic action is necessary
- 10.15,21 requires giving up everything and following Jesus

2. The Death of Jesus

Gospel begins with Conflict between Jesus and the Religious Establishment

1.22 “The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.”

Jesus defies their authority by:

2.10 Forgiving Sin

2.15-17 Associating with Sinners

2.18-22 Revising the ‘rules’ for Fasting

2.23-28 Contradicting their view of the Sabbath

3.5 Healing on the Sabbath

3.6 “Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.”

Reference to these two strong groups allied in their evil intent shows the strength of the movement against Jesus.

3.20-30 – Jesus accused of being ‘demon possessed’ by the ‘teachers of the Law’

- Their accusation was that he was a ‘false prophet’ which was punishable by death, (Deuteronomy 13.1-5)
- Jesus charge of ‘blasphemy against the Holy Spirit’ is like the sin of the sons of Eli; defiant rebellion against God – from which there is no forgiveness (1 Samuel 2.25, 3.13).
- A showdown between Jesus and the religious leaders is now inevitable.

Jesus is safe in Galilee with ‘his people,’ the strong opposition comes from Jerusalem.

3.22 “And the teachers of the law who came down from Jerusalem said, “He is possessed by Beelzebul!”

7.1 “The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus...”

- They accuse Jesus of teaching impurity; 7.2 “some of his disciples eating food with hands that were "unclean," that is, unwashed”
- Jesus accuses the Pharisees of teaching disobedience; 7.5-9 "Isaiah was right when he prophesied about you hypocrites...”

No wonder the disciples are shocked when Jesus heads for Jerusalem:

10.32 “They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid.”

There are other opponents against Jesus:

3.21 “When his family heard about this, they went to take charge of him, for they said, "He is out of his mind."

5.17 “the people (the Gerasenes) began to plead with Jesus to leave their region”

6.1,3 ‘Jesus left there and went to his hometown, accompanied by his disciples... Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?' And they took offense at him.’

8.15 "Be careful," Jesus warned the (disciples). "Watch out for the yeast of the Pharisees and that of Herod."

8.33 But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."

8.38 “this adulterous and sinful generation”

When the disciples begin to understand that He is the Christ, they immediately learn that He will suffer and die.

8.29 Peter answered, "You are the Christ."

8.31 “He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.”

9.12 “Why then is it written that the Son of Man must suffer much and be rejected?”

Attention focuses on Jerusalem with a solemn sense of the inevitable:

9.31 "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise."

10.33,34 "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise."

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."

The intensity increases when Jesus ministers in Jerusalem (chapters 11-12).

New dramatic twist – Jesus death will be aided by the disciples themselves:

14.18 "I tell you the truth, one of you will betray me--one who is eating with me." Thus, all are guilty in the death of Jesus – religious opponents and unfaithful disciples – *everyone* needs a Savior to die for them.

His death reveals that He truly is "the Son of God!" 15.39, 1.1

3. The Cost of Being a Disciple

Mark has great sympathy for disciples who struggle and fail. But this sensitivity does not move him to 'lower the bar' of Jesus' demands for his disciples.

By the time Mark writes this Gospel, he had failed and been restored in his walk with Jesus.

When the disciples learn that Jesus the Christ will suffer – an idea very difficult to accept and believe – they learn that those who follow Him will also suffer.

8.34 Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me."

10.21 Jesus looked at him (rich young ruler) and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

10.28 When the disciples hear this difficult Kingdom standard, Peter exclaims: "We have left everything to follow you!"

Affirming Promise to Faithful Disciples:

10.29,30 "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields--*and with them, persecutions*) and in the age to come, eternal life."

Those who must leave their human family for the Kingdom of God – like Jesus – will know the blessing of God’s family.

3.34,35 Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother."

The Gospel According to Luke: Jesus the Universal Savior

Luke writes more than one fourth of the New Testament, more than any other human writer – Luke and Acts. This two volume work presents the universality of God’s Kingdom:

Simeon: “your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles”
Luke 2.30-32

Paul: “I want you to know that God's salvation has been sent to the Gentiles, and they will listen!”
Acts 28.28

Luke the Man

1. Luke was a Gentile

Only Gentile among the NT writers; ‘Luke’ is Latin shortened form of ‘Lucius’, further evidences:

a. Paul’s testimony: Luke is not a Jew

“My fellow prisoner Aristarchus sends you his greetings..., as does Mark... Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God...Our dear friend Luke, the doctor...send(s) greetings” Colossians 4.10-14

b. Old Testament quotations in Luke's writings are from the Greek Septuagint, and not translated from the Hebrew Scriptures. He also refers to 'the Aramaic language' in a way which implies he could not speak it (Acts 1.19, 21.40, 22.2, 26.14).

c. Early church tradition says Luke came from Antioch in Syria. He provides great detail about the church formed in that city (Acts 11.19-30); it became the 'launching church' for Paul's missions (Acts 13.1-3, 14.26-28).

d. Luke/Acts are dedicated to a patron, 'Theophilus' (Luke 1.3, Acts 1.1), as is the Gentile custom. (Scholars debate whether there was a 'real' Theophilus, lit. 'lover of God,' or if it is a pseudonym for a God-seeking Gentile.)

2. Luke was Highly Educated

At that time in Rome, medicine was a branch of philosophical studies. His writings reflect his education and intellect – he uses 800 words which occur no where else in the NT. After the book of 'Hebrews,' Luke writes with the most elegant Greek of the NT.

Luke's 'orderly account' (1.3) is a masterful, well researched, presentation of Jesus.

3. Luke was a Historian

"I myself have carefully investigated everything from the beginning" (1.3) – reflects his concern for accuracy and reliability.

Meticulous accuracy in geographical and civil administration details.

"You may press the words of Luke in a degree beyond any other historian's, and they stand the keenest scrutiny and the hardest treatment... There is a certain presumption that a writer who proves to be exact and correct in one point will show the same qualities in other matters. No writer is correct by mere chance, or accurate sporadically. He is accurate by virtue of a certain habit of mind."

Sir William Ramsay

"The Bearing of Recent Discovery on the Trustworthiness of the New Testament" (1915)

4. Luke was a Traveler

Word 'investigated' (1.3) carries the idea that he traveled to see the places he writes about.

Three sections in Acts use the word 'we' in reference to Paul's missionary travels, as if Luke was among the missionary team (16.10-18, 20.5-21.18, 27.1-28.16 – see 2 Timothy 4.11)

His description of the shipwreck in Acts 27 reflects accuracy and technical understanding; reads like an 'eye witness account.'

Structure of the volumes is based on travel: Gospel – Jesus going to Jerusalem; Acts – Gospel from Jerusalem to Rome.

Special Theme's in Luke

1. The Holy Spirit

Luke writes a Gospel of Jesus and the Holy Spirit

John the Baptizer - "he will be great in the sight of the Lord...he will be *filled with the Holy Spirit* even from birth" Luke 1.15

Mary - "*The Holy Spirit will come upon you*, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Luke 1.35

John's mother, Elizabeth - "When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was *filled with the Holy Spirit*" Luke 1.41

Zechariah - "His father Zechariah was *filled with the Holy Spirit* and prophesied" 1.67

"Today in the town of David a Savior has been born to you *he is Christ* the Lord." 2.11

Simeon - "Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the *Holy Spirit was upon him*" Luke 2.25

Jesus Ministered "in the power of the Spirit"

"*God anointed Jesus of Nazareth with the Holy Spirit* and power, and how he went around doing good and healing all who were under the power of the devil, because *God was with him.*" Acts 10.38

Commissioned - "...Jesus was baptized too. And as he was praying, heaven was opened and the *Holy Spirit descended on him in bodily form* like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Now Jesus himself was about thirty years old when he *began his ministry.* Luke 3.21-23

Temptation - "Jesus, *full of the Holy Spirit*, returned from the Jordan and was *led by the Spirit* in the desert" Luke 4.1

"Jesus *returned to Galilee in the power of the Spirit*, and news about him spread through the whole countryside." Luke 4.14

Teaching - "The Spirit of the Lord is on me, because he has *anointed me to preach* good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed" Luke 4.18

2. Concern for All People

Luke's genealogy traces Jesus' ancestry back to Adam.

3.38 "...the son of Adam, the son of God"

"And all mankind will see God's salvation." Luke 3.6

a. Women – had little status in Roman or Jewish society, Jesus challenged those prejudices

- Women played a prominent role in the birth narratives of Jesus, even prophesying.

"Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear!" Luke 1.41,42

And Mary said: "My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed..." Luke 1.46-48

"There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem." Luke 2.36-38

- Women were principle supporters and sponsors of Jesus' ministry.

"Jesus traveled about from one town and village to another...The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means." Luke 8.1-3

- Martha and Mary model the importance of service and submission

"Mary has chosen what is better, and it will not be taken away from her." Luke 10.38-42

- A woman models God's searching concern for 'the lost'

"Or suppose a woman has ten silver coins and loses one...In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents." Luke 15.8,10

- Women were the principle witnesses to Jesus' death and resurrection

“A large number of people followed him, including women who mourned and wailed for him.

Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children." Luke 23.27,28

“But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.” Luke 24.49

“It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense... In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see."

Luke 24.10,11,22-24

b. The Sick

Jesus' concern for the entire person – body and soul – is evidence of the Kingdom of God:

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Luke 4.18,19

“And the power of the Lord was present for him to heal the sick.” Luke 5.17

“A large crowd of his disciples was there and a great number of people...who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured, and the people all tried to touch him, because power was coming from him and healing them all. Looking at his disciples, he said: "Blessed are you who are poor, for yours is the kingdom of God.” Luke 6.17-20

“he sent them out to preach the kingdom of God and to heal the sick” Luke 9.2

“Heal the sick who are there and tell them, 'The kingdom of God is near you.'” Luke 10.9

Dr. Luke has special appreciation for Jesus' compassionate healing for the suffering. Healing miracles which are only recorded by Luke include:

7.11-17 – Resurrection of the widow of Nain's son

13.10-17 – Crippled woman healed in the synagogue on the Sabbath

14.1-4 Man with dropsy

17.11-19 Ten lepers

22.50 Restoration of severed ear of Malchus

For Luke, healings were part of the proclamation of the Gospel of the Kingdom. Their greater purpose was to help people know and believe in God's salvation in Jesus.

c. The Unclean

Jesus breaks through the Jewish barriers which isolated and ignored "unclean sinners."

One Rabbi was known to throw stones at Lepers to keep them away, by contrast:

5.12,13 While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean." Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

The DOUBLY Unclean Samaritan Leper

17.11,12,15,16 Jesus traveled along the border between Samaria and Galilee...ten men who had leprosy met him....One of them, when he saw he was healed, came back, praising God in a loud voice. He threw himself at Jesus' feet and thanked him--and he was a Samaritan.

Parable of the GOOD Samaritan (10.25-37) teaches dramatic lesson about purity and impurity.

Only Luke records Jesus forgiving attitude toward Samaritan hostility (9.52-56).

Luke 15 – The Searching Love of God: God is compared to an unclean Shepherd and a woman!

2.10-14 The first to welcome the Christ Child were outcast, unclean Shepherds.

3.12 John the Baptist preaches to unclean tax collectors.

When Levi (Matthew) the tax collector comes to Him, Jesus says:

5.31,32 "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance."

Mercy is extended to another lost tax collector named Zacchaeus:

19.10 "For the Son of Man came to seek and to save what was lost."

Between the Pharisee and the Tax Collector, we are surprised to read:

18.14 "I tell you that this man (the tax collector), rather than the other, went home justified before God."

God invites unlikely guests to His banquet:

14.15-24 "Blessed is the man who will eat at the feast in the kingdom of God."... 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.'

In the home of a Pharisee, Jesus is made 'unclean' and 'anointed' by a sinful woman:

7.36-50 "Therefore, I tell you, her many sins have been forgiven--for she loved much. But he who has been forgiven little loves little."

Jesus dies 'unclean' with the unclean and for the unclean:

23.43 "I tell you the truth, today you will be with me in paradise."

d. Rich and Poor

Jesus shows even-handed concern for all, rich and poor. Economics are not the basis of justification.

Zacchaeus and Joseph of Arimathea are examples of 'rich disciples.'

But it is not easy for the rich to enter God's Kingdom:

14.33 "any of you who does not give up everything he has cannot be my disciple."

18.25 "Indeed, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Jesus was born into a poor family: (2 Corinthians 8.9)

1.46-55 Mary's Song

"for he has been mindful of the humble state of his servant...He has filled the hungry with good things but has sent the rich away empty"

At eight days he was dedicated to God through a poor families' sacrifice:

2.21-24 "a pair of doves or two young pigeons."

Leviticus 12.8 "If she cannot afford a lamb, she is to bring two doves or two young pigeons"

6.20 "Blessed are you who are poor, for yours is the kingdom of God."

6.24 "But woe to you who are rich, for you have already received your comfort."

11.41 "But give what is inside [the dish] to the poor, and everything will be clean for you."

12.33,34 "Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also."

Only Luke records the parables of The Rich Fool (12.13-21), The Unjust Steward (16.1-13), and the Rich Man and Lazarus (16.19-31).

Luke expresses Jesus spiritual concerns about money and materialism. Instead of letting money keep you out to God's Kingdom, send it ahead to be used there for your good.

16.9 "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings."

3. Prayer

Luke had a special interest in Prayer. It was both a key part of Jesus life and a central function of the Early Church.

11 stories contained in all three Synoptics that only Luke adds information about prayer:

3.21 "Jesus was baptized too. And *as he was praying*, heaven was opened"

5.16 "Jesus often withdrew to lonely places and prayed."

6.12 Before choosing the 12 Apostles: "One of those days Jesus went out to a mountainside to pray, and spent the night praying to God."

9.18 Before His first prediction of death and resurrection: Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"

9.29 At Mt. of Transfiguration, Jesus is praying while Transfigured: "As he was praying, the appearance of his face changed"

11.1 Seeing Jesus pray prompts the disciples to be taught to pray: "One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray,"

22.32 Peter is assured of prayer, despite denying Jesus: "But I have prayed for you, Simon, that your faith may not fail."

22.40 In Gethsemane, disciples exhorted to pray: "Pray that you will not fall into temptation."

22.44,45 Luke tells us more about Jesus' prayer in Gethsemane: "And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. When he rose from prayer and went back to the disciples"

23.34 Only Luke records Jesus prayer from the Cross: "Father, forgive them, for they do not know what they are doing."

23.46 Jesus final prayer on earth is only recorded by Luke: "Father, into your hands I commit my spirit."

Jesus, as Luke presents Him, is a man constantly at prayer, whose ministry was shaped by prayer, and who lived in constant communion with His Father.

4. The Plan of God

Luke presents Jesus life and ministry as the fulfillment of the God's plan on earth. There is no conflict between God's Sovereignty and Human Responsibility:

22.22 "The Son of Man will go as it has been decreed, but woe to that man who betrays him."

a. God is in Charge of History

2.1ff. The Most Powerful man on Earth became God's agent to fulfill prophecy of Jesus' birth in Bethlehem – the Son of David in David's town (Micah 5.2):

"In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world."

23.49 God placed an ally of His Kingdom on the Council

"Now there was a man named Joseph, a member of the Council, a good and upright man... Going to Pilate, he asked for Jesus' body."

b. God is in Charge of the Church

42 times in Luke/Acts he writes 'it is necessary' i.e. it is the will and purpose of God.

4.43 "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent."

9.22 "The Son of Man must suffer many things and be rejected by the elders..."

13.33 "I must keep going today and tomorrow and the next day--for surely no prophet can die outside Jerusalem!"

c. God makes His Light Shine in Dark Times

3.1,2 "In the fifteenth year of the reign of Tiberius Caesar--when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene-- during the high priesthood of Annas and Caiaphas, the word of God came to John..."

23.12 Two Hated Enemies became friendly conspirators in the Crucifixion:
 “That day Herod and Pilate became friends--before this they had been enemies.”

d. In Jesus and His Ministry, the Scripture has been Fulfilled

24.27 “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”

24.44,45 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures.

The Gospel According to John: Jesus the Son of God

1. John the Man

“the disciple whom Jesus loved” John 13.23

Gospel written in Ephesus by John, the son of Zebedee in his old age.

Polycarp, Bishop of Smyrna (martyred in 156 AD at age 86) was taught by aged Apostle John

Irenaeus, Bishop of Lyons (from 178 until death at 195 AD) was taught by Polycarp, Irenaeus offers the strongest historical testimony that the “beloved disciple” was John.

Author: John the son of Zebedee? adaptation of argument of Bishop B.F. Westcott, 1908	
1. The author was a Jew	<p>‘The words are Greek words but the spirit by which they live is Hebrew’</p> <ul style="list-style-type: none"> • Author’s Greek style has Aramaic peculiarities • Vocabulary, Syntax, and Imagery reveal Hebrew influences <p>He Quotes from Old Testament to show Fulfillment of Prophecy</p> <ul style="list-style-type: none"> • 19.24 "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did. • 19.28 “Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." • 19.36,37 “These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

	<p>Uses the Hebrew Bible, not just the Greek Septuagint</p> <ul style="list-style-type: none"> • 2.22 “After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.” <p>The Writer is Familiar with Jewish Customs</p> <ul style="list-style-type: none"> • 2.6 “Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing” • 3.25 “An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing.” • 7.14 “Not until halfway through the Feast did Jesus go up to the temple” • 7.37 “On the last and greatest day of the Feast” • 10.22 “Then came the Feast of Dedication at Jerusalem.” • 18.28 “to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.” • 19.31 “Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.” • 19.40-42 “This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.” <p>‘His special knowledge, his literary style, his religious faith all point to the same conclusion’</p>
<p>2. The author was a Palestinian Jew of the First Century</p>	<p>He is familiar with religious groups - Pharisees & High Priests (Sadducees)</p> <ul style="list-style-type: none"> • 1.24 “some Pharisees who had been sent” • 3.1 “a man of the Pharisees named Nicodemus, a member of the Jewish ruling council” • 12.42,43 “many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they loved praise from men more than praise from God.” • 18.3 “a detachment of soldiers and some officials from the chief priests and Pharisees” <p>He is familiar with the geography of Palestine</p> <ul style="list-style-type: none"> • 1.28 “This all happened at Bethany on the other side of the Jordan, where John was baptizing.”

	<ul style="list-style-type: none"> • 11.18 “Bethany was less than two miles from Jerusalem” • 2.1 “On the third day a wedding took place at Cana in Galilee.” • 3.23 “Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized.” • 4.5,6 “So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there” • 11.54 “he withdrew to a region near the desert, to a village called Ephraim” <p>He is familiar with the city of Jerusalem</p> <ul style="list-style-type: none"> • 5.2,3 “Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie--the blind, the lame, the paralyzed.” • 9.7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent)” • 19.17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). <p>He is familiar with the Temple area before it was Destroyed in 70 AD.</p> <ul style="list-style-type: none"> • 8.20 “He spoke these words while teaching in the temple area near the place where the offerings were put” • 10.23 “Jesus was in the temple area walking in Solomon's Colonnade”
<p>3. The author was an eyewitness</p>	<p>‘Such small details of people, time, place, and manner can only have come from an eyewitness’</p> <p>1.40,41 “Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was...”</p> <p>2.1-5 “Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to him, "They have no more wine." ... His mother said to the servants, "Do whatever he tells you.”</p> <p>3.2 “man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Jesus at night”</p> <p>8.9 “At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.”</p>

	<p>9.8,9 “His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man."</p> <p>10.19-21 “At these words the Jews were again divided. Many of them said, "He is demon-possessed and raving mad. Why listen to him?" But others said, "These are not the sayings of a man possessed by a demon."</p> <p>18.1,3 “When he finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it...(those who arrested Jesus) carried torches, lanterns and weapons”</p> <p>18.28 “Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning”</p> <p>19.8,9 “When Pilate heard this, he was even more afraid, and he went back inside”</p> <p>19.13 “When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).”</p> <p>19.18-20 “Here they crucified him, and with him two others--one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.”</p> <p>19.29,30 “A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.”</p>
<p>4. The author was an Apostle</p>	<p>He was present with Jesus</p> <p>2.12 “After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.”</p> <p>3.22 “After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.”</p> <p>6.5 “When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?"</p>

7.44 “Some wanted to seize him, but no one laid a hand on him.”

11.30,33,35,38 “Now Jesus had not yet entered the village, but was still at the place where Martha had met him... When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled...Jesus wept...Jesus, once more deeply moved, came to the tomb”

11.54 “Therefore Jesus no longer moved about publicly among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.”

13.4,5 “he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.”

13.30,31 “As soon as Judas had taken the bread, he went out. And it was night. When he was gone, Jesus said...”

16.19 “Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant”

18.6,10 “When Jesus said, "I am he," they drew back and fell to the ground... Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)”

19.23 “When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.”

20.19 “On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.”

20.22 “And with that he breathed on them and said, "Receive the Holy Spirit.”

He witnessed the feelings of the other disciples

2.11 “He thus revealed his glory, and his disciples put their faith in him.”

4. The author was an Apostle

2.22 "After he was raised from the dead, his disciples recalled what he had said."

4.27,28 "Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?" Then, leaving her water jar, the woman went back to the town"

4.33 "his disciples said to each other, "Could someone have brought him food?"

6.19 "When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified."

6.61 "Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you?"

11.11-16 Jesus: "Our friend Lazarus has fallen asleep; but I am going there to wake him up." His disciples replied, "Lord, if he sleeps, he will get better." Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him." Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

12.22 "Philip went to tell Andrew; Andrew and Philip in turn told Jesus."

14.5,8,22 "Thomas said ...Philip said...Then Judas (not Judas Iscariot) said"

16.17 "Some of his disciples said to one another, "What does he mean by saying, `In a little while you will see me no more'"

16.29 "disciples said, "Now you are speaking clearly and without figures of speech."

18.2 "Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples."

19.38-40 Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-

4. The author was an Apostle

	<p>five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen.</p> <p>20.1,2,10,11 “Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!" ...Then the disciples went back to their homes, but Mary stood outside the tomb crying.”</p> <p>20.24-26 “Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it." A week later his disciples were in the house again, and Thomas was with them.”</p> <p>21.12,13 “Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish.”</p> <p>21.17 “Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you.”</p>
<p>5. The author was the Apostle John</p>	<p>Author Identifies Himself as “The Beloved Disciple”</p> <p>21.20,24 “Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")... This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.”</p> <p>John of Zebedee was first a Disciple of John the Baptist</p> <p>1.35-39 “The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, "Look, the Lamb of God!" When the two disciples heard him say this, they followed Jesus... So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.”</p> <ul style="list-style-type: none"> • This gospel gives more details about John the Baptist than the Synoptics • The name ‘John’ in this Gospel usually refers to John the Baptist

1.6-8,15,19-34 3.23-30 5.33-36 10.40-42

John of Zebedee, Peter, and James formed the “inner circle” of the Disciples

13.22-25 “His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said, “Ask him which one he means.”

18.15-16 “Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest...spoke to the girl on duty there and brought Peter in”

Church History records that John of Zebedee cared for Mary, Jesus’ mother

19.26,27 “When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home”

19.35 “The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.”

20.2-9 “(Mary) came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb...” So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first.. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.”

21.7 Then the disciple whom Jesus loved said to Peter, “It is the Lord!”

Peter is mentioned frequently, James was martyred (Acts 12.2); thus, only John of Zebedee can be the “Beloved Disciple” and the Author of this Gospel

2. John and the Synoptics

“last of all John, knowing that the ‘bodily’ facts had been made clear in the other Gospels, composed a ‘spiritual’ Gospel, urged on by the other disciples and inspired by the Spirit”
 Clement of Alexandria, ca. 200 AD

- This does NOT mean that John’s Gospel is Historically Inaccurate.
- There are many points where John SUPPLEMENTS the Synoptics.

Differences between the Synoptic Gospels and John’s Gospel		
Literary Forms	<p>Parables Mark 4.11 Jesus to Disciples: "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables"</p>	<p>Long Speeches 6.63 “The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.” 6.68 Peter: “You have the words of eternal life.”</p>
Vocabulary - words often used in one and rarely used in the other	<p>Righteous, Power, Miracle, Mercy, Pity, Call, Repent, Parable, Pray</p>	<p>Eternal Life, Light, Darkness, Love, Truth, Genuine (alethinos), Know, Work, World, Judge, Abide, Send, Witness, Believe in</p>
Theological Themes	<p>Repentance Luke 13.5 “I tell you, no! But unless you repent, you too will all perish.” (John uses neither the noun or verb form of the word ‘repent.’)</p> <p>Kingdom of God Matthew 9.35 “Jesus went through all the towns and villages, teaching in their synagogues, preaching the</p>	<p>Light 12.35,36 Jesus: "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going. Put your trust in the light while you have it, so that you may become sons of light."</p> <p>Life 10.10 “The thief comes only to steal and kill and destroy; I have</p>

	<p>good news of the kingdom and healing every disease and sickness.” (‘Kingdom’ used only three times in John: 3.3,5, 18.36)</p> <p>Eternal Life: <i>future expectation</i> Matthew 25. 46. "Then they will go away to eternal punishment, but the righteous to eternal life."</p>	<p>come that they may have life, and have it to the full.”</p> <p>Eternal Life: <i>present possession</i> 3.36 “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.”</p>
Focus on Jesus	<p>Brings the Kingdom Luke 17.20,21”Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."</p>	<p>Is the Kingdom 14. 6. Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.”</p> <p>(None of the seven “I AM” statements of John occur in the Synoptics.)</p>
Eschatology	<p>Future Kingdom Matthew 26.29 ”I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."</p>	<p>Present Kingdom 18.36 Jesus: "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."</p>
Structure	<p>This Age / Age to Come Mark 10.29,30 Jesus: "No one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as</p>	<p>Below /Above 8.23 Jesus: "You are from below; I am from above. You are of this world; I am not of this world.”</p> <p>Light /Darkness 1.5 “The light shines in the</p>

	<p>much in <i>this present age</i> (homes, brothers, sisters, mothers, children and fields-- and with them, persecutions) and in the <i>age to come</i>, eternal life.</p>	<p>darkness, but the darkness has not understood it.”</p>
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3. John’s Message

Signs in John’s Gospel

<p>Differences from Synoptic Gospels</p>	<p>1. Synoptic miracles “acts of power”(dynameis -word not used in John}</p> <p>2. Purpose of miracles in Synoptics: Demonstrate entrance of Kingdom of God into History Matthew 12.28 “if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.”</p> <p>3. No “driving out demons” in Gospel of John</p>
<p>Works (erga) of Jesus</p>	<p>5.20 “For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.”</p> <p>9.3 “that the work of God might be displayed”</p> <p>10.32 "I have shown you many great miracles from the Father.”</p> <p>14.10 “it is the Father, living in me, who is doing his work.”</p>

<p><i>The Work</i> (ergon) of Jesus</p>	<p>4.34 "My food is to do the will of him who sent me and to finish his work." 17.4 "I brought you glory on earth by completing the work you gave me to do"</p>
<p>Seven Signs (semeia)</p>	<p>1. Changing water into wine 2:1-11 2. Healing the nobleman's son 4:46-54 3. Healing of the lame man 5:1-15 4. Feeding of multitude 6:1-15 5. Walking on Water 6.16-21 6. Healing of blind man chapter 9 7. Raising of Lazarus chapter 11</p>
<p>The Sign</p>	<p>6.40 "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day." 1.18 "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known." 14.9 "Anyone who has seen me has seen the Father."</p>
<p>John's Purpose</p>	<p>King Jesus has come to establish His rule over evil in all the earth: 3.2 "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him" 12.31 "Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself."</p>

Signs and Faith in John

<p>Signs can Lead to Faith</p>	<p>2.11 "This, the first of his miraculous signs, Jesus performed at Cana... He thus revealed his glory, and his disciples put their faith in him." 2.23 "many people saw the miraculous signs he was doing and believed in his name" 6.14 After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world."</p>
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	<p>7.31 “many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?"</p>
<p>Signs can Hinder Faith</p>	<p>4.48 "Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."</p> <p>6.30,36 "What miraculous sign then will you give that we may see it and believe you? What will you do?... you have seen me and still you do not believe.”</p> <p>11.47,48 Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs. If we let him go on like this, everyone will believe in him”</p> <p>12.37 “Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him.”</p>
<p>Weakness of “Sign Faith”</p>	<p>2.23,24 “many people saw the miraculous signs he was doing and believed in his name. But Jesus would not entrust himself to them, for he knew all men.”</p> <p>3.2,3 Nicodemus: "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him." In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again.</p> <p>6.2,15 “a great crowd of people followed him because they saw the miraculous signs he had performed on the sick...Jesus, knowing that they intended to come and make him king by force, withdrew”</p> <p>6.51,52,66 “I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world." Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" ...From this time many of his disciples turned back and no longer followed him.”</p>
<p>Faith Required:</p>	<p>15.24 ‘If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen</p>

To Responsive > Sign strengthens Existing Faith	these miracles, and yet they have hated both me and my Father.”
To Rebellious > Sign hardens and confirms Unbelief	2 Corinthians 2.15,16 “For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life.”
Greatest Blessing	20.29 Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."
Our Message Today	SPOKEN: 17.20 "My prayer is not for them alone. I pray also for those who will believe in me through their message" WRITTEN: 20.31 “these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

John’s Important Words

Occurrences in other Scripture

Occurrences in John

Jesus	Paul – 213 (Romans – 37) Matthew – 150 Luke – 89, Mark - 81	237
Amen	Matthew – 31 Mark – 13, Luke – 6	50
Witness (noun and verb forms)	Matthew – 1 Mark – 3, Luke - 2	47
Sign	Matthew – 8 Mark – 4, Luke – 7	17
Works (sometimes translated 'miracle')	Matthew – 5 Mark - 2 , Luke - 2	27
Father	Matthew – 64 Mark – 18, Luke – 56	137
Send (2 similar Greek words, 'apostelo' & 'pempto')	Matthew – 26 Mark – 21, Luke – 35	60
'Paraclete' (A Greek word which is difficult to translate –	Rest of Bible - 0	5 (4 in Gospel, 1 in 1

Helper, Advocate, Counselor, Lawyer)		John)
Life (noun and verb)	Romans – 14 Matthew – 7	83 (Gospel – 53, Letters – 13, Revelation – 17)
Believe (‘pisteuo’ in various forms)	Matthew - 11 Mark – 10, Luke - 9	98
Sin	Romans – 48 Hebrews - 25 Matthew – 10	34 (Gospel -17, 1 John – 17)
World	1 Corinthians – 21 Matthew – 10	101 (Gospel – 78, 1 John – 23)
Judge, Judgment	Acts – 22, Matthew – 18	30

Source: “New Testament Theology” by Leon Morris

Faith in John > Responses to Faithful Witnesses	
John the Baptist	1.7,34 “He came as a witness to testify concerning that light, so that through him all men might believe... I have seen and I testify that this is the Son of God.”
Jesus’ Words	3.11 “I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.”
Jesus’ Works	5.36 "I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.”
the Father	5.37 “the Father who sent me has himself testified concerning me.”
the Scriptures	

	5.39 “These are the Scriptures that testify about me”
Moses	5.46 “If you believed Moses, you would believe me, for he wrote about me.”
other people	4.39 “Many of the Samaritans from that town believed in him because of the woman's testimony”
the Holy Spirit	15.26 “the Spirit of truth who goes out from the Father, he will testify about me.”
the Disciples	15.27 “And you also must testify, for you have been with me from the beginning.”
John in his Gospel	19.35 “The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.”

Jesus’ “I AM” Claims	
Adapted from “Basic Introduction to the New Testament” by John Stott	
<p>Begins New Order</p> <p>“I am He” 4.26</p>	<p>Signs:</p> <p>Turning Water into Wine – 2.1-11: Contrasts the ‘emptiness’ of Jewish rituals with abundance of New Covenant gospel grace</p> <p>Cleansing the Temple – 2.12-16: Corrupted religious rituals will be replaced with Gentiles who will give sincere praise to God.</p> <p>Samaritan Woman left Water Jar – 4.28 – Those who drink Jesus’ living water will ‘never thirst again’ 4.1-15</p> <p>Teaching: Nicodemus must be ‘born again’ – 3.1-15</p>
<p>Gives New Life</p> <p>“I am the Life”</p> <p>11.25, 14.6</p>	<p>Signs: Health of Body symbolizes life of the Soul</p> <p style="text-align: center;">Healing of Nobleman’s Son – 4.46-54</p> <p style="text-align: center;">Healing of Cripple at Pool of Bethesda – 5.1-9</p> <p>Teaching: The ‘Now but Not yet’ – 1 John 3.2, 5.22-29,</p>

	3.16-21 God's Judgment begins now and will be manifest to all in Future
<p>Satisfies the Soul</p> <p>"I am the Bread of Life"</p> <p>6.35,48,51</p>	<p>Sign: Feeding of 5000 – 6.1-15 (only miracle recorded by all four evangelists)</p> <p>Teaching: Jesus is Spiritual Bread that Truly Satisfies – 6.25-65 Augustine said "Believe and you have eaten" – compare 6.47,54</p>
<p>Reveals God</p> <p>"I am the Light of the World"</p> <p>8.12, 9.5</p>	<p>Signs: Healing of the Man born Blind – chapter 9</p> <p>Dramatic Appearances in Temple for Feast of Tabernacles – ch. 7 7.2-9 - Unbelieving brothers encouraged Jesus to go early and 'be seen' 7.10-15 – Jesus' arrival evokes strong responses 7.37-39 Jesus invites those who thirst (fulfills Ezekiel 40-47)</p> <p>Teachings: His Works and Words prove He is the Christ 7.16-36, 7.40-52</p> <p>Those who know God must walk in His light – 5.14, 8.12, 9.35-39</p>
<p>Forgives Sin</p> <p>"I am the Good Shepherd"</p> <p>10.11,14;</p> <p>"I am the Door"</p> <p>10.7,9;</p> <p>"I am the Way"</p> <p>14.6</p>	<p>Sign: Flow of Blood and Water from His pierced side 19.34,35</p> <p>Teachings:</p> <p>Son of Man lifted up, those who look to Him live 3.14,15</p> <p>Good Shepherd gives life that sheep may live 10.10-18</p> <p>One man dies for all God's children 11.49-52</p> <p>Grain of wheat falls into ground and dies, and bears fruit 12.23-33</p>

<p>Overcomes Death</p> <p>“I am the Resurrection” 11.25</p>	<p>Signs: Raising of Lazarus – chapter 11</p> <p>Resurrection of Jesus – chapter 20</p> <p>Teachings: Believe and Live 11.25-27</p> <p>Believe by Faith 20.29</p>
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“The Acts of the Exalted Jesus,
done in the power of the Holy Spirit through the Apostolic Church”

Theme: The Exalted Jesus extends His Spirit-filled Church, from Jerusalem to Rome.

1,1 “In my former book, Theophilus, I wrote about all that Jesus *began* to do and to teach”

1.21 “choose one of the men who have been with us the whole time the Lord Jesus went in and out among us”

2.22 “Men of Israel, listen to this: Jesus of Nazareth...”

2.36 “God has made this Jesus, whom you crucified, both Lord and Christ.”

2.38 “be baptized, every one of you, in the name of Jesus Christ”

3.6,16 “In the name of Jesus Christ of Nazareth, walk... By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see. ”

4.10,12 “It is by the name of Jesus Christ of Nazareth...Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”

5.30,31 “The God of our fathers raised Jesus from the dead--whom you had killed by hanging him on a tree. God exalted him to his own right hand as Prince and Savior”

5.40 “Then they (the Sanhedrin) ordered them not to speak in the name of Jesus”

The predominance of Jesus is evident throughout the entire book, indeed as Peter says: “Jesus Christ, who is Lord of all” (10.36).

The book closes where Caesar is Lord and Rome is the Kingdom, but not so for the people of God: “Boldly and without hindrance he (Paul) preached the kingdom of God and taught about the Lord Jesus Christ.” (28.31)

Outline - 1.8 “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.”

The Gospel of Luke narrates Jesus’ travels TO Jerusalem
Acts narrates Risen Jesus’ travels FROM Jerusalem – by His Spirit thru His Church

Chapters 1-7: In and from Jerusalem

Chapters 8-12: Into Judea and Samaria

Chapters 13-28: From Antioch to Rome

(Review pages 25-32 of this syllabus to remember Luke, his themes, and message. He is the human author of Luke/Acts.)

Luke sometimes traveled with Paul during his missionary journeys.

Acts 16.10-18: “After Paul had seen the vision, *we* got ready at once to leave for Macedonia, concluding that God had called *us* to preach the gospel to them. From Troas *we* put out to sea and sailed straight for Samothrace...

Luke accompanied Paul on his entrance into Europe with the Gospel. Luke witnessed Paul’s Philippian imprisonment and dramatic release.

Acts 20.5 – 21.18: “*we* sailed from Philippi after the Feast of Unleavened Bread, and five days later joined the others at Troas, where *we stayed* seven days. On the first day of the week *we came together* to break bread. Paul spoke to the people...”

Important Events:

Chapter 1 – Ascension of Jesus, Appointment of Matthias

Chapter 2 – Pentecost – Church receives the ‘once for all’ Baptism of the Holy Spirit

Chapters 3-7 Church grows in Jerusalem > Nothing can stop the Word of God

Ch 4 – Persecution / Ch 5 – Hypocrisy / Ch 6 – Disunity / Ch 7 – Martyrdom

Chapter 8 – Gospel to Samaria

Chapter 9 – Saul the Pharisee becomes Paul the Apostle

Chapter 10 – Vision of the Sheet: New Covenant inclusion replaces Old Covenant distinctions

Chapter 11 – First Gentile Convert > Jewish Reaction

Chapter 13 – First Missionary Journey begins from Antioch

Chapter 15 – Apostolic Council in Jerusalem

Chapter 17 – Athens: Gospel to Literate Pagans

Chapter 20 – Paul’s farewell to Ephesian Elders

Chapters 21 – 28 – Journey to Rome

PAUL the Apostle

A. Formative Influences

a. Jewish Scholar

- i. “Diaspora-Jew”, born in Tarsus (SE Turkey) in 1st decade of 1st century A.D. – Acts 9.11
- ii. Saul from the tribe of Benjamin – Philippians 3.4,5
- iii. Trained in the school of Gamaliel - Acts 22.3
- iv. Tent-maker - Acts 18.3

b. Roman Citizen

- i. Father was probably a Roman citizen: Named his son - Paulus
- ii. Citizen of Tarsus, Important Roman city, at Birth - Acts 22.28
- iii. Hellenistic Jew acquainted with the Greek culture – Acts 17.28, Titus 1.12

c. Zealous Persecutor

- i. Sought Legalistic Righteousness – Romans 2.17-20
- ii. Strict Rituals and Traditions – Philippians 3.6
- iii. Threatened by “The Way” – Acts 9.1,2; 22.4,5
- iv. Immature and Impatient
 - a) Patient Mentor – Gamaliel – Acts 5.38,39
 - b) Impatient Disciple – Saul – Acts 8.1

B. Formative Relationships

- a. Stephen's Impact on Paul
 - i. Message: Christ-centered Interpretation of OT – Acts 7.2-53
 - ii. Manner: “a man full of God's grace and power” – Acts 6.8
 - iii. Moses' Image: “his face was like the face of an angel” Acts 6.15
 - iv. Model of Jesus: "Lord, do not hold this sin against them" Acts 7.60
 - v. Memory: “I am the worst... of sinners” – 1 Timothy 1.15,16

- b. Paul and Jesus
 - i. Before the Damascus Road 2 Corinth 5.16
 “from now on we regard no one from a worldly point of view.
 Though we once regarded Christ in this way, we do so no longer”
 - a) Followers of Jesus: Against Moses and against God. (Acts 6:11; Acts 4:12)
 - b) Jesus: A false Messiah cursed by God (Deut 21:23)

 - ii. Encounter with the risen Christ (I Cor 15:8; Acts 9:3-9)
 - a) Convicted: "I am Jesus, whom you are persecuting" Acts 9.5

 - b) Called: Carry My name before the Gentiles and the people of Israel
 (Acts 9:15-16)
 - c) Consecrated: “God...was pleased to reveal his Son in me” Gal 1.16

 - d) Adopted into God's Family – Ananias: "Brother Saul” Acts 9.17

 - e) Baptized: Entering publicly the community of believers (Acts 9:18)

 - f) Equipped for his task: Filled with the Spirit (Acts 9:17, Coloss 1.29)

 - g) Credit: “May I never boast except in the cross of our Lord Jesus ” Gal 6.14

 - h) Apostle to the Gentiles - defined: (Acts 26.16-19, Ephesians 3.8)
 - Seen the Lord (I Cor 15: 5-11; 9:1)
 - Sent by Christ: Divine authority (Galatians 1.1,11,12)
 - Special prophetic revelatory ministry, illuminating the meaning of Christ and the gospel (Ephesians 3.2-11)

- c. Paul and Barnabas
 - i. Barnabas knew of Paul's Call and Ministry Gal 1.13-24

 - ii. Barnabas humbly recommended Paul – Acts 11.25

 - iii. Partners in Teaching – Acts 11.26

 - iv. Ministers of Mercy – Acts 11.28-30, Galatians 2.10

- v. Elders in the Local Church – Acts 13.1
 - vi. Partners in Mission – Acts 13.2-4 ff., 1 Corinthians 3.6,9
 - vii. Paul becomes Team Leader – Acts 13.13,42 “Paul and Barnabas”
 - viii. Brothers in Suffering – Acts 13.50
 - ix. Church Planting “Apostles” – Acts 14.14, 21-23
 - “apostle” means “one who is sent” (Acts 13.4)
 - The gift of apostleship. General description of those sent out to preach the gospel and plant churches in new areas, like Barnabas (see Romans 16.7, 2 Cor 8:16-24; Philip 2:25).
 - The office of Apostle. Particular word used to describe the unique, once for all, office of those first Christ-appointed Church leaders. Paul joined the original twelve as “one abnormally born” (1 Corinthians 15.8). The office of Apostle closed with the death of John and the completion of the “Apostolic” New Testament.
(see Ephesians 2.20, 3.5, 4.11, 1 Corinth 12.29).
 - x. Council Delegates – Acts 15.2
 - xi. Separated Brothers – Acts 15.36-39
(Did this cause troubles? Acts 16.7, 2 Corinth 2.13)
 - xii. Lifelong Appreciation – 1 Cor 9.6, Galat 2.13, 2 Tim 4.11
- d. Paul and the Church in Antioch
- i. Mentoring Church for Paul – Acts 11.25,26
 - ii. Model Church – Acts 11.20,21,26, Ephes 2.11-22
 - iii. Mobilizing Church –
 - a) Acts 11.21 “great numbers believed”
 - b) Acts 11.24 “great numbers brought to the Lord”
 - c) Acts 11.26 “taught great numbers”
 - iv. Merciful Church – Acts 11.29,30
 - v. Multiple Leadership Church – Acts 13.1
 - vi. Mission Sending Church – Acts 13.2,3

vii. Mother Church – Acts 14.26-28

e. Paul and Peter

i. Paul Recognized Peter as Leader of Early Apostles Gal 1.18, 2.2

ii. Peter: Apostle to the Jews (Gal 2:8)

iii. Paul got First-hand information of Jesus from him 1 Cor 1.23

iv. Paul Recognized as Apostle to Gentiles – Galatians 2.8,9

v. Paul Rebukes Peter’s Backsliding – Galatians 2.11-16

- Peter knew better (Acts 10.9-35)
- Peter learned well (Acts 15.7-11, 1 Peter 2.10)

vi. Respected Colleagues – 1 Cor 9.5, 15.5, 2 Peter 3.15,16

vii. Chief Apostles in “Acts of the Apostles”

Acts of Peter		Acts of Paul
3.2 ff	Healing of a Lame Man	14.8 ff
5.15 (shadow)	Healing Power	(kerchief) 19.12
5.16	Exorcist	16.18
8.18 ff.	Confronted Sorcerer	13.6 ff
9.36 ff	Raised the Dead	20.9 ff
10.9 ff	Commissioned to Gentile mission through Vision	22.17-21

f. Paul and Timothy

i. Timothy raised by devout Jewish mother and grandmother in Lystra – 2 Tim 1.5, 3.14,15

- Gentile Father, Timothy was uncircumcised – Acts 16.3
- Born ‘sickly’ (1 Tim 5.23) and ‘timid’ (2 Tim 1.7)

ii. Timothy became Paul’s “true son in the faith” – 1 Tim 1.2, Philip 2.22

- Perhaps mother and grandmother heard gospel through Paul’s first missionary journey to Lystra – Acts 14.21-23
- By Paul’s second missionary journey, Timothy was already a respected disciple – Acts 16.1,2, 1 Tim 4.12
- Timothy was literally Paul’s spiritual “grandchild”
- Circumcised for gospel’s sake - 1 Cor 9.20,22

iii. Became Devoted Apprentice – Philippians 2.19-22, 1 Corinthians 4.17, 16.10, 1 Thessalonians 3.2

First Missionary Journey
Apostle: Paul
Associate: Barnabas

Second Missionary Journey
Apostle: Paul
Associate: Silas

- iv. Trusted and Beloved Partner in Ministry – 2 Tim 1.2-4
 - Co-sender of several of Paul's Letters: 2 Cor, Philipp, Coloss, 1 Thess, 2 Thess, Philemon
 - Was Timothy Paul's scribe for these letters? Rom 16.21,22
- v. Continued Paul's Ministry – 2 Tim 3.10-14, 4.5,6, Heb 13.23

C. Ministry

- a. Mission (Rom 15:16; Gal 1:16): To be a minister of Christ Jesus to the Gentiles, with the priestly duty of proclaiming the gospel of God, so the Gentiles might become an offering acceptable to God, sanctified by Holy Spirit
- b. Motivation
 - i. Sense of concern
 - 1. Humanity outside Christ is utterly lost (I Cor 1:18; II Cor 2:15; Eph 2:12, Philipp 3.18,19)
 - 2. The low morality and bondage to idols of the Gentiles (I Cor 12:2, Ephes 5.5)
 - ii. Sense of responsibility
 - 1. Obligation to Gentiles (Rom 1:14; I Cor 9:16)
 - 2. Obligation to God (II Cor 5:20)
 - iii. Sense of urgency
 - 1. The time is short (I Cor 7: 29; I Thess 4: 15-18)
 - 2. The coming wrath (I Thess 10)
 - iv. Sense of gratitude
 - 1. The Son of God loved me and gave His life for me (Gal 2:20)
 - 2. Became an apostle by grace of God (I Cor 15:9-10; Rom 15:15)
- c. Strategy
 - i. Strategic cities – Romans 15.19
 - ii. Synagogue and market-place – Acts 13.5, 14.1, 16.13
 - iii. Not to where others already have evangelized. - Rom 15.20, 23
 - iv. Nurtures founded churches through pastoral visits, letters, sending fellow-workers, intercession. Acts 15.36, 1 Thess 2.17, Rom 1.11

- v. Cooperative mission with three main categories of fellow workers:
 - 1. Intimate circle: Barnabas, Silvanus and Timothy
 - 2. Independent co-workers: Priscilla and Aquila, Titus
 - 3. Representatives from local churches, such as Epaphroditus, Epaphras, Aristarchus, Gaius and Jason.
- vi. Contextual approach: Greek to the Greeks, Jew to the Jews.
(I Cor 9:20; Acts 17:16-34)
- vii. Roman empire: One language, one Law/jurisdiction, infrastructure, roads and postal services (Like former USSR)

D. Message: Salvation by Grace through Faith

1. Justification – Legal Pronouncement: Made Right with God

a. Paul the Proud Pharisee – God Justifies Good Jews

- i. God of the Jews created world for the Jews.
 - a) “the joy of the whole earth... Mount Zion, the city of the Great King” (Psalm 48.2, Deuteronomy 4.7,8)
 - b) Gentiles created to fuel the fires of hell.
- ii. God gave Law to Jews as way of Salvation (Deut 27.26)
 - a) God’s Law is Righteous (Psalms 19, 119, Romans 7.12)
 - b) Law Keepers are Righteous (Romans 2.17-3.8)
 - i) Most righteous Jews are Pharisees, because they created the most laws (Philippians 3.5,6: “in regard to the law, a Pharisee...as for legalistic righteousness, faultless)
 - ii) God said: “I will not acquit the guilty” (Exodus 23.2)
 - iii) Judges must: “acquitting the innocent and condemn the guilty” (Deuteronomy 25.1)
- iii. God cursed Jesus of Nazareth, an Impostor and False Teacher
 - a) “anyone who is hung on a tree is under God's curse” (Deut 21.23)
 - b) Killing his followers was serving God (John 16.2, Acts 22.3-5)

b. Paul the Humble Publican – God Justifies Unworthy Sinners

i. God Created all people for His Glory

- a) “God our Savior wants all men to be saved and to come to a knowledge of the truth.” (1 Tim 1.15, 2.4, 4.10, Tit 2.11)
- b) Emphasis shifts from Moses to Adam and the Second or Last Adam – (Rom 5.12-21, 1 Corinth 15.20-28, 42-29)
- c) God promised Abraham the world (Romans 4.13)
- d) Jewish rejection of Jesus brought blessing to world (Rom 11.15)
- e) “All over the world this gospel is bearing fruit and growing” (Colossians 1.6)

ii. God sent Jesus to satisfy the Law’s Demands on Our Behalf

- a) No person is Righteous (Psa 143.2, Rom 3.9-20, Gal 2.16)
 - b) Sinless Jesus takes our Sin and makes us Righteous before God (2 Corinth 5.21, Romans 8.3)
 - c) Believers are “justified in Christ” (Gal 2.17, Rom 3.21-26, 4.5).
- ### iii. God cursed Jesus when He took our Sins upon Himself

- b) He became a curse for us, we are blessed in Him Gal 3.13,14
- c) We live for Him who died and rose again (1 Cor 9.22, Rom 4.25)

2. Sanctification – Lifelong Process: Being Made Holy by God

a. Foundation of Paul’s Theology: Union with Christ (1 Corinth 1.30)

- i. Almost 90 times Paul uses the phrase “in Christ”
- ii. Representative Theology: Jesus died for us (2 Cor 5.14-21)
- iii. God’s demands are based upon what God has done: “therefore”: (Ephes 4.1, Coloss 2.20, 3.1, 2 Corinth 5.14,15 Rom 12.1)

b. Jesus Saves and Sanctifies

- i. Paul’s Letters emphasize both Salvation and Sanctification; Romans 1-11 and 12-16; Galatians 1-4 and 5-6, Ephesians 1-3 and 4-6, Colossians 1-2 and 3-4.

- ii. We died to sin when Jesus died for us (Col 2.20, Gal 2.19-21, Romans 6.2-11)
 - iii. We received new life through His resurrection (Coloss 2.13, 3.1-4, Romans 6.11-14, 8.9-14, 1 Corinth 15.22, Ephes 2.4-10)
 - c. Sanctification is a Process in Partnership with God working in Us
 - i. Christ in Us (Galat 1.16, 4.19, Rom 8.9-11, 1 Corinth 1.6, 3.16, 6.19, 2 Corinth 13.5, Ephes 3.17, Coloss 1.27)
 - ii. God works in us (Eph 2.10, Phil 2.12,13, Col 1.29, 2 Tim 1.9)
 - iii. We work, God gets Glory (1 Cor 3.5-7, 15.10, 1 Tim 1.15-17)
 - v. Our failures are our responsibility, the Sovereign God cannot be blamed (Phil 3.18,19, 1 Tim 1.6-10, 5.7, 2 Tim 4.14, Titus 1.16)
 - vi. Sanctification is by Faith (Galatians 3.2-5, Coloss 2.6,7, Titus 3.3-8)
 - vii. God will complete His work in us (1 Cor 1.2,8, 9, Phil 1.6, Rom 8.28)
 - d. Paul's Specific Teachings on the Christian Life
 - i. Family Life
 - a. Husbands and Wives (1 Corinth 7.1-5, Eph 5.22-33, Coloss 3.18,19)
 - b. Parents and Children (Ephes 6.1-4, Coloss 3.20,21)
 - ii. Sexual Ethics (Romans 1.24-27, 1 Corinth 6.9-20, 7.25-40, 1 Thess 4.3-8, 1 Timothy 5.11-15)
 - iii. Citizenship (Acts 23.1-5, 1 Corinthians 6.1-8, Rom 13.1-7)
 - iv. Speech (Ephesians 4.25-5.4, Colossians 4.6, Romans 12.14)
 - v. The Mind (Philip 4.8, Ephes 4.17-24, Rom 8.5-8, 12.1-3)
 - vi. Work (1 Thessalonians 4.9-12, 2 Thessalonians 3.6-13)
 - vii. Revenge (2 Cor 2.5-11, 2 Timothy 2.24, 4.14, Romans 12.17-21)
 - viii. Character Formation
 - a. Humility (Acts 20.19, Ephes 4.2, Philip 2.1-11, Titus 3.2)
 - b. Contentment (Philipp 4.4-13, 1 Timothy 6.6-10)

- c. “Putting off and putting on” (Galatians 5.19-26,
Ephesians 4.22-32, Colossians 3.5-14)
- d. Faith, Hope, & Love (1 Thess 1.3, Eph 4.1-6, 1 Cor 13)
- e. Love is the Greatest (1 Corinth 13.13b, Galat 5.6,13-15,
1 Timothy 1.5, Romans 13.8-10)
- f. Leaders (1 Timothy 3 & 4, 2 Timothy 2, Titus 1)

e. Incentives to Sanctification

i. Example of Jesus

- a. “Your attitude should be the same as that of Christ Jesus”
Philippians 2.5
- b. “live a life of love, just as Christ loved us and gave himself up for us”
Ephesians 5.2
- c. “Accept one another, just as Christ accepted you” Rom 15.7

ii. Presence of Jesus

- a. “Submit to one another out of reverence for Christ.” Eph 5.21
- b. “let us purify ourselves from everything that contaminates body &
spirit, perfecting holiness out of reverence for God” 2 Corinth 7.1
- c. “For anyone who eats & drinks without recognizing the body of the
Lord eats and drinks judgment on himself.” 1 Cor 11.29

iii. Work of Jesus

- a. “forgive each other, just as in Christ God forgave you” Eph 4.32
- b. “set your hearts on things above, where Christ is seated at the right hand
of God” Colossians 3.1
- c. “count yourselves dead to sin but alive to God in Christ Jesus”
Rom 6.11
- d. “your body is a temple of the Holy Spirit, who is in you” 1 Cor 6.19

iv. Coming of Jesus

- a. “He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ.” 1 Cor 1.8
- b. “discern what is best and may be pure and blameless until the day of Christ” Philipp 1.10
- c. “For we must all appear before the judgment seat of Christ...Since we know what it is to fear the Lord, we try to persuade men” 2 Cor 5.10,11
- d. “night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light.” Rom 13.12

3. Edification – Made One with God’s People

a. Salvation is both an Individual and a Corporate Experience

- i. Paul met Jesus & was converted individually (Acts 9.4, Galat 1.15)
- ii. Jesus is united to His people: “Jesus, whom you are persecuting” (Acts 9.5, Matthew 25.40,45)
- iii. Salvation brings Paul into Christian family - first words Paul hears as a new believer: “Brother Saul, the Lord Jesus...has sent me” (Acts 9.17)
- iv. Paul’s union with Christ and His family is confirmed through Baptism (Acts 9.18, 1Cor 12.13, Eph 4.5, Col 2.12, Rom 6.3)
- v. Paul’s acceptance by family of faith was slow process (Acts 9.26,27)

b. Corporate Descriptions of Salvation’s Results

- i. Family – In Christ we know God as Father and one another as Brothers (Gal 6.10, Eph 3.15, 1 Cor 1.10, Gal 5.13, Rom 15.14)
- ii. Body – Christ is the Head, and we have become members of His Body (1 Cor 10.16, 12.12, 27, Eph 1.22,23, 3.6, 4.4, Col 1.18, Rom 7.4, 12.5)
- iii. Temple – OT Temple was shadow of Temple God has made us in Christ (1 Cor 3.16,17, 6.19, Eph 2.19-22, Coloss 2.16,17)
- iv. Army – Christ our Savior defeated our Enemy, we Stand victorious in Him (2 Cor 10.3-5, Eph 6.10ff., Phil 2.25, 1 Tim 1.18, 2 Tim 2.3, Philem 2)

c. Growth in Grace draws us Closer to both God and other Believers

- i. Unity – Only God creates it, but we are to maintain it by our good relations. (1 Cor 1.10, Gal 3.28, Eph 4.3, Col 3.15, Rom 12.10, 14.1ff, 15.5-7)
- ii. Equality – Christ has made us one and together we are made right with God (Gal 6.4, Eph 2.13-18, Col 3.11, Phil 16, Rom 12.16)
- iii. Fellowship – we Belong to each other and should care for one another (1 Cor 10.16, 2 Cor 13.14, Eph 5.19-21, Phil 2.1, Rom 16.16)
- iv. Ministry – we co-labor with God to build and expand His Church (1 Cor 3.8, 9.19-23, 12.4-7, Philipp 1.27, Rom 15.14)
 - a) Team Leadership (Acts 14.23, 1 Cor 3.6, Titus 1.5)
 - b) Every member a minister (Eph 4.11-13, 1 Cor 12.7, Rom 12.3-7)
 - c) Love is the Greatest (1 Cor 12.31, Galat 5.6, 1 Tim 1.5)

4. Glorification – Prepared for the Age to Come

a. Plan of Salvation moves toward a God-appointed Goal

- i. All will be placed under the Rule of Christ
“when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ” Ephes 1.11
(1 Cor 15.24-28, Philipp 2.9-11, Rom 8.18-30)
- ii. Basis of Hope for God’s People in Christ
“we rejoice in the hope of the glory of God” Romans 5.2
(2 Cor 1.10, Gal 5.5, Eph 1.18, Phil 1.20, Col 1.27, Rom 8.20-25)
- iii. Holy Spirit in us is our Guarantee of Glory - “a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance”
(Eph 1.13,14, 4.30, 2 Cor 5.5, Rom 8.23)

b. Return of Christ

- i. Early in his ministry, Paul may have expected to witness the Second Coming (1 Thess 4.15-17, Philipp 3.20)
- ii. Yet, he knew certain events needed to happen first
(1 Corinth 15.24-28, 2 Thess 2.3)

- iii. At the end of his life, he anticipated being with Christ before He returns. (2 Timothy 4.6-8)
 - v. Fundamental conviction: Whether we go to him or He comes for us, we are the Lord's (1 Cor 15.58, 1 Thes 5.9,10, Rom 8.28-39)
 - c. Resurrection of the Dead
 - i. Will occur at the Return of Christ (1 Thess 4.16)
 - ii. Will be the time of Final Judgment (2 Corinth 5.1-10)
 - iii. Will be when we are transformed bodily (1 Corinth 15.52ff)
 - iv. We will see Him in His presence (1 Cor 13.12, 1 Thess 4.17)
 - v. Between death and this final day, believers are with the Lord (2 Corinth 5.6,8, Philipp 1.23, 1 Thess 5.10)
 - d. Final Judgment and Restoration
 - i. God now withholds his wrath until this terrible day (Rom 2.4)
 - ii. Unbelievers will be sent to Hell (2 Thes 1.8-10, Eph 5.5,6, 1 Cor 6.9-10)
 - iii. Believers will be saved completely (1 Cor 3.15, 5.5, 2 Cor 2.15, Philipp 1.28, 1 Thess 1.10, Rom 5.9, 8.30)
 - iv. Obedient believers will be rewarded (1 Cor 3.14, 9.17,25, Eph 6.8, Philipp 4.1, Coloss 3.24, 1 Thess 2.19, 2 Tim 4.8)

D. The Epistles

1. Four major categories
 - a. Capital letters (Rom, I & II Cor, Gal)
 - b. Prison letters (Eph, Philipp, Col, II Tim, Philemon)
 - c. Pastoral letters (I & II Tim, Titus)
 - d. Eschatological letters (I & II Thess)
2. Genre
 - a. Form: Ancient Hellenistic letters
 - b. Copied by Secretaries (Rom 16.22; 2 Thess 3.17)
 - c. The importance of knowing the sender and recipients
 - d. Read the whole letter through in one sitting
 - e. Occasional documents
 - f. Task-theology
 - g. In the case of historical and cultural relativity: Look for the principle

Romans : The Purest Gospel

1. Date and place of writing: from Corinth, about 57, scribe Tertius – 16.22,23, 1 Cor 1.14

2. Paul and the Romans

- a. Paul had never visited Rome before - 1.10, 15.22,23
- b. Paul knew many individuals in Rome – 16.1-23
- c. As Apostle to the Gentiles, it was important for him to visit this strategic church 1.7,8,13

3. Church of Rome

- a. Unknown founder – it was likely not Peter – probably early converts who heard the message elsewhere and traveled back to Rome 1.7, 15.20, 16.3-5
- b. Was never considered a “Mother Church” in the New Testament era - 1.6, 14.4
- c. Was noted for maturity and service – 1.8, 15.14, 16.19

4. Occasion

- a. Paul knew many individuals in Rome and no doubt knew something of their spiritual character and needs. 16.2,4,6,10,17
- b. He presents the Gospel and its implications in a general way but his specific applications probably were made with his background knowledge of their situation. For example –
 - Dangers of Gentile Idolatry – 1.18-32
 - Dangers of Proud Moralism – 2.1
 - Dangers of Jewish Superior Attitude – 2.17-29
 - Dangerous extremes of Legalism and License – chapters 6 - 8
 - How can we trust God’s promises now if His promises to Israel failed? Chs 9-11
 - Living as God’s People in the Heart of Rome – ch 12
 - Role of the State – ch 13
 - Disputes – Idol meat, worship practices...- chs 14 & 15

5. Purpose

- a. Paul wants to have an Apostolic visit to this strategic church – 1.1-7, 15.15,16,29
- b. Paul wants to encourage them in their faith - 1.11,12
- c. Paul wants them to send him onwards, with their prayers and finances, to Spain - 15.24,28
- d. Paul wants them to be ‘mission partners’ in the task of reaching the world - 15.27,30-32
- e. This thorough presentation of the Gospel is Paul’s presentation of himself for their consideration of this requested support, his ‘business card’- 16.25-27

6. Themes

Chs 1-4 God Justifies Sinful Man and Remains Just > This is done by sending His Own Son to Fulfill the just demands of His own Law

Jesus dies our Death / Pays our sin’s Penalty / Fulfills God’s Righteousness

Who would imagine that Creator would die in place of His Creatures?

Chs 5-8 God Demands Man's Obedience even though Salvation is Gift of Grace
Grace = Our works have no part of Salvation, no Merit, Undeserved
Wisdom of God > He Saves and Sanctifies > Redeems & Regenerates
New Record and New Heart / Blood of Christ and Fullness of Holy Spirit
God who Freely Saves now demands Faithful Service
Obedience becomes the EVIDENCE that one is SAVED BY GRACE

Chs 9-11 Wise God choose the Family of Abraham / Nation of Israel
But they played the harlot / became "disobedient and obstinate people"
Their Sin opened Door of Salvation for all Nations
Mercy to Nations / Provokes Gospel envy among Chosen Jews

Chs 12-15 Paradox of Dying to Live> Contrary to All we Naturally Think or Feel
Ultimate Freedom> Dying to Self> Living for Glory of God & Good of Others

7. Main theme: 'the just shall live by faith' 1.17 (quote from Habakkuk 2.4)

8. Key verses: Romans 1.16,17, 3.21-31, 8.28, 10.17, 11.33-36, 12.1, 14.19, 15.20

9. Difficult passages

- 1.18 "The wrath of God is being revealed from heaven"
- 2.28 "A man is not a Jew if he is only one outwardly"
- 3.4 "Let God be true, and every man a liar"
- 4.5 "God who justifies the wicked"
- 5.12 "because all sinned"
- 6.4 "buried with him through baptism into death"
- 7.4 "you also died to the law through the body of Christ"
- 7.15 "I do not understand what I do."
- 8.2 "through Christ Jesus the law of the Spirit of life set me free from the law of sin and death"
- 8.22 "the whole creation has been groaning as in the pains of childbirth"
- 9.5 "Christ, who is God over all, forever praised! Amen."
- 9.18 "God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden."
- 10.4 "Christ is the end of the law"
- 11.26 "all Israel will be saved"
- 12.20 "you will heap burning coals on his head."
- 13.1 "The authorities that exist have been established by God."
- 13.11 "our salvation is nearer now than when we first believed."
- 14.5 "Each one should be fully convinced in his own mind"
- 15.16 "the priestly duty of proclaiming the gospel of God"
- 16.7 "Andronicus and Junias...They are outstanding among the apostles"
- 16.25 "the revelation of the mystery hidden for long ages past"

I Corinthians: Temple of God

1. Date and place of writing

55 AD towards the close of Paul's three-year residency in Ephesus

2. City of Corinth

- a. Location and population
 - i. Greek city on the southern side of the 4.5 mile isthmus that connected the Peloponnese with the rest of Greece.
 - ii. 250,000 free persons, 400,000 slaves
 - iii. Third city of the Roman empire after Rome and Alexandria
- b. Strategic commercial center
 - i. Two sea ports
 - ii. Crossroads for travelers and traders
- c. Culture
 - i. Strong influence of Greek culture and philosophy.
 - ii. Significant community of Jews
 - iii. Melting pot of cultures, philosophies and life-styles
 - iv. Famous Isthmian (Athletic) games
- d. Religion
 - i. At least 26 sites for Greek-Roman gods & Eastern mystery cults.
 - ii. Temple of Aphrodite: Goddess of love.
 - iii. Temple of Asclepius: God of healing.
- e. Immorality
 - i. Widely known for open and unbridled immorality.
 - ii. Greek verb: *Corinthanise*: To practice sexual immorality.
 - iii. Expression: "Corinthian girl": Prostitute.

3. Church of Corinth

- a. Founded by Paul in 50 AD on second missionary journey (Acts 18)
- b. The Corinthian church was gifted (1:4-7) but immature and unspiritual. (3:1-4)

4. Occasion

- a. Misunderstanding about a previous letter written by Paul (5:9-13)
- b. Paul responds to reports about the Corinthians (1:11)

5. Purpose

- a. To instruct the church in its areas of weakness, such as divisions and immorality.
- b. To encourage the church to be a holy temple of God.
- c. Correct false teaching concerning the resurrection
- d. Instruction concerning the offering for poverty stricken believers in Jerusalem.

6. Themes

a. *Division and unity*

- i. Futility of boasting about men: Only God makes things grow (1:13; 3:7)
- ii. The Day of the Lord will show the quality of our work (3:12-15)
- iii. The church is the body of Christ. (12:27)
 1. The value of each member (12:15,16)
 2. The need for each member (12:21)
 3. The solidarity of the members in suffering and honor (12:26)
- iv. God employs diversity to create unity

b. *Wisdom and foolishness*

- i. Christ crucified a stumbling-block to Jews, foolishness to Gentiles (1:22)
- ii. Christ: The power and wisdom of God (1:24)
- iii. Without the Spirit is God's wisdom foolishness to men. (2:7-16)

c. *Love and giftedness*

- i. Aphrodite and *Eros*: What can I get?
- ii. Christ and *Agape*: What can I give? Gave His life as a Gift (Greek: *Charis*)
- iii. Spiritual gifts: (Greek: *charismata*: concrete expressions of grace)
 1. Manifestations of the Spirit to each believer. (12:7)
 2. Given for common good: Try to excel in gifts that build up the church (12: 7; 14:12)
 3. Different kinds of gifts but one Spirit (12:4)
 4. No-one who speaks by the Spirit says Jesus be cursed. (12:3)

iv. Speaking in tongues

1. Tongues: (Greek: Languages or dialects)
2. Seem to refer to earthly and heavenly languages, including ecstatic languages of praise and prayer (13:1;14:2-10)
3. Not necessarily for everybody (12:30)
4. He utters mysteries with his spirit (14:2) Not out of control
5. Sign for unbelievers (14:22)
6. Speech directed basically toward God (14:2, 14-15, 28)
7. Essentially unintelligible both to the speaker and hearers (14:16)
8. Need for interpretation in the church: God is not a God of disorder but of peace. (14:28)
9. Slightly different from the apostles' ability at Pentecost to speak in unlearned human languages. (Acts 2)

v. Charismata in Romans 12:4-8

1. Deeds of service

vi. Gifts in Ephesians 4:11-13

1. To prepare God's people for works of service (4:12)
2. For edification of the body of Christ (4:12)

vii. Spiritual gifts and natural gifts

viii. Charismata: Only for the early church?

d. Church conduct

i. Immorality

1. Immorality and pride (5:1-8)
2. Immorality as yeast in the church (5:6-8)
3. Immorality and the reputation of the church (5:11)
4. Rule: Our bodies are not our own: Members of Christ (6:13-20)
5. Church discipline (5:4-5, 12-13)

ii. Lawsuits among believers

1. Shameful (6:1,6)
2. Sign of ignorance about who they are (6:2-4)
3. Sign of defeat (6:7)

iii. Marriage

1. The gift of staying unmarried (7:7)
2. The unbelieving spouse (7:12-16)
3. Rule: Each one should retain the place in life that the Lord assigned to him and to which God has called him. (7:17)
4. The time is short! (7:29)
5. Live a life of undivided devotion to the Lord (7:35)

iv. Food

1. An idol is nothing. (8:4)
2. Food does not bring us near to God or far from God (8:8)
3. Rule: Exercise of freedom should not become a stumbling-block to the weak. (8:9)

v. Those who preach the gospel should receive from the gospel

1. Apostles have the right of support from the church (9:1-12a)
2. Paul had numerous rights as an apostle but he did not claim them (9:12b; 15-23)

vi. Idol feasts

1. Flee from idol worship (Don't think you are strong!) (10:14)
2. You cannot have part in both the Lord's table and the table of demons (10:21)

vii. Men and women in worship

1. Head covering (11:2-16)
2. Men and women interdependent in Christ (11:11)

viii. Lord's Supper

1. Lord's Supper corrupted by greed and discrimination (11:20-22)

2. The *agape*-meal and the Lord's Supper are in remembrance of Jesus, who gave His body and blood for the church. (11:23-26)
3. Having the Lord's Supper in an unworthy manner leads to guilt and judgment. (11:27-32)

ix. Running the race

1. Run in such a way as to get the prize (9:24)
2. Full dedication to the Christian life

x. Collection

1. Corinth is part of the larger body of God's people 16.1,2
2. Paul had promised the apostles in Jerusalem to take care of the poor

e. *The resurrection*

- i. If Christ has not been raised our preaching and faith useless
- ii. Death came through a man, resurrection through a man
- iii. The resurrection body
- iv. The resurrection and our labor

7. Main theme

New life in Christ calls for a new way of living through the Holy Spirit in every situation of life (3:16, 17; 6:11, 19-20).

8. Key verses I Cor 1:22; I Cor 13: 1-3; I Cor 15:14

9. Difficult passages

- a. I Cor 15:29 "What will those do who are baptised for the dead?"
- b. I Cor 10: 2-5 "They were all baptized into Moses drank from spiritual rock"

Second Corinthians: Ambassadors of God

1. Date and place of writing 56 AD, Macedonia

2. City of Corinth See I Cor

3. Church of Corinth after writing I Corinthians

- a. Paul pays a "painful visit" to Corinth (2 Cor. 2:1)
- b. Paul writes a letter to Corinth, which we don't have in our NT

4. Occasion

- a. Titus brought good news about the general well-being of the Corinthians
- b. Titus reported that false teachers, claiming to be apostles entered the church
- c. False teachers and Corinthians challenged both Paul's personal integrity and his authority as an apostle.

5. Purpose

- a. To defend his personal integrity and authenticity of both his apostleship and his message
- b. To express his joy at their well-being
- c. To urge them to complete the collection for fellow believers
- d. To urge them to deal with the troublemakers in their midst

6. Themes

a. *Suffering for Christ*

- i. Suffering for Jesus means also comfort through Him. (1:3-7)
- ii. Suffering makes us dependent on God (1:9)
- iii. Suffering keeps us from becoming conceited (12:7)
- iv. Suffering reveals the mystery of the gospel
 - a. Gods power is made perfect in weakness (12:9; 13:4)
 - b. Jars of clay: This all-surpassing power is from God and not from us. (4:7)

b. *The Spirit*

- i. Deposit, guaranteeing what is to come: Eternal house in heaven.(5:5)
- ii. Gives confidence in a life that we live by faith not by sight. (5:7)
- iii. Transformation and freedom come from the Lord, who is the Spirit (3:17,18)

c. *Ministry of the church*

- i. Aroma of Christ (2:14-16)
- ii. Ministers of a New Covenant (3:7-18)
- iii. Ambassadors of God (5:14-21)
- iv. Generosity proves obedience to the gospel and makes others praise God (9:12,13)
- v. Whoever sows generously will also reap generously. (9:6)

d. *Apostolic authority*

- i. Holy and sincere conduct in the world and in relationship with the church.(1:12)
- ii. The Corinthian church: A living Letter of Recommendation (3:2-3)
- iii. Fellow workers compelled by the love of Christ (5:14-16:1)
- iv. Signs, wonders and miracles (12:12)
- v. Boast in weakness and suffering (11 and 12)
- vi. Authority to build, if needed by exercising discipline (13:2-10)
- vii. Super apostles use professional rhetoric, enslave and deceive (11:1-22)

7. Main theme

Paul summons the church to accept his apostolic ministry and to share in this ministry of the New Covenant.

8. Key verses

II Cor 5:17-19; II Cor 12:9; II Cor 3:3; II Cor 9:6

9. Difficult passages

- a. II Cor 5: 21: “God made Him who had no sin to be sin for us”.
- b. II Cor 12: 1-10: “Third heaven” and “thorn in the flesh”

Galatians: Slave or child?

1. Date and place of writing

- a. Between 53-57 AD in Ephesus or Macedonia
- b. Between 48-53 AD in Antioch (Syria), or Corinth

2. Two Galatia's

- a. Region Galatia in North Central Turkey
- b. Roman province Galatia including South Central Turkey

3. The churches of Galatia

- a. Churches in North Central Turkey founded by Paul on second missionary journey
- b. Churches in South Central Turkey founded by Paul on first missionary journey before Jerusalem council meeting. (Acts 15)

4. Occasion

- a. The Galatians started following Judaisers: Jewish Christians who taught a false gospel of works.
- b. These Judaisers sought to discredit Paul's apostleship.

5. Purpose

- a. To vindicate his apostolic authority and message.
- b. To clearly lay down the true doctrine of grace that leads to Christian freedom.
- c. To explain that Christian freedom does not mean promotion of sin and lawlessness.

6. Themes

a. *Justification by faith*

- i. No-one will be justified by observing the Law (2:16)
- ii. All who rely on observing the Law are under a curse (3:10)
- iii. Christ redeemed us from the curse, by becoming a curse for us.(3:13)
- iv. We died with Christ to the Law (2:19-20)
- v. Christ: the Seed of Abraham, the man of faith. (3:9,14,16)
- vi. The Law as *paidagogos (Gr)*: Locking up prisoners of sin. (3:22-25)
- vii. Justified by faith in Christ, we become sons and heirs of God, no matter who we are: Greek, slave, male, female. (3:26-29)

b. *Freedom and slavery*

- i. The difference between children and slaves (4:6-7)
- ii. Galatians: Children making themselves slaves again (4:8-10)
- iii. The two sons and two wives of Abraham (4:21-23)
- iv. Hagar and Sarah represent two different covenants (4:24-31)

- v. Christ has set us free for freedom (5:1)
- vi. Preaching circumcision would abolish the offense of the cross (5:11)

c. *Fruit of the Spirit*

- i. Do not use freedom to indulge the sinful nature. (5:13)
- ii. Use freedom to serve one another in love (5:13)
- iii. Our sinful nature and the Spirit are in conflict with one another (5:17)
- iv. Acts of our sinful nature and fruit of the Spirit (5:19-23)
- v. The difference between the gifts and the fruit of the Spirit.

7. **Main theme:** The church is called to be a community of Faith, Freedom and Fruit

8. **Key verses** Gal 2:16; Gal 5:13; Gal 5:22-23

9. **Difficult passages** Gal 5:14, Gal 5: 24

Ephesians: Christ and His body

1. Date and place of writing

- a. About 60 AD, during Paul's first imprisonment in Rome (Acts 28:30)
- b. Philippians, Colossians, and Philemon were also written during the same time period (Phil. 1:7; Col. 4:10; Phm 9)

2. City of Ephesus

- a. Large, highly developed city in western Asia Minor (Turkey, near to Izmir)
- b. Strategic commercial center
- c. Temple of the goddess Diana (Acts 19:23-31): One of 7 wonders of the world.

3. Church of Ephesians

- a. Paul spent three years in Ephesus
- b. Center for evangelism

4. Occasion

- a. Circular letter: Absence of particular problems and personal names.
- b. Probably the same letter as "My letter ... from Laodicea." (Col 4:16)

5. Purpose

- a. To show believers the limitless wealth and unity they have as the body of Christ.
- b. To call on their responsibility to walk in a manner that is fitting with this privilege.
- c. To teach them on spiritual warfare

6. Themes

- a. *Everything "In Christ" (23 times in Ephesians)*
 - i. In Him:
 - 1. Predestined to be God's children (1:3-12)
 - 2. Redemption (1:7)

3. Marked with a seal: The Holy Spirit (1:13)
4. In Him seated in the Heavenly realms (2:6)
5. In Him created to do good works (2:10)
6. In Him unity in the church (2:14-22; 4:4-6)
7. In Him free access to God (3:12)
8. Eternal purposes of God accomplished (3:11)

b. Head and body

- i. Seneca: Emperor Nero: Head of a great body (Empire).
- ii. Christ as Head over the body (church):
 1. Source of its being
 2. Rules over the church: Requires submission of believers (5:21)
 3. Equips the church with gifts (4:8-13)
 4. Vertical unity between Him and the church (4:13,16)
 5. Horizontal unity in the body between Jew and Gentile (2:14-18; 4:4-6)
 6. Heavenly goal of the body (4:12-13,15)
 7. The body grows by Christ's provision and believers' activity (4:11-16)
 8. The body has to make know God's manifold wisdom to rulers and authorities (3:10)
 9. All things in heaven and on earth will be brought together under one head: Christ. (1:10)
 10. Difference between body in Ephesians and I Corinthians 12.

c. Spiritual warfare

- i. Heavenly realms (1:3)
- ii. Our struggle against spiritual forces (6:12)
- iii. The armour of God (6:10-18)

7. Main theme

By being a body with Christ as head, Christians are one with Christ and one another

8. **Key verses** Eph 2:8-10; 4:11-13; 4:15-16; 3:14-21; 5:1-2; 6:12-13

9. **Difficult verses** Eph 2: 14-16; 4:26-27

Philippians: Letter of Joy

1. Date and place of writing

- a. Rome, during Paul's first imprisonment, 60-61 AD

2. City of Philippi

- a. Prosperous Roman colony in Macedonia
- b. No synagogue (Philippians contains no OT quotations)
- c.

3. Church of Philippi

- a. First church in Europe, founded by Paul and Silas (Acts 16:9-15)
- b. Paul and Silas praying and singing hymns to God in prison (Acts 16:25)

4. Occasion

- a. The Philippians had sent a gift to Paul upon learning of his detention in Rome

5. Purpose

- a. To report on his circumstances
- b. To encourage them to rejoice regardless of circumstances
- c. To exhort them to humility and unity
- d. To commend Timothy and Epaphroditus to them
- e. To warn them against Judaisers (legalists) and antinomians (libertines)

6. Themes

a. Joy

- i. The mystery of joy: Fellowship with Christ and fellow believers
 1. To live is Christ, to die is gain (1:21;4:13)
 2. Prayers and help given by the Spirit of Jesus (1:19)
 3. Peace of God transcending all understanding (4:7)
 4. Philippians are Paul's joy and crown (4:1)
- ii. Christ is preached (1:18)

b. Suffering

- i. Advances the Gospel (1:12-14)
- ii. Privilege and promise of suffering (1:27-30)
- iii. Deepens our knowledge of Christ (3:10)

c. Humility and pride

- i. Your attitude should be the same as that of Christ (2:5-11)
- ii. Christ emptied Himself (2:7)
- iii. Everything we take pride in is rubbish compared to Christ 3:3-9
- iv. Our citizenship is in heaven (3:20)

d. Perfection and completeness

- i. Pressing on towards the goal (3:12-16; 2:15)
- ii. One in spirit and purpose (2:2)

7. **Main theme:** Rejoice in the Lord always

8. **Key verses** - Philip 1:21; 2:5-11; 3:8; 4:4-7; 4:8

9. Difficult passages

- a. Philip 2.7 "made himself nothing, taking the very nature of a servant, being made in human likeness"

- b. Philip. 3:12-13 “.. continue to work out your salvation,.., for it is God who works in you”.

Colossians: Hidden in Christ

1. **Date and place of writing** : Rome, during Paul’s 1st imprisonment, 60-61 AD.
2. **The city of Colosse** Small market town in Turkey
3. **The church of Colosse**
 - a. Founded by Epaphras, convert of Paul (1:7)
 - b. Target of heretical attack
4. **Occasion** Report of Epaphras about heresy in Colosse (1:4,8)
5. **Purpose**
 - a. To encourage them in their hope, faith and love
 - b. To refute heresy: Probably a mixture of extreme Judaism and Gnosticism
 - c. To call on holy Christian conduct
6. **Themes**
 - a. *A hollow and deceptive philosophy*
 - i. (False) appearance of wisdom, secret knowledge and humility (2:6-23)
 - ii. Based on human traditions and regulations (2:8,23)
 - b. *The all-sufficiency of Christ*
 - i. Image of the invisible God (1:15)
 - ii. Creator and sustainer of all things (1:16-17)
 - iii. Redeemer and Reconciler (1:19-23)
 - iv. Head of the church (1:18)
 - v. Firstborn from among the dead (1:18)
 - vi. Mystery of God in whom are hidden all the treasures of wisdom (2:2-3)
 - vii. Triumphant over powers and authorities (2:9, 15)
 - c. *The new self of Christians*
 - i. Being renewed in the image of its Creator (3:10)
 - ii. Christ is all in all: Greeks, barbarians, Jews, etc. (3:11)
 - iii. Called to a responsible life as God’s chosen people (3:12-4:6; 1:23)
 - iv. New clothes (3:12)
 - v. Serving the Lord Jesus at home and in the street (3:18-4:6)
7. **Main theme** The all-sufficiency of Christ
8. **Key verses** Col 1:15; 1:19-20; 2:9,10; 3:3; 3:17
9. **Difficult passages**

- a. Col 1:24 “I fill up in my flesh what is still lacking in regard to Christ’s afflictions”.
- b. Col 2:11-12 The relationship between baptism and circumcision

I Thessalonians: Letter of encouragement

1. Date and place of writing

Written in 50-51 AD during the apostle’s eighteen-month stay in Corinth (Acts 1:11)

2. City of Thessalonica

- a. Largest city in Macedonia. Population: 200000.
- b. Important communication and trade center

3. Church of Thessalonica

- a. Founded by Paul and Silas (Acts 17:1-9)
- b. Young church that suffered a lot of persecution

4. Occasion

- a. Encouraging report from Timothy about the Thessalonians
- b. Paul had left Thessalonica abruptly, leaving the recent converts with little external support in the midst of persecution.

5. Purpose

- a. To encourage the Thessalonians in their trials
- b. To give instruction concerning godly living
- c. To give assurance about the future of believers who die before Christ returns.

6. Themes

a. Encouraging a persecuted church

- i. Commitment: Suffering, sharing lives, toil and hardship (2:2-9)
- ii. Care: The nurse/foster-mother, father and brother (2:7, 11-12; 3:2-3)
- iii. Prayer: Remembering them before God (1:2-3; 3:10)
- iv. Emphasizing their identity: Imitators of apostles and the Lord (1:6; 2:14)
- v. Affirming their place in the people of God: You became a model (1:7)

b. Day of the Lord

- i. Fellow believers who died will have part in the great Day (4:14)
- ii. The Lord will come down from heaven with a trumpet call (4:16)
- iii. The dead in Christ will rise first (4:16)
- iv. Believers who are still alive will together with them meet the Lord in the air (4:17)
- v. Believers will be with the Lord forever (4:17)
- vi. For those who belong to the darkness the Day will come as a thief in the night (5:2-3)

- vii. Those who belong to the day have to be alert and self-controlled (5:6)
- viii. Christ made it possible that believers live together with him eternally (5:10)
- ix. The Day of the Lord should give occasion to mutual encouragement (4:18)
- x. What happens with unbelievers left on earth?

c. How to live in order to please God

- i. Sexual purity (4:3-7)
- ii. Mind your own business (4:11)
- iii. Work with your hands (Greeks thought manual labour degrading and fit only for slaves) (4:11; 5:12-13)
- iv. Win the respect of outsiders with your daily life and be independent (4:12)
- v. Do not put out the Spirit's fire. (5:19)

7. **Main theme:** Encouragement in the light of the second coming of the Lord.

8. **Key verses** I Thess 1:6; 2:13; 4:16-18; 5:4-6

9. Difficult passages

I Thess 4:4 "his own vessel"

I Thess 5:10 "awake or asleep"

II Thessalonians: The last things

1. **Date and place of writing** Written about 6 months after I Thessalonians in Corinth

2. **City and church of Thessalonians** (See I Thessalonians)

3. Occasion

- a. Misrepresentation of his teaching on the Day of the Lord
- b. Some brothers refuse to work (Possibly because of a wrong understanding of the Day of the Lord)

4. Purpose

- a. To encourage the severely persecuted Thessalonians
- b. To correct misunderstanding about the Lord's return
- c. To instruct about the Christian life and church discipline especially in the area of work.

5. Themes

a. Retribution

- i. Persecution: Sign of being counted worthy of the Kingdom of God (1:5)
- ii. The Day of the Lord will bring relief for the believers and punishment for the unbelievers (1:6-9)

- iii. Those who do not know God: Not those who have never heard of the true God, but those who refuse to obey Him (1:8).

b. The man of lawlessness

- i. Before the Day of the Lord the “man of lawlessness” will be revealed (2:3)
- ii. Opposes God and proclaims himself to be God in God’s temple (2:4)
- iii. Something and someone is restraining him (2:6-7)
- iv. When the restraining power is removed the Lord Jesus will destroy him (2:8)
- v. The secret power of lawlessness is already at work (2:7)
- vi. Not Satan himself, but in accordance with the work of Satan (2:9)
- vii. Deceives those who are perishing (2:9-11)
- viii. They perish because they refused to love the truth and so be saved (2:10)
- ix. Who is this man of lawlessness? Proposed interpretations:
 - 1. Revelation 13: The beasts
 - 2. Roman emperor Caligula or Nero
 - 3. The pope
 - 4. Muhammed: Mosque at the place of the temple in Jerusalem
- x. What and who restrains the lawlessness man? Proposed interpretations:
 - 1. The Roman Empire
 - 2. The church and the Holy Spirit
 - 3. Paul’s missionary preaching and he himself
 - 4. The Roman system of Law

c. Idleness

- i. Wrong idea of human labour
- ii. Wrong idea of the Day of the Lord
- iii. Idleness leads to interfering in other people’s affairs (3:11)
- iv. Discipline: (3:14-15)
 - 1. Do not associate with him
 - 2. The aim is restoration to fellowship
 - 3. Do not regard him as an enemy but warn him as a brother
 - 4.

6. **Main theme** The second coming of our Lord Jesus

7. **Key verses** II Thess 1:6,7; 2:3-4

8. **Difficult passages** II Thess 1:9 “everlasting destruction”, II Thess 2:1-12

I Timothy: Fighting the good fight

1. Date and place of writing

Probably written in A.D. 63 after Paul's first release in Rome, before the outbreak of the Neronian persecutions in A.D. 64.

2. Timothy

- a. Born in Lystra (Turkey)
- b. Greek father, Jewish Christian mother (Acts 16:1)
- c. From childhood he had been taught the OT (II Tim 3:15)
- d. Paul probably led him to Christ (I Tim 1:2)
- e. Circumcised by Paul so that his Greek ancestry would not be a liability in working with the Jews (Acts 16:3)
- f. Very close friend and co-worker of Paul (Philip 2:19-22)

3. Church of Ephesus

- a. See Ephesians
- b. Struggling in area's of teaching, leadership and christian conduct

4. Occasion

Paul realizes that he might not return to Ephesus in the near future. Instead of coming he writes a letter

5. Purpose

- a. To give personal encouragement and supervision to Timothy
- b. To give supervision regarding the affairs of the growing church

6. Themes

a. *Instructions to Timothy. Some examples:*

- i. Don't let anyone look down on you because you are young (4:12)
- ii. Set an example for the believers (4:12)
- iii. Devote yourself to public reading of Scripture, preaching and teaching (4:13)
- iv. Do not neglect your gift (of leadership?)(4:14)
- v. Watch your life and doctrine closely (4:16)
- vi. Practical guidelines for his leadership in the church (Ch 1-6)
- vii. Fight the good fight of faith (6:12)
- viii. Guard what has been entrusted to your care (6:20)

b. *Instructions on worship in the church*

- i. Prayer for kings and all those in authority (2:1-2)
 1. Emperor Nero was in power when Paul wrote these words
 2. A godly life
 3. God wants all men to be saved (2:3-6)
- ii. Paul and women (Excurs based on I Tim 2:8-15)
 1. Women in society and household
 - a. Women in Roman society

- b. Women in Judaism
- c. Education of women
- d. The head of the household (Eph 5:22-33)
- e. Head covering and hair (I Cor 11:3-16; I Tim 2:9)
- f. Submission (Eph 5: 22-33; I Tim 2:11; I Cor 14:34)
- 2. Women in the church
 - a. Involvement of women in the church (Rom 16:1-2; Rom 16: 3-4; Rom 16:7; Phil 4:2-3; I Cor 11:5; I Cor 12.
 - b. Why do they have to be silent? (I Cor 14:34; I Tim 2:11-12)
 - c. Vulnerability to false teaching (II Tim 3:6-7)
 - d. The need for order in the church (I Cor 14:33; I Cor 11:2-34)
 - e. Regional differences
 - f. I Tim 2:15
- 3. Paul's main concerns in this area
 - a. Creation
 - b. Order in the church
 - c. Reputation of the church in society

c. *Instructions on leadership of the church*

i. Overseers (Greek: Presbyter)

- 1. Overseers and elders (Acts 20:17,28; Tit 1:5-7; I Pet 5:1-2)
- 2. Duties
 - a. Teach and preach (3:2; 5:17)
 - b. Direct the affairs of the church (3:5; 5:17)
 - c. Shepherd the flock of God (Acts 20:28)
 - d. Guard the church from error (Acts 20:28-31)
- 3. Qualifications for overseer
 - a. Man of integrity (3:2-3)
 - b. Manage his family well (3:4-5)
 - c. Not be a recent convert (3:6)
 - d. Good reputation with outsiders (3:7)

ii. Deacons (deaconesses?) (Greek: Diakon: "One who serves/who waits")

- 1. Duties
 - a. Free the elders to give full attention to prayer and the ministry of the word (See Acts 6:1-6)
 - b. Care for the poor
 - c. Serve the table during church gatherings
- 2. Wives or deaconesses? (3:11)
- 3. Qualifications for deacon
 - a. Man of integrity (3:8)
 - b. Keep hold of the deep truths of faith (3:9)
 - c. Must be tested(3:10)
 - d. Manage his own household well (3:12)

- iii. The church: God's household
 - 1. God's family and household (3:15)
 - 2. Leaders are first of all role-models
 - 3. Organisation as secondary concern
 - 4. Pillar and foundation of the truth

d. Instructions on teaching of the church

- i. Distorted Judaism (1:3-11)
- ii. Gnosticism (4:1-5)
- iii. Sound teaching and morally sound lives go hand in hand (4:6,16)

e. Instructions on the life of the church

- i. Relationships in the church (Ch 5)
- ii. Money (6:9:10-17)

7. **Main theme:** Fight the good fight

8. **Key verses** I Tim 2:3-6; 4:4; 6:10; 6:12

9. **Difficult passages**

- a. I Tim 2:15 "women will be saved through childbearing"
- b. I Tim 5: 8 "worse than an unbeliever"

II Timothy: Be faithful to what is entrusted to you

1. **Date and place of writing**

- a. Written in 67 AD, during Paul's second imprisonment in Rome
- b. Paul knew his work was done and his life was nearly at an end.

2. **Timothy and church of Ephesus** (See I Timothy)

3. **Occasion**

- a. Paul feels lonely in prison and longs for fellowship with Timothy
- b. Concern about the well-being of Timothy and the church in Ephesus

4. **Purpose**

- a. To urge Timothy to come to Rome as soon as possible in view of his impending death
- b. To admonish Timothy to keep holding on to sound doctrine and to endure hardship as a good soldier of Christ

5. **Themes**

- a. *Sound teaching*
 - i. The Gospel (1:8-10; 2:8)

- ii. Paul's Gospel pattern for sound teaching (1:13; 2:2))
- b. *Pass on sound teaching*
 - i. To reliable people qualified to teach others (2:2)
 - ii. Be ready in any situation to preach the Word (4:2)
 - c. *Endure hardship like a good soldier of Jesus Christ*
 - i. Please your commander! (2:4)
 - ii. Paul: I endure everything for the sake of the elect (2:10)
 - d. *Godlessness in the last days*
 - i. The last days (3:1)
 - ii. Self-centered people not putting up with sound doctrine (3:2-9; 4:3-4)
 - e. *All Scripture is God-breathed*
 - i. All Scripture (3:16) OT, but see I Tim 5:18; II Pet 3:15-16)
 - ii. Make wise for salvation & equip for every good work (3:15-17)
6. **Main theme** - Guard the good deposit that was entrusted to you
7. **Key verses** II Tim 1:14; 2:2; 2:8-9; 3:16-17
8. **Difficult passage**
II Tim 2:11-13 "He will also disown us,...He cannot disown himself"

Titus: God's grace and godly life should be twins

1. Date and place of writing

Written between 62-67 AD during Paul's 4th journey either from Macedonia or Nicopolis (South Greece)

2. Titus

- a. One of Paul's closest and most trusted fellow-workers in the gospel.
- b. Paul presented him as uncircumcised Christian to the Jerusalem leaders (Gal 2:1-3)
- c. Worked with Paul at Ephesus and helped the church in Corinth (2 Cor 2:12-13)
- d. After his work at Crete, Titus worked in Dalmatia (Albania/Yugoslavia)

3. Crete

- a. Cretans: "liars, evil brutes, lazy gluttons." (1:12) Greek verb: *Cretonise*= to lie
- b. Churches founded by Paul and Titus (1:5)

4. Occasion

- a. Paul had left Titus in Crete without organising the founded groups of believers

5. Purpose

- a. To instruct Titus about church government
- b. To guide him in meeting opposition and teaching proper church conduct

6. Themes

- a. *Stabilising the church by the appointment of elders (1:5-9)*
- b. *Sound teaching against deceivers (1:10-3:11)*
- c. *Grace of God that brings salvation (2:11; 3:4-7)*
 - i. “No” to ungodliness (2:12)
 - ii. “Yes” to doing what is good (2:12; 3:1,8, 14)

7. Main theme

The saving grace of God teaches us to say no to ungodliness but to live upright lives.

8. Key verses Tit 1:9; 2:11-14

9. Difficult passages

Tit 1:15 To the pure all things are pure, to the corrupted nothing is pure.

Philemon: The Gospel makes useful

1. **Date and place of writing** Paul wrote this letter from prison in Rome in 60 AD

2. **Philemon** Believer in Colosse, who was a slave owner.

3. Onesimus (Greek: “useful”)

Onesimus was Philemon’s slave and had apparently stolen from him and then run away. But he met Paul in Rome and through his ministry he became a Christian. Now both Onesimus and Philemon were faced with doing their Christian duty toward one another: Onesimus was to return to his master and Philemon was to receive him with forgiveness as a Christian brother. Death was the normal punishment for a runaway slave under Roman Law, so Paul intercedes on behalf of Onesimus.

4. Themes

- a. The gospel changes lives (10-11)
- b. The gospel changes relationships (15-16)
- c. Paul as mediator (8-21)

5. **Key verse** Phm 10,11

6. **Main theme** The Gospel makes useless people useful

* * * * *

Hebrews: 'Jesus is Better'

Historical Situation of the Book

1. Title 'to the Hebrews' – may not be original, but it is accurate.
 - a. Called 'brothers' by Author (who displays deep OT knowledge), 3.1, 10.19
 - b. Author plans to visit – 13.19,23 – they are probably in Jerusalem.
2. Believers made a good beginning in their discipleship – 6.10
 - a. But gradually they became "slow to learn" and "lazy" – 5.11, 6.12
 - b. They are urged to "go on to maturity" – 6.1
3. Believers were in danger of 'drifting away' from Christian faith – 2.1
 - a. This was partly because of persecution – 10.32-39
 - b. Also, they struggled to understand the relation between Jesus and OT
 - 3.1 "fix your thoughts on Jesus, the apostle and high priest whom we confess"
 - 4.14 "let us hold firmly to the faith we profess"
 - 10.23 "let us hold unswervingly to the hope we profess"
4. Author is Unknown – No specific person is mentioned in the Book
 - a. Paul? – It seems doubtful because of 2.3 "those who heard him" (Galat 1.12)
"I can adduce no reason to show that Paul was its author." - John Calvin
 - b. Other Suggested Authors – Luke, Clement, Barnabas, or Apollos
 - c. We do not know the human author, but it bears the clear evidence of inspiration by the Divine Author, the Holy Spirit of God.
 - d. Author had extensive understanding and knowledge of the OT.
 1. Quotes from all five books of the Pentateuch.
 2. Clear understanding of the Historical Books of OT
 3. Numerous OT characters, ceremonies, and institutions mentioned.
 - e. Extensive and accurate knowledge of the Life of Jesus
 1. Incarnation – 2.14
 2. Temptation – 2.18, 4.15
 3. Preaching – 2.3
 4. Miracles – 2.4
 5. Obedience – 3.1-6, 10.5-7
 6. Prayer – 5.7,8

7. Sacrifice – 7.27
8. Death on Cross – 2.9, 6.6, 13.12
9. New Covenant – 8.8, 9.15, 10.18,29
10. Resurrection – 13.20
11. Ascension – 4.14
12. Heavenly Session – 1.3, 10.12
13. Sending Holy Spirit – 2.4, 6.4
14. Return – 9.28
15. Judge - 10.27

The Superiority of Jesus

1. Superior to the Prophets – 1.1-3

- a. OT alone cannot attain perfection – 1.1, 7.11
- b. Prophets spoke for God, Jesus is God – 1.3
- c. Jesus is God’s Final Message – “he has spoken by his Son” 1.2
- d. Message ratified by miracles of the Spirit – 2.4
- e. There is no other place to find God’s Truth – 2.1-3
- f. Word is “living and active” – 4.12 and “unchanging” – 6.17,18
- g. Jesus fulfills the OT and is the Final Messenger of God

1.2 “in these last days he has spoken to us by his Son”

5.9 “eternal salvation”

9.26 “the end of the ages”

9.28 “final salvation and judgment”

12.22-24 “Jesus the mediator of a new covenant”

2. Superior to the Angels – 1.4-14

- a. Jesus is the Son, angels are servants – 1.4-7, 14
- b. Jesus is the Creator, angels are creatures – 1.8-13
- c. This Jesus went ‘lower than the angels’ – to a Cross! – 2.5-7a
- d. Thus, He is now crowned with glory and honor – 2.7b-9

3. Superior to Moses – 3.1 - 4.13

- a. Moses was a faithful servant, Jesus is a faithful Son – 3.1,2
- b. Moses served in God’s house, Jesus built the house – 3.3,4
- c. Moses pointed beyond himself to Jesus: “in the future” 3.5

4. Superior to Aaron – 4.14 – 10.39

- a. Like Aaron, Jesus was “God-appointed” not self appointed – 5.1-6
- b. Order of Melchizedek is a Superior Priestly Order

1) Perfection could not be obtained through Levi – 7.11

2) Melchizedek was a Priest and King – 7.1

3) M. symbolizes ‘indestructible life’ – no beginning or end – 7.3,16

4) Aaron (in Abraham’s loins) pays tithe to M. – 7.4-10

5) M. belonged to ‘another tribe’ – not Levi – symbolic of David the King from ‘another tribe’ of Judah – 7.13,14

6) M. was appointed by divine oath ‘the Lord has sworn’ – 7.21-25

5. Superior to the Old Testament Heroes of Faith

- a. Chapter 11 lists great men and women of faith from the OT.
- b. ‘none of them received what was promised’ 11.39
- c. ‘Jesus, the author and perfecter of our faith’ 12.2

6. Mt. Zion is Superior to Mt. Sinai

- a. Sinai portrays death and fear – 12.18-21
- b. Zion portrays life and joy – 12.22-28
- c. Coming to Jesus is to come to Zion – 12.24

The Sacrifice of Jesus

8.1-6 [A] The place of Jesus’ ministry
8.7-13 [B] The new covenant promised
9.1-10 [C] The old Day of Atonement
9.11-14 [C] The new Day of Atonement
9.15-22 [B] The new covenant in Christ’s blood
9.23-28 [A] The place of Christ’s ministry

Three Contrasts:

1. The PLACE of Ministry: Earthly and Heavenly ‘Sanctuary’
2. The BASIS of Ministry: Old Covenant and New Covenant
3. The FUNCTION of Ministry: Old and New Sacrifices

OT Image Explained and Elaborated in Christ: Leviticus 16 / Day of Atonement

Four Ways Jesus is Better than the Old Covenant –

1. The SPHERE of His Sacrifice

- a. Jesus sacrifice was not ceremonial, but moral – legal requirement.
- b. Old covenant sacrifices “for the cleansing of the flesh” 9.13
“external regulation applying until the new order” 9.10
- c. What is needed is sacrifice which can “cleanse the conscience” 9.9
- d. Old Covenant sacrifices needed to be continuously repeated 10.2
- e. Jesus blood can “cleanse our conscience from acts of death” 9.14

2. The NATURE of the Sacrifice

- a. It is not earthly, but heavenly.
- b. Jesus offered Himself “through the eternal Spirit” 9.14
 - 1) It was perfect - qualified to take away sins – 10.4, 9.26
 - 2) It was spiritual – through Him we draw near to God – 9.14,23
 - 3) It was substitutionary – “takes away the sins of many” 9.28

i. OT Idea of Substitution for the Sinner

- Day of Atonement – Scapegoat: “carry on itself all their sins” Leviticus 16.22
- Servant of the Lord – “he will bear their iniquities” Isaiah 53.11

ii. NT Fulfillment in Jesus

- 5.9 – “he became the source of eternal salvation for all who obey him”
- 9.28 – “Christ was sacrificed once to take away the sins of many people”

3. The UNIQUENESS of the Sacrifice

- a. Constant repetition of OT Sacrifices shows their ineffectiveness, 10.1-4.
- b. Jesus sacrifice is “once for all” – unrepeatable: 9.12,26,28, 10.10,12,14
- c. Confirms its effectiveness and the certainty of our salvation, “by one sacrifice he has made perfect forever those who are being made holy” 10.14

4. The ACHIEVEMENT of the Sacrifice

- a. It is permanent, not passing: 6.20 “Jesus...has entered on our behalf”
- b. In Him we too confidently enter God’s presence: 10.19-22
- c. Through Jesus we are qualified to appear before God, like the High Priest of the OT who was:
 - 1) Sanctified by Blood: Exodus 29.21 > Hebrews 9.14, 10.20
 - 2) Cleansed with Water: Leviticus 16.4 > Hebrews 10.22

The New Covenant in Jesus

1. Heart of the New Covenant

Quotation of Jeremiah 31.31-34 in Hebrews 8.8-12 is the longest single OT quote found in the NT. This text shows the heart of our relationship with God:

- a. Inward Holiness: “I will put my laws in their minds and will write them on their hearts” – 8.10a
- b. Knowledge of God: “I will be their God, & they will be my people” 8.10,11
- c. Full Forgiveness: “I will forgive their wickedness and will remember their sins no more” 8.12

2. Why a New Covenant?

- a. Human Sin and Weakness: “God found fault with the people” 8.7,8
- b. Old Covenant: “obsolete...aging...disappearing” 8.13

c. New Covenant is Permanent

- 1) “eternal salvation” 5.9
- 2) “eternal redemption” 9.12
- 3) “eternal inheritance” 9.15
- 4) “eternal covenant” 13.20

3. Jesus brings the New Covenant

- a. “a change of priesthood, there must be a change of law” 7.12
- b. “superior ministry...mediator....covenant....promises” 8.6
- c. “mediator of a new covenant...promised eternal inheritance” 9.15

4. How Jesus achieves the New Covenant

- a. By His Death: “a will is in force only when somebody has died” 9.15-17
 - 1) Greek & Hebrew word for Covenant = Will, Testament
 - 2) Jesus death put the promises of the Covenant into effect.
- b. Through His Blood: Covenant “a bond in blood sovereignly administered”
 - 1) OT Type: “the first covenant was not put into effect without blood” 9.18-23, Exodus 24.8
 - 2) NT Fulfillment: Jesus is Better Reality
 - a) Reality: Law is only a ‘copy’ and ‘shadow’ – 9.23, 10.1
 - b) Heaven: Tabernacle is only ‘man made’ – 9.24
 - c) Final: High Priest in went ‘again and again’ – 9.25
 - d) Sacrificial: HP took ‘blood that was not his own’ – 9.25
 - e) Global: ‘took the sins of many people’ – 9.28
 - f) Returning: ‘he will appear a second time’ – 9.28

5. Living in the New Covenant

- a. Certainty: “God of peace...through the blood of the eternal covenant brought back from the dead our Lord Jesus...equip you with everything” 13.20
- b. Confidence: “we have confidence to enter the Most Holy Place” 10.19
- c. Celebration: “let us continually offer to God a celebration of praise” 13.15,16
- d. Caution: “how shall we escape if we ignore such a great salvation?” 2.3

The Discipline of Jesus

1. Example of Jesus

a. Sympathetic Elder Brother

2.11 “of the same family...not ashamed to call them brothers”

2.18 Knows our Struggles > Able to Sympathize and Strengthen Us

b. Sinless High Priest

4.15 “tempted in every way, just as we are – yet without sin”

4.16 Able to bestow grace and mercy in our time of need

c. Submissive Son

5.7 “he offered prayers and petitions with loud cries and tears”

5.8 “he learned obedience from what he suffered”

5.9,10 Qualified to be Source of Eternal Salvation

2. Exhortation of Jesus

a. Purpose of Hebrews: 13.22 “my word of exhortation...a short letter”

1) Exhortation – Word of Encouragement and Warning

Encouragement – 10.19-25, 32-39

Warning – 6.4-12, 10.26-31

2) High Priest – 8.1 “The point of what we are saying is this: We do have such a high priest....

b. Faith (10.22), Hope (10.23), Love (10.24)

1) Faith – Chapter 11

10.38 “my righteous one will live by faith”

11. 1 “being sure of what we hope for & certain of what we do not see”

11.6 “without faith it is impossible to please God”

11.39 “these were all commended for their faith”

2) Hope – Chapter 12

12.1,2 “let us run with perseverance...fix our eyes on Jesus”

12.7 “God is treating you as sons”

12.12 “strengthen your feeble arms and weak knees”

12.22 “you have come to Mount Zion, to the heavenly Jerusalem”

12.28 “we are receiving a kingdom that cannot be shaken...
be thankful...worship God “

3) Love – Chapter 13

13.1 “keep on loving each other as brothers”

13.2 “entertain strangers”

13.3 “remember prisoners”

13.4 “honor marriage”

13.5 “prefer contentment to covetousness”

13.7-9,17,24 “respect your leaders”

13.11-14 “bear the reproach and rejection of Jesus”

13.15 “fill our lives with praise to God”

13.16 “share with those in need”

13.18-19 “pray for one another”

13.20-21 Look to our Savior / Shepherd in All Things

13.25 “Grace be with you all”

Chronological Order of
the NT Books

Before 50 A.D.

James
Mark

50 to 54 A.D.

Galatians
1 & 2 Thessalonians

53 to 58 A.D.

1 & 2 Corinthians
Romans

60 to 63 A.D.

Colossians
Philemon

Ephesians
Philippians

63 to 67 A.D.

1 & 2 Peter
Matthew
Luke
Acts
1 Timothy
Titus
2 Timothy
Jude

67 to 96 A.D.

Hebrews
Gospel of John
1, 2, & 3 John
Revelation

The Letter of James
'the prophet Amos of the New Testament'

James is first of the 'General Letters' – i.e. Not written to Specific person or city.

To the twelve tribes scattered among the nations:

James 1:1

Written to Jewish Christians everywhere: lively, practical, simple teaching.

James the Man

Three Men named 'James' in the New Testament

1. James the son of Zebedee, brother of John – He was beheaded at the command of Herod Agrippa I (Acts 12.1-2) and thus cannot be the author of this letter.
2. James the son of Alpheus – also one of the 12 Apostles (Mark 3.17,18) – also known as 'James the Less' of "James the Younger" – little known of him.
3. James the brother of Jesus – the author of this letter.
 - a. Eldest of the sons born to Mary and Joseph (Matthew 13.55, Mark 6.3)
 - b. Did not believe in Jesus during His earthly life (Mark 3.21, John 7.5, 19.25-27)
 - c. Risen Jesus appeared to James, and he believed (1 Corinthians 15.7, Acts 1.14)
 - d. Became a leader of the Church in Jerusalem (Acts 12.17, Galatians 2.9)

- e. Became known as ‘James the Just’ for his great concern for God and man.
- f. He devotedly prayed in the Temple for the Jews to receive Jesus as their Messiah, thus his knees were described as ‘like a camel.’
- g. According to history he was killed by the ruling Jewish aristocracy in Jerusalem in 62 A.D. because of their anger against his message of social justice (James 4.1-5)

The Letter of James

1. Written to Jewish Christians who continued to worship in the Synagogue.
 - a. Tried to convince them that Jesus was their promised Messiah.
 - b. Letter is deeply Jewish and fully Christian.
2. Strong Emphasis on Practical Obedience, an OT Prophet in a NT Letter.
 - a. More than 50 imperative (command words) in 5 short chapters.
 - b. Written in short, vivid, memorable phrases (1.20,4.4)
 - c. Similar to OT Wisdom literature found in Proverbs and Job.
3. Strong Reliance on the Teaching of Jesus

Jesus (<i>Matthew 5 – 7</i>)	James
7.7 Ask and it will be given to you	1.5 If any of you lacks wisdom, he should ask God, who gives
7.11 how much more will your Father in heaven give good gifts to those who ask him!	1.17 Every good and perfect gift is from above, coming down from the Father of the heavenly lights

7.24 everyone who hears these words of mine and puts them into practice

5.3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

7.12, 22.39 do to others what you would have them do to you, for this sums up the Law and the Prophets.... Love your neighbor as yourself.'

5.7 Blessed are the merciful, for they will be shown mercy.

7.16 By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?

5.9 Blessed are the peacemakers, for they will be called sons of God.

7.1 Do not judge, or you too will be judged.

6.19 Do not store up for yourselves treasures on earth, where moth and rust destroy,

5.12 in the same way they persecuted the prophets who were before you

5.34,35 Do not swear at all: either by heaven...or by the earth,

1.22 Do not merely listen to the word...Do what it says.

2.5 Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom

2.8 If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

2.13 judgment without mercy will be shown to anyone who has not been merciful.

3.12 My brothers, can a fig tree bear olives, or a grapevine bear figs?

3.18 Peacemakers who sow in peace raise a harvest of righteousness.

4.11 Anyone who speaks against his brother or judges him speaks against the law and judges it.

5.2 Your wealth has rotted, and moths have eaten your clothes.

5.10 as an example of patience in the face of suffering, take the prophets

5.12 do not swear-not by heaven or by earth

4. Harmony between the Law and the Gospel.

1.18 New Birth comes through the 'word of truth'

1.21 Through the Gospel the word gets implanted in our hearts

2.8 'the royal law is found in Scripture'

2.12 'the law gives freedom' (1.25) and by it we are judged.

5. Danger of Riches

a. Riches are only temporary (1.9-11)

b. God hates discrimination against the poor (2.1-11)

c. Business people must plan in the light of God's ultimate plan (4.13-17)

d. Landowners must not exploit their workers (5.1-6)

e. Rich people, who humbly believe and follow Jesus, can be saved (1.10)

6. The 3 Pillars of the Christian Life – 'Pure & Faultless Religion' (1.26-27)

a. Duty to Self: control your tongue > chapter 3

b. Duty to Others: care for orphans and widows > chapter 2

c. Duty to God: turn from the world to Him > chapters 4,5

Conflict between Paul and James?

1. James observed Jewish traditions, but he was not a 'Judaizer' (i.e. one who sought to become right with God through observance of the Law) He did not think Christianity demanded a complete rejection of Jewish law/culture/traditions. He saw the Gospel of Jesus as the fulfillment – not the complete removal – of the Law of Moses for the Jews.

2. James did not try to impose Jewish Laws upon Gentiles (Acts 15.13-29)

3. James wrote before Paul's mission to the Gentiles and should not be understood as a critic of Paul. James is critical of Jewish believers who thought that 'freedom in Christ' released them from observing God's moral law.

4. James remained a life-long colleague and supporter of Paul (Galatians 2.9, Acts 21.18-25)

5. Paul and James faced different problems; two different applications from Abraham (Romans 4.1-5, James 2.21-23)

Paul – Focus on Justification before God > How can people get right with God?

- Corrects Legalists who thought they earn God's pleasure by what they do.

- Abraham was justified by Faith, which results in Good Works (Ephesians 2.8-10, Galatians 5.6)

- We cannot be saved by 'dead works' (Hebrews 6.1, 9.14)

James – Focus on Justification before man > How can people stay right with God?

- Corrects Aristocracy who think behavior has nothing to do with pleasing God.

- Abraham was justified by Works, which comes from Faith (J 2.15)

- We cannot be saved by 'dead faith' (James 2.17)

Summary – We cannot be saved by works, but we cannot be saved without works. Abraham fully trusted God's promises, and therefore obeyed God's commands.

6. Paul and James both wanted to promote and advance the one Church of Jesus.

Jewish Believers – Must not force Gentiles to keep Jewish Laws (Acts 15.10,11)

Gentile Believers – Must not unnecessarily offend Jewish believers (Acts 15.29)

The Letters of Peter

The Man

Peter is probably the best known of Jesus' disciples. Simon the fisherman was first a follower of John the Baptist, until his brother Andrew brought him to Jesus who named him 'Peter' – the Rock.

He was strong and impulsive – daring to walk to Jesus on the water, but sinking when he lost sight/faith in Him; he boasted that he would never leave Jesus, then denied Him three times; he was humbly restored to Jesus love and service after the Resurrection and then boldly preached on Pentecost. Although he was the 'Apostle to the Jews,' Peter struggled to understand the relationship between Gentiles and Jews. (Acts 10.1-11.18; 15.7-11; Galatians 2.6-21).

The Author

Both letters were written by Peter. 1 Peter is written in a high standard of Greek, which is surprising for a simple fisherman. Silas was at least a scribe and possibly a redactor.

1 Peter 5:12 With the help of Silas, whom I regard as a faithful brother, I have written to you...

Ultimately the work is a product of the Holy Spirit's inspiration, under the human direction of Peter.

1 Peter 5:1 I appeal as a fellow elder, a witness of Christ's sufferings

The simple Greek style of 2 Peter would be more expected from Peter's pen.

1 Peter

1. Audience

To all Christians, but especially to Jewish Christians of the 'diaspora'. (Those who lived outside of Palestine yet looked to it as their native land.)

1 Peter 1:1 To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia

2. Date of Writing

About 63 A.D. This was year Paul was released from his first imprisonment in Rome. Peter was familiar with Paul's letters (2 Peter 3.15,16)

3. Place of Writing

1 Peter 5:13 She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.

Babylon – the place of exile and persecution for the Old Covenant saints – is Peter's code word for 'Rome.' Peter was in Rome but there is no evidence that he founded that Church, contrary to the claims of Roman Catholics.

4. Purpose

To encourage suffering believers; the use of the code name 'Babylon' suggests that Roman persecution had begun.

1 Peter 1:6 though now for a little while you may have had to suffer grief in all kinds of trials.

1 Peter 5:8-9 Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

(The lion was one of the symbols of Roman authority.)

Peter warns them that more trials are coming.

1 Peter 4:12 Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you.

Such trials are not mistakes or accidents, but they are planned by a Sovereign God.

1 Peter 4:19 So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.

This was God's plan for Jesus – though suffering He entered glory – and we follow Him.

1 Peter 2:21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

Suffering points us to our sure and eternal hope in God.

1 Peter 1:13 Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed.

This letter uses the word 'suffering' 15 times and the word 'glory' 16 times. Indeed, suffering with Christ, and for Christ, leads to greater glory.

1 Peter 2	Isaiah 53
v. 22 "He committed no sin, and no deceit was found in his mouth."	v. 9 nor was any deceit in his mouth.
v. 23 When they hurled their insults at him	v. 3 He was despised and rejected by men,
v. 24 He himself bore our sins	v. 12 For he bore the sin of many,
v. 24 by his wounds you have been healed.	v. 5 by his wounds we are healed.
v. 25 For you were like sheep going astray	v. 6 We all, like sheep, have gone astray

5. Outline

I. Salutation (1.1-2)

II. The Greatness of Your Salvation (1.3 – 2.10)

- A. You Grow as Christians through Joyful Faith (1.3-12)
- B. You Must be Holy in all Your Conduct (1.13-25)
- C. How to Advance in Holiness (2.1-10)

III. How to be Holy in the midst of Unbelievers (2.11 – 5.11)

- A. General Principles (2.11-12)
- B. Citizens: Subject to Government Authorities (2.13-17)
- C. Servants: Subject to your Masters (2.18-25)
- D. Married: Subject to One Another (3.1-7)
- E. Christians: Subject to the Lord (3.8-22)
- F. Leaders: Subject to the Chief Shepherd (5.1-7)
- G. Sufferers: Subject to a Sovereign God (5.8-11)

IV. Closing Greetings (5.12-14)

2 Peter

1. Audience

2 Peter was written to the same audience as Peter's first letter.

2 Peter 1:1 To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

2 Peter 3:1 Dear friends, this is now my second letter to you.

2. Date of Writing

About 66 A.D., shortly before Peter's death in Rome.

3. Purpose

Peter's purpose is to promote Spiritual Growth in a time of false teaching and falling away from Jesus. For Peter, this growth must include:

1. The Knowledge of God

2 Peter 1:2,3 Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for life and godliness through our knowledge of him who called us

2 Peter 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Knowing the true God who is revealed in Scripture is the best way to prevent false teaching.

2. False Teachers

These false teachers once knew and followed the Truth.

2 Peter 2:1 denying the sovereign Lord who bought them

2 Peter 2:20-21 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning. It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.

They were teachers in the church who fell into immorality.

2 Peter 2:18-20 For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error. They promise them freedom, while they themselves are slaves of depravity-for a man is a slave to whatever has mastered him.

They openly rejected teachings which they did not like or understand.

2 Peter 3:3-4 First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, "Where is this 'coming' he promised?"

2 Peter 3:16 some things that are hard to understand, which ignorant and unstable people distort

True messengers of God must faithfully teach and preach His message.

3. The Apostles are Eye-Witnesses

What proof does Peter offer that God's message is true? He saw the Lord Jesus – in His Glory.

2 Peter 1:1 Simon Peter, a servant and apostle of Jesus Christ

2 Peter 1:13 I think it is right to refresh your memory as long as I live in the tent of this body

2 Peter 1:16,18 We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty... We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

4. The Word of God

The Risen Jesus confirms the Words of the Old Covenant.

2 Peter 1:19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

The Spirit was given to the messengers of His Word, so their words are God's Words.

2 Peter 1:21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

The New Testament – Paul's letters are an example – completes Holy Scripture.

2 Peter 3:15-16 Our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these

matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures

The death of the Apostles means the completion of Scripture.

2 Peter 1:12-15 So I will always remind you of these things, even though you know them and are firmly established in the truth you now have. I think it is right to refresh your memory as long as I live in the tent of this body, because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. And I will make every effort to see that after my departure you will always be able to remember these things.

5. The True Gospel

Holds on to the historic doctrine of Jesus as Savior and God.

2 Peter 1:16 We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ

2 Peter 3:2 I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.

Brings salvation and holiness in the lives of those who believe it.

2 Peter 1:4 He has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

2 Peter 3:1 Dear friends, this is now my second letter to you. I have written both of them as reminders to stimulate you to wholesome thinking.

Leads the faithful into the eternal presence of God.

2 Peter 1:10-11 For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

2 Peter 3:13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

4. Outline

I. Explanation: The Knowledge of Christ – chapter 1

- A. The gift of knowledge – 1.1-4
- B. The growth in knowledge – 1.5-11
- C. The ground of knowledge – 1.12-21

II. Examination: The False Teachers – chapter 2

- A. Their condemnation – 2.1-9
- B. Their character – 2.10-17
- C. Their claims – 2.18-22

III. Exhortation: The True Christian – chapter 3

- A. Be mindful – 3.1-7
- B. Be not ignorant – 3.8-10
- C. Be diligent – 3.11-14
- D. Beware – 3.15-18

Letter's of John: 1, 2, and 3 John

1. Author

John the Beloved Disciple – now an old man residing in Ephesus, the last living Apostle.

2. Dates

John's three letters were written between 85 and 95 A.D.

3. Purpose

Purpose of Gospel: Salvation - John 20:30 These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Purpose of Letter: Assurance of Salvation - 1 John 5:13 I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

4. Situation

False Teaching about Jesus has entered the church through people John describes as:

'antichrists' 2.18	'liars' 2.22
'deceivers' 2.26, 2 John 7	'false prophets' 4.1

They wrongly taught that Jesus is a mere man, not fully God and fully man in one person.

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God.

1 John 4:2-3

Denial of Jesus as God and man is a denial of the Incarnation and the Atonement.

5. Content

John presents three 'tests' which should demonstrate that we know the Lord Jesus. True knowledge of God through Jesus transforms our belief and behavior.

1. Moral Test

Basis – 'God is Light' 1.5 - If God is Light am I walking in the Light?

Belief - 1 John 2:8 I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

Behavior - 1 John 1:7 If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

Denial - 1 John 1:6 If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth.

2. Social Test

Basis 'God is Love' 4.8 - If God is Love am I walking in Love?

Belief - 1 John 3:11 This is the message you heard from the beginning: We should love one another.

Behavior - 1 John 4:11-12 Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

Denial 1 John 3:15 Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

3. Doctrinal Test

Basis 'He is the true God' 5.20 - If God is True am I walking in the Truth?

Belief - 1 John 4:6 We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

Behavior - 1 John 3:18-19 Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth

Denial - 1 John 2:22-23 Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-he denies the Father and the Son. No one who denies the Son has the Father

6. Outline

I. Preface – 1.1-4

II. The Apostolic Message and its Moral Demands – 1.5- 2.2

- A. Denial that sin breaks fellowship with God – 1.6,7
- B. Denial that sin exists in our nature – 1.8,9
- C. Denial that sin shows itself in our conduct – 1.10 – 2.2

III. First Application of the Tests – 2.3-27

- A. Obedience – the Moral Test – 2.3-6
- B. Love – the Social Test – 2.7-11
- C. A Message about the Church – 2.12-14
- D. A Message about the World – 2.15-17
- E. Belief – the Doctrinal Test – 2.18-27

IV. Second Application of the Tests – 2.28 – 4.6

- A. Development of the Moral Test: Righteousness – 2.28 – 3.10
- B. Development of the Social Test: Love – 3.11-18
- C. A Message about Assurance – 3.19-24
- D. Development of the Doctrinal Test: Belief – 4.1-6

V. Third Application of the Tests – 4.7 – 5.5

- A. Another Social Test: Love 4.7-12

- B. Combination of Doctrinal and Social Tests – 4.13-21
- C. Combination of all Three Tests – 5.1-5

VI. Three Witness and our Resulting Assurance – 5.6-17

- A. Three Witnesses – 5.6-12
- B. Resulting Assurance – 5.13-17

VII. Three Affirmations and a Concluding Exhortation – 5.18-21

2 John & 3 John

These are the shortest letters in the New Testament – a single sheet of papyrus. John uses the same themes and images of 1st John in these personal letters.

1. Purpose

Before the finalization of the New Testament, it was common to have prophetic teachers visit local churches. These two letters present a balanced teaching on how to receive such teachers.

2 John – Be Careful about False Teachers

3 John – Be Hospitable to True Teachers

This is a good example of the balance of Scripture; we should interpret Scripture by other Scripture, to understand it properly.

2. Style

Both letters are carefully written to protect the believers. They were probably sent during a time of persecution. If they were found by opponents of ‘the Way’ no one would be found out.

2 John – Does not mention any personal names but does mention the names of Jesus.

3 John – Does mention personal names but never mentions the name of Jesus.

Both letters conclude in a very similar way – 2 John 12 // 3 John 13

3. Recipients

2 John ‘the chosen lady and her children’ – This is likely a reference to the church (chosen lady) and its members (her children). Her ‘chosen sister’ (v. 13) is probably another church in Asia Minor.

The letter is written against False Teachers coming into their church. This is not teaching that we should be inhospitable to unbelievers (Matthew 25.40, Galatians 6.10). Rather, they should not welcome False Teachers into the ‘house’ where the church meets, especially not to teach.

2 John 10 If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him.

3 John – ‘my dear friend Gaius, whom I love in the truth’

Gaius was a very common name in the Roman Empire. This Gaius was probably led to faith by John and appointed as the leader of a local church.

3 John 3,5 ‘...your faithfulness to the truth and how you continue to walk in the truth...you are faithful in what you are doing for the brothers’

Gaius is commended for welcoming True Teachers in the same way he would welcome God. (vs.6-8)

John writes confidentially to Gaius about two other men in his church :

Diotrephes – a self-centered gossip (vs. 9,10)

Demetrius – whose good testimony is recognized by God and man (v. 12)

The Letter of Jude

The Man

v. 1 Jude, a servant of Jesus Christ and a brother of James

This means that Jude was also a half-brother of Jesus, a son of Joseph and Mary (1 Corinth 9.5).

‘...aren't his brothers James, Joseph, Simon and Judas?’ Matthew 13:55 (Jude, or Judas, is the Greek version of the Hebrew name Judah.)

Notice Jude does not emphasize his privileged ‘family’ status, instead he considers himself a ‘servant’ of Jesus – our only Sovereign and Lord (v. 4).

Sources

Jude’s main source of spiritual knowledge is ‘the faith once for all entrusted to the saints’ v. 3 - The Gospel of Jesus given by His Spirit to the Apostles – ‘your most holy faith’ v. 20

Jude was also familiar with the writings of the Apocrypha and alludes to them in –

v. 9 ‘The Assumption of Moses’ // and vs. 14,15 ‘The Book of Enoch’

This does not mean Jude is endorsing these entire books – or the complete Apocrypha – but he believes that all truth is God’s truth. Those phrases from these uninspired books of the Apocrypha are quoted by Jude – under the inspiration of the Holy Spirit – and have now found they place in God’s inspired Word.

Paul follows a similar tactic, presenting God’s Eternal Message in relevant words of Greek poets (Acts 17.28) and Cretan prophets (Titus 1.12) to clearly communicate to his audience (1 Corinthians 9.20-23).

Similarity to 2nd Peter

15 of the 25 verses in Jude have a definite connection to words and phrases from verses in 2 Peter.

Jude wrote after Peter. 2nd Peter: False Teachers *will* come / Jude: They *have* come!

Parallel Themes of Jude and 2nd Peter

1. Both were written after Christian doctrine was settled and established.
(2 Peter 1.12-21, 3.1-2)

Jude 3 the faith that was once for all entrusted to the saints.

2 nd Peter	Jude
<p>3:2-3 First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.</p>	<p>vs. 17-18 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you, "In the last times there will be scoffers who will follow their own ungodly desires."</p>
<p>2:1 But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them-bringing swift destruction on themselves.</p>	<p>v. 4 For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.</p>

2. Godless teachers have slipped into positions of authority in the churches (2 Peter 2.1)

Jude 4 For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

3. These false teachers are very antagonistic, mocking God and His Gospel (2 Peter 3.4)

Jude 18 ...scoffers who will follow their own ungodly desires.

4. Believers must stand firm in the Word despite suffering and evil (2 Peter 1.5,10; 3.14)

Jude 3 I had to write and urge you to contend for the faith that was once for all entrusted to the saints

Jude 24 To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy

5. Believers are urged to make steady progress in their faith walk (2 Peter 3.18)

Jude 20-21 But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

6. Both letters are written to 'dear friends' with a sense of urgency (2 Peter 1.12-15)

Jude 3 Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write

7. Both writers have a clear understanding from the Old Testament that God's enemies can never ultimately thwart His purpose. (2 Peter 2.4-16; 3.5-10).

Jude 11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.

Jude 14 Enoch, the seventh from Adam, prophesied about these men

8. There is an unwavering trust in Jesus as the reigning Lord of the Church (2 Peter 1.1,11,13,16)

Jude 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

Analysis

- vs. 1, 2 Jude and his readers
- vs. 3,4 Churches in danger
- vs. 5-8 Warnings of Judgment: three Old Testament examples
- vs. 9-10 Warnings of Judgment: a familiar example
- vs. 11-13 Warnings of Judgment: three more Old Testament examples
- vs. 14-16 Warnings of Judgment: another familiar example
- vs. 17-19 A Warning from the Apostles
- vs. 20-21 Contending for the Faith: the Christian
- vs. 22-23 Contending for the Faith: the fallen Christian
- vs. 24-25 Contending for the Faith: the Salvation we share

Five Keys to Understand the Apocalypse

“The book of Revelation reveals the exalted Jesus in magnificent symbols for the blessing of His Church in all eras through a repeated message of hope that reinforces and interprets the ancient prophecies of Scripture.”

1. Savior

“The *revelation of Jesus Christ*”

Revelation 1.1

“The centrality of Christ is the ruling theme of Revelation. All things depend on their relationship to him.”

Michael Wilcock

Lord in the Church, among the Lampstands

Lamb that was Slain

Lion who opens the Seals of History

Leader of the Armies of God

Lover of His Bride

Light who illumines the Temple of God

2. Symbols

“The revelation of Jesus Christ, which God gave him *to show* his servants what must soon take place.”
Revelation 1.1

Romans > Book to be STUDIED with ACCURACY
Revelation > Book to be SEEN with AMAZEMENT

Bible contains VARIOUS FORMS of LITERATURE
History, Poetry, Prophecy, Gospels, Letters, Laws > APOCALYPTIC

Revelation’s symbolism is very similar to Daniel’s interpretation of dreams:

“there is a God in heaven who
reveals mysteries. He has *shown*
King Nebuchadnezzar what *will*
happen in days to come.
Daniel 2.28

“The *revelation* of Jesus
Christ, which God gave him
to show his servants what
must soon *take place*.”
Revelation 1.1

“A number of authors of commentaries contend that one should interpret Revelation literally except where one is forced to interpret symbolically by clear indication of context. But the message in 1.1 teaches this rule should be turned on its head. We are told in the book’s introduction that the majority of the material in it is revelatory symbolism.”
G.K. Beale

3. Saints – from First to Final Century

“Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.”
Revelation 1.3

“The major symbols of Revelation represent a repeated pattern. This pattern has a realization in the first-century situation of the seven churches. It also has an embodiment in the final crisis. And it has an embodiment now.”

Vern S. Poythress

4. Structure - Spiral-Staircase

"Write, therefore, what you have seen, what is now and what will take place later."
Revelation 1.19

John writes a series of pictures and themes describing the Churches struggle through the sweep of history from the first to second comings of Christ. This span of time between His comings is reviewed again and again from the perspective of ‘seals’, ‘trumpets’, and ‘bowls’. Each telling of the story reveals more depth of information as John retraces the familiar ground. The vista becomes ‘higher’ and ‘wider’ like a person who climbs a spiral-staircase.

Repetition is commonly used in Scripture. Right from the beginning the Creation story is told in both seven poetic days and the intimate viewpoint of the Garden of Eden. The Pharaoh had two different dreams of the seven years of feasting, and seven of famine. The Chronicler repeats the stories of Israel’s kings first told by Samuel and Kings. The Evangelists give us a four-fold panorama of our Lord and Master. Paul’s letter to the Colossians seems etched out of the template of Ephesians. As people that do the same dumb things over and over, repetition is very helpful for us.

“Each section of Revelation spans the entire dispensation from the first to the second coming of Christ. This period is viewed now from one aspect; then from another. In each vision we make a journey that takes us through the entire course of this era, from the first to the second coming of Christ.” William Hendriksen

5. Scripture

“John, who testifies to everything he saw--that is, the *word of God* and the *testimony of Jesus Christ*”
Revelation 1.1,2

REFORMATION PRINCIPLE “Interpret Scripture with Scripture”

Apostle John’s SOURCEBOOK > Not Science Fiction or TV News but OT

“It is clear that John had studied the Old Testament very thoroughly. Of the 404 verses that comprise the 22 chapters of the book of Revelation, 278 passages contain one or more allusions to an Old Testament passage. John had so thoroughly pondered the Old Testament that when it came to recording the import of his visions of God and of heaven, he expressed himself by using phrases borrowed from the prophets of Israel. Therefore, in attempting to understand John’s symbolism, we must consider not only the book itself, but also his use of the Old Testament.” Bruce M. Metzger

Distinctive Features of the Seven Churches

Church	Character of Christ	Strength	Problem	Duty	Promise
Ephesus	Authority	Doctrinal zeal	Lost love	Repent	Tree of life
Smyrna	Giving life	Spiritually rich		Suffer for Christ	Freedom from death
Pergamum	Warrior against sin	Holding fast	False teaching	Repent	Spiritual significance
Thyatira	Searching heart	Love, service	False teaching, immorality (Jezebel)	Repudiate Jezebel	Rule over nations
Sardis	Source of Spirit	A few faithful saints	Spiritually dead	Awake!	White robe (honor)
Philadelphia	Opening door	Keeping the word	Little strength	Continue	Secure dwelling
Laodicea	True witness		Worthless	Admit need; receive from Christ	Fellowship

From Vern S Poythress’ “The Returning King”