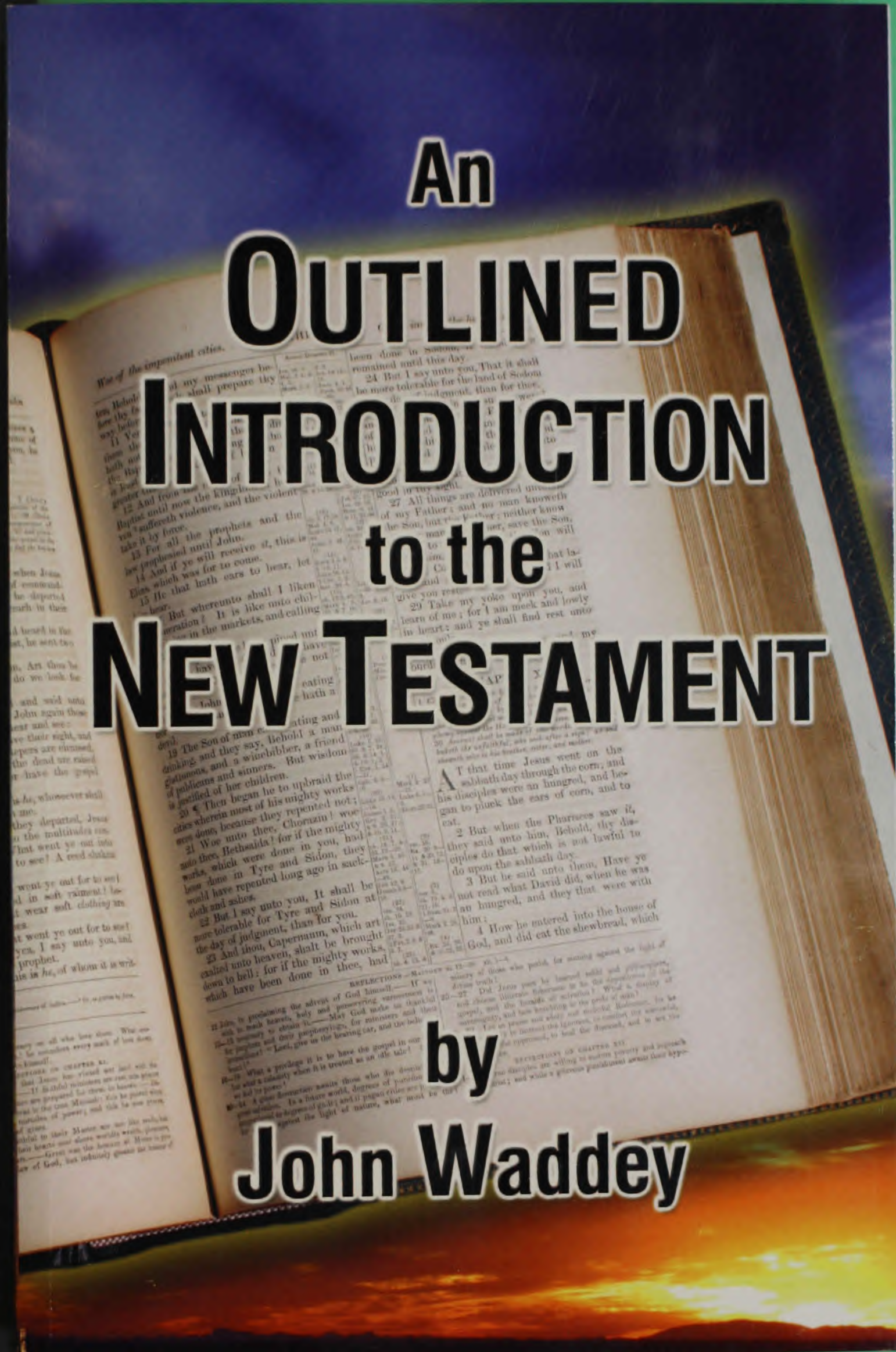


An OUTLINED INTRODUCTION to the NEW TESTAMENT

by

John Waddey



**AN
OUTLINED INTRODUCTION
TO THE
NEW TESTAMENT**

**by
JOHN H. WADDEY**

**Gospel Light Publishing Company
P.O. Box 38
431 East Antioch Street
Delight, Arkansas 71940**

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ISBN
0-89916-998-8

PREFACE

In 1966, while on a missionary trip to Nigeria in West Africa, I came across a little volume of outlined studies of the various books of the Bible. So helpful was that small book that I immediately set about to prepare my own set of outline studies for use in my Bible classes. Now, forty years later, after numerous enlargements and revisions, I have completed that work.

Most of these Chapters were prepared and refined as I needed them in the course of my classroom assignments. My ministerial students found them especially helpful. Others heard of them and asked for copies. Whatever benefit they may be to others, the greatest benefit came to me as I spent hours immersed in the mighty words of the Holy Spirit. Scores of fine books were searched for valuable insights, and significant comments. Pages and pages of notes were reduced to the brief lessons before you.

It is hoped that ministerial and Bible College students will find these materials useful as well as laymen and Sunday School teachers. God's church desperately needs more and better qualified teachers to instruct her people in these troublous times.

May God bless and use this work in helping his children grow in the grace and knowledge of the Lord Jesus.

The Author

Jan. 1, 2008

DEDICATION

To my loyal and loving wife Nancy, without whose help and encouragement this book could not have been completed.

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INTRODUCTION

Man's greatest need is a proper understanding of God's will as revealed in the Sacred Scripture. This knowledge will lead the sinner to salvation in Christ. It will help the Christian to grow up in all things unto Christ who is head over all things to his church (Eph. 4:15). It will help the saints stay in the strait and narrow way that leads unto life (Matt. 7:14). It will correct the course of those who have gone astray (Ps. 119:9). It will comfort and strengthen those whose burdens are heavy (Ps. 119:28).

Attempting to read and understand the Bible is a challenging undertaking. Multitudes have made a start only to grow discouraged and fall by the wayside. It is the author's studied conviction that many fail to succeed in their attempt to understand the Scripture because they begin without a workable method and plan of study. This book is designed to provide a useful method for the serious student of God's word. By experience, the author found that it was a good investment of time and energy to first spend time **learning about** a certain book before commencing the actual study of the sacred text. To comprehend a given book of the Bible, one needs to know all he can about **who** wrote it, **those to whom** it was addressed, **what was its purpose or purposes**, **when** it was written, the **background and circumstances** of the author and recipients, plus any **unique features or factors** relating to the above points.

This book is the fruit gleaned from consulting scores of books of New Testament survey and introduction, background and history. With the information herein contained, the serious student has the benefit of a large religious library at his finger tips. The busy teacher has the results of hundreds of hours of research in his or her hands. By first perusing the materials relating to a specific gospel or epistle, he will be prepared to move into the text with a fair degree of comprehension from the very beginning. Many dark places will be lightened and numerous mysteries resolved from the start.

The following hints will aid the student who is serious in his desire to know God's will. After reading and digesting the materials of this book on a specific New Testament book, then read that portion of the Scripture through without stopping. The largest of the books of the New Covenant will take no more than two hours for the average reader and most of the epistles can be read in less than an hour. One will be amazed how much this approach will help in grasping the meaning and message of a book. While reading even a single verse of Scripture is of some value, reading an entire book is worth a hundred fold more for substantive understanding.

Just as you would not read a letter from a cherished loved one a paragraph per day until you had finished it, neither should we handle God's word in that fashion. After reading the book through, then go back and begin your study, with the aid of the outline summary in the **Outlined Introduction**.

As you read and learn, use a colored pencil or highlighter to underscore verses that have special value to you. Also keep a quality ink-pen at hand to make useful notes in the margin of your Bible. Few of us can remember everything we learn. Notations will be helpful to your study for years to come.

Last but not least, always entreat God to open your mind and heart to receive with meekness the implanted word which is able to save your soul (Jas. 1:21).

May the rich blessings of God rest upon every one who searches the Scripture and may his will be done in our lives and it is in heaven (Matt. 6:10).

The Author

MATTHEW

GOSPEL OF THE KING

KEY VERSES: **1:1**, *“The book of the generations of Jesus Christ, the son of David, the son of Abraham.”*
2:2, *“Where is he that is born King of the Jews?”*
16:16, *“Thou art the Christ, the Son of the living God.”*

KEY WORDS: **“Fulfilled”** No less than 60 times Matthew refers to Old Testament verses as fulfilled in Christ.
“King” (2:2; 27:37).
“Kingdom” used 55 times.

KEY PHRASES: **“Heavenly Father,” “Father in Heaven”** etc., used 22 times.
“Son of David,” the Messianic title, used 8 times.
“Kingdom of heaven,” used 33 times.

KEY THOUGHT: **Jesus is the promised Messiah and King of Israel.**

BACKGROUND AND INTRODUCTION

I. The Author:

- A. The book itself does not name the author.
- B. Early Christian writers were unanimous in attributing it to Matthew Levi, the apostle.

C. There are some brief internal hints that suggest his authorship:

1. He does not call himself by his old name, Levi, while Mark and Luke do (Mk. 2:14; Lk. 5:27).
2. Mark and Luke tell us that Matthew held a feast to which Jesus was invited. Matthew's account does not say whose house it was in (Mk. 2:15; 5:29; Matt. 9:10).

D. About the author:

1. He was the son of Alphaeus (Mk. 2:14).
2. His name means "gift of God."
 - a. The Greek equivalent of Matthew is Theodore.
 - b. His original name was Levi. He seems to have taken Matthew as a new name upon his conversion.
3. He lived in Capernaum in Galilee at the time of his conversion (Mk. 2:1, 14).
4. His profession before becoming a disciple:
 - a. He was a publican, *i.e.*, a customs officer and tax collector for the Romans.
 - b. Such was a perfectly legitimate business.
 - c. The Romans sold publican posts to the highest bidders.
 - d. Chief publicans like Zacchaeus (Lk. 19:2) secured a contract then farmed out a district to others like Matthew. The publican was free to raise his profit above the basic tax as the traffic would bear.
 - e. Their low-esteem in Jewish society:
 - (1) Patriotic Jews scorned the job and those who accepted it.
 - (2) They were made a hiss and a by-word; "publicans and sinners" (Matt. 9:11).
 - (3) Their money was considered tainted, therefore not acceptable in synagogues or the temple.
 - (4) They were judged incapable of taking an oath, so their testimony was refused in Jewish courts.

- (5) Orthodox Jews viewed them as apostates.
 - (6) They would hear others pray at public worship, “Thank God, I am not as other men are, unjust, extortioners, adulterers or publicans” (Lk. 18:11).
 - f. The business world communicated in Greek, the local people in Aramaic. Matthew would have needed to know both languages for his job.
 - g. His toll booth was located at Capernaum, where the main road from Damascus to Acre passed. That was the border between Herod Philip’s and Herod Antipas’ territories.
5. Matthew and Christ:
- a. The call to discipleship.
 - (1) Jesus was no stranger to Matthew when he called him to join his band.
 - (a) Mark 2:14, The command “Follow me” is **present imperative** which means “Keep on following me.”
 - (b) Luke 5:28, “He forsook all, and rose up and followed him.” The **imperfect tense** suggests that he “kept on following him.”
 - b. Upon making his commitment, he held a feast to acquaint his friends and neighbors with Jesus (Lk. 5:29-32).

C. His work with Christ:

- 1. He was chosen to be one of the twelve apostles through whom Christ planted his church.
- 2. He was not in the inner circle with Peter, James and John.
- 3. No mention of him is found in the Book of Acts.
- 4. He did write a book about Christ’s life and teaching.
 - a. It has been among the best sellers for 2,000 years.
 - b. It has been translated into some 350 languages.
 - c. Through his book he has had untold influence upon the world.

5. Tradition says Matthew traveled as a missionary to Ethiopia, Persia, Parthia and Media.

II. About the Book:

- A. **The author** is not named in the book. The early Christians were unanimous in attributing it to Matthew, the apostle.
 1. Matthew does not refer to himself as *Levi*, but Mark and Luke do (See Mk. 2:14; Lk. 5:29).
 2. According to Mark (2:15) and Luke (5:29), the feast was held in Matthew's house. He does not indicate whose house it was.
- B. **The date** is uncertain.
 1. Irenaeus states that he wrote while Peter and Paul were in Rome.
 2. Most would date Matthew about 60 A.D.
 3. He evidently wrote prior to the destruction of Jerusalem, else he would have mentioned so momentous an event.
- C. **The place of origin** is uncertain. Some suppose it to have originated in Syrian Antioch. The oldest surviving witness for Matthew's authorship is Ignatius of Antioch.
- D. The book bears **the name** of its author.
- E. **Its location in the Canon:**
 1. Although it is located first in our New Testament, it was not the first to be written.
 2. Rather, it provides a natural connection in the Canon to the Old Testament.

Purposes:

3. To show the Hebrews that Jesus was their promised Messiah.
 - a. He does this by tracing his genealogy back to King David.

- b. By showing Christ's fulfillment of Old Testament prophecies.
- 4. To provide the disciples an authentic life of Christ.
- 5. To explain why his own Jewish people had largely rejected Jesus.
- 6. To provide the young church a collection of Jesus' teachings on numerous subjects so they would have a foundation for their spiritual and ethical convictions.
- 7. His record of the nativity refuted the Jewish slander of an illegitimate birth. Also, he refutes the charge that the disciples stole the body from the tomb (28:11-15).

F. Literary style of Matthew:

- 1. Matthew's training as a publican proved to be of great value to him as a scribe for Jesus.
- 2. He wrote primarily for the Hebrews.
 - a. He does not explain Jewish customs and words as do the other gospel writers.
 - b. He quotes or alludes to the Old Testament about 65 times; more than any other gospel writer.
 - c. He emphasizes Jesus' keeping of the law.
 - d. He gives great prominence to the **kingdom of heaven** for which the Jews eagerly looked.
 - e. He contrasts the Old and New Laws in the Sermon on the Mount.
 - f. He emphasizes the sins of the Jews and their rulers in their rejection of Christ.
- 3. His material is arranged by topic rather than by chronology.
- 4. He divides his book into seven categories, each of which ends with the expression "when Jesus had finished" (See 7:28).
- 5. He commonly groups his points in 3's, 5's and 7's. This would aid his readers in remembering.
 - a. Three temptations, three prayers in Gethsemane, etc.
 - b. Five great discourses.

c. Seven woes against the Pharisees (23:1).

6. Matthew quotes from both the Septuagint and the Hebrew Old Testament.

G. **Matthew and the Liberal Critics:**

1. Most modern liberal scholars deny that the apostle Matthew wrote the book.
2. They argue that Matthew may have collected some of Jesus' sayings in Hebrew, but that some later writer combined Mark's brief account and those sayings and published them under the apostle's name.
3. For a refutation of this, see **The Interpretation of St. Matthew's Gospel** by R. C. H. Lenski.

H. **Matthew and the Other Gospels:**

1. Matthew presents Jesus as the **promised** Savior, Mark presents him as the **powerful** Savior, Luke, as the **perfect** Savior; John, as the **personal** Savior.
2. The synoptic gospels:
 - a. Synoptic means "to see alike."
 - b. Matthew, Mark and Luke are synoptics.
3. Matthew has 1068 verses, Luke, 1149 and Mark, 661.
 - a. Only 24 verses of Mark are not reproduced in Matthew and Luke.
 - b. Some 606 of Mark's 661 verses are paralleled in Matthew. Fifty-one percent of Mark's words are also found in Matthew. Fifty-three percent are found in Luke.

I. **Information Unique to Matthew:**

1. Joseph's vision of the angel (1:20-24).
2. The visit of the wise men (2:1-13).
3. The flight into Egypt (2:13-15).
4. The slaughter of Bethlehem's children (2:16).
5. The details of Peter's confession (16:13-20).
6. Pilate's wife's dream (27:19).

7. The death of Judas (27:3-10).
8. The Jews' request that Christ's blood be upon them (27:25).
9. The resurrection of certain saints at Jesus' death (27:52).
10. The sealing of the door of Jesus' tomb and the bribery of the Roman guard (28:12-15).
11. Of the gospels, he alone mentions the church (16:18; 18:17). Ten of his parables and three of his miracles are unique to him.

J. Was Matthew First Written in Hebrew?

1. Papias wrote, "Matthew composed the Logia in the Hebrew tongue..." "Matthew also issued a written gospel among the Hebrews in their own dialect, according to Iranaeus."
2. Papias' statement has occasioned much speculation. What was this Logia of which he spoke?
 - a. Was Matthew's gospel first produced in Hebrew?
 - b. Was he referring to an earlier collection of Jesus' sayings which were published in Hebrew?
 - c. Is our Greek Matthew a translation of an original Hebrew gospel? If so, who produced the translation?
 - d. Did Matthew issue both a Hebrew and Greek edition of his gospel?

III. Miscellaneous Facts About Matthew:

- A. He presents more of the teaching of Jesus than any other writer.
- B. The greater part of his book deals with the Galilean ministry of Jesus.
- C. The words **righteous** and **righteousness** occur in Matthew more than in all the other gospels combined.
- D. Matthew reflects a special interest in the last things and judgment.
 1. He records more warnings of God's judgment on evil and...
 2. More references to the fate of those who reject Christ than the other gospels.

- E. He emphasizes that Jesus is the Savior of Gentiles as well as Jews:
 - 1. He tells of the Gentile wise men.
 - 2. He relates the holy family's refuge in Gentile Egypt.
 - 3. He relates the healing of the Syro-Phoenician woman's child.
- F. He presents Jesus as king:
 - 1. By recording the royal lineage.
 - 2. The wise men sought the king of the Jews (2:2).
 - 3. Matthew uses the royal title, "Son of David," more than the other writers.
 - 4. He relates Jesus' acceptance of the title before Pilate (27:11).
 - 5. The words are placed on the cross identifying him as king (27:37).
 - 6. He notes Christ's claim to all authority (28:18).
- G. The epilogue is a summary of the whole of the gospel. He clinches his message with illustrations of two attitudes toward Jesus:
 - 1. Unbelief and rejection;
 - 2. Belief and acceptance.
- H. Ernest Renan called Matthew "The most important book of Christendom... the most important book that has ever been written."
- I. "When Jesus called him, Matthew left everything but his pen."

OUTLINE OF MATTHEW

- I. **The Origin of the King (1:1-2-2:23).**
 - A. His royal lineage (1:1-17).
 - B. His birth and related incidents (1:18-23).

- II. The Early Ministry of the King (3:1-4:25).**
 - A. His herald (3:1-17).
 - B. His anointing and testing (4:1-11).
 - C. His first work in Galilee (4:12-25).
- III. The Constitution of His Kingdom (5:1-7:29).**
- IV. The Mighty Works of the King (8:1-9:34).**
- V. The King's Helpers Sent Forth (9:35-10:42).**
- VI. Admonitions and Rebukes of the King (11:1-12:50).**
- VII. Parables of the King (13:1-53).**
- VIII. Rejection of the King (13:54-14:12).**
 - A. Rejection by the people of Nazareth (13:53-57).
 - B. The murder of John the Baptist (14:1-12).
- IX. Withdrawals of the King (14:1-16:12).**
- X. The King Acknowledged (16:13-20).**
 - A. Peter's great confession (16:13-20).
 - B. His death and its consequences foretold (16:21-28).
- XI. The King's Glory Revealed (17:1:27).**
 - A. His transfiguration (17:1-13).
 - B. He heals the epileptic child (17:14-23).
 - C. His miraculous provision of the temple tax (17:24-27).
- XII. The Life Expected of the King's Disciples (18:1-35).**
 - A. Disciples must be as little children (18:1-6).
 - B. They must avoid needless offenses to others (18:7-14).
 - C. Conflicts must be resolved as the King directs (18:15-20).
 - D. He stresses the importance of forgiveness (18:21-35).
- XIII. The King Journeys to Jerusalem (19:1-20:34).**
 - A. His teaching on divorce (19:1-12).
 - B. His teaching about riches (19:13-30).

- C. He sets forth conditions for receiving the eternal reward (20:1-16).
- D. He corrects false notions of his disciples (20:17-28).
- E. The King shows compassion on two blind men (20:29-34).

XIV. The King's Challenge to Jerusalem (21:1-22:46).

- A. His triumphal entry (21:1-11).
- B. He cleanses the temple (21:12-17).
- C. The fig tree smitten (21:18-22).
- D. The authority of the King (21:23-32).
- E. Two parables (21:33-22:14).
- F. He answers their difficult questions (22:15-46).

XV. The King's Woes on the Scribes and Pharisees (23:1-35).

XVI. The Fall of Jerusalem and the King's Return for Judgment (24:1-25:46).

- A. Warnings to saints about Jerusalem's impending judgment (24:1-35).
- B. Warnings about the final judgment (24:36-51).
- C. Three parables of judgment (24:1-46).

XVII. The Final Days of the King's Earthly Ministry (26:1-27:66).

- A. The decision of the Jews to kill the King (26:1-16).
- B. The last supper with his disciples (26:17-29).
- C. The agony of Gethsemane (26:30-56).
- D. The trial before Caiaphas (26:57-75).
- E. The death of Judas the betrayer (27:1-10).
- F. The trial before the Roman governor (27:11-31).
- G. The death and burial of the King (27:32-66).

XVIII. The Resurrection and Triumph of the King (28:1-10).

XIX. Final Events in the King's Life on Earth (28:11-20).

- A. The guards are bribed to lie about the missing body (28:11-15).
- B. The great commission (28:16-20).

LESSONS TO REMEMBER

1. Our Lord was the proper descendent of King David and thus qualified to be the heir of David's throne.
2. That Christ was virgin born is sufficient proof that he was also the Son of God.
3. Jesus was tempted in all points like we are. His faithfulness is our example to follow.
4. Knowledge of and use of Scripture kept the Savior from temptation. It will do the same for us.
5. The truly happy man lives by the "Beatitudes" of Jesus (5:1-12).
6. "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (5:16).
7. Sins of the heart are to be avoided as well as those of our actions.
8. Our goal is "to be perfect, as (our) heavenly Father is perfect" (5:48).
9. We must ever avoid all ostentation in our worship and service to God (6:19-20).
10. "Lay not up for yourselves treasures upon the earth ... but lay up for yourselves treasures in heaven..." (6:19-20).
11. "Seek ye first his kingdom and his righteousness" (6:33).
12. Let us be like the wise man who built his house upon the sure foundation of obedience to God (7:24-27).
13. Christ can save us from the storms of life (8:23-27).
14. God desires mercy and not just sacrifice (9:13).
15. May we learn to have compassion for others even as did Jesus (9:36).
16. "Pray ye ... the Lord of the harvest, that he send forth laborers into his harvest" (9:38).
17. We must be wise as serpents and harmless as doves (10:16).
18. If we would teach and win men, we must learn to do so with simplicity as did Christ.
19. Doctrines and traditions that make void the word of God are vain and useless and bring us into condemnation (15:6, 9).

20. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (18:3).
21. "What therefore God hath joined together (in marriage), let not man put asunder" (19:6).
22. May we be found working in the Lord's vineyard when he comes that we may receive the reward (20:1-26).
23. The two great commandments of our faith are:
 - a. To "love the Lord thy God with all thy heart, and with all thy soul, and with all they mind" and
 - b. To "love thy neighbor as thyself" (22:37-39).
24. May our righteousness exceed that of the Pharisees lest we share their condemnation (23:33).
25. "Heaven and earth shall pass away, but (Jesus') words shall not pass away" (24:35).
26. Always be ready "for in an hour that ye think not the Son of Man cometh" (24:44).
27. Let us cherish the privilege to remember the Savior's death in the sacred Supper (26:26-29).
28. Christ was not the last good man to be persecuted because of envy (27:18).
29. Every man must face the question "What then shall I do unto Jesus who is called the Christ?" (27:22).
30. On the cross, Christ was wounded for our transgressions and bruised for our iniquities.
31. We serve a risen Lord. If there were no resurrection, we are of all creatures most pitiable (28:6).
32. Unbelievers still must explain the mystery of the empty tomb (27:11-15).
33. It is our marvelous privilege to go teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (28:19).

MARK

THE GOSPEL FOR THE ROMANS

KEY VERSE: **10:45**, “*For the Son of Man also came not to be ministered unto, but to minister and to give his life a ransom for many.*”

KEY WORDS: **Straightway, immediately, forthwith.** All of these are from the Greek *euthus* which Mark used 42 times; more than all the rest of the New Testament writers combined.

KEY THOUGHT: **“The beginning of the Gospel of Jesus Christ, the Son of God” (1:1).**

BACKGROUND AND INTRODUCTION

I. The Author:

- A. The book itself does not say who wrote it.
 - 1. It is agreed by all that the titles are later additions. “So, we depend on early tradition and internal evidence for questions of authorship” (R. H. Gundry).
 - 2. The church, from the earliest times, accepted Mark’s authorship. “The evidence for the Markean authorship is early and unanimous” (H. C. Thiessen).
- B. About the man:
 - 1. His name:
 - a. John, his Hebrew name, meant “the grace of God.”

- b. Marcus was his Latin surname (Acts 12:12). It was adopted for use among Gentiles. This was a common Jewish custom.
 - (1) It meant “hammer.”
 - (2) Mark was a popular Roman name.
2. His family:
- a. His mother was a well-to-do disciple named Mary (Acts 12:12).
 - (1) Since his father is never mentioned, it is assumed that she was widowed.
 - b. He was a cousin of Barnabas, the great missionary preacher (Col. 4:10).
3. His home:
- a. Was in Jerusalem.
 - b. It was a rallying point for the early church (Acts 12:12).
 - c. Some scholars think this was the site of the upper room, where the Lord and his disciples took the last supper and where the church met following the resurrection.
 - d. Their home reflected comfortable financial circumstances (Acts 12:12-14):
 - (1) It was large enough to accommodate “many” disciples.
 - (2) It had a gate and an inner court.
 - (3) There was at least one household servant.
 - e. The apostle Peter had frequented their home.
 - (1) He immediately went there when released from prison.
 - (2) The maid recognized his voice (Acts 12:12-14).
4. It is thought by some that Mark was the young man in Gethsemane when Christ was arrested (Mk. 14:51-52).
- a. If Jesus and his band had met for the last supper in his house, the young lad may have followed them out to the garden with only his bed sheet wrapped around him.

- b. Only Mark could know such an incident, as all the others fled (Mk.14:50).
5. As a young Christian:
- a. Peter may have converted him, since he calls Mark his “son” (I Pet. 5:13; Compare I Cor. 4:15).
 - b. He was allowed to accompany his cousin Barnabas and Saul to Antioch in about 45 A.D. (Acts 12:25).
 - c. Both in Jerusalem and in Antioch, he had been privileged to witness the great preaching of the apostles and the sweeping success of the gospel.
6. The test he failed:
- a. Mark was invited to accompany Paul and Barnabas on their first missionary journey in 48 A.D. (Acts 13:2-5).
 - (1) He went not as a preacher, but as an **attendant** to them, *i.e.*, an assistant or apprentice.
 - (2) What a thrilling and exciting venture that must have been for a young man!
 - b. At Perga of Asia Minor, Mark turned back in a shameful way (Acts 13:13).
 - (1) Luke the historian assigns no reason for his action.
 - (2) But Paul’s reaction proves it to have been unacceptable (Acts 15:36-40).
 - (3) Some possible reasons for his defection:
 - (a) Perhaps he was afraid of the dangers of that wild, rugged country they were heading into.
 - (b) He may have taken exception to Paul’s assumption of the leadership of the mission which his relative, Barnabas, had begun.
 - (c) He may not have agreed with Paul’s emphasis on evangelizing the Gentiles.
 - (d) Maybe he was just homesick for his mother.
 - (4) To Paul, Mark’s conduct was so inexcusable that he would not allow him to go with him again.

(a) He had put his hand to the plow and looked back (Lk. 9:62).

(b) He had no “staying qualities.” He lacked the grace of perseverance.

7. Mark’s second chance:

a. When a second missionary trip was planned, Barnabas was ready to give him another chance (Acts 15:36-40).

b. Paul strongly disagreed:

(1) This indicates that Mark’s earlier decision was inexcusable.

(2) Paul’s logic was that a general cannot build his campaign on unreliable men.

(3) But Barnabas argued that they must give a brother another chance.

(4) The contention was sharp.

(5) We can imagine the emotion Mark felt during all of this controversy.

c. Each man being adamant in his thinking, the two friends parted company:

(1) Paul took Silas and traveled throughout Syria and Cilicia.

(2) Barnabas took Mark and went to Cyprus. The year was about 51 A.D.

(3) So far as we know they never worked together again.

8. The productive years:

a. Some eleven years of Mark’s life are passed in silence.

(1) In 62 A.D., Paul writes to the Colossians from his Roman prison. Mark is with him (Col. 4:10).

(2) He is endorsed by Paul in his gospel work.

(3) He is called Paul’s “fellow-worker” (Phile. 24), a term used to describe Paul’s trusted and proven helpers.

- b. As Paul later waited the date of his execution, he asked for Mark to come “for he is useful to me for ministering” (II Tim. 4:11).
- c. In I Peter 5:13, we find Mark in Rome with Peter.

II. About the Book:

A. To whom written?

1. It is almost uniformly agreed that Mark was written for the Romans.
2. He has fewer references to the Old Testament than the other gospel writers.
3. He always explains Jewish words and usages:
 - a. He observes that the Jordan is a river (1:5).
 - b. He tells us that the Pharisees used to fast (2:18).
 - c. He explains that the Mount of Olives overlooked the temple area (13:3).
 - d. He translates Aramaic expressions for his readers (3:17; 5:41; 7:34, etc.).
 - e. He notes that the Jews did not eat unless they had washed their hands (7:3).
4. He uses several distinctively Latin idioms.
5. He utilizes a number of Latin words:
 - a. *Centurio* for centurion.
 - b. *Census* for tribute.
 - c. *Speculator* for executioner.
 - d. *Modius* for bushel.
 - e. And a number of others.

B. The date:

1. There are no clues within the text by which to date Mark.
2. Scholars have offered theories from 45-68 A.D.

3. Since he makes no mention of the Roman destruction of Jerusalem, we conclude that it was written prior to 70 A.D.
4. We would date it between 65 and 68 A.D.

C. His purposes:

1. Mark saw the need for replacing the oral teachings about Jesus with a written record of his words and deeds.
2. He thus produced an authentic and reliable record of the life and work of the Savior for the disciples of his generation and ages to come.
3. He aimed to convince his Roman readers of the deity and mission of Jesus.
4. His primary purpose was evangelistic; to convert men to Christ.
5. His design was to present Christ as “the incarnate and wonder-working Son of God, living and acting amongst men” (B. F. Westcott).
6. Mark does not attempt to explain or prove anything about Jesus, “his only object in writing was to tell clearly certain facts about Jesus, his deeds more especially than his words” (H. C. Mears).
7. He wrote to strengthen and comfort persecuted Christians, by showing that Christ also had been hated and persecuted.

D. Mark’s relationship with Peter:

1. Ancient tradition unanimously connects Mark’s gospel with Peter, the eye-witness.
2. **Justin Martyr** quotes Mark 3:17 under the heading, “**Memoirs of Peter.**”
3. **Irenaeus** said, that “after the death of Peter and Paul, Mark delivered to us in writing, things preached by Peter” (**Against Heresies**, III, 1, 1).
4. **Origen** wrote, “Mark made his Gospel as Peter guided him” (A.D. 185-254).
5. **Tertullian** wrote that “the Gospel of Mark is maintained to be Peter’s” (A.D. 190-220).

6. **Jerome** said, the “Gospel of Mark was composed, Peter relating and he writing” (A.D. 346-420).
7. “It contains many special allusions to St. Peter, whole passages look as if they only put into the third person what St. Peter had narrated to the writer in the first person” (F. W. Farrar).
8. Mark tells us of Peter’s role in certain events while the other writers do not:
 - a. Peter drew attention to the withered fig tree (11:21).
 - b. He asked about the destruction of Jerusalem (13:3).
 - c. The angel instructed the women to tell him about the resurrection (16:7).
9. Peter wrote that he would soon die, but that he would endeavor to have always in remembrance the things which the Lord had shown him (II Pet. 1:14-15). Could this refer to Mark’s record received from Peter?

Characteristics of Mark’s book:

1. “Mark is a historical narrative setting forth a picture of the person and work of Jesus.”
2. It is not primarily a biography, since it omits large portions of the Lord’s life and final hours.
3. He states the facts in a simple manner with little comment. “He seems to steer clear of giving an interpretation...” (H. Peterson).
4. Mark depicts Jesus as the perfect God and the perfect man. He addresses his humanity as well as his deity.
5. Mark’s favorite title for Jesus is “the Son of Man” which stresses his humanity.
6. He emphasizes “the independence, courage, and power that Jesus showed in his ministry” (F. V. Filson).
7. He showed Christ’s concern for human need.
8. Mark presents Jesus as the servant of Jehovah.
9. His record is one of fast-moving action.

10. "He packs into the short limits of his gospel more of the **deeds** of our Lord and far less of his discourses ..." (W. S. Deal).
11. He stresses facts rather than topics or themes.
12. "Mark is a gospel of deeds" (H. C. Thiessen).
13. Mark is primarily concerned with the activity of Jesus upon the earth as he announced his coming kingdom.
14. Mark is written primarily for Gentiles:
 - a. He rarely quotes the Old Testament.
 - b. He scarcely mentions fulfilled prophecy.
 - c. He omits the genealogy of Jesus' Jewish ancestry.
15. "Its great characteristic is **realism**" (A. B. Bruce).
16. "In substance and style and treatment, the Gospel of Mark is essentially a transcript from life" (A. B. Bruce).
17. He often speaks of the awe and amazement of those who saw and heard Jesus (1:22; 1:27; 4:41; 10:24, 26).
18. No writer tells us as much about Jesus' emotions as does Mark:
 - a. He sighed deeply in his spirit (7:34).
 - b. He was moved with compassion (6:34).
 - c. He marveled at their unbelief (6:6).
 - d. He was moved with righteous anger (8:33).
 - e. He loved the rich young ruler (10:31).
 - f. He grew tired and needed rest (6:31).
 - g. He felt pangs of hunger (11:12).
19. Mark's record is chronological.
20. Mark tells us of the personal reactions of Christ's hearers:
 - a. Some were amazed (1:27).
 - b. Others were critical (2:6-7).
 - c. Some feared (4:41).
 - d. Others were astonished (7:37).

- e. Some were bitterly hostile (14:1).
21. Mark is careful to record details of persons, time, numbers and places which are by-passed by the other writers:
- a. **Persons:** "The Pharisees...with the Herodians took counsel ..." (3:6). "Simon of Cyrene, the father of Alexander and Rufus, was compelled to bear the cross" (15:21).
 - b. **Time:** "It was the third hour, and they crucified him" (15:25). "He arose very early on the first day of the week" (16:2).
 - c. **Numbers:** When Jesus fed the 5,000, "they sat in ranks, by hundreds and by fifties" (6:40). Before the cock would crow twice, Peter would deny him thrice (14:30).
 - d. **Places:** "He went forth again by the seaside" (2:13). "They saw a young man sitting on the right side ..." (16:5).
 - e. For a detailed listing of the above, see St. Mark in **The Cambridge Bible** by G. F. Maclear, p. 18-19.
22. Things unique to Mark:
- a. Only he mentions the concern of Jesus' family for his mental health (3:21).
 - b. The young man in the linen cloth at Jesus' arrest (14:51-52).
 - c. The parable of the seed growing secretly (4:26-29).
 - d. The miracle of the progressive healing of the blind man (8:22-26).
23. Mark "inserts little vivid details into the narrative which are the hallmark of an eyewitness" (Wm. Barclay).
24. He often used the Aramaic words which Jesus used:
- a. **Talitha cumi** ... "Damsel, I say unto thee, Arise" (5:41).
 - b. **Ephphatha** ... "Be opened" (7:34).
 - c. **Corban** ... "Given unto God" (7:11).
 - d. **Abba**, "Father" (14:36).

- e. **“Eloi, Eloi, lama sabach tha ni”** ... **“My God, my God, why hast thou forsaken me?”** (15:34).
25. The account of Jesus’ passion, death and resurrection occupy a very large portion of Mark’s record. It has been called a “passion account with a prologue.”

F. Literary style of Mark:

1. His record “is marked by special vividness. It is full of charm and color. It is brightened by touches inimitably graphic: the Evangelist is a word-painter” (F. W. Farrar).
2. “The Gospel of Mark is terse, clear and pointed, a style which would appeal to the Roman mind that was impatient of abstractions and literary inbreeding” (M. Tenney)
3. “It is the clean, vigorous, direct speech of the sturdy middle class...The style is very simple (Farmer). It has been called “the people’s Gospel.”
4. Mark writes for the ordinary, practical man.

G. The ending of Mark’s gospel:

1. Mark 16:9-20 has the following footnote in the **American Standard Version**, “The two oldest Greek manuscripts and some other authorities, omit from verse 9 to the end.”
2. “The majority of New Testament scholars reject it, including such conservatives as Tragelless, Warfield, Zahn and A. T. Robertson” (H. C. Thiessen). Scholars who accept it include Burgon, Miller, Schrivener and Salmon (**Ibid**).
3. Arguments against its genuineness:
 - a. Its absence from the oldest uncial manuscripts, the Sinaitic and the Vaticanus.
 - b. Its absence from some old manuscripts of the Armenian version and from one Arabic version.
 - c. By the fourth century, there were some challenges to the longer ending. **Eusebius, Jerome and Gregory of Nyssa** say that in their day it was missing from many Greek copies of the Gospel.
 - d. Extant Greek manuscripts contain three different endings: 16:8, 16:20 or 16:8 plus another short verse.

- e. It is argued that the vocabulary and thought patterns are not Markean.
4. Arguments for its acceptance:
- a. It is found in most uncials and all cursives, in most versions and in all Greek and Syrian lectionaries.
 - b. It is quoted by **Irenaeus**, possibly by Justin Martyr and by many of the Fathers.
 - c. The Codex Vaticanus, while omitting it, leaves a space between Mark and Luke that is just the proper length for these disputed lines.
 - d. By the middle of the second century, the Gospel ended as it does now (Joseph Angus).
 - e. The alternatives are unacceptable:
 - (1) The different ending found in some few manuscripts is obviously spurious. It reads: "And they reported briefly to Peter and his company all that had been commanded. And after these things Jesus himself sent forth them, from the east even unto the west, the holy and incorruptible proclamation of eternal salvation."
 - (2) If verses 9-20 are rejected, the story ends with "for they were afraid," a very unnatural ending.
 - f. "... many who regard the longer ending as not part of the original Mark, yet regard it as a truthful passage" (H. C. Thiessen).
 - g. Theories as to why verses 9-20 are different from the rest of Mark:
 - (1) That Mark being prevented at the time from closing his gospel, himself wrote the conclusion under different circumstances.
 - (2) Or that it may have been added by some other inspired hand before the publication of the gospel.
 - (3) Others theorize that perhaps the last leaf was lost and the common ending added in its place.

H. Miscellaneous facts about Mark:

1. Mark is one of the synoptic gospels. The word synoptic means to see alike. The first three gospels tell a similar story of Jesus.
 - a. Over 90 percent of Mark's material (all but 24 verses) is found in Matthew and Luke.
 - b. "St. Mark has two miracles and one parable recorded by himself exclusively, and in every incident and in every parable he diverges from St. Matthew repeatedly, both in phraseology and in details" (F. W. Farrar).
 - c. Mark records 19 miracles and 5 parables.
 - d. He has 19 Old Testament quotations.
 - e. "Victor of Antioch, a fifth century scholar, prepared the earliest known commentary on Mark. He observed that while Matthew and John were often written on, he had failed to find even one commentary on Mark's gospel."
 - f. Mark's book can be read through in less than two hours.

III. A Simple Summary of Mark:

- A. The arrival and testing of the Servant (1:1-13).
- B. The ministry of the Servant (1:14-5:43).
- C. Opposition to the Servant (6:1-8:26).
- D. The Servant instructs his disciples (8:27-10:52).
- E. The Servant's rejection (11:1-12:44).
- F. Predictions of the Servant (13:1-37).
- G. The suffering and death of the Servant (14:1-15:47)
- H. The resurrection and commission of the Servant (16:1-20).

OUTLINE OF MARK'S GOSPEL

Introduction (1:1-13):

- A. The ministry of John the Baptist (1:1-8).
- B. The baptism of Jesus (1:9-11).

C. The temptation of the Lord (1:12-13).

I. The Ministry of the Servant (1:14-5:43).

A. His first preaching in Galilee (1:14-15).

B. He calls Simon, Andrew, James and John (1:16-20).

C. Miracles performed by the Servant (1:21-45).

D. The Servant in controversy (2:1-12).

1. The salvation and healing of a paralytic (2:1-12).

2. The call of Matthew Levi and his banquet (2:13-17).

3. The Servant answers questions about fasting (2:18-22).

4. Controversy about plucking grain and eating on the Sabbath (2:23-27).

5. The Servant heals a man's withered hand on the Sabbath (3:1-6).

6. The Savior chooses the twelve apostles (3:7-19a).

7. He is accused of insanity and demon possession (3:19b-35).

E. The Servant teaches by parables (4:1-34).

F. More miracles of the Servant (4:35-5:43).

1. Christ stills the stormy sea (4:35-41).

2. He heals the Gadarene demoniac (5:1-20).

3. He cures Jairus' daughter and the woman with an issue of blood (5:21-43).

II. Opposition to the Servant (6:1-8:26).

A. The Servant is rejected at Nazareth (6:1-6).

B. The Twelve are sent out to preach (6:7-13).

C. The death of John the Baptist (6:14-29).

D. The five thousand are fed (6:30-44).

E. Jesus walks on the water (6:45-52).

F. The Servant ministers to the sick of Gennesaret (6:53-56).

G. Controversy over ceremonial defilement and human traditions (7:1-23).

- H. Four miracles he wrought (7:24-8:26).
 - 1. Healing the Syrophonecian woman's daughter (7:24-30).
 - 2. Healing the deaf man (7:31-37).
 - 3. Feeding the four thousand (8:1-21).
 - 4. He heals a blind man (8:22-26).

III. The Servant Instructs His Disciples (8:27-10:52).

- A. Peter's great confession (8:27-30).
- B. Peter rebuked and corrected (8:31-9:2).
- C. The Servant is transfigured (9:2-13).
- D. He casts a demon out of a boy (9:14-29).
- E. Three lessons for his disciples (9:30-50):
 - 1. He must die, but he will be resurrected (9:30-32).
 - 2. The greatest servant is the greatest disciple (9:33-37).
 - 3. He that is not against us is for us (9:38-50).
- F. The Servant's teaching and work on the way to Jerusalem (10:1-52).
 - 1. He teaches on divorce (10:1-12).
 - 2. He blesses the children (10:13-16).
 - 3. Episode of a rich young ruler (10:17-31).
 - 4. More predictions of his death and resurrection (10:32-34).
 - 5. He responds to those seeking greatness in the kingdom (10:35-45).
 - 6. He heals blind Bartimaeus (10:46-52).

IV. The Servant's Rejection (11:1-12:44).

- A. The triumphal entry (11:1-11).
- B. The barren fig tree cursed (11:12-14).
- C. He cleanses the Temple (11:15-19).
- D. Lessons from the withered fig tree (11:20-26).
- E. The Servant disputes in the Temple (11:27-12:44).

1. He is questioned about his authority (11:27-33).
2. Parable of the husbandmen and the vineyard (12:1-12).
3. They ask him about paying tribute to Caesar (12:1-17).
4. Questions about the resurrection (12:13-17).
5. Questions about the greatest commandment (12:28-34).
6. Questions about Messiah's descent (12:35-37).
7. The Servant warns against the scribes (12:38-40).
8. Lessons from the poor widow (12:41-44).

V. The Destruction of Jerusalem Predicted (13:1-37).

- A. The disciples' questions (13:1-4).
- B. Jesus warns against false signs of the end (13:5-8).
- C. They are urged to be personally prepared for the crisis (13:9-13).
- D. They must flee the city when the Romans come (13:14-23).
- E. Judaism's government will be overthrown (13:24-27).
- F. Judgment will come in their generation (13:28-37).

VI. The Suffering and Death of the Servant (14:1-15:47).

- A. The Jewish leaders plot his death (14:1-2).
- B. Mary anoints Jesus (14:3-9).
- C. Judas' bargain to betray the Lord (14:10-11).
- D. The Last Supper with the disciples (14:12-31).
- E. The retreat to Gethsemane (14:32-42).
- F. Jesus' arrest by the soldiers (14:43-52).
- G. The Lord is tried (14:53-15:20):
 1. Before the Jewish court (14:53-72).
 2. Before the Roman governor (15:1-20).
- H. The crucifixion and burial of the Servant (15:21-47).
 1. The crucifixion (15:21-32).
 2. The agony and death (15:33-41).
 3. The burial (15:42-47).

VII. The Resurrection and Commission of the Servant (16:1-20).

- A. The first witnesses to the resurrection (16:1-8).
- B. The disciples doubted the witness (16:9-12).
- C. The Great Commission (16:14-18).
- D. The Commission executed (16:19-20).

LESSONS TO REMEMBER

1. As Jesus came to minister to humanity, so must we (10:45).
2. Give your children the benefits of a godly home like Mark enjoyed.
3. All of us need a Barnabas to give us another chance when we fail.
4. Like the Lord, we need to be busy about our Father's business.
5. Jesus calls us to follow him and be fishers of men (1:17).
6. We must reflect compassion towards suffering humanity as did our Lord (1:41).
7. Only Jesus has authority on earth to forgive sins (2:10).
8. Be grateful that Christ "came not to call the righteous, but sinners" (2:17).
9. Do not let the cares of the world, and the deceitfulness of riches, and the lusts of other things choke out the word in your lives.
10. Like the man of the Gerasenes, let us go to our friends and "tell them how great things the Lord hath done for" us (5:19).
11. May we never be offended in the Lord or his teachings (6:3).
12. There are times when we need to go "apart into a desert place, and rest a while" (6:31).
13. Our Lord does "all things well" (7:37).
14. When we mind the things of men rather than the things of God, we become the Lord's adversary (8:33).
15. Christ will be ashamed of the person who is ashamed of him and his words (8:38).

16. The apostles lived to see the Lord's kingdom established on earth (9:1).
17. "All things are possible to him that believeth" (9:23).
18. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (10:24).
19. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (11:24).
20. We must "render unto Caesar the things that are Caesar's, and unto God the things that are God's" (12:17).
21. Like Mary of Bethany, let us give our very best to our Lord (14:3-9).
22. Each time we eat the sacred feast, Jesus shares it with us (14:22-25).
23. Every first day of the week we should remember the Lord's resurrection (16:1-6).
24. "He that believeth and is baptized shall be saved" (16:16).

LUKE

THE GOSPEL OF CHRIST, THE PERFECT MAN

KEY VERSES: **19:10**, *“For the Son of man came to seek and to save that which was lost.”*
24:19, *“...things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people.”*

KEY WORDS: **“Son of man,”** used 26 times (See 24:7).
“To preach or teach glad tidings,” used 10 times (See 1:19; 2:10; 3:18).

KEY THOUGHT: **Jesus the perfect man, the savior of an imperfect world.**

KEY PHRASE: **“Glorifying God”** and similar expressions; used more in Luke’s gospel than in all the rest of the New Testament.

BACKGROUND AND INTRODUCTION

I. The Author:

A. The book itself does not identify its author:

1. From the earliest times, Christians attributed it to Luke, the associate of Paul.
2. “Luke, who was by race an Antiochian and a physician by profession, was long a companion of Paul, and had careful conversations with the other apostles, and in two books left

us examples of the medicine for souls which he gained from them” (Eusebius c.a. 260-340 A.D.).

B. About the author:

1. His name is Grecian; a shortened form of Lucanus.
2. Of his place of birth we have nothing definite.
 - a. Jerome, in the 4th century, wrote that Luke was from Antioch in Syria.
3. He was a Gentile. In Col. 4:10-14, Paul lists his Jewish co-workers, then those who were Gentiles. Luke is listed among the latter.
 - a. This makes Luke the only Gentile writer of the New Testament.
4. He was a man of refinement and culture.
 - a. He had a rich vocabulary. He used a greater variety of words than any other New Testament writer...some 800 not used by others.
 - b. “... he was a master of a good Greek style; an accomplished writer, a close observer, and unassuming historian, a well-instructed physician, and a most faithful friend (Frederick Farrar).
5. We know nothing of his conversion, but he enters the historical record in Acts 16:8-10 where he uses the first person, plural pronoun “we.”
 - a. From this we conclude that he joined Paul’s evangelistic band at Troas between 51 and 54 A.D.

C. Luke was a **Physician** (Col. 4:14).

1. His profession was highly advanced, comparable to the medical practitioners of the 19th century.
2. Greek physicians practiced in the tradition of the noble Hippocrates (460-377 B.C.).
3. A physician did not necessarily occupy a high social position. Many physicians were slaves.
4. Doubtless he ministered to the needs of Paul and his fellow missionaries.

5. In his record, Luke pays particular attention to the miracles of healing, giving details as to the nature of the affliction and using proper medical terminology to describe them.
 - a. 5:12, “a man **full** of leprosy.”
 - b. 4:38, Peter’s mother-in-law “was holden with a **great fever**.”
 - c. 4:23, Only Luke mentions the proverb, “Physician, heal thyself.”
 - d. 12:11, The woman had been ill 18 years and was “bowed together, and could in no wise lift herself up.”
 - e. 8:43, He moderates the report of the woman who had suffered at the hands of worthless physicians (Comp. Mk. 5:25).
 - f. William Hobart wrote a noteworthy book entitled, **The Medical Language of Luke**.

D. He was an **evangelist**:

1. All that we know of Luke relates to his involvement in spreading the gospel.
2. His two books were written to convince and convert sinners.
 - a. His **Acts of Apostles** has been instrumental in the conversion of millions.
3. He was a co-worker with Paul (Philemon 24) in a great mission endeavor.
 - a. Irenaeus described Luke as “inseparable from Paul.”
4. We can infer that he was left to work with the infant church at Philippi (Acts 16:15-16; 17:1).

E. He was a **historian**:

1. In his prologue (1:1-4), we catch a glimpse of how an inspired writer went about his work.
 - a. He consulted eyewitnesses and ministers of the word who had been a part of the church from the beginning.
 - b. He was familiar with other written records of the life of Christ.
 - c. He strove for “accuracy” in his report.

- d. He sought out and recorded “many proofs” (Acts 1:3).
 - e. Luke placed Christ within a context of world history by citing six contemporary rulers and their dates (See 1:5; 2:1-2; 3:1-2).
2. One hundred ten persons are named in Acts.
 - a. “Every person is found just where he ought to be” (William Ramsey).
 - b. Ramsey spent 34 years proving the historical trustworthiness of Luke.
 - c. “Luke is a historian of the first rank” (Ramsey).
 3. “You may press the words of Luke in a degree beyond any other historian’s, and they stand the keenest scrutiny and the harshest treatment...” (**The Bearing of Recent Discoveries on the Trustworthiness of the New Testament**, p. 89).
- F. Luke was a humanitarian:
1. In his gospel we see his unique concern for:
 - a. Women,
 - b. Children,
 - c. The outcasts of society: the poor, the humble, the despised, harlots, publicans and sinners.
 2. He shows a special interest in Gentiles and Samaritans (10:25-27).
 3. He reflects the tolerance of Christ (9:49-56).
 4. Luke’s record has been styled “the gospel of sympathy.”
- G. An ancient pen portrait of Luke: “Luke is a man from Antioch, Syria, a physician by profession. He was a disciple of the apostles, and later he accompanied Paul until his martyrdom. Having neither wife nor child, he served the Lord without distraction. He fell asleep in Boeotia at the age of eighty-four, full of the Holy Spirit...it was imperative that an account of the divine plan be set forth for the Gentile believers. This was necessary in order that they might neither be distracted by Jewish myths nor deceived by heretical and vain phantasies...” (**Anti Marcionite Prologue**, dated 120-180 A.D.).

II. About the Book:

A. Purposes of the author:

1. He wrote that "Thou mightest know the certainty concerning the things wherein thou wast instructed" (1:4).
2. To counter the spread of spurious gospels and faulty accounts of Christ's life (1:1-3).
3. To present Jesus as the savior of the world (19:10). Note this emphasis in the salvation parables of Chapter 15.
4. He doubtless looked beyond Theophilus to all Gentiles of good will, with the view of winning them to Christ.
5. He wished to commend Christianity to the cultured official class of Roman society.

B. To whom addressed:

1. Theophilus:
 - a. Which means, "Lover of God."
 - b. Some argue that the name stands for all lovers of God. The present author takes it to refer to a specific individual, but beneficial to all.
2. The expression "most excellent" was a title of high office among the Romans, like our "your excellency" (Comp. 23:26; 26:25).
3. Theophilus was most likely a friend of Luke.
 - a. We can assume that he had shown some interest in Christ.
 - b. He may have supplied the funds for publishing and distributing the book: hence it was dedicated to him.

C. Date of composition:

1. While a specific date cannot be identified, we can deduce the following conclusions:
 - a. This book was undoubtedly written before Acts of Apostles since Acts refers to it.
 - b. The record of Acts ends with Paul's two year imprisonment in Rome, which would be A.D. 63.

- c. Thus a date prior to this would be most certain.
 - d. A likely time would have been during Paul's two year imprisonment at Caesarea (A.D. 56-58). During this time Luke would have had ample opportunity to interview his witnesses, research his material and write the book.
2. By this time Christianity would have begun to attract the attention of the Roman officials.

D. Place of authorship:

1. Probably in Caesarea of Palestine during Paul's imprisonment.
 - a. Luke seems to have accompanied him there (Acts 21:17; 27:1).
2. Some would argue for Rome, as Luke also stayed there with Paul (II Tim. 4:11).

E. Name:

1. From the earliest times the book has born the name of its author.
2. The word gospel means "good news," hence the good news about Christ, according to Luke.

F. Luke's two books are clearly tied together.

1. Compare the two accounts of Jesus' final appearance and ascension:
 - a. Jesus appears to his apostles (Lk.24:33-34; Acts 1:3).
 - b. Jesus proves his identity (Lk. 24:36-43; Acts 1:3)
 - c. Jesus' charge to his followers (Lk. 24:49; Acts 1:4).
 - d. The apostles to be witnesses in Jerusalem, etc. (Lk. 24:47-48; Acts 1:8).
 - e. The apostles depart for Jerusalem (Lk. 24:51-54; Acts 1:12) (R. G. Hoerber).
2. We should think of Luke's Gospel as the first book of a two volume work.

G. Miscellaneous information about Luke's Gospel:

1. Luke may well have been preparing an apology for the Christians to be used in Paul's forthcoming trial:
 - a. He stresses the harmless nature of Christ, his message and his kingdom.
 - (1) He said "... love your enemies, and do them good" (6:35).
 - (2) "Render unto Caesar the things that are Caesar's..." (20:25).
 - b. Pilate said, "I find no fault in this man" (23:4).
 - c. Herod gave no word of condemnation against Christ (23:8-11).
 - d. The Roman centurion in charge of the crucifixion said "certainly this was a righteous man" (23:47).
 - e. The Book of Acts continues this same approach.
2. Luke's record was intended for Greek readers:
 - a. He seldom quotes the Old Testament.
 - b. He does not emphasize the fulfillment of Jewish prophecy.
 - c. For Hebrew terms he usually gives Greek equivalents.
 - d. The Grecian ideal was to educate, elevate and perfect manhood. They gloried in wisdom and beauty.
 - e. Luke depicts Jesus as the perfect man who met the highest ideals of Grecian thought.
 - (1) "In **Matthew** he is Israel's King; in **Mark** he is Jehovah's servant; in **Luke** he is the perfect man" (J.S. Baxter).
3. Luke's is the most literary of the gospels:
 - a. He was a master of the Greek style.
 - b. His style is more classical than the other gospel authors.
4. Luke's book is noted for its:
 - a. Careful chronological order and dating (See 1:3; 2:1-2; 3:1-2).
 - b. Impressive preface (1:1-4).

- c. Artistic inspiration. More pictures have been painted from Luke than from any other book.
5. Luke preserves the earliest Christian hymns:
 - a. The **Ave Maria**, or “Hail Mary.” The words of the angel Gabriel to Mary announcing her selection as the mother of God’s Son (1:28-33).
 - b. The **Magnificat**, or “Song of Mary.” “My soul doth magnify the Lord” (1:46-55).
 - c. The **Benedictus**, the “Song of Zacharias.” “Blessed be the Lord God of Israel” (1:68-79).
 - d. The **Gloria in Excelsis**, the “Song of the Angels.” “Glory to God in the highest” (2:14).
 - e. The **Nunc Dimittis**, the “Death Song of Simeon.” “Lord now lettest thy servant depart in peace” (2:29-32).
 6. The prayer-life of Christ is emphasized by Luke.
 - a. Of 15 cases of Christ praying, 11 are found in Luke, plus his teaching on the subject.
 7. Luke emphasizes the role of the Holy Spirit in Christ’s life, 17 times.
 - a. Matthew mentions the Spirit 12 times and Mark only 6.
 8. Special emphasis is given to the ministry of angels in Luke’s gospel.
 - a. “There are more glimpses of the unseen world in this than in any other Gospel” (G. Scroggie).
 9. Luke pays special attention to the role of women and domestic scenes in Christ’s life and ministry.
 10. Luke shows that Christ is the savior of all people, not just Jews:
 - a. Samaritans (9:51-56; 10:30-37; 17:11-19).
 - b. Gentiles (4:25-27).
 - c. Romans (7:9).
 - d. The poor (7:22; 16:19-31; 6:20).
 - e. All men (13:29).

11. To confute the heretical Docetists, Luke refers to the human existence of Christ numerous time:
 - a. Before his birth (1:42).
 - b. As a baby (2:16).
 - c. As a young child (2:27).
 - d. As a boy (2:40).
 - e. As an adult (3:22).
12. Luke contributes two unique chapters to our knowledge of Christ's ministry:
 - a. 6:20-8:3 and
 - b. 9:51-18:14, which relate the early Judean and Perea ministries of Christ.
13. Six miracles are unique to Luke:
 - a. The miraculous draught of fishes (5:4-11).
 - b. The raising of the widow of Nain's son (7:11-16).
 - c. The healing of the woman with the spirit of infirmity (13:11-13).
 - d. The healing of the man with dropsy (14:1-6).
 - e. The healing of the ten lepers (17:11-19).
 - f. The restoration of Malchus' ear (22:50-51).
14. Eleven parables are peculiar to Luke:
 - a. The two debtors (7:41-43).
 - b. The good Samaritan (10:25-37).
 - c. The importunate friend (11:5-8).
 - d. The barren fig tree (13:6-9).
 - e. The lost sheep (15:3-7).
 - f. The lost piece of silver (15:8-10).
 - g. The prodigal son (15:11-32).
 - h. The unjust steward (16:1-13).
 - i. The rich man and Lazarus (16:19-31).

- j. The unjust judge (18:1-8).
 - k. The Pharisee and the publican (18:10-14).
15. Luke loved to call Jesus “Lord.”
 - a. Lord is applied to Jesus 14 times by Luke;
 - b. Only one time in Mark and never in Matthew.
 16. Luke’s detailed listing of dates and rulers at the beginning of Jesus’ ministry makes vivid the point that Jesus was not just an idealized religious figure, but a real historic person who could be located in a specific time and place.
 17. Luke traces Christ’s genealogy back to Adam, indicating that he was the universal man; not just a savior for the Jews.
 18. Luke presents the story of the conception and birth of Jesus from Mary’s point of view; also he traces Jesus’ genealogy through Mary’s family.
 19. Early tradition says Luke’s record contained the substance of Paul’s teaching:
 - a. “Luke also, the companion of Paul, recorded in a book the Gospel preached by him” (Irenaeus, **Against Heresies**, 3:1a).
 - b. “For even Luke’s form of the Gospel men usually ascribe to Paul” (Tertullian, **Against Marcian**, 4:5).
 20. A papyrus roll containing Luke’s gospel would have been more than 30 feet in length.

III. Chart on the Herodian Rulers. See Appendix A.

IV. Simple Summary of Luke’s Gospel:

- A. Introduction of the Son of Man (1:1-2:52).
- B. Preparation for the Son of Man (3:1-4:13).
- C. Ministry of the Son of Man (4:14-9:50).
- D. Rejection of the Son of Man (9:51-19:27).
- E. Crucifixion and resurrection of the Son of Man (19:28-24:53).

OUTLINE OF LUKE'S GOSPEL

Prologue: (1:1-4).

I. Preparation for the Son of Man (1:5-2:52):

- A. Announcements of his impending birth (1:5-1:56).
- B. The birth of John the Baptizer (1:57-80).
- C. The birth and youth of the Son of Man (2:1-52).

II. Presentation of the Son of Man (3:1-4:13):

- A. The ministry of John the Baptizer (3:1-20).
- B. Baptism of the Son of Man (3:21-22).
- C. Genealogy of the Son (3:23-38).
- D. Temptations of the Son (4:1-15).

III. The Ministry of the Son of Man (4:16-9:50):

- A. His purpose announced (4:16-44).
- B. His power manifested (5:1-6:11).
- C. His helpers appointed (6:12-19).
- D. His principles declared (6:20-49).
- E. His compassion displayed (7:1-9:17).
- F. His death foretold (9:18-50).

IV. The Mission of the Son of Man En route to Jerusalem (9:51-19:28):

- A. The challenge of discipleship (9:51-62).
- B. The seventy appointed and sent forth (10:1-24).
- C. Teaching of the Son of Man (10:25-13:21).
- D. Conflict with Jewish leaders (13:22-16:31).
- E. The Son instructs his disciples (17:1-19:28).

V. The Ministry of the Son of Man in Jerusalem (19:29-21:38):

- A. His triumphal entry (19:29-40).
- B. His sorrow for Jerusalem (19:41-44).
- C. He cleanses the temple (19:45-48).

- D. The rejection of the Son (20:1-21:4).
- E. The destruction of Jerusalem prophesied (21:5-38).

VI. The Passion of the Son (22:1-23:56):

- A. The last Passover with his disciples (22:1-38).
- B. The betrayal of the Son (22:39-53).
- C. The arrest and trial of the Son (22:54-23:25).
- D. The death of the Son (23:26-49).
- E. The burial of the Son (23:50-56).

VII. The Resurrection and Ascension of the Son of Man (24:1-53):

- A. The announcement of his resurrection to the women (24:1-12).
- B. His appearance on the road to Emmaus (24:13-35).
- C. His appearance to the ten apostles (24:36-45).
- D. His great commission to the apostles (24:46-48).
- E. His ascension (24:49-53).

LESSONS TO REMEMBER

1. It is a great consolation to know that the authors of the New Testament dedicated themselves to giving us an “accurate” message that we might believe with “certainty” (1:3-4).
2. May the modesty and purity of Mary be an example for us to emulate.
3. If we accept the truth of the virgin birth and resurrection of Christ, all else will come easily. If we do not accept these supernatural events, nothing else in Christianity really matters.
4. We worship not a mythical savior, but one who can be located in a definite place and time; whose life, death and resurrection have historical validity (2:1-2; 3:1-2).
5. May we so rear our children that they will grow in wisdom and stature and in favor with God and men (2:52).

6. Christ was tempted in all points as are we, thus he understands our predicament (2:13; Heb. 2:15).
7. "No prophet is acceptable in his own country" (4:24). This sad fact is yet true.
8. As Christ's disciples, we are here to "preach good tidings to the poor" (4:18).
9. "They that are in health have no need of a physician; but they that are sick" (5:31).
10. The new wine of Christ's gospel does not fit well in the old wine skins of man's religious traditions and opinions (5:37-38).
11. It should sober our minds to realize that Christ knows our very thoughts (6:8).
12. If Christ found it needful and helpful to pray to God "all night," how much more do we need frequent seasons of prayer!
13. "Blessed are ye, when men shall hate you, and when they shall separate you, and cast out your name as evil, for the Son of man's sake" (6:22).
14. "Woe to you when all men shall speak well of you..." (6:26).
15. "Love your enemies, do good to them that hate you..." (6:27).
16. "Give and it shall be given unto you; good measure, pressed down, shaken together, running over..." (6:38).
17. "Can the blind guide the blind?" (6:39). This question is applicable both to teachers and hearers.
18. "There is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit" (6:43).
19. Why do you call Christ "Lord, Lord, and do not the things" which he says (6:46)?
20. Christ "had compassion on her" (the grieving widow of Nain) (7:13). Without compassion, we cannot be his people.
21. Men reject the counsel of God when they refuse to be immersed as He wills (7:30).
22. "The seed is the word of God" (8:11).
23. "The good ground...are such as in an honest and hood heart, having heard the word, hold it fast, and bring forth fruit with patience" (8:15).

24. "Take heed therefore how ye hear" (8:18).
25. "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (9:23).
26. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (9:62).
27. May we have the benevolent spirit of the good Samaritan (10:30-37).
28. "A house divided against itself falleth" (11:17).
29. Woe to those who take "away the key of knowledge" (11:52).
30. May we never respond to a penitent prodigal as did the elder brother (15:25-32).
31. How sad that "the sons of this world" are often wiser than the sons of light (16:8).
32. "If thy brother sin, rebuke him; and if he repent, forgive him" (17:3).
33. "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (17:10).
34. Like the first disciples, let us continually worship him "with great joy" (24:52-53).

APPENDIX A

THE HERODIAN FAMILY THAT RULED THE JEWS

Antipater, the Idumean (65-43 B.C.). He was a shrewd politician who served as viceroy to Hyrcanus the priest whom the Romans had appointed ruler of Palestine. He arranged for his sons, Herod and Phasael, to succeed him. He was murdered.

Herod the Great (37-4 B.C.). He was appointed King of the Jews by Mark Anthony and the Roman Senate and confirmed by Augustus. He built the Jewish temple and other notable edifices. Bloodthirsty and cruel, he killed the babes at Bethlehem while seeking to destroy Jesus. He murdered several of his wives and children.

Archelaus (4 B.C.-6 A.D.). He was the son of Herod by Malthace, a Samaritan. He was Ethnarch of Judea. He was a cruel ruler. The Romans banished him.

Herod Antipas (4 B.C.-39 A.D.). He too was the son of Herod by Malthace, the Samaritan. He was Tetrarch of Galilee and Perea. He unlawfully took and married Herodias, his half-brother Philip's (son of Mariamne) wife. He murdered John the Baptist. Jesus stood trial before him (Lk. 23:5-12). He was banished by Emperor Caligula.

Herod Philip II (4 B.C.-34 A.D.). He was the son of Herod by Cleopatra. He married his niece, Herodias, who later left him for his half-brother Antipas. He is mentioned in Luke 3:1 as tetrarch of Iturea.

Herod Agrippa I (37-44 A.D.). He was the son of Bernice and Aristobulus, the son of Herod the Great. He ruled the tetrarchy of Philip, Judea, Perea and Galilee. To please the Jews, he killed James and imprisoned Peter (Acts 12:1-3). He was smitten by the Lord and died (Acts 12:19-23).

Herod Agrippa II (50-93 A.D.). He was the son of Herod Agrippa I and Herodia. He ruled the former tetrarchy of Philip and Lysanias and parts of Galilee and Perea. He heard Paul's defense (Acts 25:13-26:32).

JOHN

THE GOSPEL OF BELIEF

KEY VERSES: **1:1-3; 14,** “...*the Word was God ... And the Word became flesh, and dwelt among us...*”
20:30-31, “...*these are written that ye may believe that Jesus is the Christ, the Son of God...*”

KEY WORD: **Believe.** It is used 98 times in John’s book.

KEY CONCEPT: That Jesus of Nazareth was the eternal and divine Word of God come down to live among men in a fleshly body.

BACKGROUND AND INTRODUCTION

I. The Author:

A. John the Son of Zebedee and apostle of Christ.

1. While the author’s name is not affixed, he strongly implies his authorship:

a. By completely omitting his name from the book;

b. By referring to himself as the “disciple whom Jesus loved” five times (See 13:23; 19:23; 21:20).

(1) John used this expression not out of egotism, but to stress that the message came from one close to the Lord, in whom he confided.

c. He is described as “the other disciple” in 18:15-16; 20:2 and 21:2.

2. Early Church Fathers attributed the book to John the Apostle:
 - a. **Theophilus of Antioch** (170-180 A.D?) identified John as the writer.
 - b. **Ireneaus** wrote, "Afterwards, John, the disciple of the Lord, who also leaned upon His breast, did himself publish a Gospel during his residence at Ephesus..."
 - c. **Clement of Alexandria** wrote that "John, the last of all, seeing that what was corporal was set forth in the Gospels, on the entreaty of his intimate friends and inspired by the Spirit, composed a spiritual Gospel" (**Eusebius' Ecclesiastical History**, 6:14).
3. Apart from the Alogoi (a Gnostic sect of the second century) there was no opposition to John's authorship until the 19th Century.
4. "The external evidence for the early date and apostolic authorship of the Fourth Gospel is as great as that for any book in the New Testament" (H.C. Theissen).

B. John and the Liberal Theologians:

1. No other book of the New Testament has seen such hostile attacks upon its authorship as has John in the last two centuries.
2. Unbelieving liberals have worked unceasingly to overthrow the apostolic authorship of John because he strongly emphasizes the deity of Jesus, which they uniformly deny.
3. Most liberal scholars hold that a John the Elder rather than John the Apostle wrote it.
 - a. Their assertion is based on very weak arguments.
4. For a thorough discussion that establishes John's apostolic authorship, (see B. F. Westcott's, **The Gospel According to John**).

C. About the Author:

1. He was the son of Zebedee and Salome (Mk. 10:35; 15:40; Matt. 27:56).
2. He was likely a cousin of Jesus (Compare John 19:25; Matt. 27:56 and Mk. 15:40).

3. His family evidently had some financial means:
 - a. Zebedee employed hired servants for his fishing business (Mk. 1:19-20).
 - b. Salome assisted Jesus and his band financially (Mk. 15:40-41; Lk. 8:3).
 - c. John was personally known by the high priest (John 18:15).
 - d. He seems to have owned his own home (John 19:27).
4. His occupation, prior to his commitment to Christ, was that of a fisherman (Mk. 1:19-20).
5. He had earlier been a disciple of John the Baptist (John 1:35-40).
6. He and his brother James were nicknamed "sons of thunder" by the Lord because of their hot tempers (Mk. 3:17).
7. Peter, James and John were privileged to be an inner circle of Christ's apostles, enjoying many special opportunities (Comp. Mk. 5:37; Matt. 17:1ff; Matt. 26:37).
8. Jesus loved John for his unswerving loyalty and faithfulness (John 13:23).
9. On one occasion, his mother asked that her boys be given choice positions in Christ's kingdom (John 20:20-24).
10. John, alone, stayed with the Lord through the ordeal of the trial and crucifixion.
11. Christ entrusted John with the care of his mother, Mary (John 19:26-27).
12. John was among the first to witness the empty tomb of Jesus (John 20:2-10).
13. He was known as a pillar in the Jerusalem church (Gal. 2:9).
14. According to early church history, John spent his final years in Ephesus.
15. He was banished to the prison island of Patmos for the testimony he gave of Jesus (Rev. 1:9-10).
16. In addition to the **Fourth Gospel**, he authored the three **General Epistles** by his name and the **Revelation**.

17. He is said to have lived to the great age of approximately 100 years, surviving all the other apostles.
18. John was some 90 years old when this was written.
19. **Jerome** wrote that when John was old and feeble, he would be carried to the assembly where he would exhort the disciples: “My dear children, love one another.”

II. Place and Date of Writing:

- A. Ancient tradition agrees that John wrote the book, in his old age, while residing at Ephesus.
- B. The date is generally believed to have been 85-90 A.D.
 1. Our oldest New Testament document is a papyri fragment from approximately 125 A.D. (**Rylands Collection**).

III. About the Book:

- A. **The Occasion:** Tradition says John was urged by his fellow Christians to put into writing his recollections of the Lord.
 1. “The fourth gospel (was written) by John, one of the disciples, when his fellow-disciples and bishops urgently pressed ...” (**Muratorian Fragment on the Canon**).
- B. **Purposes of the Book:**
 1. To interpret the life, ministry and teaching of Jesus for the disciples.
 - a. John does not simply relate Christ’s life, he interprets it for us.
 2. To make believers—disciples of those who read (20:30-31).
 3. As the final inspired man to write, perhaps he wished to add the finishing touches and to fill the gaps left by the synoptic writers so men would have a complete and full account of the Lord’s work.
 4. To deal with the emerging heresies of the period:
 - a. Gnosticism taught that matter is inherently evil and only the spirit is good.

- b. Cerenthus, the Gnostic, said, "The world was created, not by God, but by a certain power far separated from Him, and far distant from that Power who is over the universe and ignorant of the God who is overall" (Comp. John1:1-3).
 - c. They denied that Jesus came in the flesh (Notice 1:14).
5. To correct some misapprehensions about the role of John the Baptist:
- a. We know that some folks near Ephesus were still following John the Baptist late into the first century. (Acts 19:1-7).
 - b. Note how John stresses the Baptist's true role.
 - (1) See 1:6-8, 19-29.
 - (2) 3:25-30
 - c. John the Baptist shows that God had come down to man so that man could rise to God.

C. Characteristics of John's Gospel:

1. John stresses the Godhood of Jesus:
 - a. He introduces six witnesses beside himself who affirm Christ's deity: John the Baptist (1:34), Nathanael (1:49), Peter (6:69), Martha (11:27), Thomas (20:28), John (20:31), Christ (10:36).
 - b. He reports seven miraculous signs which establish Christ's lordship over all aspects of life.
2. In addition to stressing the deity of Christ, he stresses his humanity. He reports that Christ was **weary** (4:6), **thirsty**, **impatient** (6:26), **wistful** (6:67), **severe** (8:44), **sorrowful** (11:35), **appreciative** (12:7), **troubled** (12:27), **loving** (13:1), **loyal** (18:8), **courageous** (18:23).
3. Use of Symbolism:
 - a. John uses more symbols for Christ than any other writer: *i.e.*: The Word, the Lamb of God, the Bread of Life, the Door, the true Vine, etc.
 - b. In constructing his book, John makes constant use of the symbolic numbers three and seven.

- (1) Jesus is thrice in Galilee, thrice in Judea. Three Passovers date the book. He records three miracles in Galilee and Judea. He reports three sayings on the Cross and three appearances following the resurrection.
 - (2) There are seven "I am" statements, seven witnesses to Jesus' deity and seven signs.
4. His gospel is written on a systematic plan. It is the only one of the gospels so arranged.
 5. John consistently gives minute details in his narratives. Notice the details given in the account of the Samaritan woman (4:5-9, 35).
 6. The author is very selective in his choice of materials to achieve his announced goal (20:30-31).
 7. There are significant omissions in John: no genealogy of Christ; no account of his birth; nothing is said about his youth; nothing about his temptation; nothing about his transfiguration; nothing about appointing the apostles; no parables, nothing about the ascension or the great commission.
 - a. Since he presents Christ as preeminently deity, such points as these are not relevant to his goal.
 8. John relates 27 interviews of Jesus with different people.
 9. He presents more long discourses of Jesus than the other writers.
 10. John centers his narrative around Christ's visits to Jerusalem to attend certain feasts: **the First Passover** (2:23), an **Unnamed feast** (5:1), **the Feast of Tabernacles** (7:2), the Feast of Dedication (10:22), **the Last Passover** (13:1).

D. John and the Synoptic Gospels:

1. **Matthew** presents Christ as the Jewish Messiah; **Mark** presents his ministry and work for the Romans; **Luke** stresses his character as Son of Man and Savior for the Greeks; **John** emphasizes his divine origin, person and meaning as the only begotten Son of God.
2. John is the only one to report the early Judean ministry. The synoptics leave the impression of a shorter ministry for

Christ of only 1½ years. With John's information, we know it was actually near 3½ years.

3. While the three synoptics have much material in common, only 8% of John's information is repeated by the others.
 - a. Thus a great deal of what we know of Jesus is distinctly Johannine.
 4. John relates none of the parables of the synoptics, but reports many long discourses which the others omit.
 5. Five of the eight miracles recorded in the fourth Gospel are peculiar to John: turning the water to wine; healing the nobleman's son; healing the paralytic at Bethesda; healing the blind man at Saloam; raising Lazarus and the miraculous catch of fish.
 - a. Each miracle that John notes reflects the power of Christ's word.
 - b. John often ties the miracle to a lesson which Jesus taught. For example the feeding of the five thousand is followed by the sermon on the Bread of Life (6:1-59).
 6. John is far more definite than the synoptics in indicating the exact time and place of the events.
 7. The word Jew is used over 60 times in John, but never more than twice in the synoptics.
- E. John only tells of about 20 days in Christ's ministry.
1. Chapters 13-19 cover one single day of his life.
 - a. That is 237 verses out of 879; a third of the whole.
- F. Chapter 21 seems to be an appendix or epilogue, added by John at a later date, to correct an error which had spread concerning himself that he would live till Jesus' return (See 21:21-23).
1. The primary message of the book ends at 20:31.
- G. What great men have said about John's Gospel:
1. **Origen** called it "the consummation of the Gospels."
 2. **Emperor Julian the Apostate**, said that "John in declaring that the Word was made flesh, had done all the mischief."

3. **Luther** styled it “the unique, the tender, the true master-Gospel.”
4. **Godet** said, “The clothing of the book is Greek, but the body is Hebrew.”
5. **Farrar** wrote, “In this gospel we catch, as it were, the final whisper of the voice of Christ as it echoed in the heart of the disciple He loved.”

H. Important Words in John’s Vocabulary:

1. **Logos-Word.** This term was used extensively by Philo of Alexandria. He called the Logos, “the second God; the archetype of the visible world; the ideal unity of all things; the idea of ideas; the image of God by whose means the whole universe was created; the source of life and holiness...” (Farrar).
2. **Light and darkness.** Light is used 21 times, darkness, 7 times. John depicts Christ and his kingdom as the realm of light, Satan and his kingdom as the realm of darkness. The book is the story of the struggle between light and darkness.
3. **Life** is used more than 35 times; **live** and **have life**, 15 more. This life is salvation and right standing with God.
4. **Signs.** John’s word for Jesus’ miracles is sign from **semeia**. To John, miracles are not simply supernatural deeds, but material witnesses to underlying spiritual truths.
 - a. To him “a miracle was never an isolated act; it was always a window into the reality of that which Jesus always was and ... is” (Barclay).
5. **Verily, verily.** Used 25 times by Christ to affirm the truthfulness of a saying.

I. The Paradoxes of Christ as reported by John:

1. He is presented as majestic, yet he died in shame.
2. He was virtuous, yet he experienced every indignity.
3. He was omnipotent, yet he died in weakness.
4. Though he claimed to possess living water, he died thirsting.
5. He presented himself as the Light of the World, yet he died in darkness.

6. He said he was the Life, yet he died sooner than the other victims.
- J. Significant Sevens in John:
1. John introduces **seven signs** to establish the Lordship of Christ:
 - a. Turning the water to wine (2:1-11).
 - b. Healing the nobleman's son (4:46-54)
 - c. Healing the man at Bethesda (5:1-47).
 - d. Feeding the 5,000 (6:1-14).
 - e. Walking on the water (6:15-21).
 - f. Healing the blind man (9:1-41).
 - g. Raising Lazarus (11:1-57).
 2. Seven "**I am**" statements of Jesus that set forth the claims of Christ:
 - a. I am the bread of life (6:35).
 - b. I am the light of the world (8:12).
 - c. Before Abraham was born, I am (8:58).
 - d. I am the good shepherd (10:11).
 - e. I am the resurrection and the life (11:25).
 - f. I am the way, the truth and the life (14:6).
 - g. I am the true vine (15:1).
 3. John presents **seven witnesses** to Christ's deity (See section III, C, 1, a).

IV. A Chronology of John: (Remember that our current B. C. and A. D. Calendar, based on the birth of Christ, has a four year error in it).

- A. December, 5 B.C. - December, 26 A.D., Christ's years of preparation, (not recorded by John).
- B. December, 26 A.D. - April 27 A.D., his inauguration (1:19-2:12).
- C. April, 27 A.D. - December, 27 A.D. - April 29 A.D., his Galilean ministry (4:43-6:71).

- E. April, 29 A.D. - December, 29 A.D., his retirement ministry (April-Oct.) and later Judean ministry, (Oct. - Dec.) (7:2-10:39).
- F. December, 29 A.D. - April, 30 A.D., his Perea ministry (10:40-12:11).
- G. April - May, 30 A.D. the final weeks: his death, resurrection and ascension (12:21-21:25).

V. The Episode of the Woman Taken in Adultery:

- A. You will notice that John 7:53-8:11 is set in brackets in your ASV Bible. The reasons are as follows:
- B. It is omitted by all the oldest Greek manuscripts save Codex Beza (5th Century) which has numerous textual peculiarities.
- C. It is marked off from the rest of the text by many manuscripts which do contain it.
- D. It is often found inserted at other places: after Luke 21 by some; at the end of John by others.
- E. The earliest Greek text differs considerably from the more common version. Thirteen different textual forms have been identified.
- F. Early church fathers do not mention it: *i.e.*, Tertullian, Origen, Chrysostom, etc.
- G. The language of the section differs from John's usual vocabulary and structure.
- H. It was not attributed to John till the time of Augustine in the 4th century.
- I. Practically all scholars accept this as a true episode in Jesus' ministry, but not as a genuine part of John's Gospel.
- J. For a thorough discussion of the pros and cons, see **The Gospel According to St. John** by B. F. Westcott pp.141-142.

VI. John's Gospel Summarized:

- A. What individuals thought of Christ (Chapters 1-5).
- B. What Christ said about himself (Chapters 6-10).
- C. What the crowds thought of Christ (Chapters 11-20).

OUTLINE OF JOHN

The Prologue (1:1-18):

- A. The Word of God prior to the incarnation (1:1-3).
- B. The mission of Christ in the world (1:4-18).

I. Signs, Interviews and Teachings of Christ (1:19-4:54).

- A. The witness of John the Baptist (1:19-34).
- B. The testimony of the first disciples (1:35-51).
- C. The wedding at Cana (2:1-11).
- D. Cleansing the temple (2:12-25).
- E. Discussion with Nicodemus (3:1-21).
- F. John the Baptist confesses Christ's superiority (3:22-36).
- G. Christ and the woman of Samaria (4:1-42).
- H. The healing of the nobleman's son at Capernaum (4:43-54).

II. Christ in Controversy (5:1-6:71).

- A. Healing the sick man at Bethesda on the Sabbath (5:1-18).
- B. Christ's claims of divinity (5:19-47).
- C. Feeding the five thousand (6:1-15).
- D. Jesus walks on the water (6:16-21).
- E. Sermon on the Bread of Life (6:22-71).

III. Christ in Conflict (7:1-12:59).

- A. The unbelief of his brethren (7:1-9).
- B. Jesus teaches in Jerusalem; the people's response (7:10- 52):
 - 1. The bewilderment of the masses (7:10-13).
 - 2. Christ teaches publicly in the temple (7:14-24).
 - 3. The mixed response of the people (7:25-36).
 - 4. Christ's climatic appeal (7:37-39).
 - 5. The debate among the Jewish leaders (7:40-52).
- C. The woman taken in adultery (8:1-11).

- D. Jesus debates with the Jewish leaders (8:12-59).
- E. Healing of the blind man (9:1-41).
- F. Christ the good shepherd (10:1-18).
- G. Jesus accused of blasphemy (10:19-42).
- H. The resurrection of Lazarus (11:1-53).
- I. Christ withdraws to Ephraim (11:54-57).
- J. The return to Bethany where Mary washes his feet (12:1-11).
- K. The triumphal entry (12:12-19).
- L. The visit of certain Greeks to see Jesus (12:20-36a).
- M. His rejection by the people (12:36b-50).

IV. Jesus' Conference with the Apostles (13:1-17:26).

- A. He washes the disciples' feet (13:1-17).
- B. Judas exposed and sent away (13:18-30).
- C. Christ teaches the Apostles and answers their questions (13:31-14:31):
 1. The new commandment (13:31-35).
 2. Peter's question (13:36-38).
 3. The assurance of heaven promised (14:1-4).
 4. Thomas' question (14:5-7).
 5. Philip's questions (14:8-11)
 6. Promises of the coming Spirit (14:12-21).
 7. Judas Thaddaeus' question (14:22-24).
 8. The promise of peace (14:25-31).
- D. Lessons on relationships (15:1-16:4):
 1. The disciples' relationship to Jesus (15:1-11).
 2. Their relationship to each other (15:12-17).
 3. Their relationship to the world (15:18-16:4).
- E. The Holy Spirit promised to guide them into all truth (16:5-33).
- F. The Lord's intercessory prayer (17:1-26).

V. The Arrest and Trial (18:1-19:16)

- A. The arrest of Jesus (18:1-11).
- B. The trial before Annas (18:12-27).
- C. Peter's denials (18:25-27).
- D. The trial before Pilate (18:28-19:16).

VI. The Final Hours (19:17-42)

- A. The crucifixion (19:17-37).
- B. The burial (19:38-42).

VII. The Resurrection and Appearances to Certain Disciples (20:1-31)

- A. His appearance to Mary (20:1-18).
- B. His appearance to the ten Apostles (20:19-23).
- C. His appearance to Thomas (20:24-31).

Epilogue (21:1-25)

- A. The miraculous catch of fish (21:1-14).
- B. The challenge to Peter (21:15-17).
- C. The prediction of Peter's destiny (21:18-25).

LESSONS TO REMEMBER

1. Only those who are willing to receive Jesus can become his disciples (1:12).
2. Jesus is the sacrificial Lamb of God that took away our sins (1:29).
3. As he knew while on the earth, Christ knows what is in the heart of man (2:24-25).
4. Ye must be born again, born of water and the Spirit, if you would enter the kingdom of heaven (3:3-5).
5. God so loved you that he gave his only Son for your salvation (3:16).
6. Jesus was not sent to condemn sinners but to save them (3:17).

7. We must not allow racial and social barriers to keep us from reaching out to evangelize the lost (4:9).
8. We must worship God in spirit and truth (4:24).
9. There are always fields white unto harvest, waiting for soul-winners (4:35).
10. A prophet hath no honor in his own country (4:45).
11. He that honoreth not the Son, honoreth not the Father that sent him (5:23).
12. Let us learn that it is always right to do good and that some responsibilities take precedent over others (5:9-18).
13. There is coming a day in which all will be raised from the dead in the general resurrection (5:28-29).
14. Those who cannot accept the Old Testament scriptures cannot be true disciples of Christ (5:46-47).
15. Remember that Jesus did not come to be a temporal king, he refused to accept such an offer from the people (6:15).
16. Our primary interest must not be food that perishes but, for that which abides unto eternal life (6:27).
17. Since only Christ has the words of eternal life, there is no one else to whom we may go (6:68).
18. People of the world will hate those who testify against their evil works (7:7).
19. We must not make judgments according to appearance, rather we must make righteous judgments (7:24).
20. The Holy Spirit, which all Christians receive at baptism, flows as a river of living water from within them (7:39).
21. May we be more interested in salvaging a soul than in punishing a sinner (8:1-11).
22. Except you believe that Jesus is the I AM, ye shall die in your sins (8:24).
23. "He that is of God heareth the words of God" (8:47).
24. We must do God's work while we have opportunity, the time will come when we cannot work (9:4).
25. Jesus came to give us abundant life (10:10).

26. Scripture, being God's unchanging word, cannot be broken (10:35).
27. The Christ who raised Lazarus can raise your body from the grave (11:25).
28. The word that Jesus spake will judge us in the last day (12:47-48).
29. Greatness in the kingdom depends on our willingness to serve, rather than on our station (13:1-16).
30. Our greatest challenge is to love our fellow-Christians as Christ loves us. (13:34).
31. Only Jesus is the way, the truth and the life that leads unto God (14:6).
32. He that hath seen Christ hath seen the Father (14:9).
33. If we love Christ we will keep his commandments (14:15).
34. Apart from Christ we can do nothing (15:5).
35. Servants are not greater than their Lord; as they persecuted Christ, so will they do unto us (15:20).
36. May we Christians be one as are the Father and his Son (17:20).
37. Christ's kingdom is not like the kingdoms of the world (18:36).
38. As Jesus bore his cross, so must we (19:17; Matt. 16:24).
39. With Thomas, let us confess Christ as Lord and God (20:28).
40. The gospel records are given that we might believe that Jesus is the Christ of God (20:30-31).
41. "In the **Gospel of John**, Jesus is presented as the one in whom we must believe; in the **Epistles of John**, he is the one we must love; in **The Revelation**, he is the one for whom we wait" (Robert Lee).

ACTS

CHRONICLES OF THE EARLY CHURCH

KEY VERSE: *1:8, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."*

KEY WORDS: "Witness" used over 30 times.
"Holy Spirit" and its cognates; alluded to some 60 times.

KEY THOUGHT: **The power of prayer.** Each Chapter shows the consequences of earnest prayer. Most Chapters contain the word "prayer".

KEY SUBJECT: **The church of Christ:** Established in Jerusalem; her terms of entrance; her mission and purposes; her worship; her persecution and triumph.

KEY CHARACTERS: **The Holy Spirit, Peter and Paul, Apostles.**

BACKGROUND AND INTRODUCTION

- I. **The Author:**
 - A. The book itself does not name its author.
 - B. From the earliest times it has been attributed to Luke, the traveling companion of Paul.

1. "As Luke in the Acts of the Apostles relates..." (Clement of Alexandria, ca.150-220 A.D.).
- C. For 125 years, liberal scholars have challenged Luke's authorship, yet the overwhelming internal evidence has disproved their contentions.
1. It is dedicated to Theophilus, as is Luke's Gospel.
 2. Vocabulary and style of the two books are remarkably similar.
 3. Medical terminology used in Acts reflects Luke's background as a physician (Col. 4:14).
 4. The author's use of "we" in discussing Paul's missionary trips tells us that he was a traveling companion of Paul (Acts 16:10; 20:5-15).
- D. Luke did careful research before putting his information into print (Luke 1:1-32).
1. He had great opportunity to gather first-hand information for his book.
 2. He was a personal attendant and traveling companion of Paul for a great deal of time (Acts 16:10ff; 20:5-28:31).
 3. Paul would have been able to supply him with a vast amount of personal information about events in the life of the early church.
 4. Luke was also associated with Barnabas, Philip, Peter, James, John, Mark and Mnason.
 5. He personally visited important places such as Jerusalem, Antioch of Syria and Ceasarea where he could have interviewed reliable sources and examined important documents.
- E. Inspiration and divine guidance by the Holy Spirit did not obviate the need for personal research.
- F. For additional information on Luke, see the Chapter on the Gospel of Luke.

II. About the Book:

- A. Purposes of the author:

1. That Theophilus might “know the certainty concerning the things” relating to the origin and history of Christ’s church (Lk. 1:3-4).
2. To meet and refute the charges of hostile Jews to Christianity.
3. To present the Christian religion in a favorable light to Roman society and especially to government officials.
 - a. He wrote to show that Christianity deserved toleration because:
 - (1) It derived from Judaism which already had legal standing, and
 - (2) Because it was in no way disloyal to Rome.
 - b. He cites numerous favorable judgments for the church and her leaders by local and provincial authorities.
 - (1) Pilate and Herod Antipas pronounced Jesus innocent of wrong-doing (Lk. 23:14, 15, 22).
 - (2) Sergius Paulus, proconsul of Cyprus, embraced the faith (Acts 13:7, 12).
 - (3) Gallio proconsul of Achaia saw no crime in the Christians (Acts 18:12-16).
 - (4) Magistrates in Philippi publicly apologized for beating and imprisoning Paul and Silas (Acts 16:35-39).
 - (5) Asiarchs in Ephesus had protected Paul from the mob (19:31).
 - (6) Claudius Lysias said he had nothing against Paul (23:29).
 - (7) Festus, governor of Judea, declared that Paul had done nothing worthy of death (25:25).
 - (8) Festus and King Agrippa agreed that Paul could have been released had he not appealed to Caesar (25:18-21, 25).
 - c. The Roman government had evidently found nothing politically offensive in Paul and his message for they allowed him to continue his preaching even in Rome (28:30-31).

- d. He shows throughout his book that it was the unbelieving Jews who were the real antagonists and trouble makers who sought to prejudice and incite the Gentile population and the Roman authorities to destroy the Christians.
4. He had an evangelistic purpose in mind:
 - a. Millions have been saved by reading of the conversions in Acts.
 - b. Hundreds of thousands of missionaries have been inspired by this book to go forth to the mission fields.
5. He records the spiritual growth and development of the church under the guidance of the Holy Spirit.
6. He records for disciples yet to come, how the church began and the great sacrifices made to bring it into existence.

B. Name:

1. The original name seems to have been simply **Acts**.
2. By the second century it was being called **Acts of the Apostles**.
3. Some have styled it:
 - a. **Acts of the Risen Christ**.
 - b. **Acts of the Holy Spirit**.
4. It actually is **some** of the acts of **some** of the apostles: namely Peter and Paul.

C. To whom addressed?

1. To Theophilus:
 - a. This is a Grecian name.
 - b. From "**Theos**" (God) and "**philein**" (love) and means, "lover of God."
2. He was evidently a friend of Luke.
3. He had likely expressed some interest in the gospel story of Jesus.
4. The expression "most excellent" was a title commonly used for people in positions of authority in the Roman

government. It is equivalent to our modern “your excellency” (Comp. 23:26 and 26:25).

5. Some hold that Theophilus stands for all lovers of God everywhere in all ages.
6. He may have born the financial burden of publishing the book, thus to him it is dedicated.

D. Date:

1. No uniform tradition from the early Christians, regarding the date, has come down to us.
2. The earliest possible date is two years after Paul’s arrival in Rome as a prisoner (Acts 28:30-31).
 - a. It is likely that Paul reached Rome in the spring of 61 A.D., thus 63 A.D. is the earliest possible date.
3. This date provides the best explanation for the following facts:
 - a. The sudden ending of the book.
 - b. No mention of Paul’s first release from custody.
 - c. No mention of his second imprisonment at Rome.
 - d. Luke shows little or no acquaintance with Paul’s epistles.
 - e. No mention is made of Paul’s death.
 - f. No mention of the burning of Rome in 64 A.D., for which the Christians were blamed.
 - g. The attitude of the Roman officials toward Paul would have been inexplicable if Nero’s persecution of 64 A.D. had already begun.
 - h. No mention is made of the fall of Jerusalem in 70 A.D.
 - i. Surely Luke would have mentioned some or all of these significant events had he written after their occurrence.

E. Place:

1. Luke most likely wrote Acts while in Rome with Paul, as the apostle awaited his hearing before Caesar (Acts 28:30).

F. Time frame and chronology of Acts:

1. Luke covers some 33 years of the history of the Lord's work; from 30-63 A.D.
2. His plan was to show the expansion of the church from Jerusalem to Judea, Samaria and the uttermost parts of the earth (1:8).
 - a. In Jerusalem (1:1-8:4), A.D. 30-37.
 - b. In Judea and Samaria (8:5-12:25), A.D. 37-47.
 - c. Among the Gentiles (13:1-28:31), A.D. 47-63.
3. Chronological Chart of Acts:
 - a. Ascension of Christ (1:9-11), Spring A.D. 30.
 - b. Establishment of the church (2:1-41), Pentecost A.D. 30.
 - c. Early church at work (2:45-6:7), A.D. 30.
 - d. First persecution: against Peter and John (4:1-31), A.D. 30.
 - e. Second persecution: against the twelve (5:17-42), A.D. 31.
 - f. Stephen's death (6:8-7:60), A.D. 35-36.
 - g. Third persecution: general (8:1-4), A.D. 36.
 - h. Philip's mission to Samaria (8:5-25), A.D. 36.
 - i. Saul (Paul) converted (9:1-21), A.D. 37.
 - j. Paul's ministry in Damascus, Jerusalem and Tarsus (9:22-30), A.D. 39
 - k. Peter converts Cornelius, the first Gentile (10:1-11:18) A.D. 41.
 - l. Church founded among Gentiles in Antioch (11:19-24), A.D. 41
 - m. Saul in Antioch (11:25-26) A.D. 43.
 - n. James martyred, Peter jailed (12:1-19), A.D. 43.
 - o. Death of Herod Agrippa I (12:21-23), A.D. 44.
 - p. Famine under Emperor Claudius (11:28), A.D. 44-48.
 - q. First missionary journey of Paul (13:1-14:28), A.D. 45-47.

- r. Expulsion of Jews from Rome by Claudius (18:2) ca. A.D. 49.
 - s. Jerusalem Conference (15:1-29), ca. 50 A.D.
 - t. Proconsulship of Sergius Paulus (13:7), before 51 A.D.
 - u. Second missionary trip of Paul (15:36-18:22), A.D. 51-54.
 - v. Proconsulship of Gallio (18:12), A.D. 52-53.
 - w. Proconsulship of Felix in Judea (23:24-24:27), A.D. 52-56.
 - x. Third missionary trip (18:23-21:19), A.D. 54-58.
 - y. Rule of Festus in Judea (24:27-26:32), A.D. 57-60.
 - z. Paul's arrest in Jerusalem (21:20-23:22), A.D. 58.
 - aa. Paul's imprisonment at Caesarea (23:23-26:32), A.D. 58-60.
 - bb. Paul's ocean voyage and arrival in Rome (27:1-28:31), A.D. 60-61.
4. While chronology was not the primary interest of Luke, he did pay closer attention to details of date than most of the other New Testament writers.

G. Acts as history:

1. Acts stands as the central link between the gospels and the epistles of the New Testament:
 - a. It shows what became of the movement Christ launched following his death, resurrection and ascension.
 - b. It provides a reliable backdrop for the apostolic epistles.
 - c. It provides "credentials" for apostolic workers as they fanned out through the Roman world. It linked them to the church in Jerusalem.
2. Acts provides the historical background for ten of Paul's epistles: I-II Thessalonians, I-II Corinthians, Galatians, Romans, Colossians, Philemon, Ephesians and Philippians.
3. Acts records the Holy Spirit's work in establishing, guiding, and perfecting the church.

4. In this historical record, we see the pattern of church life: its power, its objective, its methods, its essential organization and discipline and its outreach.
5. In **his gospel**, Luke records what Jesus “began to do” among men (Acts 1:1); in **Acts**, he notes what Christ continued to do through the agency of his Holy Spirit and chosen apostles.
6. Acts is a **selective** history, a fragmentary record of the expansion of the early church
 - a. It deals primarily with some of the work of Peter and Paul.
7. Acts is an **accurate** historical record.
 - a. This is most vividly confirmed by the extensive research of Sir William Ramsey. His books of confirmation are: **Cities of St. Paul; St. Paul the Traveler and Roman Citizen; The Church in the Roman Empire**, etc.
 - b. It contains some 80 geographical references.
 - c. Many official titles such as procurator, consul, proconsul, praetor, politarch and Asiarch.
 - d. Numerous provinces, areas, cities and local sites are mentioned.
 - e. Extensive research has demonstrated that all of these references are remarkably accurate.
 - f. “Any attempt to reject its basic historicity even in the matters of detail must now appear absurd” (A. N. Sherwin-White).
 - g. More than 100 different people are mentioned in Acts. It is the record of how the gospel impacted on all classes of people in the Roman world.
 - h. Acts contains excerpts from 24 addresses.
 - (1) Nine each by Peter and Paul.
 - i. “We shall appreciate the (historical) value of the book even more if we compare the relative fullness of information we have in regard to the life of the church before the years A.D. 65 with our almost total ignorance of events of the period which followed to the time of

Eusebius, the first church historian (A.D. 313)" (G. A. Hadjiantoniou).

- j. Luke stresses the gradual decline of the Jewish element and influence on the church and the corresponding rise of Gentile Christianity.
- k. Luke's Gospel and Acts were originally issued as a two-volume historical record of Christianity.

H. Language and literary style:

- 1. The Greek text of Acts is considered among the best of the New Testament.
- 2. Luke had a large vocabulary. He used 732 words not found elsewhere in the New Testament.
- 3. E. M. Blaiklock describes Luke's style as "vivid, rapid in its movement, sure and purposeful in brief summary or leisurely report, amazingly evocative of atmosphere, economical of words, but near drab in color" (**Acts of Apostles**, p. 12-13).
- 4. When reading of Paul's missionary travels, it seems as if we are reading a travelogue.

I. The Greek text of Acts:

- 1. Acts is unique among the New Testament books in that there are two different versions which have come down to us: the Alexandrian and the Western text.
- 2. The Western text is nearly 10 percent longer than the Alexandrian, yet has no significant changes or additions in content.
- 3. Fredrick Blass suggests that the Western text was a rough draft and the Alexandrian represents Luke's final revision

J. Acts and the liberal critics:

- 1. Liberals have wasted no effort to discredit Luke's authorship of Acts and to prove his book historically inaccurate.
- 2. Because of the monumental work of Sir William Ramsey, most, if not all modern scholars concede Luke's authorship and his accuracy.
- 3. For many, this is begrudgingly given.

K. The abrupt ending:

1. Some theorize that Luke may have intended a third volume which would have completed his story.
2. Perhaps personal circumstances may have prevented Luke from completing his account.
3. It has been suggested that the incomplete nature of the book reminds us that the work the apostles began is to be completed by us.

L. Notable “firsts” in Acts:

1. First gospel sermon of the Christian era (2:14-40).
2. First conversions (2:41).
3. First healing miracle under the great commission (3:1-17).
4. First persecution of the saints (4:1-4).
5. First divine discipline in the church (5:1-11).
6. First deacons selected (6:1-17).
7. First martyr for the faith (7:54-60).
8. First Gentile converts (10:44-48).
9. First use of the name Christian (11:26).
10. First foreign mission trip (12:1-11).
11. First preaching in Europe.

M. Miraculous outpourings of the Holy Spirit in Acts:

1. On the apostles on Pentecost (Acts 2:1-13):
 - a. They were baptized in and filled with the Holy Spirit.
 - b. They preached in “tongues” which were unstudied foreign languages which the various nationalities present clearly understood.
 - c. They were enabled to work miracles.
 - d. This was the beginning of the church age and has not been repeated since.
2. On the Samaritans. When Peter and John prayed for and laid hands upon those new converts, they received the Holy Spirit (Acts 8:5-25).

- a. This demonstrated that the Samaritans were accepted by God.
 - b. They too would be under the spiritual oversight of the apostles.
3. On Cornelius and his household. This Roman centurion and his family received a baptism of the Spirit when Peter preached to them (Acts 10:1-43).
 - a. They were the first Gentiles to be brought into the kingdom of Christ.
 - b. Peter did not lay hand hands on them.
 - c. This was a sign to Peter and the rest of the hesitant Jewish brethren that God had given the Gentiles equal opportunities in Christ.
 4. On the twelve disciples of John the Baptist at Ephesus (Acts 19:1-17):
 - a. Paul, seeing their undone condition, preached Christ to them, immersed them and laid hands upon them.
 - b. This demonstrated that Jews needed more than the message and baptism of John the Baptist, now that Christ had come.

N. Some great things found in Acts:

1. The origin of the church of Christ (2:1-47).
2. The way of salvation (2:36-40).
3. The worship of the church (2:42; 20:7).
4. The missionary/evangelistic message of the church.
5. The power of the Holy Spirit in the life of the church.
6. The sacrifices of the early saints.
7. The inability of Satan and his henchmen to stop the progress of the Lord's church.
8. Our rights as Gentiles to the gospel (11:16-17).

O. Some important questions answered in Acts:

1. How did the obscure Jewish followers of Jesus become renowned leaders?

2. What caused men, who first denied Christ and fled in the face of their adversaries, to become bold spokesmen for the faith?
3. How did “unlearned and ignorant men” (4:13) lead such a moral, spiritual revolution that reshaped all of western civilization?
4. What are the origins of the doctrine held by the Christians?
5. How did a movement that began with Jews and among Jews become primarily a Gentile religion?

P. Miscellaneous information about Acts:

1. Luke 1:1-14 is the proper preface to Acts as well as the Gospel of Luke.
2. In Luke and Acts the author wrote approximately a quarter of the New Testament.
3. Luke gives a very prominent place to women in Acts as in his Gospel. See Tabitha, Lydia and Philip’s daughters.
4. In the Gospel of Luke, we see a crucified and risen Savior. In Acts we see him ascended and exalted as lord and ruler of all.
5. J. Still suggests that Acts was prepared as a legal brief for Paul’s defense when he stood before Caesar (**St. Paul on Trial**).

Q. An important concept:

1. Pentecost was an annual Hebrew festival which occurred each spring, 50 days after Passover (Lev. 23:9-16).
2. It was a celebration for the first fruits of the wheat harvest.
3. It always occurred on **the first day of the week**.
4. Hebrew pilgrims from around the civilized world gathered in Jerusalem for this feast.

R. A difficult passage in Acts.

1. In 9:7, Paul’s traveling companions heard the voice of Christ, but in 22:9 we are told they did not hear him.
2. The Greek construction makes it clear that they heard the sound of his voice but did not understand the words.

S. Witnesses for Christ:

1. Jesus said to the apostles, "Ye shall be my witnesses" (1:8).
 - a. A witness confirms the truthfulness of a fact by his testimony.
2. The apostles were "witnesses of all things, which he (Jesus) did."
 - a. They saw him slain on a tree and "raised up the third day."
 - b. He appeared, not to all men, but to witnesses chosen of God, who had eaten and drunk with him after his resurrection (10:39-41).
 - c. They spent "many days" with him following his resurrection (13:31).
3. The purpose of apostolic witnessing was to confirm Jesus' resurrection from the dead, which was the basis of all his claims.
 - a. Twelve witnesses were in complete agreement on this point.
 - b. They continued to hold to their testimony in the face of persecution, imprisonment and death.
4. Qualifications of Jesus' witnesses:
 - a. Peter said each witness must have accompanied with Jesus from the baptism of John to the ascension of Christ (Acts 1:21-22).
 - b. They must have personally seen the resurrected Christ (10:39-41).
 - c. Each had to be specially empowered by the Holy Spirit (Acts 1:8) which protected them from erroneous testimony (John 16:13).
5. **None but the apostles** chosen by Christ were adequately qualified for this crucial role.
6. No one today is an eyewitness, as were the apostles. Since definite criteria were set down for those who would be his witnesses, which we cannot meet, we cannot therefore be witnesses in the sense of those in Acts. We can only point

men to the testimony of the Lord's qualified and appointed witnesses.

III. Design of the Book:

Luke records the expansion of Christianity in six movements:

- A. In Jerusalem (1:4-6:6).
 - 1. He closes with "the word of God increased: and the number of disciples multiplied greatly in Jerusalem, and a great many priests were obedient to the faith" (6:7).
- B. In Judea, Galilee and Samaria (1:8-9:30).
 - 1. "So the church throughout all Judea and Galilee and Samaria had peace and was built up: and...it was multiplied" (9:31).
- C. Among the Gentiles (10:1-12:28). Beginning with Cornelius the Roman soldier, and expanding to Antioch in Syria.
 - 1. "But the word of God grew and multiplied" (12:24).
- D. Into Asia Minor under the leadership of Paul (13:1-16:5).
 - 1. "So the churches were strengthened in the faith, and they increased in number daily" (16:5).
- E. Into Europe, under Paul's direction (16:6-19:20).
 - 1. "So the word of the Lord grew and prevailed mightily" (19:20).
- F. To Rome, the hub of the civilized world (20:1-28:31).
 - 1. Paul "abode there two whole years...preaching the kingdom of God and teaching things concerning the Lord Jesus Christ, with all boldness, none forbidding him" (28:31).

IV. A Simple Summary of Acts:

- A. Acts of Peter and his co-workers (1:1-12:24).
- B. Acts of Paul and his co-workers (12:25-28:31).

OUTLINE OF ACTS

Prologue (1:1-5).

I. Witnessing in Jerusalem (1:6-7:60).

- A. Final words and ascension of Christ (1:6-11).
- B. Selection and appointment of Matthias (1:12-26).
- C. The baptism of the Holy Spirit (2:1-13).
- D. The first gospel sermon by Peter (2:14-40).
- E. The first converts and their fellowship (2:41-47).
- F. The lame man at the temple healed (3:1-11).
- G. Peter's sermon at the temple (3:12-26).
- H. Threats against Peter and John by Jewish leaders (4:1-22).
- I. The prayerful response of the church (4:23-31).
- J. The generosity of the saints (4:32-37).
- K. The incident of Ananias and Sapphira (5:1-11).
- L. Miracles of the apostles (5:12-16).
- M. Persecution by Jewish leaders (5:17-42).
- N. Selection and appointment of deacons (6:1-7).
- O. The preaching of Stephen (6:8-7:53).
- P. The death of Stephen (7:54-60).

II. Witnessing in Judea and Samaria (8:1-12:25).

- A. The Jerusalem church under persecution (8:1-4).
- B. Samaria evangelized by Philip (8:5-25).
- C. Conversion of the Ethiopian (8:26-40).
- D. Saul converted to Christ (9:1-31).
- E. Aeneas healed (9:32-35).
- F. Dorcas raised from the dead (9:36-43).
- G. Conversion of Cornelius the Roman (10:1-48).
- H. Peter's report to the Jerusalem brethren (11:1-18).
- I. The church established in Antioch (11:19-30).
- J. Death of James and imprisonment of Peter (12:1-19).
- K. Death of Herod (12:20-25).

III. Witnessing to the Utter Most Parts of the World (13:1-28:31).

- A. The first missionary journey of Paul (13:1-14:28):
 - 1. Paul and Barnabas sent forth (13:1-3).
 - 2. Their work on Cyprus (13:4-13).
 - 3. Paul's preaching in Antioch of Pisidia (13:14-52).
 - 4. Evangelistic efforts at Iconium (14:1-5).
 - 5. Their witness at Lystra and Derbe (14:6-20).
 - 6. Their return to Antioch of Syria (14:21-28).
- B. The conference at Jerusalem (15:1-35).
- C. The second missionary journey (15:36-18:22):
 - 1. Paul's controversy with Barnabas (15:36-41).
 - 2. The selection of Timothy (16:1-5).
 - 3. The Macedonian call (16:6-10).
 - 4. Evangelizing in Philippi (16:11-40).
 - 5. Conflict in Thessalonica (17:1-9).
 - 6. The noble Bereans (17:10-14).
 - 7. Paul's efforts at Athens (17:15-34).
 - 8. The church planted at Corinth (18:1-18).
 - 9. The return to Antioch of Syria (18:19-22).
- D. The third missionary journey (18:23-21:17):
 - 1. The work of Apollos in Ephesus (18:21-28).
 - 2. Paul's ministry at Ephesus (19:1-41).
 - 3. Travels through Greece (20:1-5).
 - 4. An episode in Troas (20:6-12).
 - 5. Paul's conference with the Ephesian elders (20:13-38).
 - 6. The return to Jerusalem (21:1-17).
- E. The imprisonment of Paul (21:18-28:31):
 - 1. Paul arrested in the temple (21:18-40).
 - 2. His defense before the mob (22:1-30).
 - 3. His defense before the Jewish council (23:1-10).
 - 4. A conspiracy to murder Paul (23:11-22).
 - 5. Paul taken to Caesarea (23:23-25).

6. His defense before Felix (24:1-27).
7. His defense before Festus (25:1-27).
8. His defense before Agrippa (26:1-32).
9. Paul taken to Italy for trial (27:1-44).
10. Paul's activities on Melita (28:1-10).
11. His arrival and activities in Rome (28:11-31).

LESSONS TO REMEMBER

1. Like the apostles, our vision and outreach for the church must begin at home and reach out to the uttermost parts of the earth (1:18).
2. The church desperately needs preaching that will prick hearts (2:37).
3. Sinners still need to repent and be baptized if they want remission of sins (2:38).
4. There is a sense in which we must save ourselves (2:40).
5. Salvation is only in the name of Christ (4:12).
6. May we live in such a way that men will know we have been with Jesus (4:13).
7. God still gives his Holy Spirit to all who obey him (5:42).
8. The church will grow again if every day, at home and in the temple, we cease not to preach Christ (5:42).
9. The church still needs faithful deacons so her preachers and elders can continue in prayer and the ministry of the word (6:4).
10. The blood of the saints was the seed of the kingdom.
11. Like Stephen, we must pray for those who persecute us (7:60).
12. Even devout souls like Cornelius can still be in need of salvation in Christ (10:11).
13. We should not fall down before or worship Peter or any other man (10:25-26).
14. God is no respecter of persons, nor should we be (10:34).
15. It was and is God's method that sinners should **hear words** whereby they can be saved (11:14).

16. We should be content to wear the name Christian, as did the disciples in Antioch (11:26).
17. Earnest prayer can bring heaven's power to our rescue (12:5).
18. He who aspires to be God will die like a dog (12:21-23).
19. Happy is the congregation that is blest with good teachers as was Antioch (13:1).
20. Like Antioch, every congregation should work toward sending out missionaries (13:1-4).
21. It does a church good to hear her missionaries rehearse what God hath done through them (14:27).
22. When problems plague a congregation, the best policy is for the leaders to consult the words of the apostles for solutions (15:1-6).
23. No man has the right to bind human opinions or traditions upon God's children (15:2-5).
24. Men of Macedonia are still pleading with us to bring them the gospel (16:10).
25. The gospel turns upside down that which is wrong side up (17:6).
26. Like the Bereans, let us receive the word with all readiness of mind and then search the scriptures to see if those things are so (17:11).
27. Too many church-goers still worship an unknown God (17:23).
28. Being the offspring of God, we should behave like it (17:29).
29. It should sober us to realize that God will judge the world in righteousness (17:31).
30. Every first day of the week, we should meet with Jesus' disciples to break the holy bread (20:7).
31. The Lord needs preachers who will not shrink from declaring the whole counsel of God (20:17).
32. "It is more blessed to give than to receive" (20:35).

ROMANS

THE GOSPEL ACCORDING TO PAUL

- KEY VERSES:** **1:16-17**, *“For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.”*
- 8:1-2**, *“There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.”*
- 10:1-3** *“...my heart’s desire and my supplication to God is for them, that they may be saved. For...they have a zeal for God, but not according to knowledge. For being ignorant of God’s righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.”*

KEY WORDS: “All”

“**Reckoned**,” used ten times in Chapter four alone.

“**Righteousness**” which brings about a right relationship with God.

“**God forbid**,” used ten times.

KEY THOUGHT: “The just shall live by faith” (1:17).

BACKGROUND AND INTRODUCTION

I. The Author:

- A. Paul’s authorship of Romans is almost universally accepted (See 1:1; 11:13; 15:15-20).

B. About the author:

1. Paul was a Hebrew by race. His Jewish background was flawless. He was a Hebrew of Hebrews: of the stock of Israel, of the tribe of Benjamin; circumcised the eighth day (Phil. 3:5).
2. He was a Roman citizen by birth (Acts 22:25-29).
3. Like all other Jews, he was taught a manual trade in his youth. His was tent making (Acts 18:3).
4. He was born in Tarsus of Cilicia (Acts 22:3).
5. His higher education was received in Jerusalem under the renowned Pharisee, Gamaliel (Acts 22:3).
6. His names:
 - a. **Saul**, his Hebrew name, meant “asked of God.”
 - b. **Paul**, his Greek name meant “little or small” and might suggest something about his size.
7. He had become a fanatical persecutor of Christians (Acts 7:58; 22:4; 26:10-11; Gal. 1:13).
8. His conversion was prompted by the supernatural appearance of the Lord Jesus to him on the road to Damascus (Acts 9:1-9).
9. His evangelistic ministry:
 - a. His first years of service were spent primarily in Syria, Arabia and Judea (Acts 9:19-29; Gal. 1:17-21).
 - b. Several years were then spent at Tarsus of Cilicia (Acts 9:30).
 - c. Barnabas then brought him to assist in the work at Antioch of Syria. This church became his home base for his three great missionary journeys.
 - d. On two occasions, he was imprisoned in Rome (Acts 27:1-28:31).
 - e. Tradition states that he was executed in Rome in ca. 67 A.D. by beheading (II Tim. 4:6-8).

C. In addition to Romans, Paul authored twelve other epistles which bear his name and possibly the Letter to the Hebrews.

1. Acts Chapters 13-28 are devoted to Paul's ministry.
 2. Paul and John were the most significant theologians of the apostles while Luke was the chief historian.
- D. As was common in that day, Paul dictated the contents of Romans and Tertius, his secretary, penned it for him. Paul then added his own signature to authenticate the letter (Rom. 16:22; II Thess. 3:17).

II. Information about Rome:

- A. Rome was the Queen City of the world.
1. All roads led to Rome.
- B. From Rome, the Emperors ruled the civilized world.
- C. Her population is estimated to have been between 1,300,000 and 2,265,000.
- D. Fully one-half of her inhabitants were slaves. Most of her citizens lived off of the public dole. A small handful of aristocrats controlled the wealth and power of the city and nation. There was no middle class.
- E. The city was situated on the Tiber River, 18 miles inland from the Tyrrhenian Sea.
- F. The ancient city stood on seven hills and was called The City of Seven Hills (Comp. Rev. 17:9).
- G. At the time of Paul's writing, the debauched and infamous Nero was ruler.
- H. The moral situation of Rome is well described by Paul in Romans Chapter 1:
1. The Roman satirist, Juvenal, wrote that all the vices of all the nations flowed into imperial Rome as a common sink.
- I. There was a large colony of Jews in Rome (Acts 18:2).
- J. Rome was a city devoted to paganism and idolatry:
1. Every kind of idolatrous rite found devotees there.
 2. This paganism became the occasion for the persecution of Christians when many of its adherents converted to the new faith of Jesus.

- K. Every kind of cruel persecution was heaped upon the disciples from Nero's day onward.

III. The Church in Rome:

- A. It had not been visited by an apostle, for they still were in need of spiritual gifts which only apostles could bestow (1:11).
- B. The church was likely begun by:
 - 1. Converts from the Day of Pentecost when the church began in Jerusalem (Acts 2:10), or
 - 2. Disciples such as Priscilla and Aquilla, won by Paul during his Asian ministry (16:3-5).
- C. There is not one shred of evidence that Peter founded the church in Rome in 44 A.D. as Romanists claim.
- D. The church was composed of both Jews and Gentiles (1:13; 7:1).
- E. They were a thriving group whose faith was known extensively (1:8).
- F. One congregation in Rome met in the home of Priscilla and Aquilla (16:3-5).
- G. There is no scriptural evidence of any moral or doctrinal problems in the congregation when Paul wrote.
- H. By A.D. 63, there were disciples even in Caesar's household (Phil. 4:22).
- I. Because of its strategic location and their zeal for the faith, the church in Rome soon became a leading force in the brotherhood even as were Jerusalem and Antioch.

IV. Peter and the Church in Rome:

- A. Some Roman Catholic scholars claim that Peter founded the church in Rome in 44 A.D. and ruled as the first pope until his martyrdom.
 - 1. There is not one iota of historical evidence that Peter founded this congregation. The claim rests on unproven legend.

B. Objections to this claim:

1. In 49 A.D. Peter was in Jerusalem at the great conference (Acts Chapter 15).
2. If Peter had been in Rome in such an exalted office, how could Paul have failed to greet him in his letter?
3. If Peter had been there, Paul's goal of not building on another's foundation would have kept him from going to Rome (15:20).
4. Paul desired to impart to them some spiritual gift (1:11) which only an apostle could do (Acts 8:14-17). If Peter had established the congregation, he would have given them spiritual gifts.
5. We do not dispute that Peter did go to Rome sometime after 62 A.D. and that he was martyred there.

V. The Book:

- A. It was **written by Paul** just before he departed for Jerusalem with the benevolent fund for the needy Hebrew saints (15:25-26).
- B. It was **written from Corinth** from the house of a Christian named Gaius, who was Paul's host:
 1. See Acts 20:1-3.
 2. Rom. 16:23 and I Cor. 1:14.
 3. Phoebe who delivered the letter was from Cenchrea, near Corinth (16:1).
- C. The **date of writing** would have been 55 or 56 A.D.
- D. The letter is **named** for those to whom it is sent.
- E. **The occasion:**
 1. Paul wrote the Romans as he was preparing to make his first visit to the Imperial City. It was designed to prepare the recipients for his visit and work among them.
 2. From Rome as a base, he hoped to expand his outreach into Spain (15:28).
 3. Knowing the hostility of the Judaizing faction toward his work, he set forth in great detail his teaching concerning the

Mosaic law and system in order to anticipate and scotch any problems they might cause.

F. Purposes:

1. Paul felt a keen sense of obligation to preach the gospel in Rome. His letter was intended to facilitate that desire (1:13-15).
2. To teach the believers in Rome the fundamentals of salvation (1:16-8:39).
 - a. To show that both Jews and Gentiles were guilty of sin and therefore condemned.
 - b. That they could never be justified by a system of law and thus without Christ they are hopelessly lost.
 - c. To set forth God's plan of righteousness in Christ whereby all can be justified.
 - d. To show the effect of Adam's sin on the human race and the benefits which Christ's death brought to the same.
3. To explain the unbelief of Israel and their relationship to the gospel (Chapters 9-11).
4. To encourage the disciples to live the Christian life (Chapter 12).
5. To remind them of their duty of peaceable submission to the Roman government (Chapter 13).
6. To teach them Christian charity and forbearance toward weak brethren (Chapters 14-15).
7. To send greetings to numerous friends and former acquaintances (Chapter 16).

G. The impact of The Book of Romans on the world.

1. No single book has affected the history of Christendom as has this one.
2. Augustine, Luther and Wesley studied Romans and because of it wrought mighty changes in the religious world of their day.

H. What great men have said about Romans:

1. **Calvin:** "Every Christian man should feed upon it as the daily bread of his soul."
 2. **Luther:** "The chief book of the New Testament."
 3. **Coleridge:** "The profoundest book in existence."
 4. **Tholuck:** "A Christian philosophy of human history."
 5. **Wm. Barclay:** "It is as though Paul was writing his theological last will and testament."
 6. **Godet:** "The Cathedral of Christian faith."
 7. **Chrysostom:** He had it read to him every week.
- I. Understanding the literary style of the epistle:
1. **Demetrius**, an ancient Greek literary critic, said, "Everyone reveals his own soul in his letters."
 2. We will not understand the message of the epistle unless we understand the circumstances and situation which caused the letter to be written.
 3. Inspired epistles followed a basic form which was typical of most letters of that age:
 - a. The greeting (Rom. 1:1).
 - b. The prayer (1:7).
 - c. The thanksgiving (1:8).
 - d. The special contents, *i.e.*, the main body of the letter.
 - e. Special salutations and personal greetings (Wm. Barclay).
 4. Nothing is so valuable to the understanding of this letter as the reading of the entire contents through at one sitting.
 - a. The average reader can read Romans through in an hour or less.
- J. Miscellaneous facts and observations about the book:
1. "It is St. Paul's definition of what he understood as the Gospel of Christ" (F. Farrar).
 2. "It is unquestionably the clearest and fullest statement of the doctrine of sin and doctrine of deliverance as held by the greatest of the apostles" (F. Farrar).

3. In Romans, Paul uses more Old Testament quotes than in all his other letters combined.
4. Romans Chapter 12 has often been styled the “golden Chapter” of the Bible. Next to the Sermon on the Mount it offers the best summary of the Christian’s duty to God and man.
5. Romans and Galatians are very similar in that both set forth the gospel as a system of salvation through obedient faith apart from obedience to Moses’ Law.
6. In the final Chapter, Paul sends personal greetings to 28 Christian friends, more than in any other of his letters.
7. The Rabbis could hardly persuade themselves that any circumcised son of Abraham could ever perish. That generation of Jews was so bad that Josephus wrote: “Earthquake and lightening must have destroyed them if the Romans had not done so.”

VI. Romans Summarized:

- A. In Romans the religious history of man is classed under four headings:
 1. The Sin of Adam
 2. The Promise to Abraham
 3. The Law of Moses
 4. The Redemption of Christ.
- B. A simple analysis of Romans:
 1. Declaration of Doctrine (Chapters 1-5).
 2. Objections answered (Chapters 6-8).
 3. Israel’s rejection examined (Chapters 9-11).
 4. Practical exhortations to Christian conduct (Chapters 12-13).
 5. Mutual obligations of strong and weak disciples (14:1-15:13).
 6. Paul’s personal notes and plans (15:14-33).
 7. Personal greetings (Chapter 16).

VII. Appendices:

- A. Notes on Romans Chapters 9-11.
- B. The Various Meanings of Faith.
- C. A Comparison of "Men" in Romans.

OUTLINE OF ROMANS

Introduction (1:1-17):

- A. The salutation (1:1-7).
- B. Paul's prayer, desire and debt (1:8-15).
- C. His thesis: **The gospel is God's power to save (1:16-17).**

DOCTRINAL SECTION (1:18-11:36)

I. The World on Trial Before God (1:18-3:8).

- A. The sinfulness of the Gentiles established (1:18-32).
- B. The sinfulness of the Jews established (2:1-3:8).
- C. The verdict: The whole race of humanity is inexcusably guilty (3:9-18).
- D. The law can convict men of sin but it can never save them (3:19-20).

II. God's Solution: Salvation by Faith in Christ Rather Than by Works of Law (3:21-5:21).

- A. Now, justification by grace through faith in Christ is God's way for saving man (3:21-31).
- B. Justification by faith illustrated from the law and the prophets (4:1-25).
 - 1. Abraham was reckoned righteous by faith (4:1-5, 9-25).
 - 2. David's witness to salvation by faith (4:6-8).
 - 3. The blessings of justification to those who believe in Christ (5:1-11).

4. The consequences of the lives of Adam and Christ compared and contrasted (5:12-21).

III. Deliverance and Sanctification of Those Justified by Faith (6:1-8:39).

- A. We are freed from sin when baptized into Christ (6:1-14).
- B. We are freed from sin to serve righteousness (6:15-23).
- C. We are liberated from the law (7:1-25).
 1. We are now dead to the law through Christ (7:1-6).
 2. The relation of law and sin explained (7:7-13).
 3. Man's struggle with sin under the law (7:14-23).
 4. We can be victorious through Christ (7:24-25).
- D. The new life of sanctification in the Spirit (8:1-11).
 1. The indwelling Holy Spirit frees us from condemnation (8:1-11).
 2. The sons of God are led by the Spirit of God (8:12-17).
 3. The glory to be revealed to the believer (8:18-25).
 4. How the Spirit helps the Christian (8:26-30).
 5. The Christian's certain victory through the love of God (8:31-39).

IV. The Question of Jewish Unbelief Analyzed (9:1-11:36).

- A. Paul's intense concern for Israel (9:1-5).
- B. The faithful remnant of Hebrews shall be saved (9:6-13).
- C. He vindicates God for his dealings with Israel (9:14-29).
- D. The Jews have been rejected because they have rejected God's offer of salvation by faith in Christ (9:30-10:21).
 1. They sought salvation by works (9:30-33).
 2. They sought to establish their own righteousness and did not subject themselves to God's righteousness (10:1-5).
 3. In the matter of election, today, God is utterly impartial, for all who believe will be accepted (10:6-15).

4. It is not God's fault that the Jews are lost, they have rejected his offer of salvation (10:16-21).
- E. As a nation, God has cast off the Jews, yet he will save that faithful remnant of Jews that believe in Jesus (11:1-36).
1. There has never been more than a small remnant truly faithful to God (11:1-16).
 2. Israel's fall is not a total loss, for it has occasioned the harvest of the Gentiles (11:7-14).
 3. The allegory of the two olive trees (11:15-24).
 4. God's providential plan to save Israel (11:25-30).

PRACTICAL SECTION (Chapters 12-16).

V. Serving God with a Surrendered Body (12:1-13:14).

- A. Duties to God (12:1-2).
- B. Duties to the church (12:3-8).
- C. Duties to fellow Christians (12:9-16).
- D. Duties to enemies (12:17-21).
- E. Duties to civil government (13:1-7).
- F. The Christian ethic: "Thou shalt love thy neighbor as thyself" (13:8-10).
- G. A challenge to live the godly life (13:11-14).

VI. Applying the Laws of Liberty and Love to Brotherly Relations (14:1-15:13).

- A. Love will tolerate the weak brother's conscientious scruples (14:1-12).
- B. Love will deny self rather than cause a weak brother to stumble (14:13-23).
- C. Love will make the strong brother help the weak (15:1-7).
- D. He rejoices in God's plan to save the Gentiles (15:8-13).

CONCLUDING SECTION (15:14-16:27):

VII. Paul's Personal Plans for his Gentile Ministry (15:14-32).

- A. He reminisces about his ministry to the Gentiles and his success (15:14-19).
- B. He sets forth his mission plan for Spain and hints for their assistance (15:20-24).
- C. He explains the purpose of his trip to Jerusalem with the benevolent fund (15:25-29).
- D. He requests their prayers for the success of his trip (15:30-32).

VIII. A Recommendation for Phoebe, Who Delivered the Letter (16:1-2).

IX. Salutations to His Christian Friends (16:3-16).

X. Warnings against Troublemakers (16:17-20).

XI. Closing Words (16:21-27).

- A. Greetings from Paul's helpers (16:21-24).
- B. Final doxology praising God (16:25-27).

LESSONS TO REMEMBER

1. If Paul, the great apostle, was a bond-servant of Jesus, we should be so too (1:1).
2. We need to learn to pray for our brethren as did Paul (1:8-10).
3. We are debtors to all men to preach the gospel to them (1:14).
4. Only the gospel is the power of God to save sinners (1:16).
5. The justified man by his faith shall live! (1:17).
6. Many who profess to be wise are really fools in God's sight (1:22).
7. It is a terrible judgment upon a people when God gives up on them (1:24, 26, 28).
8. Greater privileges from God bring greater responsibilities (2:1-5).

9. There is no respect of persons with God (2:11).
10. He is not a Jew or a Christian who is one outwardly only, neither is that true circumcision or baptism which is merely outward (2:28).
11. Let God be found true, but every man a liar (3:4).
12. By the works of the law shall no flesh be justified in God's sight (3:20).
13. All have sinned and fall short of the glory of God (3:23).
14. Abraham is the father of all who walk in the steps of his faith, be they Jews or Gentiles (4:11-12).
15. Being justified by faith, we have peace with God through our Lord Jesus (5:1).
16. While we were yet sinners Christ died for us (5:8).
17. In Adam we see the devastating power of one sin which brought death to all men (5:12).
18. Christ has restored all (and more) that Adam lost (5:15-19).
19. A saved person has died to the love and practice of sin (6:2).
20. Only when we are buried with Christ in baptism can we be united with him and raised to live a new life (6:4-5).
21. We must not let sin reign in our mortal bodies (6:12).
22. To whom we present ourselves as servants unto obedience, his servants we are, be it Christ or Satan (6:17).
23. The wages of sin is death but the free gift of God is eternal life (6:23).
24. We have been made dead to the law through the body of Christ (7:4).
25. Now there is no condemnation to them that are in Christ (8:1).
26. As many as are led by the Spirit of God, are the sons of God (8:14).
27. The sufferings of the present time are not worthy to be compared with our future glory (8:18).
28. If God is for us who is against us? (8:31).
29. God has always had a faithful remnant that served him. They shall be saved (9:27).

30. May we, like Paul, feel a great burden for the lost (10:1).
31. Only those who truly believe in and confess Jesus as Lord shall be saved (10:17).
32. How beautiful are the feet of those who carry the gospel message (10:15).
33. Biblical faith comes from hearing the word of Christ (10:17).
34. We must remember the goodness and the severity of God (11:22).
35. We must daily present our bodies as living sacrifices to God (12:1).
36. Bless them that persecute you, bless and curse not (12:14).
37. Every saint must be obedient to the higher powers of government (13:1).
38. We must owe no man anything but love (13:8).
39. We must strive to do nothing that would cause a weak brother to stumble (14:21).
40. Strong faith will be patient with a weak brother (15:1).
41. The Old Testament scriptures were written for our learning (15:4).
42. We must mark and turn away from those who cause divisions in the body of Christ (16:1-2).

APPENDIX A

NOTES ON ROMANS CHAPTER 9-11

Paul had affirmed that the gospel was not an innovation but the fulfillment of the Old Testament system and the promises made to Abraham, David and the prophets. His readers might wonder if that was so, why had the Jews generally not recognized the claim and accepted Jesus and his New Covenant? Did their rejection of the gospel reveal a flaw in Paul's reasoning?

The apostle responded that it was the prerogative of a sovereign God to do with Israel and the Gentile nations as he wished to do. God had every right to choose the Gentiles now, even as he had chosen Israel in the past.

He insisted that God's present rejection of Israel is not capricious. Israel deserved it because of her self-righteousness and her refusal to accept what she had heard and understood in the gospel.

He continued that Israel's rejection is not total. Any Jew may receive salvation just as a Gentile might, by believing in Jesus as Messiah.

Since many more Gentiles were pressing into the kingdom of Christ than were Jews, some wondered, is God rejecting Israel? Paul's reply follows:

1. Acceptable worship does not depend upon fleshly descent (Rom. Chapter 4).
2. Justification by faith in Christ is equally available to Jews and Gentiles (See Chapter 5).
3. The Jews, as individuals, are not being rejected but they are rejecting God's offer of pardon (See Rom. Chapter 10).

God's rejection of Israel was not as disastrous as it might seem at first sight:

1. A remnant of Hebrews did accept and serve Jesus. Never in the history of the nation had more than a remnant been faithful to God.
2. Those Jews who were rejected were so because of their own self-righteousness and refusal to accept the gospel of Christ freely offered to them.

3. Israel's rejection as a chosen nation allowed the Gentiles better opportunities than before to learn of God.
4. The widespread conversion of Gentiles would produce Jewish jealousy and prompt some of them to follow the Savior.
5. Any Jew who truly wants to be saved can do so at any moment by accepting Christ by faith, exactly as any Gentile could.

APPENDIX B

VARIOUS MEANINGS OF FAITH

The correct understanding of the word faith in its given context is essential to the proper understanding of Paul in Romans and elsewhere. There are several meanings of the word.

1. There is **dead faith** which produces no activity for God (Jas. 2:26).
2. There is a **faith which believes certain facts** as true but is not yet strong enough to act upon them (Jas 2:19).
3. There is **weak faith** or **little faith** (Matt. 6:30).
4. There is a **great faith** (Matt. 8:10).
5. The word faith can be equivalent to **faithfulness**, *i.e.*, a man of faith (I Tim. 6:11).
6. There is a **saving faith** which is a yielding belief in God's existence and word and a trust in him that is obedient to his every wish (Gal. 5:6; Jas. 2:23).
7. **The faith** is the body of Christ's doctrine (Jude 3).
8. Faith sometimes means **the entire Christian system** as contrasted with Moses' law system (Gal. 3:23).

APPENDIX C

THREE MEN OF ROMANS COMPARED

I. The Man of Romans 6:1-7:6:

- A. He is dead to sin (6:1).
- B. He walks in newness of life (6:4).
- C. His old life is crucified with Christ (6:6).
- D. Sin does not reign in him (6:12).
- E. He is not under law, rather he is under grace (6:14).
- F. He is a servant of righteousness (6:18).
- G. He is free from sin's control (6:22).
- H. He bears fruit unto sanctification (6:22).
- I. He receives eternal life (6:23).
- J. He is free from the old system of Moses' law (7:1-6).

II. The Man of Romans 7:7-25:

- A. He is carnal (7:14).
- B. He is sold under sin (7:14).
- C. He cannot do what he wants to do (7:15, 18-19).
- D. He is indwelt by sin (7:17-20).
- E. He is a slave to sin (7:23).
- F. He is a wretched person (7:24).
- G. He is dead in sin (7:24).
- H. He is striving to find salvation by himself (7:25).

III. The Man of Romans 8:1-38.

- A. He is without condemnation (8:1).
- B. He is free from the law of sin and death (8:2).
- C. He is counted sinless by God (8:3).
- D. He walks by the Spirit (8:4).

- E. He seeks spiritual things (8:5).
- F. He is the possessor of peace (8:6-8).
- G. He belongs to Christ (8:9).
- H. He is alive spiritually (8:10).
- I. He looks forward to the resurrection (8:11).
- J. He is indwelt by the Spirit of God (8:11).
- K. He is a son of God (8:12-14).
- L. He is a joint-heir with Christ (8:15-17).
- M. He is a fellow-sufferer with Christ (8:18-23).
- N. He is steadfast (8:24-25).
- O. He is assisted in his prayers by God's Spirit (8:26-27).
- P. He is helped providentially (8:28-30).
- Q. He is a victorious conqueror (8:31-37).
- R. He is inseparable from God (8:38).

FIRST CORINTHIANS

A MANUAL OF CHURCH PROBLEMS

KEY VERSES: **3:1-5**, *“And I, brethren could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ...for...there is among you jealousy and strife...”*

14:40, *“But let all things be done decently and in order.”*

KEY THOUGHT: **The Lordship of Jesus.** The title “Lord” is affixed to the name of Christ no less than six times in the first ten verses. The disorders and failures in Corinth had resulted from their failure to recognize Christ as the Lord of their personal lives and that of the congregation.

KEY CONCEPT: The clue to understanding **First Corinthians** is the mental, moral and spiritual condition of the Corinthians. Intellectual pride, factiousness, fornication and drunkenness were typical sins.

BACKGROUND AND INTRODUCTION

I. The Author:

- A. Paul, the apostle of Christ to the Gentiles.
- B. He identifies himself a number of times (1:1, 3:3-6, 16:21).
- C. Paul dictated the letter which was probably written by Sosthenes (1:1), and then closed and signed personally by the apostle himself (16:21-24).

- D. Only the most radical theological critics have doubted Paul's authorship of this letter.
- E. Early Christian documents and writers credited Paul with this letter.
 - 1. The Muratorian Fragment (170 A.D.).
 - 2. Marcion (140 A.D.).
 - 3. Clement of Rome (95 A.D.).
 - 4. Ignatius (120-140 A.D.).
 - 5. Polycarp (150-200 A.D.).
 - 6. Justin Martyr (130) and many others so testify.

II. Information about Corinth:

- A. It was the fourth largest city of the Roman Empire.
- B. Its population numbered about 600,000.
 - 1. The majority of its people were slaves.
- C. It was the Roman capital of the Greek district of Achaia.
- D. Corinth was the most important city of Greece in Paul's day:
 - 1. It was styled "the star of Hellas."
 - 2. "The gate of the Pelopenese."
 - 3. "The bridge of the sea."
 - 4. "The lounge of Greece."
- E. It was a great commercial center:
 - 1. It was strategically located on the Isthmus of Corinth that joined northern and southern Greece together and was the crossing point for eastern and western trade. She was at the crossroads of the Mediterranean world.
 - 2. She was served by two seaports: Lechaeum and Cenchreae
 - 3. It was an extremely wealthy city.
- F. Her wealth made her a center of culture and art.
- G. The people prided themselves on their many temples for the Greek and Roman gods.

1. It was the center of worship for Aphrodite (Venus), the goddess of love.
 2. One thousand priestesses served in her temple as sacred prostitutes.
 3. She was worshiped in sexual orgies.
- H. Morally, Corinth was one of the most wicked cities in the world.
1. In sexual matters the heathen did not know the meaning of chastity.
 2. Vice was considered to be a virtue.
 3. The name of Corinth had become a common byword for reckless, riotous, immoral living.
 4. Aelian, the Greek writer, said that if ever a Corinthian were shown on the stage in a Greek play, he was shown drunk.
- I. Her History:
1. The ancient city had been burned by the Romans in 146 B.C. and her citizens slaughtered.
 2. In 46 B.C., Julius Caesar ordered it rebuilt.
- J. Her cultural advantages:
1. The Isthmian games held there were second only to the Olympics
 2. The outdoor theater seated 20,000.
 3. The covered theater seated 3,000.
- K. The two Corinthian letters cannot be fully understood without a background knowledge of Corinth.

III. The Church in Corinth:

- A. It was founded by Paul who was assisted by Priscilla and Aquilla, Timothy and Silas (Acts 18:1-11).
- B. Apollos followed Paul as preacher there (Acts 18:24-28).
- C. It was established in approximately 50-51 A.D. when Paul was on his second missionary journey.

- D. At first, Paul supported himself by working as a tent- maker, along with Priscilla and Aquilla (Acts 18:1-3).
- E. The church was composed of both Jews and Gentiles.
- F. Most of the converts were from the humble ranks of society (1:26-31).
- G. There were marked social and economic differences between them (7:20-24; 11:21-34).
- H. Some had been steeped in pagan immorality before their conversion (6:9-11).
- I. As Greeks, they prided themselves on their intellectualism and oratorical ability (1:17-2:5).
- J. Being Greeks, they were given to a factious spirit (1:11-13).
- K. In Corinth, we see the clash that occurs when Christian doctrine, ethics and morality collide with the world and its standards.
- L. We need to remember that early Christians had no public “church buildings” such as we use. These came about near the middle of the third century (250 A.D.). They met in private homes, schools, and halls for their worship when it was safe to do so. Often they met in secret.
- M. We know the names of several of the early members in Corinth:
 1. Crispus, the ruler of the Jewish synagogue (Acts 18:8).
 2. Chloe, Gaius and Stephanas (I Cor. 1:11-16).

IV. The Book:

- A. Was **written by Paul**, probably in the winter of **54-57 A.D.**
- B. **Written from Ephesus** (16:8).
- C. It is named for those to whom it was written.
- D. **Purposes:**
 1. To deal with factions and disorders in the church (1:11; 3:3).
 2. To answer questions they had written to him (7:1).
 3. To correct serious moral and social problems in the congregation (5:1-13).

4. To exalt Jesus as Christ the Lord in their hearts (1:9).
5. To remind them God is faithful but they had been unfaithful (1:9).

E. Interesting facts about First Corinthians:

1. This was actually the second letter Paul had written them (5:9).
2. It is an epistle of rebuke, more so than any other of Paul's letters.
3. It is the most varied in contents and style of all his epistles.
4. Next to Romans, it is the longest of Paul's letters.
5. Paul had urged Apollos to go and help the Corinthians solve their problems, but he had declined (16:12).
6. The Corinthian, Romans and Galatians letters are usually distinguished as Paul's principal writings.
7. This epistle gives us the best picture of the life and problems of a local church in the first century.

F. The **occasion** for writing:

1. An unsettling report had come to Paul from Chloe's family (1:11).
2. A letter had been received from the church asking a number of questions (7:1).
3. The arrival of Stephanas, Fortunatus and Achaicus with a gift for Paul from the church.

G. The **problems** Paul deals with:

1. A party spirit had fractured the fellowship of the church (1:1-4:21).
 - a. He rebukes the false pride of intellectualism which contributed to the division.
2. He enjoins them to speedily discipline the brother who is guilty of incest (5:1-13).
3. He reproveth those members who were taking their disputes before the heathen courts (6:1-11).

4. He answers their several questions about marriage and divorce (7:1-40).
5. The question of eating food that had been dedicated to idols is discussed in Chapters 8 and 10.
6. In the ninth Chapter, he discusses his evangelistic work and the church's duty to support faithful ministers.
7. Problems relating to women's dress and demeanor in public worship are dealt with in 11:1-16.
8. In the last half of Chapter 11, he labors to correct disorders involving the Lord's Supper.
9. Chapters 12-14 are designed to clear up confusion about the use of spiritual gifts in the worship assembly. He sets forth their proper use.
10. In the 15th Chapter, he refutes those who denied the resurrection.
11. He urges their participation in the collection for the poor of Judea (16:1-4).
12. Finally, he informs them of his plans regarding the future and commends his fellow-workers to the Corinthians (16:5-24).

OUTLINE OF FIRST CORINTHIANS

Introduction (1:1-9)

- A. The salutation (1:1-3).
- B. His thanksgiving for the church and the blessings God had bestowed upon her (1:4-9).

I. He Deals With the Problem of Strife and Division in the Church (1:10-4:21).

- A. The problem set forth (1:10-17).
 1. His exhortation to unity (1:10).
 2. His source of knowledge about their troubles (1:11).

3. The nature of their problem: unholy loyalty to teachers (1:12).
 4. Paul disassociates himself from their sin (1:13-17).
- B. He presents a number of points designed to correct this factious spirit (1:18-4:21).
1. Pride was part of their problem. Intellectual pride had no place in the kingdom (1:18-31).
 2. An excessive admiration of worldly wisdom and oratory was part of the problem. It was divine revelation, not human wisdom, which had brought them to Christ (2:1-16).
 - a. He reminds them of the simple message of salvation he had preached to them (2:1-5).
 - b. He explains the source of his message, it was a revelation of God's Spirit (2:6-16).
 3. Their spiritual immaturity was a part of their problem. This was harming the church (3:1-22).
 - a. Their immaturity had led them to be attracted to the preachers rather than their message (3:1-4).
 - b. He reminds them that it is not the teacher that can save them, but God (3:5-9).
 - c. The preacher is like a man building a temple. All men's work will be tested (3:10-15).
 - d. They were the temple of God and if anyone of them destroyed the church, God would punish him (3:16-17).
 - e. He concludes with a double warning:
 - (1) Do not let worldly wisdom lead you astray.
 - (2) Do not glory in men (3:18-23).
 4. He sets before them the true perspective of gospel ministers and their work (4:1-20).
 - a. Ministers are to be faithful stewards of God (4:1-5).
 - (1) It is the Lord's judgment, not man's, that is important.

- b. He chides them by contrasting the humble ministry of suffering of the apostles to the proud arrogance of the Corinthians (4:6-13).
- c. He clarifies his purpose in writing and lets them know he is expecting corrective action (4:14-21).
 - (1) He did not want to shame them, but rather admonish them (4:14).
 - (2) He is the spiritual father of the congregation (4:15-16).
 - (3) He promises to send Timothy to aid them (4:17).
 - (4) If they cannot resolve their problems he will have to come and deal with them personally (4:18-21).

II. Moral and Social Problems are Dealt With (5:1-7:40).

- A. The case of the brother living in incest (5:1-13).
 - 1. The seriousness of the problem (5:1).
 - 2. Their response was totally wrong (5:2).
 - 3. Paul's judgment of the matter (5:3).
 - 4. His command to excommunicate the offender (5:4-5).
 - a. Hopefully this would save his soul (5:5).
 - 5. It will protect the church from contamination (5:6-8).
 - 6. He corrects a wrong impression about fellowship they had taken from his earlier letter (5:9-13a).
 - 7. He sternly restates the command to discipline the disorderly brother (5:13b).
- B. The problem of Christians going to law before the heathen (6:1-11).
 - 1. The problem stated (6:1).
 - 2. They are rebuked for not solving their problems with the help of fellow-Christians (6:2-8).
 - 3. He reminds them that they had supposedly left such sinful conduct behind them in becoming Christians (6:9-11).
- C. The problem of fornication in the light of Christian liberty (6:12-20).

1. He grants that we Christians have liberty in Christ (6:12b).
 2. However this liberty is not license to sin, there are definite limitations (6:12b-14).
 - a. The Christian must not allow anything to master him (6:12b).
 - b. The body is sacred unto God and is not for fornication (6:13).
 3. Because we are joined to Christ, we must not be joined to a harlot (6:15-18).
 4. Because our bodies are temples of the Holy Spirit, we must flee fornication and remain morally pure (6:19-20).
- D. He answers five questions relating to marriage (7:1-40).
1. Should Christians marry or live celibate? (7:1-5).
 - a. Celibacy is an acceptable way of life (7:1).
 - b. Because of man's sexual needs, most should marry rather than be tempted to sin (7:2).
 - c. Husbands and wives have mutual responsibilities to meet their mates' sexual needs (7:3-5).
 - d. Marriage is not an obligation but a privilege (7:6-9).
 2. Should the Christian leave his/her unbelieving mate? (7:10-16).
 - a. Unbelief is not grounds for divorce (7:10-11).
 - b. He/she should remain with the unbelieving mate and seek to convert them (7:12-14).
 - c. If the unbeliever departs, let him/her depart (7:14-16).
 3. Does Christianity annul previous social and cultural relationships? (7:17-24).
 - a. If the relationship is one not involving sin, such as being a Jew or a slave, the answer is no. Let each man abide in the calling wherein he was called (7:24).
 4. Should the single Christian seek marriage or stay single? (7:25-38).
 - a. Christ did not speak on this subject (7:25).

- b. Because of the “present distress” of persecution and uncertainty, he recommends that all remain as they are for the time being (7:26-28).
 - (1) This verse is the key to the entire Chapter.
- c. The advantages of being unmarried in times of persecution (7:29-35).
- d. Virgins may marry or remain single and be acceptable to God (7:36-38).
- e. Widows may remarry but only to a Christian (7:39-40).

III. Concerning the Eating of Meats Sacrificed to Idols (8:1-11:1).

- A. The problem must be settled by love rather than by the “knowledge” they boasted of (8:1-3).
 - 1. Some obviously felt that their advanced knowledge protected them from error.
- B. It is a fact that idols and the superstitions surrounding them are nothing (8:4-6).
- C. Yet it is also a fact that not all men know that idols are nothing (8:7).
 - 1. Such a brother sins against his conscience if he eats such “dedicated” foods.
- D. The food is not really the issue, it is rather that each has a duty to his weak brother not to mislead him (8:8-12).
- E. The law of love says, never cause your brother to stumble (8:13).
- F. Paul uses himself as an example of voluntarily restricting one’s liberty (9:1-27).
 - 1. He had authority as an apostle which gave him certain rights and liberties (9:1-3).
 - 2. He demonstrates those rights and why they were his (9:4-12a).
 - a. The rights stated: financial support and marriage (9:4-6).
 - b. Proof of his point from the world of employment (9:7).
 - c. Proof from Old Testament scripture (9:8-10a).
 - d. Proof from his labors among them (9:11-12a).

3. Even though he had those rights, he had waived them in Corinth. (9:12b-27). Why?
 - a. So he would not hinder the gospel (9:12b-14).
 - b. Lest any man reproach him for insisting upon his rights (9:15-18).
 - c. Because it enabled him to win more men to Christ (9:19-23).
 - d. He then appeals to them to follow his example of voluntarily restricting one's personal liberty (9:24-27).
 - (1) It is very much like an athlete in training, who disciplines himself.

- G. Israel's past history warns against abusing one's liberty (10:1-13).
 1. Israel had been saved, yet many of them perished (10:1-5).
 2. Lessons we can learn from Israel (10:6-11).
 - a. Lust, fornication, idolatry and murmuring bring God's wrath on saints as well as sinners (10:6-11).
 3. Wherefore take heed lest ye fall (10:12).
 4. God will protect his children and help them to overcome temptation (10:13).

- H. He stresses that idolatry is utterly incompatible with Christianity (10:14-22).
 1. "Flee idolatry" (10:14).
 2. "Ye cannot drink the cup of the Lord and the cup of demons" (10:21).
 3. "Are ye stronger than God?" (10:22).

- I. A summary of the points just discussed (10:23-32).
 1. "Let no man seek his own, but his neighbor's good" (10:24).
 2. We can eat anything with a clear conscience (10:25-27).
 3. We must respect the conscience of others (10:28).
 4. Do all to the glory of God (10:29-31).

5. Give no occasion of stumbling to any man, in or out of the church (10:32-11:1).

IV. Problems Having to do With the Public Worship of the Church (11:2-14:40).

A. Should women have their heads covered in public worship? (11:2-16).

1. He praises them for their obedience to his instructions (11:2).
2. He first establishes the proper place of women under the men (11:3).
3. He then reasons that our dress in public worship should honor our station and our head (11:4-5).
4. The many reasons why men should not be covered and women should are given (11:6-15).
5. He closes by asserting that all other congregations agree with his position that women should be covered in worship (11:16).

B. Disorders surrounding the Lord's Supper (11:17-34).

1. Things that were wrong in their communion service (11:17-22).
 - a. Their factions hindered their communion (11:17-18).
 - b. Their selfishness hindered it also (11:20-21).
 - c. The fact that they were confusing the Lord's Supper with a common meal was wrong (11:22).
2. A reminder of what the Lord's Supper was and how it began (11:23-26).
3. The serious consequences of their misconduct in the Supper (11:27-32).
 - a. Whoever eats or drinks in an unworthy manner shall be guilty of the body and blood of Jesus (11:28).
 - b. Such partaking brings judgment upon oneself (11:29).
 - c. It was the cause of their low spiritual state (11:30).
4. Positive suggestions for improving their communion (11:33-34).

- C. The problem of the misunderstanding and abuse of spiritual gifts (12:1-14:40).
1. The origin and nature of the spiritual (supernatural) gifts (12:1-11).
 - a. The test of a truly spiritual man (12:1-3).
 - b. The source of all spiritual gifts and their divine nature (12:4-11).
 2. From an analogy of the many members of the human body, he demonstrates that the church must never allow itself to be divided over such matters as these gifts (12:12-30).
 - a. We all have been baptized into one body (12:13).
 - b. God has set each of us in the body as it pleased him (12:18).
 - c. God tempered the body together (12:24).
 - d. There should be no schism in the body (12:25).
 - e. All men have not the same talents, gifts and roles to fill (12:29).
 3. Even the greatest spiritual gifts, without love, are nothing (12:31-13:13).
 - a. The importance of love is stressed (12:31-13:3).
 - b. The true character of Christian love (13:4-7).
 - c. Love will survive when the supernatural gifts have vanished (13:8-13).
 4. He describes the proper appreciation and use of these spiritual gifts (14:1-40).
 - a. Prophecy is shown to be superior to tongues (14:1-25).
 - (1) He explains that speaking in tongues profits few, if any, while prophecy edifies all (14:1-19).
 - (a) By tongues (**glossa**), he means foreign human languages which they spoke without study, by the gift of the Holy Spirit. They were unknown to the church because they were foreign (Com. Acts 2:4-11).

- (2) Their actions in these matters were childish (14:20-21).
 - (3) Tongues were given to convert heathen, not to entertain the church or to feature the speaker (14:22).
 - (4) A guest at their services, witnessing such a commotion, might conclude that they were insane (14:23-25).
- b. All activities in public worship must be done unto edifying (14:26).
 - c. No one is to speak in a foreign tongue unless an interpreter is available (14:27-32).
 - d. Women are to keep silent in the assembly (14:33b-36).
 - e. His conclusion:
 - (1) His words constitute a commandment from the Lord (14:37).
 - (2) Let all things be done unto edifying (14:40).

V. He Restates the Christian Doctrine of the Resurrection of the Body (15:1-58).

- A. He first establishes the fact of Christ's resurrection (15:1-11).
 - 1. It was the heart of Paul's message when he planted the church in Corinth (15:1-4).
 - 2. It was verified by numerous witnesses (15:5-9).
 - 3. All the apostles preached the resurrection of Christ (15:10-11).
- B. To deny a general resurrection of all men is to deny Christ's resurrection and this would destroy the Christians' hope (15:12-34).
 - 1. If Christ is not raised, then gospel preaching and their faith is in vain (15:14).
 - 2. Then the apostles would all be false witnesses, for they claimed to have seen Him raised (15:15).
 - 3. The Corinthians would yet be in their sins since a dead Christ could not save anyone (15:16-17).

4. All of those believers who have died have perished, if Christ was not raised (15:18).
5. We Christians are most pitiful if Christ were not raised (15:19).
6. The important place of the resurrection in the scheme of redemption (15:20-28).
7. The very action of those denying the resurrection proves that they believe in some future life, for they also practice a "baptism for the dead", which would be nonsense if there was no life beyond the grave (15:29).
8. If there is no resurrection, why do men like Paul risk their lives for the gospel? (15:30-32).
9. He rebukes and exhorts them to beware of such false teachers (15:33-34).

C. The nature of the resurrection body (15:35-53).

1. The nature of the resurrection body is illustrated by the seed that is planted and then springs up (15:35-38).
2. As there are different kinds of bodies in creation, so the resurrection body will differ from our natural body (15:39-49).
 - a. It is sown in corruption, but raised in incorruption (15:42).
 - b. It is sown in dishonor, but raised in glory (15:43).
 - c. It is sown in weakness, but raised in power (15:43).
 - d. It is sown a natural body and raised a spiritual body (15:44).
 - e. The contrast of the physical and spiritual body is illustrated by Adam and Christ (15:45-49).
3. The change that will produce the resurrection body (15:50-53).
4. The triumph of the resurrection day (15:54-57).
5. The exhortation to faithfulness (15:58).

VI. Various Practical Matters Discussed (16:1-24).

- A. He instructs them about raising funds for the needy saints of Judea (16:1-4).
- B. He informs them of his plans to visit them later (16:5-9).
- C. He gives directions concerning forthcoming visits of Timothy and Apollos (16:10-12).
- D. His final exhortation to steadfastness and love (16:13-14).
- E. He acknowledges the coming of Stephanas and his companions and the gift they brought him (16:15-18).
- F. Salutations from the brethren with Paul (16:19-20).
- G. Paul's salutation (16:21).
- H. His solemn warning (16:22).
- I. His benedictory prayer (16:23-24).

LESSONS TO REMEMBER

1. All of God's children are saints, not just those who have been canonized by the Roman church (1:2).
2. When dealing with problem people, we do well to note the virtues they do possess.
3. No individual or church will measure up to God's standard unless they recognize and honor the **Lordship of Christ**.
4. There should be no divisions among Christians (1:10).
5. There is much more to Christianity than just baptism (1:17).
6. God has chosen to save the world through the preaching of the gospel which some count foolishness (1:21).
7. The cross has always been a stumbling block to the proud (1:23).
8. The weakness of God is stronger than man (1:25).
9. No human being can glory before God on any grounds except Christ (1:29-31).

10. Let us always preach Christ and him crucified (2:2).
11. In the Scriptures we have the "mind of Christ" (2:16).
12. Being members of the church is no guarantee that we may not be carnal-minded (3:7).
13. We plant and water, but God gives the increase to our spiritual labor (3:6).
14. Remember, no other foundation can be laid beside Christ (3:11).
15. What a great privilege it is that the Spirit of God dwells in us (3:16).
16. The wisdom of the world is foolishness with God (3:19).
17. God expects his stewards to be faithful in all things (4:2).
18. We must learn not to go beyond the things that are written (4:6).
19. Like the apostles, we should be willing to be thought fools for Christ's sake (4:10).
20. To be strong and pure, the church must have a continuing program of discipline (5:1-13).
21. Never should Christians go to law with each other over trivial matters before unbelievers (6:18).
22. We must glorify God in our bodies (6:20).
23. God's word contains the best principles for happy marriages (Chapter 7).
24. Christian liberty demands responsibility to those who are weak.
25. They that preach the gospel should live of the gospel (9:14).
26. Let us worship God in a worthy manner lest we bring judgment on ourselves (11:29).
27. Love is the greatest thing in the world (12:31, 13:13).
28. Never should the worship assembly be used as a display for vain disciples.
29. What great hope the doctrine of the resurrection provides the saints.
30. Let us always give to God a liberal part of our weekly earnings (16:1-2).

SECOND CORINTHIANS:

THE APOLOGY OF PAUL

KEY VERSES: 1:12, "*...in holiness and sincerity of God...we behaved ourselves in the world, and...to you-ward.*"

KEY WORDS: **Comfort.**

Ministry.

Glorying. Thirty-one times Paul speaks of glorying or boasting.

KEY CONCEPT: **Tribulation.** The letter grew out of a situation of great stress, turmoil and tribulation for the apostle in the church at Corinth and in other places.

BACKGROUND AND INTRODUCTION

I. The Author:

A. **Paul**, 1:1; 10:1.

B. This book is linked solidly to I Corinthians and the authorship is virtually undisputed.

C. For a sketch of Paul's life, see the notes on Romans.

II. About the Book:

A. **Name:** The book is named for the church in Corinth to whom it was sent.

1. This is really the third letter Paul wrote to the Corinthians. The first one is lost.

- a. Compare I Cor. 5:9.
- b. Some scholars believe there was a fourth letter which is now lost. They base their assumptions upon II Cor. 2:3-4, 9; 7:8-12, feeling that our I Corinthians does fit this description.
- c. Their case is not conceded by all. This author rejects it.

B. Place of Writing:

- 1. Written from Macedonia (2:13; 7:5-7).
- 2. Delivered by Titus (8:16-24).

C. Date: A few months after the composition of our I Corinthians; likely 56-58 AD.

D. The Nature of the Book:

- 1. It was written during a time of intense emotional stress.
- 2. There is no plan or arrangement in the contents, making it difficult to outline.
 - a. It is the least systematic of all of Paul's letters.
- 3. "It is entirely personal, made up of explanations, defense, protestation, appeal, reproach, invective, threatening, with a vein of subduing pathos blended with the most subtle irony running through the whole" (George Findlay).
- 4. It contains more of Paul's personal history than any other of his writings.
 - a. No one can truly understand Paul, as he really was, without a thorough study of II Corinthians.
- 5. The contents are thus more personal and emotional than doctrinal or practical, although many gems of doctrine are scattered over its surface.
- 6. It contains the sharpest words of rebuke of all the epistles.

E. Purposes:

- 1. To explain why he had not yet been able to visit them and to justify his change of plans (1:15-2:4).
- 2. To commend them for their compliance to his first letter (1:13-14; 7:4, 15).

3. To urge them to forgive and receive back into fellowship the penitent fornicator (2:5-11).
4. To warn the minority who had declared themselves his enemies and others who were still living in sin (12:21-13:2).
5. To warn them against false teachers who were seeking to bind elements of Judaism upon them (11:3-4, 13).
6. To vindicate his apostleship and his personal integrity which was being viciously attacked (11:1-12:18).
7. To inform them of his sufferings in Asia (1:8-11).
8. He hoped to bring to fruition their promised help for the poor in Judea (8:10-11).
9. To bring about a resolution to their internal problems so that he would not have to deal harshly when he did visit them (13:10).
10. He sets before them Christ as the Christian's sufficiency (12:9).

III. Contrasts in the Contents of First and Second Corinthians:

- A. **First Corinthians** presents the life and problems of an early church; **Second Corinthians** describes the life and problems of Paul.
- B. **First Corinthians** is extremely practical and objective while **Second Corinthians** is equally subjective and personal.
- C. The earlier letter is deliberate and systematic but the second is impassioned and rambling.
- D. The first warns against corrupting pagan influences; the second warns against corrupting Judaizing teachers.

IV. Characteristics of Paul's Enemies at Corinth:

- A. They were Jewish Christians (11:22).
- B. They presented themselves as ministers and apostles of Christ (11:13-15, 19).
- C. They gained entrance by letters of recommendation from other churches (3:1).

- D. They had stirred up at least some of the strife and faction at Corinth.
- E. They were haughty, domineering and highly critical of Paul (11:19-20).
- F. They were not inclined to evangelize new and difficult fields where hardships and dangers lay. They preferred to attack established works and proselyte the converts of others to their views.
- G. They taught that salvation depended upon the covenant of circumcision as well as faith in Christ. Thus to become Christians, Gentiles first had to proselyte to Judaism. Although they did not attempt to bind every aspect of the law of Moses on these Gentiles, they did insist on circumcision and the keeping of Jewish holy days. (See Gal. 3:7, 9, 14; 4:10; 2:1-3; 5:1-12).
- H. They openly attacked Paul, his work and his message.

V. The Accusations These Judaizing Teachers Laid Against Paul.

They **denied his authority** as an apostle since he had not been with Christ during his public ministry as had the twelve.

- A. They charged him with **pleasing men** for not binding the Mosaic regulations upon his Gentile converts.
- B. They accused him of **cowardice** because, they said, his letters were strong but in actual presence he was timid and weak (10:10).
- C. They said he “walked according to the flesh” (10:2).
- D. They argued that his conduct was undignified because he supported himself by working rather than taking funds from the church (11:7).
- E. They said that he had no credentials to prove his authority (3:1).
- F. They raised a question about his integrity in handling the monies he had raised for the Judean brethren (8:20-33).

VI. Information that is Unique to Second Corinthians.

- A. Paul's escape from Damascus, over the wall in a basket (11:32-33).

- B. His experience of being caught up into the third heaven (12:1-4).
- C. His painful “thorn in the flesh” (12:7). It is uncertain what the nature of this physical affliction was. There has been wide speculation on the subject.
- D. His great and varied suffering for the cause of Christ (11:23-27).

VII. Some Great Things in Second Corinthians.

- A. Paul’s teaching on the ministry of the gospel (2:14-6:10).
- B. His teaching on life beyond death (5:1-10).
- C. His treatises on Christian stewardship and benevolence in 8:1-9:15.

VIII. The Structure of the Letter

- A. A defense of Paul’s ministry (Chapters 1-7).
- B. The collection for the poor in Judea (Chapters 8-9).
- C. The vindication of Paul’s character and office against the Judaizers (Chapters 10-13).

IX. For a Record of Paul’s Association with the Church at Corinth, See Appendix A

OUTLINE OF SECOND CORINTHIANS

Salutation (1:1-2)

I. The Apostle Explains His Personal Conduct (1:3-2:13).

- A. The purpose of Paul’s suffering in Ephesus (1:3-11).
 - 1. The benefits of suffering (1:3-7).
 - 2. Paul’s near fatal experience and the special deliverance God provided (1:8-11).
- B. He explains his delay in coming to Corinth (1:12-2:4).
 - 1. The sincerity and purity of his conduct (1:12-14).

2. He had originally planned to visit them (1:15-22).
 3. He had postponed his visit to spare them an unpleasant experience of rebuke (1:23-2:4).
- C. He instructs them to forgive and receive the brother who had been disciplined (2:5-11).
1. He pleads for their forgiveness of the penitent brother (2:5-8).
 2. Their act of discipline proved their obedience (2:9).
 3. His own willingness to forgive should prompt them to forgive the brother (2:10-11).
- D. His anxiety over not finding Titus with news from Corinth (2:12-13).

II. The Nature of and a Defense of His Ministry (2:14-7:4).

- A. The triumph of his ministry in Christ (2:14-17).
- B. He reminds them that they were the living letters of recommendation of his ministry (3:1-3).
- C. The superiority of the new covenant, which Paul preached, over the old covenant (3:4-18).
1. The ministry of the new covenant is empowered by God (3:4-6).
 2. It exceeds the old covenant in glory (3:7-11).
 3. It bestows glory upon those who accept it (3:12-18).
- D. The determination of Paul to fulfill his ministry (4:1-6:10).
1. His determination to preach Christ in honesty and clarity (4:1-6).
 2. His determination to preach in spite of great suffering (4:7-15).
 3. His determination was inspired by his hope of heavenly reward (4:16-5:10).
 - a. The heavenly reward outweighs all earthly afflictions (4:16-18)
 - b. In eternity, we will have a new body, suited to that abode (5:1-5).

- c. This faith brings courage (5:6-10).
 - 4. The motivation of his ministry (5:11-17).
 - a. Knowing the fear of the Lord he persuaded men (5:11).
 - 5. The message that Paul preached (5:18-21).
 - a. "God was in Christ reconciling the world unto himself" (5:19).
 - b. "Be ye reconciled unto God" (5:20).
 - 6. He summarizes his ministry (6:1-10).
 - a. His plea that they receive not the grace of God in vain (6:1-2).
 - b. He rehearses the example of his conduct and career as a servant of Jesus (6:3-10).
- E. He appeals to them in view of his ministry (6:11-7:4).
 - 1. He appeals for their sympathy toward him and his work (6:11-13).
 - 2. He appeals to them to live separate from idolatry and sin (6:14-7:1).
 - a. His command not to be unequally yoked (6:14a).
 - b. The reasons for the command (6:14b-16).
 - c. His appeal to the Old Testament for further reasons (6:17-18).
 - d. He restates the obligation to live apart from sin (7:1).
 - 3. He appeals for affection and confidence (7:2-4).

III. He Reports His Great Joy Over Titus' Report that the Majority had Repented and were Reconciled to Himself (Paul) (7:5-16).

- A. The joy that Titus' news brought him (7:5-7).
- B. He discusses the grief his earlier letter had caused them and the benefits of it (7:8-12).
- C. His gratitude for their reception and treatment of Titus (7:13-16).

IV. Paul Solicits Their Help in the Raising of Relief Funds for the Hebrew Christians (8:1-9:15).

- A. He presents the wonderful example of the saints in Macedonia (8:1-5).

1. They gave generously even though they were poor (8:1-4).
 2. They first gave their hearts to God and to Paul (8:5).
- B. He appeals to the Corinthians to abound in their giving also (8:6-9:5).
1. It would demonstrate their sincerity (8:6-8).
 2. Christ's example demands our generosity (8:9).
 3. They should honor the pledge they had made earlier (8:10-11).
 4. Each church, and each individual, should give according to their ability (8:12-15).
 5. Paul's plan for administering the funds (8:16-24).
 - a. Titus and two other well-known brethren would gather and handle the monies.
 6. He expresses his confidence that the Corinthians will speedily honor their commitment (9:1-5).
- C. The divine rewards for liberality (9:6-15).
1. We reap as we sow in these matters (9:6-7).
 2. God provides us seed for sowing (9:8-11).
 3. This will help the Hebrew saints to see the genuineness of their conversion (9:12-15).

V. Paul Vindicates His Authority as an Apostle (10:1-13:10).

- A. He defends himself against charges of weakness and cowardice (10:1-11).
- B. He asserts his authority over the Corinthian church because he established it (10:12-18).
- C. His holy concern because of the false teachers at Corinth (11:1-4).
- D. He refutes the charges that he was personally inferior (11:5-12).
 1. He was equal to "the very chiefest apostles" (11:5).
 2. He was equal in ability to all others (11:6).
 3. He refutes the false conclusions drawn about his **free service** to the Corinthian Church (11:7-12).

- a. Rather than proving his lack of love, it was the very proof of his integrity that neutralized the Judaizers' charges.
- E. He describes the false teachers as in reality "servants of Satan" (11:13-15).
- F. Paul compares himself with the Judaizers, showing that as a Hebrew and as a servant of Christ he lacked nothing (11:16-33).
 - 1. He explains why he is about to compare his record with theirs (11:16-21).
 - 2. His pedigree as a Jew (11:22).
 - 3. His record of sacrificial service (11:23-29).
 - 4. His boasting concerning his weakness (11:30-33).
- G. He further boasts about his unique, spiritual experiences (12:1-10).
 - 1. His experience in being caught up unto the third heaven (12:1-4).
 - 2. His attitude toward this experience (12:5-6).
 - 3. The thorn in the flesh which God gave him to keep him humble (12:7-8).
 - 4. His weakness was really his strength because of God's grace (12:9-10).
- H. His apostolic credentials were his miracles (12:11-13).
- I. He prepares them for his forthcoming visit (12:14-13:10).
 - 1. Again, when he comes he will not ask for personal support (12:14-18).
 - 2. He expresses his fear at finding disorders yet among them when he comes (12:19-21).
 - 3. The procedure he will follow in dealing with the troublemakers (13:1-4).
 - 4. His final appeal to them (13:5-10).
 - a. He urges them to engage in some serious soul-searching (13:5-6).
 - b. He expresses a prayer for them (13:7-9).

- c. He states again his purpose; to solve the problem before he comes (13:10).

CONCLUSION (13:11-14)

- A. His farewell and exhortation (13:11).
- B. The salutations (13:12-13).
- C. The benediction (13:14).

LESSONS TO REMEMBER

1. God comforts us that we may comfort others who are troubled (1:3-4).
2. Tribulations teach us to trust in God rather than ourselves (1:9).
3. Remember that Christ sealed us and gave us the earnest of the Spirit in our hearts (1:22).
4. The conscientious minister will experience much affliction and anguish of heart as he works to spread the kingdom of Christ (2:4).
5. We should always be ready to forgive and receive back the penitent brother who has been disciplined (2:6-7).
6. When we are ignorant of Satan's devices, he will gain the advantage over us (2:11).
7. God always leads us to triumph in Christ (2:14).
8. Let every preacher remember that he preaches "in the sight of God" (2:17).
9. Every Christian's life is a letter known and read of all men (3:1-3).
10. How wonderful that we have the new covenant that giveth life (3:6-11).
11. God is our sufficiency (3:5).
12. Let us never handle the word of God deceitfully (4:2).
13. The god of this world blinds the minds of unbelievers to the glorious gospel (4:3).
14. We must preach, not ourselves, but Christ Jesus as Lord (4:5).

15. The Christian is confident as old age advances because the inward man is renewed day by day (4:16).
16. Our light affliction which is for the moment worketh for us a more exceeding eternal weight of glory (4:17).
17. When the earthly house of our tabernacle is destroyed, we will have a building from God, a house not made with hands, eternal in the heavens (5:1).
18. We walk by faith and not by sight (5:7).
19. Because we know the fear of the Lord, we persuade men (5:11).
20. The love of Christ constrains us in the work of saving souls (5:14).
21. Only **in Christ** can a man be a new creature (5:17).
22. Every Christian should be an ambassador of Christ inviting men to be reconciled to God (5:20).
23. The sinless Christ became our sin offering that we might be saved (5:21).
24. Now is the day of salvation (6:2).
25. We must not be unequally yoked with unbelievers (6:14).
26. Let us cleanse ourselves of every defilement of the flesh and spirit (7:1).
27. Godly sorrow worketh repentance which brings no regret (7:10).
28. The generous saints of Macedonia are still an illustrious example to us today (8:1-5).
29. God does not measure liberality by the amount but by the ability (8:2-3).
30. If we first give ourselves to God, liberality will be no problem (8:5).
31. We should take every precaution to handle God's money so that there will be no blame upon us (5:19-20).
32. If we sow sparingly, we shall reap sparingly (8:6).
33. God loves the cheerful giver (9:7).
34. Thanks be to God for his unspeakable gift (9:15).
35. The weapons of our warfare are not carnal, but are mighty before God (10:4).

36. There are preachers who in reality are ministers of Satan (11:13-15).
37. Let each saint try himself to see if he is in the faith (13:5).
38. Even the purest and greatest gospel preacher will be attacked and maligned by Satan's helpers as was Paul at Corinth.
39. Let us never be guilty of the appalling ingratitude of the Corinthians to the preacher who had done so much for them.
40. The best way to rob criticisms of their sting is to prove their falsity by the innocence and purity of our lives.

APPENDIX A

A RECORD OF PAUL'S ASSOCIATION WITH THE CHURCH AT CORINTH

1. He founded the church during his second missionary journey in ca. 51 A.D. (Acts 18:1-11).
2. He was assisted by Pricilla and Aquilla, Timothy and Silas.
3. Paul supported himself by tent-making until funds came from his supporting churches.
4. He spent three years at Ephesus during his third missionary trip, in which time he kept in communication with the churches he had planted.
5. During part of this time Apollos worked with the church in Corinth (Acts 18:24-28).
6. He paid a brief visit to Corinth from Ephesus (II Cor. 12:14; 13:1). We are not sure as to just when this visit occurred.
7. Titus was sent to Corinth to arrange the collection of funds for the Judean churches (II Cor. 8:6, 10; I Cor. 16:1).
8. A letter was written concerning separation from sinful brethren (I Cor. 5:9). That letter is now lost.
9. Members of the family of Chloe brought disturbing information to Paul about factions in the church at Corinth (I Cor. 1:11).

10. Timothy was dispatched to Corinth by way of Macedonia (I Cor. 4:17; 16:10-11; Acts 19:21-22).
11. Three brethren from Corinth arrived with a letter and likely a gift for Paul (I Cor. 16:17; 7:1; 8:1; 12:1).
12. Our First Corinthian letter was written then from Ephesus (I Cor. 16:8).
13. Traveling Judaizing teachers showed up at Corinth from Palestine and gained an entrance by which they began their attack on Paul (II Cor. 3:1; 10:12-18).
14. Timothy returned to Paul at Ephesus from Corinth (II Cor. 1:1, 3-12).
15. Paul then sent Titus to Corinth from Ephesus to see if he could help matters and with plans for them to rendezvous at Troas (II Cor. 2:12-13; 7:6-7).
16. Paul arrived at Troas and not finding Titus, he proceeded on to Macedonia (II Cor. 2:12-13).
17. Finally he found Titus in Macedonia and received an encouraging report (II Cor. 7:6-7).
18. He then wrote our II Corinthians from Macedonia (II Cor. 7:5-15).
19. Titus returned to Corinth with our II Corinthian letter to complete the fund-raising for Judea (II Cor. 8:6, 16-18).
20. Paul later visited Corinth for three months (Acts 20:3).
21. From Corinth he wrote the letter to the Romans (Rom. 15:22-29; 16:1, 23).
22. The fact that there is no indication of troubles at Corinth in the Roman letter indicates that all problems were by then resolved.

GALATIANS

THE DECLARATION OF CHRISTIAN LIBERTY

KEY VERSES: **5:1**, *“For Freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.”*

5:4, *“Ye are severed from Christ, ye who would be justified by the law: ye are fallen away from grace.”*

KEY WORDS: **Law**, used 31 times.
 Faith, used 22 times.
 Flesh, used 18 times.
 Spirit, used 15 times.

KEY THOUGHT: **Christ has delivered us from the Law.**

BACKGROUND AND INTRODUCTION

I. The Author:

- A. Paul's authorship stands virtually unchallenged (See 1:1; 5:2).
 - 1. Even the liberal critics acknowledge his work.
- B. Paul's history, personality and message are stamped on every line.
- C. For a summary of the author's life and work, consult the notes on Romans.
- D. Paul usually used a secretary to pen his letters, but in this, he wrote part or all of it with his own hand (6:11).

II. Information About the Galatians:

- A. Their country was located in central Asia Minor, bordered by the province of Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south and Pontus on the north.
- B. Celtic tribes had migrated to this region from what is present day France about 300 B.C.
 - 1. In Europe they were known as Gauls.
 - 2. The Greeks called them **Galatai**.
- C. They were invited to settle in Asia by Nicomedes, King of Bithynia, in 278 B.C.
- D. In B.C. 25, upon the death of their last king, Amynta, Rome annexed them as a province.
- E. They “are described by the ancient writers as a frank, warlike, impetuous, intelligent and impressible, but unsteady, quarrelsome, vain and ostentatious people” (Philip Schaff).
 - 1. These characteristics are evident in their conduct toward Paul.
 - 2. At one point they would worship Paul, at another they would stone him (Acts 14:11-19).
 - 3. They quickly received the gospel, then shortly abandoned it (1:6).
 - 4. In the second and third centuries Galatia was a hot bed for Gnostic and Montanist fanaticism.
- F. The name Galatian meant “noble”.
- G. How the gospel was planted in Galatia.
 - 1. Paul began his work among them while suffering some painful physical affliction (4:13).
 - 2. The crucified Christ had been vividly preached among them (3:1).
 - 3. Miracles had confirmed the message they heard (3:5).
 - 4. They had received his message with great enthusiasm (4:12-15).
 - 5. They had endured persecution for their faith (3:4).

6. They had gotten off to a good start in the faith (5:7).
- H. Paul visited their area on at least three occasions:
1. Acts 13:14-14:26. Paul and Barnabas preached there on their first missionary journey.
 2. Acts 16:6. Paul, Silas and Timothy passed through their region going west.
 3. Acts 18:23. Paul visited them for further confirmation.

III. North or South Galatia?

- A. A long and extended controversy has existed between Bible scholars on which section of the Roman province of Galatia the letter was addressed to.
- B. Most older commentaries argued for northern Galatia.
1. J. B. Lightfoot champions this view in his commentary.
- C. Most contemporary scholars opt for the southern region.
1. William Ramsey is the best proponent of this view. See his **Historical Commentary of Galatians**.
- D. Though both sides have strong arguments, we will assume the southern view.
1. Paul would have addressed primarily those churches he had planted in Antioch of Pisidia, Iconium, Derbe and Lystra on his first missionary journey.
 2. Judaizers would most likely have gone to the densely populated regions where Jews and synagogues were, rather than to the sparsely populated north.
 3. The reference to Barnabas would have special meaning to the southerners because he had been there with Paul.
 4. Southern Galatian chronology:
 - a. First missionary journey of Paul, 46-48 A.D.
 - b. Writing of Galatians, ca. 48-49 A.D.
 - c. Jerusalem Council, 50 A.D.
 - d. Second missionary journey, 51-53 A.D.

IV. About the Book:

A. Occasion: The epistle was prompted by the problems caused by Judaizing legalists who had gained a following in the Galatian church.

1. They sought to discredit Paul's apostleship (1:11-24).
2. They bound Jewish laws, customs and practices on Gentile converts (4:8-11).
3. They taught a false gospel (1:6-7).

B. The enemy he dealt with:

1. Many of the early Jewish Christians continued their Jewish lifestyle, including attendance at the temple and synagogue, offering sacrifices of the Mosaic system, and practicing circumcision (Acts 21:20-24).
2. They insisted that Gentiles must become Jews before they could be full Christians (Acts 15:1).
3. They greatly resented Paul's ministry among the Gentiles.
4. They followed his steps and sought to disrupt his work.
5. "They wanted to substitute external badges for inward faith; legal bondage for Christian freedom; observance of practices for holiness of heart." (F. W. Farrar).

C. Charges Paul's enemies had made against him:

1. They said that he was a man-pleaser, telling Jews one thing and Gentiles another (1:10).
2. They alleged that his gospel was of human origin (1:11-17).
3. They charged that he was not endorsed by the other apostles and the Jerusalem church (2:9).
4. They said that he was inconsistent, having preached circumcision in other places (5:11).
5. They insisted that he was afraid to defend his teaching and practice. He cites two strong examples to refute that.

D. Purposes:

1. To vindicate himself against the charges of the false teachers regarding his apostleship and authority (1:10-2:21).

2. To save his Gentile converts from falling into the old bondage of Judaism (1:6-9).
3. To further explain the Christian system of salvation by faith in Jesus rather than by Jewish law-keeping (3:1-5:12).
4. To make sure they did not misunderstand their freedom from the law and become lawless in conduct (5:13-6:10).
5. Paul was determined, once and forever, to prove that one could be a complete Christian without being a Jew.

E. Name:

1. The book bears the name of the churches of Galatia to whom it was sent.
2. It is Paul's only letter indisputably written to a group of churches.
3. We would call it a circular letter.

F. The Date is uncertain:

1. If the Galatian view be correct, it would likely have been written between the first missionary journey and the Jerusalem Council, 48-49 A.D.
 - a. Since no reference is made to the Jerusalem Council whose decision would have been Paul's most potent argument, the book must have been written before that event.
2. If the northern Galatian theory be true, it was written during Paul's third missionary journey, 53-56 A.D.

D. Place:

1. If written before the Jerusalem Council, probably Antioch of Syria.
2. If afterward, likely from Corinth.

E. Impact and Importance:

1. It "was the death blow of that Judaic tyranny which was constantly endeavoring to reassert itself over Christian freedom" (F. W. Farrar).
2. Had the views of these Judaizers prevailed, the true gospel would have been subverted and the church would have

divided into Jewish and Gentile factions or been reduced to a narrow Jewish sect destined to wither away.

3. Galatians, more than any other book, has liberated Christians from Judaism, Romanism, ritualism and legalism.
4. Martin Luther's reformation was born from the study of Galatians.
 - a. It has been called the battle cry of the Reformation.
5. It has been styled:
 - a. "The Magna Charta of Christian Liberty."
 - b. "The Christian's Declaration of Independence."

F. What great men have said about Galatians:

1. "There is nothing in ancient or modern language to be compared with this epistle" (Sabatier).
2. "Its vigor, variety, audacity and self-revealing frankness, together with its deep and direct insight into religious truth put it in a class by itself ..." (E. J. Goodspeed).
3. "This epistle is the grand arsenal which is stocked with the weapons that assure victory in the ceaseless battle for the central truths of the gospel" (R. C. Lenski).
4. "It is like a sword flashing in a great swordsman's hand. Its words are sharp as a dagger and its thought savors of battle smoke" (M. Terry).
5. "Galatians is spiritual dynamite" (C. H. Pinnock).

G. Miscellaneous facts and observations about Galatians:

1. It carries a severe tone of conflict and controversy. It is a polemical paper.
2. It is distinguished by its unity of purpose.
3. It is the only book in which Paul calls attention to his personal handwriting (6:11). Most often he used a secretary to record his words.
4. It is especially valuable in that it gives us a picture of Paul's attitude, his loyalty to Christ, his tenderness and sincerity.
5. It is interesting that during the 1,000 years of Roman Catholicism's domination, the book of Galatians received

very little attention. With the birth of the Protestant Reformation, it became a favorite volume.

6. The biographical material was not given just to tell us interesting facts about Paul. It was inserted to explain and justify the stand he took in reference to the law and the gospel.
7. "The marks of Jesus" (6:17): Many pagan priests were literally branded with marks identifying them with their gods. Jews boasted of the mark of circumcision that identified them as sons of Abraham. Paul presented his scars from beatings and stonings as his marks linking him to Jesus.
8. Galatians can be read by an average reader in twenty minutes.

H. Galatians contrasted with Romans:

1. Galatians and Romans have a similar main theme: i.e., salvation by faith in Christ, rather than by works of law.
2. Galatians reflects great emotion, Romans, a calmer, more mature approach.
3. Galatians presents a brief sketch of the doctrine, while Romans is the finished product.
4. Galatians may be compared to a fierce mountain torrent continuously rushing over a cliff. Romans is like a great river in a broad prairie.
5. Galatians is "all aglow with polemic fervor and personal sympathy; (Romans) is composed in a serene and peaceful frame of mind, and is free of censure and complaint..." (Philip Schaff).

V. The Error Paul Faced: Legalism:

- A. Legalism is the imposition of humanly devised rules; multiplying rules more than the situation warrants, thus causing people to lose sight of the more important principles of the faith.
- B. Legalism is the attitude that one can or must merit his own good standing before God by observance of legal regulations and good works.

- C. Legalism springs from a selfish heart that would force others to conform to self rather than conform with them. It cannot tolerate allowing others to follow their own ways and work out their own method of serving God, even in inconsequential matters.
- D. Paul argues that the mark of a true disciple is the grasping of the spirit or intent of God's message and not just the letter.
- E. God expects more than simple observance of ritual and negative restraint. He wants growth and fruit-bearing if we would be mature disciples.
- F. The fact that Paul cites rules and prohibitions for Christians proves that legalism is more than having or keeping rules.
- G. There is a lingering legalism hiding in the heart of most Christians. Of this we must always be on guard.
- H. There is a tendency in men and churches to wither away in lifeless ritual and works of human merit. This is often accompanied by fanatic loyalty to one's party and obsession with clichés and slogans.

VI. Some Jewish Attitudes Paul Faced:

- A. The ancient rabbis taught, "The best of snakes crush; the best of Gentiles kill."
- B. In answer to the question, "Why had God made so many Gentiles?" the rabbis said, "To be fuel for the fires of hell."
- C. Jews were forbidden by their traditional laws (not God's), to assist a Gentile mother in childbirth, since that would only bring another heathen into the world (Wm. Barclay).
- D. They taught "but for circumcision, heaven and earth would fall."

VII. A Simple Summary of Galatians:

- A. The divine origin of Paul's gospel (Chapters 1-2).
- B. A vindication of his gospel of grace (Chapters 3-4).
- C. The application of his gospel in life (Chapters 5-6).

VIII. Appendices:

- A. A partial chronology of Paul's ministry.
- B. The Analogy of Sarah and Hagar (4:21-31).

OUTLINE OF GALATIANS

INTRODUCTION (1:1-5):

I. Paul's Autobiographical Argument for the Divine Origin and Authority of His Gospel (1:6-2:21).

- A. He warns against those who pervert the gospel (1:6-10).
- B. His apostleship was from God, hence it could not be from man (1:11-24).
 - 1. It could not have originated in his Jewish background. He had been a zealous Pharisee (1:11-14).
 - 2. He did not learn it from the apostles at Jerusalem, since he did not meet them for some three years following his conversion (1:15-24).
- C. The other apostles recognized his office (2:1-10).
 - 1. Even at that early date, he defended Gentile rights against impositions of Jewish brethren (2:1-5).
 - 2. The pillars of the Jerusalem church endorsed his mission (2:6-10).
- D. He had publicly maintained his doctrine and practice before Peter at Antioch (2:11-21).

II. His Doctrinal Argument for Salvation by Faith, Rather Than by Law-keeping (3:1-4:31).

- A. They had received the Holy Spirit by faith, rather than by law-keeping (3:1-5).
- B. Abraham was justified by faith before the Law was ever given (3:6-9).
- C. The Law could not save, it only condemned (3:10-14).

- D. The Law cannot nullify the promise of God (3:15-18).
- E. The purposes of the Law demonstrate its limitations (3:19-22).
- F. Our relation to God under Christ is superior to that under the Law (3:23-4:7).
- G. Their legalistic attempts to merit salvation are no better than paganism (4:8-11).
- H. He appeals to their past experience together in the gospel (4:12-20).
- I. The two covenants are contrasted by an allegory (4:21-31).
 - 1. As it is impossible to be the son of two mothers at the same time, so it is impossible to be justified by two differing systems; faith and law.
 - 2. See Appendix B.

III. His Practical Argument to Show That Freedom From Law Does Not Mean Freedom to Sin (5:1-6:18):

- A. He urges them to remain free from the yoke of the Law (5:1-12).
- B. He warns that freedom from law does not mean freedom to sin (5:13-26).
- C. He describes the truly spiritual man (6:1-10).
- D. He contrasts his attitude and message with that of the Judaizers (6:11-16).

Conclusion (6:17-18)

LESSONS TO REMEMBER

- 1. Christ saves us not only from sin, but from this present evil world (1:4).
- 2. May we always hold to and faithfully preach the **one** true gospel of Jesus, lest the curses of heaven be upon us (1:6-9).
- 3. If we are pleasing men in our gospel service, we should not be servants of Jesus (1:10).
- 4. Our gospel came by revelation from Jesus (1:11-12).

5. Let no man rob you of your liberty in Christ (2:4-5).
6. Let us be sure to remember the poor (2:10).
7. We, like Peter, need reproof if we respect persons (2:11-18).
8. May we truly be crucified with Christ that he may live in us (2:20).
9. If we should seek to be under the law, we would be under a curse (3:10).
10. The law was never intended to be permanent. Its purpose was to bring us to Christ (3:23-25).
11. As many as were baptized into Christ did put on Christ (3:27).
12. In Christ there are no social, racial distinctions; all are one (3:28).
13. Christians of every race are Abraham's true children (3:29).
14. It was just the right time when God sent forth his son to save the world (4:4).
15. Do not turn back from Christ to those weak and beggarly elements of false religion (3:9-10).
16. Never become angry with a man who tells you the truth (4:16).
17. We are saved by grace, not race (5:2-3).
18. Paul knew that a man could fall away from grace (5:4).
19. Saving faith is working faith (5:6).
20. Never use your freedom for an occasion to sin (5:13).
21. "Love thy neighbor as thyself" (5:14).
22. If we practice the works of the flesh we will not see heaven (5:21).
23. May the fruit of the Spirit adorn our lives (5:22-24).
24. Always be ready to bear the burdens of others (6:2).
25. Whatsoever a man soweth, that shall he also reap (6:7).
26. Let us work that which is good towards all men, especially our fellow Christians (6:10).

APPENDIX A

A PARTIAL CHRONOLOGY OF PAUL'S MINISTRY

- (1). 35 A.D. He was converted at Damascus (Acts 9:1-19)
He escaped over the wall in a basket (Acts 9:19b-25).
He spent a period of time in Arabia (Gal. 1:17).
- (2). 37 A.D. He made his first visit to Jerusalem after his conversion (Gal. 1:18).
Thereafter, he went throughout Syria and Cilicia, his base being at Tarsus (Acts 9:30).
- (3). 44 A.D. Barnabas brought Paul to Antioch of Syria. There he stayed for a year or more (Acts 11:25-26).
- (4). 45 A.D. Paul and Barnabas visited Jerusalem with relief funds from Antioch (Acts 11:30; 12:25).
- (5). 45-47 A.D. Was spent at Antioch working with Barnabas.
- (6). 48 A.D. Paul's first missionary journey: he was sent by the Antioch church to Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra and Derbe (Acts chapters 13-14).
- (7). 49 A.D. He returned to Antioch to report to the church of his success (Acts 14:26-27).
- (8). 50 A.D. Paul and Barnabas attended the apostolic Conference at Jerusalem (Acts 15; Gal. 2:1- 10).
- (9). 51 A.D. He made his second missionary journey from Antioch to Cilicia, Lycaonia and Galatia (Acts 15:36-18:22).
- (10). 52 A.D. He continued his evangelistic trip to Troas, Philippi, Thessalonica, Beroea, Athens and Corinth. From Corinth he wrote I and II Thessalonians.
- (11). 54 A.D. He left Corinth and arrived at Jerusalem for Pentecost. From there he traveled back to Antioch.
- (12). 54 A.D. In the fall, he set out on his third missionary journey (Acts 18:23-21:15).

Two years were spent at Ephesus. From there he wrote I Corinthians.

(13). 57 A.D. He left Ephesus and moved to Macedonia. There he wrote II Corinthians. He visited Corinth. From there he wrote Galatians. He wrote his Epistle to the Romans.

(14). 58 A.D. He departed Corinth, going to Jerusalem by way of Philippi and Miletus.

At Jerusalem he was arrested and sent to Caesarea.

(15). 59 A.D. He was imprisoned at Caesarea (Acts 24:27).

(16). 60 A.D. Paul was sent to Rome by Festus (Probably departing in August) (Acts 27).

Caught in a terrible storm, he was shipwrecked on Malta (Acts 27:14-28:10).

(17). 61 A.D. He arrived at Rome where he was placed under house arrest (Acts 28:16). While there he wrote letters to the Colossian, Ephesian and Philippian churches and Philemon.

(18). 63 A.D. Paul was acquitted by the Emperor and went to Macedonia and Asia Minor.

(19). 64 A.D. He may have fulfilled his wish by traveling to Spain.

(20). 66 A.D. He returned to Asia Minor (I Tim. I:3).

From Macedonia, he wrote I Timothy.

From Ephesus he wrote Titus.

He wintered at Nicopolis.

(21). 68 A.D. He was imprisoned at Rome. From there he wrote II Timothy.

He was executed in the summer of 68.

APPENDIX B

THE ANALOGY OF SARAH AND HAGAR

Galatians 4:21-31; Genesis 16:1-16; 21:1-21

SARAH: The Free Woman, the Lawful Wife.

ISAAC: The Son of Promise, Not Born of the Flesh.

HAGAR: The Slave Woman.

ISHMAEL: The son of the Flesh, Not Born of Promise.

ISHMAEL persecuted Isaac

HAGAR and **ISHMAEL** were cast out by Abraham.

The Son of the Flesh will not inherit with the Son of Promise

JERUSALEM ABOVE: the Church of the New Covenant, the bride of Christ

CHRISTIANS: Children of Promise (see 3:16-18), not of fleshly birth.

MT. SINAI: The Jewish Church of the Old Covenant.

THE HEBREWS: Seeking salvation by human righteousness.

THE JEWS Persecuted The Christians.

JEWS AND THE OLD LAW are rejected by God.

FLESHLY JEWS will not inherit along with the spiritual children (Christians).

THE MORAL OF THE ALLEGORY

As it is impossible to be the son of two mothers at the same time, so it is impossible to be justified by two differing religious systems at the same time. Christianity and Judaism are two opposite systems that are mutually exclusive. Jewish people seeking salvation must choose between Christ and faith and Moses and the Law. Only in Christ can they hope to find salvation.

EPHESIANS

THE DOCTRINE OF CHRIST'S GLORIOUS CHURCH

KEY VERSES: **1:22-23**, *“and he...gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.”*

5:27, *“that he might present the church to himself a glorious church...”*

KEY WORDS: **Body**, used eight times. The church is Christ's body (1:22-23).

Grace, used 13 times. Grace is God's unmerited favor by which we are saved.

Walk, used eight times of the daily life we live.

In, used 93 times in our English Bible. A preposition identifying where our blessings are found; *i.e.*, in Christ.

KEY PHRASE: **“In Christ,”** used 11 times. The most significant phrase in Ephesians (See 2:13)

KEY CONCEPTS:

- The church is the spiritual body of Christ (5:23).
- Salvation by the grace of God (2:8-9)
- The unity of the church with God the Father, Christ and the Holy Spirit (2:20-22)
- The unity of the human race in Christ (2:14-18)
- The unity of Christians with each other (4:1-4)

BACKGROUND AND INTRODUCTION

I. The Author:

- A. The author identifies himself as “Paul, an apostle of Christ Jesus...” (1:1; 3:1).
- B. Paul’s authorship was unquestioned from the 1st century until the 19th century. From that day to the present, liberals have vainly searched for some other author.
- C. About the author: For a detailed background study on Paul, see the notes on Romans.
 - 1. Ephesians, Colossians, Philemon and Philippians were written while Paul was under house arrest in Rome.
 - a. See 3:1; 6:20.
 - b. Acts 29:30-31, “He abode two whole years in his own hired dwelling...”
 - 2. His zeal for the liberty of his Gentile brethren had cost him his freedom (Acts 22:21-22).
 - 3. Tychicus, his companion in Rome, delivered this letter along with Colossians and Philemon (Eph. 6:20; Col. 4:7). Compare the names in Colossians and Philemon to see the common destination.

II. Information About Ephesus:

- A. The city was colonized by Athenians in the 11th century B.C.
- B. She was situated on the Cayster River where it emptied into the Aegean Sea.
 - 1. It had the best harbor and was the chief seaport in the province of Asia.
- C. Ephesus was the capital of proconsular Asia.
 - 1. She was governed by a procounsel.
- D. In Paul’s day she was famous as a political, commercial and religious center.
 - 1. She was called the “light of Asia.”

2. "The first and greatest metropolis of Asia."
 3. "The market of Asia."
 4. She was equal to Corinth in importance.
 5. Situated as she was, she was a point of contact between Europe and Asia.
- E. She was renowned for her racetrack, her 25,000 seat amphitheater and the temple of Diana (Artemis).
- F. Many Jews lived there (Acts 19:8-10).
1. Some from Asia were present in Jerusalem at Pentecost when Peter preached the first gospel sermon of the Christian Age (Acts 2:9).
- G. Pythagoras, the great philosopher, is said to have come from Ephesus.
- H. Ephesus was the home of the great painters Parrharius and Apelles of the 5th and 4th centuries B.C.
- I. The schools of Parmenides, Zeno and Democritus were there.
- J. Today the city lies in ruins. The Turkish village of Aysaluk is nearby.

III. About the Temple of Diana:

- A. Built in the 6th century B.C., it was one of the seven wonders of the ancient world.
- B. It was 425 ft. long by 220 ft. wide, the largest building in the Greek world.
1. It was built of shining marble.
 2. It had 127 columns, standing 56 ft. high.
 3. It took 220 years to construct it.
 4. The project was funded by all the provinces of Asia.
 5. It was damaged or destroyed by fire seven times.
 6. Above the door was placed a large stone, thought to have been a meteorite. Their tradition said it was cast down from heaven by Diana (Acts 19:35).

- C. The statue of Diana was that of a many-breasted woman.
 - 1. This reflected their view that she was the provider and sustainer of all life.
 - 2. As a fertility goddess, the religion of Diana actually encouraged fornication in the name of religion.
 - 3. To the Greeks she was known as Artemis.
- D. Diana worship promoted superstition:
 - 1. The famous "Ephesian Letters" were inscribed on the base of her statue.
 - 2. These were claimed to convey magical powers to the user.
 - 3. Multitudes were convinced by Paul to burn their books of magic publicly. Their value was 50,000 pieces of silver (Acts 19:17-20).
- E. Diana's temple was a sanctuary for criminals.
 - 1. No one could be arrested within a bowshot of its walls.
 - 2. Thus there was associated with the temple a community of all kinds of criminals.
- F. Additional purposes of the temple:
 - 1. It served as a museum for masterpieces of sculpture and painting.
 - 2. It was a treasury for safe-keeping of funds where kings and governments stored their wealth.
- G. The temple was destroyed by the Goths in 262 A.D.
 - 1. Many of the stones and columns were built into the church of St. Sophia in Constantinople.

IV. About the Church in Ephesus:

- A. Paul had wanted to go there on his second missionary journey but the Holy Spirit forbade it (Acts 16:6-7).
- B. He made a brief stop there en route to Antioch of Syria and preached in the Jewish synagogue (Acts 18:18-19).
- C. Aquilla and Priscilla were left in Ephesus to develop the work.

1. They won Apollos, an eloquent preacher, who had been preaching the baptism of John the Baptist (Acts 18:24-28).
- D. On his third missionary journey, Paul won twelve disciples of John the Baptist (Acts 19:6-7).
- E. For three months Paul taught in their synagogue until hostilities developed (19:8).
- F. He then took his disciples to the school of Tyrannus for daily instruction (Acts 19:8-10).
- G. The gospel was preached throughout the province of Asia (Acts 19:10, 20). The dates were likely 54-57 A.D.
- H. During this time "God wrought special miracles by the hands of Paul" (Acts 19:11-12).
1. A great victory was won over workers of magic (Acts 19:11-12).
- I. Because of the unfavorable impact on their business, the idol makers rioted and laid hands on two of Paul's companions (Acts 19:23-41).
- J. Paul spent a total of three years in Ephesus, his longest stay in one city (Acts 20:31).
- K. Timothy later preached in Ephesus (I Tim. 1:3).
- L. John the apostle spent his latter years there.
1. While there, he wrote his gospel and epistles.
- M. It is believed that Paul wrote the I Corinthian epistle from Ephesus.
- N. Attributes of the Ephesian church:
1. They enjoyed great preaching from Paul and Timothy.
 2. They were evangelistic (Acts 19:10).
 3. They were a studying church (Acts 19:9).
 4. They were a sensitive people, repenting of and confessing their sins (Acts 19:18-20).
 5. They were a fully organized church with elders (Acts 20:28).
 6. They were a church sound in the faith (Rev. 2:2).
 - a. They would not tolerate false teachers in their midst.

7. By John's day (96 A.D.), they had left their first love.

V. In A.D. 431, the Third Ecumenical Council was Held There Condemning the Nestorian Heresy.

VI. About the Book:

- A. It was written by Paul who was under house arrest in Rome, awaiting trial before Caesar.
- B. The date was about 60 A.D.
- C. The letter is named for those to whom it is sent.
 - 1. The words "at Ephesus" are not found in some ancient manuscripts.
 - 2. It is absent in Codex Sinaiticus, Codex Vaticanus and a manuscript from the Chester Beatty papyri dated at 200 A.D.
 - 3. Basil the Great, noted that the manuscripts he knew did not have the words. This was also mentioned by Jerome and Origen.
 - 4. Yet no manuscript or translation has been found with any other name attached.
 - 5. Many scholars believe our epistle was intended to be a circular letter to be shared with the many churches of Asia Minor.
 - a. It is theorized that Paul left a blank space for each congregation's name to be written in.
- D. **Occasion:**
 - 1. This book was not written to deal with any specific circumstance or controversy.
 - 2. Since Tychicus was going to be traveling in that direction to deliver letters to the church at Colossae and Philemon, it afforded Paul a good opportunity to bless the churches with an epistle addressing the entire gospel system.
- E. **Purposes:**
 - 1. To express his appreciation for their faith and love (I:15-16).

2. To send a report of his situation along with his greetings to them (6:21-22).
3. To set forth God's grace and purpose in giving the church (3:10) that it might be the blessed abode of the saved and fight God's battle against sin and error (6:11ff).
4. To set forth the unity of both Jews and Gentiles in Christ (4:1-7).

F. Literary Aspects of Ephesians:

1. It is called a **prison epistle** since Paul composed it while confined (3:1; 4:1; 6:20).
2. It is a **comprehensive letter**:
 - a. Ephesians is the most general of all of Paul's letters.
 - b. Other than Romans, none of his epistles has a broader outlook.
 - c. The breadth of its outlook is reflected in its repeated use of "all." It is used some 50 times.
3. It is a **doctrinal letter**:
 - a. Ephesians is "the distilled essence of the Christian religion and the most authoritative and the most consummate compendium of our holy Christian faith." John Mackey.
4. It is a **practical letter**:
 - a. It is filled with ethical principles of permanent value that regulate the whole of life.
5. It is a **devotional letter**.
 - a. In it we see Paul in the spirit of prayer and meditation.

G. Ephesians and Colossians compared:

1. Both Ephesus and Colossae were cities of the province of Asia.
 - a. Colossae was located some 100 miles east of Ephesus.
2. Both letters were delivered by Tychicus (Col. 4:7; Eph. 6:21).
3. Both epistles have similar historical backgrounds.
 - a. Both were written from prison.

4. Both are closely related in style and contents.
 - a. More than 55 verses of the two are for all purposes identical.
 - b. Of Ephesians' 155 verses, 78 have phrases found in Colossians.
5. Both books have the same general theme: the significance of Jesus and God's plan for world redemption.
6. In Colossians, Christ is the head of all creation; in Ephesians he is head of the church.
7. Ephesians stresses our relationship to Christ in his body, the church. Colossians stresses our completeness in Christ, the head of the body.
8. In Ephesians, he emphasizes the **church of Christ**; in Colossians, the **superiority of Christ over all**.
9. "In Colossians, St. Paul is the soldier, in Ephesians, the builder" (F. W. Farrar).
10. Some have thought that Ephesians was an expansion of the message of Colossians.

H. What great men have said about Ephesians:

1. J. A. Robinson: A "supreme exposition, non-controversial, positive, fundamental, of the great doctrine of his life..."
2. Dr. A. Pierson: "This epistle surpasses all others in sublimity of style, and is preeminent even among the apostle's writings." It is "Paul's third heaven epistle."
3. John Chrysostom: "The epistle overflows with lofty thought and doctrines."
4. H. Mears: "In this epistle we enter the Holy of Holies in Paul's writings."
5. S. Coleridge said: "In this, the divinest composition of men, is every doctrine."
6. F. W. Farrar: "The most sublime, the most profound, the most advanced and final utterance of St. Paul's gospel to the Gentiles."
7. A. Monod: "The epistle to the Ephesians embraces in its brevity the whole field of the Christian religion...it would be

difficult to name any great doctrine, or any essential duty which has not its place marked in this epistle.”

I. Ephesians and the liberal critics:

1. As we have come to expect, skeptical scholars question the Biblically attributed authorship of Paul. Their view is highly subjective.
2. Writers as far back as Clement of Rome (95 A.D.), attribute it to Paul.
3. The book is found in all the ancient versions. It was quoted by Clement of Alexandria in his **Pedagogue and Stromateis**; by Tertullian in **Against Marcion**; by Ignatius in his **Epistle to the Ephesians**; by Polycarp in his **Letter to the Philippians**; and by Irenaeus in his **Against Heresies**. It is listed in **Marcion's Canon** (140-160 A.D.).
4. It is hard to believe that there existed a “forger who blended the genuine writings of Paul into a composite so excellent in style, and logical in content that he must have been...the apostle's peer...and then leave no trace behind as to his identity” (William Hendricksen).

J. Miscellaneous facts and observations about the Letter to the Ephesians.

1. This is the most impersonal letter written by Paul.
 - a. All personal names and references are omitted.
2. The great length of its sentences is a unique feature (1:3-14; 1:15-22; 2:1-9; 3:1-7).
3. In Ephesians, Paul does not emphasize the organization of the local church, rather, the nature and unity of the universal church.
4. This letter does not address itself to the Jewish element in the church. It speaks primarily to Gentiles (2:11-3:1).
5. Ephesians has only seven Old Testament allusions.
6. Paul's description of the Christian's armor was likely inspired by the constant presence of the Roman guards to whom he was chained (6:12-16).
7. In 4:18-19, he describes people being darkened and past feeling. Such had sinned away the sense of sin.

8. From this epistle came much of John Bunyan's inspiration to write **Pilgrim's Progress**.
9. Descriptions of Ephesians:
 - a. "The queen of the epistles."
 - b. "The Alps of the New Testament."
 - c. "The epistle of the ascension."
10. Herein Paul beautifully describes the church as:
 - a. God's temple (2:21-22).
 - b. The body of Jesus (1:22-23; 4:15).
 - c. The bride of Christ (5:25-32).

VII. Important Terms Used in Ephesians:

- A. "**Middle wall of partition**" (2:14), refers to the literal wall in the temple at Jerusalem that forbade Gentiles to draw near the holy place.
- B. "**Mystery**" is used five times. It does not mean something mysterious or unknown. It suggests something hidden until the appropriate time for God to reveal it.
- C. "**Spiritual**" is used 13 times. It speaks of the sphere of truth with which we deal and the sphere of life wherein we live.
- D. "**Heavenlies**" or "**heavenly places**" is used five times. It refers to places above and beyond us. The context determines if it is a place of good or evil.

VIII. Other Happenings at the Time of the Composition of Ephesians:

- A. In A.D. 61 Beodicea revolted in Britain with 70,000 Romans and 80,000 Britons dying in the war.
- B. Redonius Secundus, a senator of Rome was assassinated by one of his slaves and all 400 slaves of his household were executed in retaliation.
- C. Nero divorced Octavia, his wife, and married Poppaea, his concubine. Octavia was executed.

- D. James the Just was martyred at Jerusalem at the instigation of Herod Agrippa (Acts 12:1-2).
- E. Herod Agrippa built a wall onto his palace in Jerusalem so as to view the temple courts. This provoked great hostility among the Jews.

IX. Ephesians Summarized:

- A. Three chapters are **doctrinal and Christological**, three are **moral and practical**.
- B. The first three chapters discuss **spiritual privileges** of the church. The last three are about **spiritual duties**.
- C. The believer's **position in Christ**, chapters 1-3. The believer's **walk in Christ**, chapters 4-6.
- D. His **thanksgiving** prayer (1:1-23). His **doctrinal** message (2:1-3:21). His **practical** instruction (4:1-6:24).
- E. The **wealth** of the church (1:1-3:21). The **walk** of the church (4:1-6:9). The **warfare** of the church (6:10-24).

OUTLINE OF EPHESIANS

Introduction (1:1-2)

I. The Believer's Position in Christ (1:3-3:21):

- A. Praise to the Father for his plan to save us through Christ (1:3-14).
- B. A prayer for a more perfect understanding of redeeming grace on their part (1:15-23).
- C. The call of the Gentiles and their place in the church (2:1-22).
 - 1. Though formerly dead in sin, they were saved by grace through faith (2:1-10).
 - 2. Gentiles are now united with Jews in Christ (2:11-22).
- D. The mystery and mission of the church revealed (3:1-21).
 - 1. Revelation that Gentiles and Jews share equally in Christ's church (3:1-13).

2. A prayer that they may comprehend all of their blessings (3:14-21).

II. The Believer's Life in Christ (4:1-6:20):

- A. An admonition to unity (4:1-6).
- B. The nature and purpose of the Lord's gifts to the church (4:7-16).
- C. An admonition to abandon the old life of sin and to follow Christ in all things (4:17-5:21).
- D. Instructions in domestic and social relationships (5:22-6:9).
- E. The Christian warfare and its honor described (6:10-20).

Conclusion (6:21-24)

LESSONS TO REMEMBER

1. Saints are those Christians living sanctified lives while on this earth (1:1).
2. Those in Christ have every spiritual blessing in the heavenly places. What a heritage! (1:3).
3. The price of our redemption was the life-blood of Jesus (1:7).
4. The faithful Christian knows he is saved because he bears the seal of God's Spirit on his heart which is also an earnest of heaven (1:14).
5. If Christ is head over all things to the church, what room is there for popes, presidents, synods and conventions over the church? (1:22-23).
6. Thank God we are saved by grace through faith (2:8-9).
7. Do we Gentiles realize how fortunate we are for our standing in Christ? (2:11-22).
8. It is the church's privilege and duty to make known God's will to all men (3:10).
9. May we realize the strength available to us through his Spirit in our inward man (3:16).
10. Oh that our hearts and minds were large enough to comprehend the great love of Christ (3:19).

11. May we truly work with diligence to maintain the unity of the Spirit (4:3).
12. Let each of us concentrate on speaking truth in love (4:15).
13. May corrupt speech never soil the lips of the saints (4:29).
14. It is our duty to behave as children of light should (5:8).
15. Christians not only must refuse fellowship with evil, they must reprove it (5:11).
16. When we sing hymns be sure to make melody in your heart (5:19).
17. The gospel speaks to our home life as well as our church life (5:22-23).
18. Let us do our part to make the church glorious, without spot or blemish (5:27).
19. We are in a spiritual war with Satan (6:11-12).
20. We have sufficient armor for our battle, but not for our backs. We must stand and fight (6:13-17).
21. May we always speak boldly as we ought to speak (6:20).
22. The Father not only prepared a body for the Son to suffer in, he prepared a body for him to be glorified in as well. The church is his spiritual body.
23. Gentile liberty had cost Paul his personal liberty.
24. God spoke the word and formed the world, but it cost him his only Son to save the world.

PHILIPPIANS

PAUL'S PRESCRIPTION FOR HAPPINESS

KEY VERSES: **1:27**, *“Only let your manner of life be worthy of the gospel of Christ...”*
 2:5, *“Have this mind in you, which was also in Christ Jesus...”*
 4:4, *“Rejoice in the Lord always...”*

KEY WORDS: **Joy** and **rejoice** are used some 16 times.
 Gospel is mentioned 9 times.

KEY THOUGHT: The importance of unity in the Lord's cause (See 1:27b and 2:2).

BACKGROUND AND INTRODUCTION

I. The Author:

A. Paul, the apostle and founder of the Philippian church (1:1).

B. About the author:

1. He was by birth a Hebrew of the tribe of Benjamin (3:5).
2. Before his conversion, he was a rabid persecutor of Christians (3:6).
3. At the time of writing, he was in prison in Rome for Christ's sake (1:7).
4. For more information on Paul, see the notes on Romans.

II. The City of Philippi:

- A. It was founded in 368 B.C. by Philip of Macedon, father of Alexander the Great.
 - 1. He gave the new city his name.
 - 2. It was founded on the ruins of an ancient city named Krinides, which meant “fountains or wells.”
- B. The region was renowned in ancient times for its gold and silver mines.
 - 1. The mining industry had made Philippi a commercial center.
 - 2. The mines were exhausted by Paul’s time.
- C. The city was situated on the side of a mountain.
 - 1. It occupied the primary road to the seacoast, called the Via Ignatia.
 - 2. It was some 10 miles to the seaport town of Neapolis.
 - a. Neapolis means the same as Naples, *i.e.*, “new city.”
- D. Philippi commanded the major road from Europe to Asia.
 - 1. Nearby, in the valley, was the Strymon River.
 - 2. Closer was the Gangites River.
- E. In 42 B.C. Marc Antony and Octavian defeated the armies of Brutus and Cassius, the assassins of Julius Caesar, at Philippi.
 - 1. This battle decided the future of the empire.
- F. Philippi was a Roman colony (Acts 16:12).
 - 1. Its official title was **Colonia Julia Philippensis**.
 - 2. The colony was populated by veterans of the Roman army.
 - a. Veterans were granted citizenship.
 - b. They were given a homestead for their service.
 - 3. They were an island of Roman society in an occupied land. They were expected to maintain Rome’s interests.
 - a. The citizens were treated as if they were on Roman soil.
 - b. They lived just as they would have in Rome.
 - (1) Latin was their language.

- (2) They dressed as Romans.
 - (3) They observed Roman customs.
 - (4) They used Roman titles.
 - (5) They did not assimilate into the local society (Compare Acts 16:20-21).
4. City government was in the hands of a pair of officials called **praetores duumviri** or civic commanders.
- a. Their constables were called **lictors**.
 - b. Their laws were Roman.
 - c. Their monetary system was Roman.
 - d. They were exempted from local interference.
- G. Local religion:
- 1. In addition to the pantheon of Latin gods, Philippi had a cult pledged to worship the emperor Augustus.
 - 2. These **Augustales** promoted the emperor's deity and sought to force participation upon all.
 - 3. An inscription found at Neapolis names one of these pagan priests; Claudius.
- H. Few Jews lived there.
- 1. There was no synagogue.
 - 2. This explains why Lydia, on the Sabbath, was worshiping outside the city by the river.
 - 3. No mention is made of Jewish men being there.
- I. The city was destroyed in the Middle Ages.
- J. Archaeologists have excavated the ruins of Philippi.
- K. A knowledge of the background, history and geography of Philippi help us greatly in interpreting the book.

III. The Church in Philippi:

- A. The congregation was established in 52 A.D.
- B. It was planted by Paul on his second missionary journey.

1. He was aided by Silas, Timothy and Luke (Acts 15:40-16:11).
 2. Notice that Luke includes himself by the use of “we” and “us” in his record (Acts 16:10).
- C. The occasion prompting that first visit was Paul’s vision of the Macedonian pleading for help (Acts 16:9).
- D. The first converts are known:
1. **Lydia** and her household (Acts 16:13-15).
 - a. Paul likely met Lydia on the banks of the Gangites River.
 2. The **town jailer and his family** (Acts 16:25-34).
 3. Other members known by names were **Epaphroditus** (2:25), **Euodia** and **Syntyche** and **Clement** (4:2-3).
- E. Luke’s record notes how Paul’s outreach was unlimited: Lydia, a prosperous Asian, the slave girl, a native Greek, the jailor, a Roman.
- F. The church likely met at first in Lydia’s home (Acts 16:40).
- G. Luke remained there to work with the new converts when Paul left.
1. Note the pronoun “they” in Acts 17:1.
- H. Paul and Silas were driven out of Philippi because of persecution.
1. They were beaten and jailed (Acts 16:39-40).
 2. They were treated shamefully (I Thess. 2:2).
 3. They were asked to leave by the authorities (Acts 16:39-40).
- I. Paul revisited the Philippians twice (Acts 20:1-6; II Cor. 2:12-13; 7:5-6).
1. Some five years elapsed before the second visit.
- J. Additional facts about the Philippian church:
1. It was the first church on European soil.
 2. It soon had bishops and deacons (1:1).
 3. A great and lasting friendship developed between Paul and the Philippians.

4. They were noted for their generosity to missions (4:15-16).
 5. They were an exceptional church in that Paul would accept assistance from them (II Cor. 11:8-11; Phil. 4:15-16).
 6. Some problems had arisen between some of the members (4:2).
- K. "The church of Philippi has lived without a history and perished without a memorial" (J. B. Lightfoot).

IV. About the Book:

- A. It was written by Paul during his first Roman imprisonment.
 1. Four epistles were written by Paul during this period: Colossians (Col. 4:18); Philemon (Phile. 10); Ephesians (Eph. 3:1); Philippians (Phil. 1:17).
- B. **Date:** likely, 62-63 A.D., near the end of his imprisonment.
 1. This was some ten or eleven years after the church's origin.
- C. The author's situation:
 1. He was in bonds, *i.e.*, chains (1:7, 13).
 2. He was in the Praetorian, *i.e.*, a prison overseen by the Praetorian Guard in Rome.
 3. He sends greetings from the saints in Caesar's household (4:22).
 4. He expresses an expectation of some immediate crisis in his situation (1:20-27).
 5. He hoped to visit the Philippians soon (1:20-26; 2:24).
 6. These facts all point to Paul's Roman imprisonment (See Acts 28:16, 30).
- D. Was it written from Rome, Caesarea or Ephesus?
 1. Some scholars argue that Paul wrote Philippians from Caesarea or Ephesus.
 - a. An Ephesian imprisonment is speculative, there being no scriptural or historical evidence of it.
 2. It was not until 1800 that the Caesarean theory arose and 1900 for the Ephesian theory.

3. Most scholars still see Rome as its place of origin.
- E. **Occasion:** Epaphroditus was returning to Philippi from Rome. Paul used the opportunity to send this message to his old friends in Christ (2:25-30).
- F. The book is named for the people to whom it is sent.
- G. **Purposes:**
1. To commend the returning Epaphroditus (2:25-30).
 - a. They had sent him to deliver their gift and to assist Paul (2:25).
 - b. He had fallen gravely ill and was now returning (2:26-29).
 2. To relieve their anxiety about Paul's well-being and his work (1:12-20).
 3. To provide spiritual guidance they needed (1:27, 30, etc.).
 4. To encourage their minds and hearts with gladness.
 - a. Sixteen times he speaks of **joy** and **rejoicing**.
 5. To inform them of Timothy's forthcoming visit (2:19-24).
 6. To warn them against the Judaizers (3:1-4:1).
 7. To appeal for unity in the congregation (2:1-4; 4:1-3).
 8. To express his gratitude for their gift (4:10-15).
- H. **Authenticity and integrity of Philippians:**
1. Authenticity relates to the question, is all of the letter truly from or by Paul?
 - a. No reputable New Testament scholar has ever doubted the genuineness of Paul's authorship of this book.
 2. By integrity, we mean did the entire letter as we have it today belonged originally to the letter Paul sent to Philippi.
 3. The internal evidence is overwhelming for Paul's authorship.
 4. External evidence is very strong. Philippians is used by virtually all the ancient fathers: Polycarp, Diognetus, Irenaeus, Clement of Alexandria and Tertullian. It was listed in the Muratorian Canon and Marcion's Canon.

5. Its genuineness is so commonly conceded that discussion is really unnecessary (Donald Guthrie).
- I. What great men have said about Philippians:
1. "It breaths the rare perfume of Christian joy and peace in a context of suffering" (J. F. Walvoord).
 2. "This little gem of four sparkling chapters, pictures a man who has actually found it (true peace of mind)" (William Hendriksen).
 3. "Nowhere are we brought closer to the real Paul" (William Hind).
 4. "Philippians is ... the noblest reflection of St. Paul's personal character and spiritual illumination; his large sympathies; his womanly tenderness; his delicate, his frank independence; his entire devotion to the Master's service..." (J. B. Lightfoot).
 5. This book "is one of the fairest and dearest regions of the Book of God" (The Bishop of Durham).
- J. The literary style of the book:
1. It is a letter of love such as a parent would write to his beloved children.
 2. The style is very personal. Its four chapters contain over 100 uses of first person pronouns.
 - a. "I" is used 52 times.
 - b. Paul speaks to their hearts rather than to their heads.
 3. It and Philemon are the least doctrinal of Paul's letters.
 4. It is the least systematic, thus difficult to outline.
 5. The letter was not written to counteract doctrinal errors or irregularities in practice. It is rather the spontaneous expression of Christian love and gratitude.
 6. There is no mention of his apostleship, as that was not under challenge as it was in Galatia and Corinth.
 7. It is a family type letter, full of personal, tender concerns and sharing of joy and sorrow.
 8. It contains less censure and more praise than any other of Paul's letters.

K. Miscellaneous facts and observations about Philippians:

1. It has been called:
 - a. "Paul's love letter."
 - b. "The Epistle of excellent things."
 - c. "The Epistle of joy."
2. There are no quotes from the Old Testament in Philippians.
3. The problems he deals with:
 - a. Discord between some of the members (4:2).
 - b. Dangers of the Judaizing teachers (3:2-16).
 - c. Antinomian influences (3:17-21).
4. The strife in the Philippian church evidently had no doctrinal basis. It was a person conflict.
 - a. All seem to have claimed the apostle's support for themselves.
 - b. Paul seeks to check that by his repeatedly referring to all:
 - (1) He offers prayers and thanks for all (1:1-7).
 - (2) He yearns for all (1:8).
 - c. He urges all to be steadfast in one spirit, to strive together with one mind (1:27).
 - d. He warns against acting from a party spirit or vain glory (2:3).
 - e. He mentions Euodia and Syntyche by name and asks the others to help them to be reconciled.
5. The warning against the Judaistic workers seems to have been preventive, to block their possible inroad.
 - a. These false teachers had sought to disrupt Paul's work in every place.
 - b. He does not honor them by calling their practice circumcision. He calls it mutilation (3:2).
 - c. He calls them dogs, showing the low esteem in which he held them (3:2).

- d. He charges them with worshipping their bellies (3:18-19).
 - e. It seems these Jewish teachers promised some kind of perfection to the Christians, either by law-keeping or by living above law and temptation (3:12-16).
6. Paul's imprisonment:
- a. The Romans had three levels of detention:
 - (1) Those charged with minor offences were handed over to their friends who stood as surety for their appearance in court at the appointed time.
 - (2) Some were placed under house arrest.
 - (3) The worst offenders were thrown into prison with chains.
 - b. Paul was allowed to have his own private dwelling during his first imprisonment (Acts 28:30).
 - (1) He was bound, around the clock, by the hand to a Roman soldier (Eph. 6:20).
 - (2) Guards were rotated every six hours.
 - (3) Friends were allowed access to him.
 - (4) At the time of this writing it seems he had been transferred to the barracks of the Praetorian Guard on the Palatine Hill
 - (a) This would indicate his trial was imminent or already in progress.
 - c. The Praetorian Guard was instituted by Augustus and numbered 9,900 men.
 - (1) They were the emperor's personal guard.
 - (2) Since many of the citizens of Philippi were retired Roman soldiers, they would be especially interested to hear news of the Praetorian Guard (1:13).
7. The Rome of Paul's day:
- a. Nero, the vilest of all men, was emperor.
 - (1) He had his mother, Agrippina, murdered.
 - (2) He had his wife, Octavia, put to death.

- (3) He was now married to a Jewish proselyte named Poppea.
 - (4) This passage contains the only mention of “saints in Caesar’s household” (4:22).
- b. Rome was described as “the common sink of all the worst vices of humanity” (Tacitus).
 - c. Rome was burned by Nero in 64 A.D.
8. The distance from Philippi to Rome was approximately 800 miles.
- a. That is the distance from New York to Chicago.
 - b. The journey would have taken about 30 days.
9. It is noteworthy that Paul did not heal Epaphroditus when he fell sick.
- a. This demonstrates the fact that the miraculous gifts were not principally for healing.
 - b. They were primarily for the confirmation of the message of the inspired men (Mark 16:20).
10. Light on some interesting passages:
- a. **1:27**, “let your manner of life be worthy of the gospel of Christ ...” The earthly Roman citizenship, of which they were so proud, is the underlying idea to which he likens their heavenly citizenship.
 - b. **2:17**, “if I am offered upon the altar of your faith.” This is a metaphor of the Hebrew drink offerings.
 - c. **2:29**, “hazarding his life.” The Greek suggests he played the gambler with his life.
 - d. **3:20**, “Our citizenship is in heaven.” Literally it means our colony or commonwealth is in heaven. As the Romans in Philippi, Christians are resident aliens living in this world, but governed by rules of our true homeland.
 - e. **4:10**, “ye have revived your thought for me.” This literally means you bloomed or blossomed again for me.
 - f. **2:7**, Jesus “emptied himself.”

- (1) Some have argued that Jesus emptied himself of his divine attributes such as omnipotence, omniscience and omnipresence, but not his moral attributes.
- (2) But since he exercised some of these during his earthly ministry, we understand it to mean he allowed such powers to be veiled by his flesh.
- (3) He emptied himself of the independent exercise of these attributes (John 5:19).
- (4) In becoming man, Christ added humanity to his nature, but he gave up none of his deity.

11. Some 50 years later:

- a. Ignatius on his way to Rome and martyrdom, passed through Philippi where the saints met and refreshed him.
- b. Polycarp wrote an extant epistle to the Philippians.

V. A Simple Summary of Philippians:

- A. Victory in suffering (chapter 1).
- B. Victory in service (chapter 2).
- C. Victory in Christ (chapter 3).
- D. Victory in anxiety (chapter 4).

OUTLINE OF PHILIPPIANS

Salutation (1:1-2)

I. Victory in Suffering (1:3-26).

- A. His grateful prayer (1:3-11).
- B. Information about his work (1:12-18).
- C. His thoughts about his future (1:19-26).

II. Victory in Service (1:27-2:30).

- A. He exhorts them to live worthy of the gospel (1:27-30).

- B. He urges them to be of the same mind (2:1-4).
- C. He charges them to have the mind of Christ (2:5-11).
- D. He challenges them to work out their own salvation (2:12-18).
- E. He commends two of his co-workers (2:19-24).
 - 1. He plans to send Timothy to them (2:19-24).
 - 2. He is returning Epaphroditus with grateful appreciation for his service (2:25-30).

III. Victory is in Jesus, not in the Law (3:1-4:1).

- A. He identifies and warns against the enemy (3:1-3).
- B. He relates his past experience in Judaism (3:4-11).
 - 1. All of his attainments therein were but refuse (3:4-8).
 - 2. Righteousness was found through faith in Christ (3:9-11).
- C. To be with Jesus is the rule by which we must walk (3:12-16).
- D. A warning against enemies of the cross (3:17-4:1).

IV. Victory Over Tribulations (4:2-23).

- A. He exhorts Euodia and Syntyche to be reconciled (4:2-3).
- B. He calls upon all to rejoice in the Lord (4:4-7).
- C. He urges them to live a holy life (4:8-9).
- D. He again thanks them for their generosity (4:10-20).

Conclusion (4:21-23)

LESSONS TO REMEMBER

1. God ordained that every church have its own bishops and deacons (1:1; Acts 14:23).
2. May we ever be thankful for those who assist us in the Lord's work (2:3-5).
3. May we be found sincere and void of offence in the day of Christ (1:10).

4. God's providence can turn our defeats into victories (1:12-14).
5. May we never be guilty of preaching Christ of envy and strife (1:15).
6. Let us always be set for the defense of the gospel (1:16).
7. May Christ be magnified in us whether by life or death (1:20).
8. For Christians, to live is Christ, to die is gain (1:21).
9. "Let your manner of life be worthy of the gospel" (1:27).
10. To have the victory in our local congregation, we must all be of the same mind (2:2).
11. May we grow until we have the mind of Christ (2:5).
12. "Work out your own salvation with fear and trembling" (2:12).
13. "Do all things without murmurings and questions" (2:14).
14. It is our duty to hold forth the word of life (2:16).
15. May we be counted worthy to be fellow-workers and fellow-soldiers with the apostles (2:25).
16. All the claims and benefits of any other religious system are but refuse compared to Christ (3:8).
17. Forget the past, stretch forward to the goal of Christ (3:13).
18. "Our citizenship is in heaven" (3:20).
19. "Rejoice in the Lord always" (4:4).
20. "The peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus" (4:7).
21. May we learn Paul's secret to be filled while hungry, and to abound while in want (4:12).
22. We can do all things in him that strengtheneth us (4:13).
23. "God shall supply every need of yours" (4:19).

COLOSSIANS

THE PREEMINENCE OF CHRIST

KEY VERSES: **1:18**, *“And he is the head of the body, the church ... that in all things he might have the preeminence.”*
2:3, *“in whom are all the treasures of wisdom and knowledge hidden.”*
2:9, *“for in him dwelleth all the fullness of the Godhead bodily.”*

KEY WORDS: **Fullness (pleroma)** “that of which a thing is full” (W. E. Vine). (1:19; 2:9).
Complete (pleroo) “to fill, to be made full.” (W. E. Vine). (2:10; 4:12). Christ is the fullness, the brimmed receptacle and total content of the gifts and attributes of God.

KEY PHRASES: **“Christ is all, and in all”** (3:10)
“So walk in him” (2:6)

BACKGROUND AND INTRODUCTION

I. The Author:

- A. The writer identifies himself as “Paul, an apostle of Christ...” (1:1, 23; 4:18).
- B. Paul’s authorship was unquestioned until the early 19th century. Since that time skeptical scholars have challenged the Pauline authorship.
- C. About the author:

1. For an extended study of Paul's life, see the notes on Romans.
2. Colossians, Philemon, Ephesians and Philippians are styled, "prison epistles" since they were written while Paul was imprisoned at Rome.
 - a. Acts 28:30-31, "He abode two whole years in his own hired dwelling..." *i.e.*, under house arrest.
 - b. Col. 4:18, Paul asked them to "remember my bonds."
 - c. It was his zeal for the salvation and liberty of the Gentiles that had resulted in his imprisonment (Acts 22:21-22).
3. He describes himself as "Paul the aged" (Phile. 9).

II. Information About Colossae:

- A. Colossae, Laodicea and Hierapolis were neighboring towns in the Lycus River Valley in the Roman province of Asia.
- B. She was situated on a rocky ridge, beneath Mt. Cadmus.
 1. The landscape was marked with a large quantity of white rock.
 2. The region was noted for great herds of sheep and the glossy black cloth made from their wool.
 3. The waters of the river were ideally suited for the production of dyes for cloth,
- C. Colossae occupied a major trade route and in ancient times had been a flourishing city.
 1. Herodotus had called her "a great city of Phrygia."
 2. By Paul's time, it had become an insignificant town.
 3. Strabo, the Greek geographer, called Colossae of the first century, "a small town."
 4. Hierapolis was famous as a health resort and Laodicea as a commercial center. They had gradually overshadowed Colossae.
- D. Colossae was some 100 miles inland from Ephesus and some 1,000 miles from Rome where Paul was located.

- E. Many Jews lived in the Lycus Valley.
 - 1. Antiochus III (223-187 B.C.) had forced 2,000 Jewish families to resettle there.
 - 2. Some estimate the number in Paul's time to have been upwards of 50,000.
- F. The native Gentiles were of Phrygian stock and were known as a highly emotional and mystical people.
- G. The entire region was subject to repeated earthquakes.
 - 1. A massive earthquake struck the region shortly after Paul wrote, according to Tacitus.
 - 2. It seems she never recovered from that desolation.
- H. Today, the Turkish village of Chonos is near Colossae's ancient site.

III. The Church in Colossae:

- A. There is no historical record of the founding of the church in Colossae.
 - 1. Evidence suggests that Paul did not establish it.
 - a. He had heard of their faith (1:4, 9).
 - b. They had not seen his face (2:1).
 - 2. It was likely planted by some of Paul's helpers during his lengthy stay in Ephesus when "all they that dwelt in Asia heard the word" (Acts 19:10).
- B. The church was composed mainly of Gentiles (1:21; 2:13).
- C. Jews from Phrygia were present in Jerusalem on Pentecost (Acts 2:10).
- D. Epaphras was a minister of the congregation (1:7; 4:12).
 - 1. He may have been imprisoned with Paul while in Rome (4:12, see footnote; Phile. 23).
- E. Philemon, who also received a letter from Paul, lived in Colossae.
 - 1. A congregation met in his house (Phile. 2).

2. Archippus, thought to be Philemon's son, was also a minister of Christ (Phile. 2; Col. 4:17).

IV. About the Book:

- A. It was written during Paul's first Roman imprisonment.
- B. **Date:** near the end of his imprisonment, around 62-63 A.D.
- C. **The occasion:**
 1. Epaphras had come to Rome bearing bad news about false doctrine being brought into the congregation.
 2. Tychicus was being sent to Colossae to accompany Onesimus, the runaway slave, back to his master (4:7-9).
 3. This provided Paul an opportunity to send a message refuting the heresy that troubled them and to strengthen their faith.
- D. The book is named for the people to whom it is sent.
- E. **Purposes:**
 1. To commend them for their spiritual growth (1:3-12).
 2. To give them a true understanding and appreciation of Christ as Lord (1:13-18; 2:8-9).
 3. To keep them from reverting to their pre-Christian lifestyle (1:21-23; 3:5-11).
 4. To alert them against the errors of the false teachers (2:1-23).
 5. To encourage them to live holy lives (3:1-4:6).
 6. To commend Epaphras, their minister, for his faithful service (1:7; 4:12-13).
- F. **Literary style of Colossians:**
 1. "It is characterized by a pithy brevity amounting at times to abruptness; many unusual terms ... occur ... (thirty-five)..." (Riddle).
 2. Colossians "is the expression of a mind anxious and perturbed, struggling with great spiritual difficulties of a profound and perplexing character..." (Findlay).

3. Colossians “is like the mountain stream cleaving its way with swift passage, by deep ravines and sudden broken turnings, through some barrier thrown across its path” (Findlay).
4. It abounds in lengthy sentences:
 - a. Chapter 1 has only five sentences in the Greek.
 - b. One sentence (1:9-20) has 218 words.
5. It makes extensive use of repetitive synonyms such as “pray and make request” (1:9); “holy, without blemish and unprovable” (1:22).
6. It is “living, terse, solid, manly, vigorous...and contains the nucleus of the gospel” (F. W. Farrar).
7. It is a strong polemic against error. Paul refutes these errors “not by indignant controversy...nor by personal authority...but by the noblest form of all controversy, which is pure presentation of counter truths” (Godet).

G. Authenticity and integrity of Colossians:

1. The external authorship of Paul’s authorship is overwhelming:
 - a. It was listed in **Marcion’s Canon** and the **Muratorian Canon**.
 - b. It was quoted in the **Epistle of Barnabas**; the **Writings of Theophilus**; Justin Martyr’s **Dialog with Trypho**; Irenaeus; **Against Heresies**; Clement of Alexandria’s **Stromaties**; Tertullian’s **Prescription Against Heretics**; and Origen’s **Against Celsus**.
2. Internal evidence is overwhelming for Paul’s authorship. Three times he names himself (1:1, 23; 4:18).
3. From the first century until the 19th century, no one questioned Paul’s authorship.
 - a. Mayerhoff, in 1838, was the first to question the genuineness of the epistle.
 - b. Most modern liberal scholars do the same.
4. For a thorough review and refutation, see William Hendriksen’s **New Testament Commentary on Colossians and Philemon**.

H. Colossians and Ephesians compared:

1. So alike are the two, they have been called twin epistles.
2. "Whoever would understand the epistles to the Ephesians and the Colossians must read them together; the one is in most places a commentary on the other" (Michaelis).
3. "Both epistles spring out of one inspiration, one frame of mind...so that we have in both many of the same thoughts uttered in the same words...many instances of the same term or phrase...but used in the two in a different connection" (Alford).
4. Colossians focuses on the dignity of Christ the head of the church; Ephesians stresses the sublimity of the church, the body of Christ.
5. Colossians stresses our completeness in Christ, Ephesians our oneness in him.
6. The Holy Spirit is frequently mentioned in Ephesians, but hardly referred to in Colossians.
7. Moule cites 33 parallel passages between the two books in the **Cambridge Bible for Schools**.

I. Colossians and Philemon are inseparably linked.

1. Both mention a common group of disciples by name: Timothy, Aristarchus, Mark, Epaphras, Luke, Demas, Archippus and Onesimus.
2. Philemon lived in Colossae; it seems that the church met in his house (Phile. 2).
3. Colossians speaks to Christian slaves and their masters (3:22-4:1); Philemon is addressed to a Christian slave-owner about his run-away slave.

J. Colossians is similar in content to Hebrews since both have the person and office of Christ as their central theme. Colossians stresses his Lordship; Hebrews, his Priesthood.

K. What great scholars have said about Colossians:

1. "The profound and difficult Epistle to the Colossians" (C. J. Ellicott).
2. "Indeed, this passage is the climax of St. Paul's Christology" (Findlay).

3. "There is not a single clause of this Epistle which has not its own beauty, value or interest" (F. W. Farrar).

V. About the Heresy in Colossae:

- A. It was a syncretistic system, combining Jewish ritual and legalism, Greek philosophy and Oriental mysticism.
- B. It attacked the adequacy and supremacy of Christ.
 1. It denied his role in creation (1:16-17).
 2. It denied his humanity (1:22; 2:9).
 3. "It was a doctrine of God and salvation which cast a cloud over the glory of Jesus Christ" (Bishop Moule).
- C. They honored angels even as they did Christ (1:16; 2:10; 2:15).
- D. They presented themselves as masters of a grand philosophical system (2:8).
 1. They exalted their human wisdom above the divine revelation.
 2. Faith was treated with contempt.
 3. They exhibited a spiritual and intellectual snobbery (1:28).
- E. They promoted Jewish traditions and practices including circumcision (2:11; 3:11), dietary restrictions, Sabbath and holy day observances (2:16).
- F. They advocated an ascetic lifestyle (2:16, 21).
- G. This heresy was similar to that plaguing Galatia, except in Colossae it centered about the person and position of Christ, while in Galatia, it was a matter of salvation by works rather than by grace.
- H. This represents an early stage of the movement which in the second century was called Gnosticism.
 1. Gnostics were concerned with two fundamental problems: the mystery of creation and the mystery of evil.
 2. They believed all matter was inherently evil; that only spirit was inherently good.

- a. This led them to deny the creation of the material world by God.
 - b. The creation would have been the work of angels far removed from God.
 - c. On the same basis, they denied the incarnation of Jesus and repudiated his humanity, his physical death and resurrection.
 - d. To destroy the sinful desires of the body, they proposed a rigid code of ascetic living.
 - e. Some, on the other hand, argued that since the body was hopelessly evil, it really made no difference what one did.
3. They taught that the higher reaches of religion were open only to a chosen few and that the vast majority of ordinary disciples could never attain them (1:21, 23, 28; 3:11).
- I. Most scholars conclude that the heresy was not yet wide- spread or deeply rooted in Colossae.
 - J. There is no mention of improper or immoral conduct on the part of the recipients. Paul does however warn against the possibility of such as a natural outgrowth of the heresy.
 - K. The old heresy of Colossae is yet with us, for men still attempt to mold Christ into the pattern of their philosophies and lifestyles rather than allow him to transform them into his likeness.

VI. Miscellaneous Facts About Colossians:

- A. In **Romans**, man is justified in Christ; in **I Corinthians**, we are made rich in Christ. **Second Corinthians** reveals our comfort in Christ while **Galatians** tells us of our freedom in Christ. In **Ephesians**, we are made alive in Christ, in **Philippians**, we are made happy in him and in **Colossians** we are complete in our Lord.
- B. It is believed that the lines of 1:15-20 are the words of an ancient hymn.
- C. The Epistle to the Laodiceans, mentioned in 4:16, has been lost. The letter that is circulated by that name is universally regarded as a forgery.

- D. Scythians mentioned in 3:10 were a particularly uncouth race of barbarians.

VII. A Simple Summary of Colossians:

- A. Christ preeminent in human relationships (1:1-2:7).
- B. Christ preeminent in spiritual realms (2:8-3:4).
- C. Christ preeminent in personal conduct (3:5-4:18).

OUTLINE OF COLOSSIANS

Introduction: (1:1-14).

- A. Paul's greeting (1:1-2).
- B. His gratitude for them (1:3-8).
- C. His constant prayer for them (1:9-13).

I. The Preeminence of Christ (1:15-23).

- A. He is the image of the invisible God (1:15a).
- B. He is the first-born of all creation (1:15b).
- C. All things were created through him (1:16).
- D. He is before all things (1:17a).
- E. He sustains all things (1:17b).
- F. He is the head of the church (1:18a).
- G. He is the firstborn from the dead (1:18b).
- H. In him all the fullness dwells (1:19).
- I. He reconciled us to God (1:20-23).

II. The Ministry of the Apostle (1:24-2:5).

- A. The nature and purpose of his ministry (1:24-28).
- B. His concern for the Colossian brethren (2:1-5).

III. Warnings of the Apostle (2:6-23).

- A. Against vain philosophies (2:6-15).
- B. Against vain practices (2:16-23).

IV. Admonitions to Live the Christian Life (3:1-4:6).

- A. We are to set our minds on things above (3:1-4).
- B. We must “put to death” our old sinful practices (3:5-11).
- C. We must put on the Christian virtues (3:12-17).
- D. Family and business relations must please Christ (3:18-4:6).

Conclusion (4:7-18)

- A. Commendation of Tychicus and Onesimus (4:7-9).
- B. Greetings from Paul's companions (4:10-14).
- C. Paul's personal closing (4:15-18).

LESSONS TO REMEMBER

1. To be a true Christian means to be a saint and a faithful brother (1:2).
2. Since we are presently in the kingdom of God's Son, we do not look for a future earthly kingdom (1:13).
3. Let us give due and proper honor to Jesus who is God in the flesh, our Creator and Lord (1:15-17).
4. No philosophy, religion or institution can offer you more than you have in Christ (1:19).
5. Christ in us is the hope of glory (1:27).
6. Christians must ever be on guard against philosophies of men that would conflict with Christ and his word (2:8-9).
7. We who follow Christ are true Hebrews, having received a spiritual circumcision of the heart (2:11-13).
8. The Old Testament law has been removed by the death of Christ on the cross (2:14-17).

9. We are no longer subject to the Mosaic Sabbath or dietary laws.
10. Asceticism is of no value against the indulgence of the flesh (2:23).
11. Christians must continue to set their affections on things above, and not on the things of this life (3:1-2).
12. The sinful attitudes and practices of the old life must be laid aside like filthy garments if we wish to please God (3:5-11).
13. We must put on the garments of a Christ-like life (3:12-14).
14. "Let the word of Christ dwell in you richly" (3:16).
15. Whatever we do must be "in the name of," *i.e.*, by the authority of the Lord (3:17).
16. Our family and social relations must be regulated by our Master's will (3:18-4:1).
17. "Continue steadfastly in prayer" (4:2).
18. God expects us to redeem the time (4:5).
19. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (4:6).

FIRST THESSALONIANS

THE CHRISTIAN AND CHRIST'S SECOND COMING

KEY VERSE; **5:23**, *“And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.”*

KEY WORDS: **“Coming”** of Christ (**parousia**), used four times: (2:19, 3:13; 4:15; 5:23).

KEY THOUGHT: There is great consolation in the hope of Christ's second coming.

BACKGROUND AND INTRODUCTION:

I. The Author:

- A. Paul the apostle (1:1; 2:18).
- B. This has never been disputed among conservative, Bible believing scholars. Some liberal skeptics have challenged his authorship.
- C. Paul's words and thoughts permeate the entire book.
- D. For more information about the author, see the notes on Romans.

II. Facts About Thessalonica:

- A. Historical development:

1. It was founded in ancient times and known successively as Emathia, Halia and Therma, after its hot springs.
2. The Athenians occupied it in 421 B.C. during the Peloponnesian war.
3. The city was rebuilt in 315 B.C. by Cassander and named Thessalonica after his wife who was the half-sister of Alexander the Great.
4. In 168 B. C. it was surrendered to the Romans and became the capital of Macedonia Secunda.
5. In 42 B. C. Mark Antony and Augustus made her a free city.
6. In 50-51 A. D. Paul planted a church of Christ there.

B. Location:

1. It was situated halfway between the Adriatic and the Hellespont at the head of the Thermaic Gulf.
2. It was the natural trading and commercial center of Macedonia.

C. Its renown:

1. It was the largest and most important city of Macedonia.
2. It was the capital of the province
3. The *Via Egnatia*, the great Roman highway to the east, passed through the heart of the city.
4. In Roman times it was known for its fine docks and harbor and its attendant ship building industry.
5. Her hot springs were widely known.
6. She was a wealthy, immoral, licentious city.
7. Her society was cosmopolitan with a large colony of Jews who had a flourishing synagogue
8. Women enjoyed a much higher status there than in most societies.
9. Her rulers were called politarchs (Acts 17:6, 8).
10. Her population at one point was some 200,000.
11. Meletius wrote, "So long as nature does not change, Thessalonica will remain wealthy and fortunate."

12. The city still survives and is called Salonika. It is the third largest city of Greece.

III. Facts About the Thessalonian Church:

- A. The story of the planting of the church is recorded in Acts 17:1-10.
- B. It was established by Paul, Silas and Timothy in 50-51 A.D.
- C. It was part of the fruit of Paul's vision of the Macedonian call (Acts 16:9-10).
- D. Following their release from jail in Philippi, they traveled the 100 miles to Thessalonica.
- E. For three Sabbaths Paul taught in the Jewish synagogue, proclaiming Jesus as Messiah (Acts 17:1-4).
- F. His first converts were Jews, a great multitude of Gentile God fearers and several prominent women (Acts 17:4).
- G. While there, Paul supported himself by manual labor (I Thess. 2:9).
- H. In addition, the church in Philippi sent him assistance (Phil. 4:16).
- I. The unbelieving Jews stirred up certain vile men of the rabble to start a riot against Paul and his friends (Acts 17:50).
- J. A brother named Jason and others were charged with harboring men who turned the world upside down (Acts 17:6).
- K. Paul and Silas left by night for Berea.
- L. The Thessalonian church produced several early leaders: Demas (II Tim. 4:10); Secundus (Acts 20:4); Aristarchus (Acts 27:2) and Gaius (Acts 19:29).
- M. It seems that Paul's work there lasted only a short while, perhaps as little as a month (Acts 17:1-4).
- N. The church probably participated in the benevolent fund for the poor in Judea (II Cor. 8:1-5).

IV. Facts About the Book:

- A. **Date:** It was written in 50 or 51 A.D.

1. Internal evidence suggests the letter was written shortly after Paul's hurried departure (2:17).
2. This may have been his earliest epistle to become a part of the sacred canon.

B. Origin: It was written from Corinth (Compare Acts 18:1, 3 and I Thess 3:1, 6).

C. Occasion:

1. The letter seems to have been prompted by a report brought by Timothy.
2. Many thought that Christ must return immediately. Therefore, they had given up their work and were living in a disorderly fashion (2:9; 4:11; 5:14).
3. Others grieved over the death of loved ones, fearing they would be deprived of glory since they had departed before Christ had returned (4:13-18).
4. Timothy reported that persecutions were still raging. Gentiles and especially the Jews were harassing the disciples (2:13-17; 3:1-4).
5. He further reported that the brethren were loyal to the truth and anxious for Paul's return (3:6).
6. In addition, he told of opposition to Paul from outside influences. This prompted Paul's lengthy defense of his conduct (Chapter 2).
7. It also seems that some were misusing their spiritual gifts (5:19-20).
8. Some of them were tempted to return to heathen customs, especially sexual impurity (4:1-8).

D. Purposes:

1. The situation at Thessalonica determined in a large measure the purpose of this letter.
2. Thus, he wrote to let them know how thankful he was for them (1:2).
3. He wanted them to know his tender concern for them (2:17ff).

4. He encouraged them in the face of continuing persecution (2:14-16).
5. He gave them further information about doctrinal matters, especially the facts relating to Christ's return (4:13-18).
6. He urged them to grow in Christian faith and living and to avoid immorality (4:3-12).
7. He defended his own integrity and conduct while among them (2:1-10).

E. Characteristics of First Thessalonians:

1. Of all Paul's letters, this is the gentlest and sweetest in tone.
2. In general, the Thessalonian letters reflect the problems of Gentile converts rather than Jewish believers.
3. Practically every major doctrine in the catalogue of faith is represented in this and its sister epistle.
4. It contains not a single direct quote from the Old Testament.
5. It shares a basic style of arrangement with all of Paul's letters: Greeting, Thanksgiving, Doctrinal Section, Practical Section, Personal Message and Final Salutation.
6. It has a total of only 89 verses.
7. This is one of Paul's most personal letters. In it his personality is clearly visible with all its Christian graces.

F. Its Authenticity:

1. It is listed in the Muratorian canon and was accepted by Marcion in 140 A.D,
2. Irenaeus quoted it in 180 A.D. as did other church fathers.

G. First Thessalonians and Christ's Coming:

1. The overriding theme is Christ's return and attendant events.
2. It is mentioned in 20 different verses in the two Thessalonian letters.
3. Every chapter of each has some reference to the last days:
 - a. I Thess. 1:10; 2:19; 3:13; 4:17; 5:23.
 - b. II Thess. 1:7-10; 2:1, 8; 3:5.

4. The second coming is mentioned 318 times in the 260 chapters of the New Testament.

H. Important terms used in a study of First Thessalonians:

1. **Coming**, (2:14). From the Greek **parousia**. The word commonly used for the second advent of Christ. It means presence, arrival, coming. Especially does it refer to the arrival of a king.
2. **Rapture**, (4:17). It means "to be caught up." The resurrected dead and the transformed living will all be caught up to meet the Lord at his coming for judgment.
3. **Eschatology**, from the Greek **eschatos**, which means "a study of last things."

V. A Simple Analysis of First Thessalonians:

- A. Salutation (1:1).
- B. The condition of the church (1:2-10).
- C. Paul's relationship with the church (2:1-3-3:13).
- D. Problems facing the church (4:1-5:11).
- E. Exhortations and closing (5:12-28).

OUTLINE OF FIRST THESSALONIANS

Salutation (1:1).

I. Paul Commends His Converts (1:2-10).

- A. His prayer of thanksgiving for them (1:2-4).
- B. He remembers their initial response to the gospel (1:5-6).
- C. He commends their steadfastness and service to God (1:7-10).

II. Paul Reminds Them of His Work Among Them (2:1-16). (He apparently does this to vindicate himself from accusations made by his enemies).

- A. His motives were pure (2:1-6a).
- B. He asked no funds from them (2:6b-9).

- C. His conduct was above reproach (2:10-12).
- D. He preached only the word of God (2:13).
- E. His preaching caused him and them to be persecuted (2:14-16).

III. Paul's Personal Relationship With the Thessalonians (2:17-3:13).

- A. His intense desire to see them (2:17-18).
- B. His delight in them (2:19-20).
- C. The purpose of Timothy's mission to them (3:1-5).
- D. The blessed report which Timothy had brought Paul (3:6-8).
- E. His satisfaction with their progress (3:9-10).
- F. A prayer for their divine protection (3:11-13).

IV. Instructions in Christian Living (4:1-12).

- A. He had taught them how to live (4:1-2).
- B. They must abstain from fornication (4:3-8).
- C. Brotherly love must continue (4:9-10).
- D. Every Christian must work and mind his own business (4:11-12).

V. Concerning the Coming of the Lord (4:13-5:11).

- A. The Christian dead and the Lord's return (4:13-18).
- B. The nature and time of the second coming (5:1-3).
- C. They must be prepared for that day (5:4-11).

VI. Basic Duties of All Christians (5:12-22).

- A. Responsibilities toward spiritual leaders (5:12-13a)
- B. Duties to fellow Christians and all men (5:13b-15).
- C. Duties to oneself (5:16-22).

Conclusion: Final blessings and charges (5:23-28).

LESSONS TO REMEMBER

1. Like Paul, let us always look for some point which we can praise before we begin to correct our brethren (1:2).
2. Saving faith always manifests itself in work for God (1:3).
3. Only when our work is a labor of love will it benefit us and please our Master (1:3).
4. May our hope of heaven give us patience and endurance to face every test (1:3).
5. As did Paul, every Christian worker must be careful to conduct his life and business in a way that is above reproach (1:5).
6. Persecution never destroys genuine faith. Rather, like pruning a tree, it will make faith grow stronger (1:6).
7. The most powerful sermon is the one which can be seen and imitated (1:6).
8. Being a faithful example of true Christianity is as important as being baptized (1:7).
9. May the gospel sound forth (thunder) from us into all the world as it did from Thessalonica (1:8).
10. Like them, we must turn from our idols, whatever kind they be, to serve the living God (1:9).
11. Every saint and every congregation should so serve that their reputation will be known to all men (1:8-9).
12. Our generation seeks the same kind of bold preaching they received from Paul (2:1).
13. Each congregation and its preacher should enjoy the warm, loving relationship that the Thessalonians and Paul enjoyed.
14. The sexual immorality of the world has no place in the Christian's life. (4:3-8).
15. Christians still need to follow the exhortation to be diligent workers who study to be quiet and mind their own business (4:10-11).
16. Whether we live or die, every faithful child of God will meet the Lord in the air (4:13-18).

17. Do not live just to be ready to die, rather live that you may be ready to meet Christ when he comes.
18. Since no one knows the day or hour of Christ's coming, it is deceitful arrogance to claim to know it (5:1-2).
19. Let us always honor and respect our spiritual leaders (5:12-13).
20. Let all the redeemed be happy always (5:16).

SECOND THESSALONIANS

THE SECOND COMING CORRECTLY VIEWED

KEY VERSES: **1:7-8**, *"...and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus"*

2:1-2, *"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand:"*

KEY WORD: **"Coming" (parousia) (2:1, 8).**

KEY THOUGHT: Patient and quiet, waiting for the day of the Lord

BACKGROUND AND INTRODUCTION

I. The Author:

- A. Paul.
- B. For further information about Paul, see the notes on Romans and First Thessalonians.

II. Facts About the Book:

- A. **Date:** This letter appears to have been written shortly after the first letter to the Thessalonians. This would be ca. 51 A.D.

- B. **Origin:** Corinth.
- C. **Occasion:** The letter seems to have been prompted by false teachers who claimed inspiration and even produced fictitious letters in Paul's name (2:1-2). This created great confusion among the young converts.
- D. **Purposes:**
1. To express gratitude for their steadfastness in the gospel even in the face of heavy opposition.
 2. To comfort them and encourage them to continue loyal to the teaching they had received.
 3. To correct certain misconceptions pertaining to the coming of the Lord.
 4. To admonish disorderly members of the congregation and instruct the church how to deal with such members.
 5. He needed to guard against forged instructions which he did by giving them his official signature which authenticated all of his correspondence (3:17).
- E. **Characteristics of the book:**
1. This is Paul's briefest letter to a congregation.
 2. Like First Thessalonians, this book has no direct quote from the Old Testament.
 3. Its three short chapters contain four prayers for the readers: (1:11-12; 2:16-17; 3:5; 3:16).
 4. The contents are devoted almost exclusively to problems relating to the second coming.
 5. Their problem was an excessive and excited preoccupation with the Lord's return.
- F. **Authenticity:**
1. It is referred to by Polycarp, Ignatius, Justin Martyr and Irenaeus.
 2. It is in the **Canon of Marcion** and the **Muratorian Fragment**.
- G. **The two Thessalonian letters compared:**

1. The **first** describes how they received God's message; the **second** mentions their progress in faith, love and patience.
2. In the **first** he taught that Christ's coming would be sudden. In the **second** he emphasizes that it would not be immediate.
3. In the **first** he showed that saints who died would still share in the coming of the Lord and the gathering to him. In the **second**, he shows that saints who are alive at the coming will not be overtaken by the judgments of the day of the Lord.
4. The **first** deals with a spirit of disorder just emerging. The **second** rebukes the problem sharply, as it had developed into serious proportions.
5. The **first** gave them commands to obey; the **second** exhorts them to obey Paul's earlier teachings.

H. Unique terms and concepts in Second Thessalonians:

1. "**Traditions**" (3:6); Greek, **paradosis**. A giving over which is done by word of mouth or in writing...so of Paul's teaching..." (Thayer).
2. "**Man of sin**" (2:3). The one in whom sin is personified who will precede Christ's coming.
 - a. Augustine wrote of the Man of sin: "I confess that I am entirely ignorant of what the apostle meant."
 - b. Malvenda published eleven books on the anti-Christ in 1604.
3. "**Son of perdition**" (2:3). One whose sin necessarily leads to perdition. "Paul wrote so the Thessalonians could understand...but it is obscure to any informer who might come to their assembly" (Farrar).
4. "**Mystery of lawlessness**" (2:7). The unknown spirit of lawlessness which would precede the man of sin.
5. "**The manifestation of his coming**" (2:8). Greek, **epiphany**, which means the brightness or appearance of Christ's second coming.

III. Simple Analysis of II Thessalonians:

- A. **Comfort** from the hope of Christ's return (Chapter 1).
- B. **Caution** as to the time of Christ's return (Chapter 2).
- C. **Commands** in light of Christ's return (Chapter 3).

OUTLINE OF SECOND THESSALONIANS

Greeting (1:1-2)

I. Encouragement Regarding Persecution (1:3-12).

- A. Paul's prayer of thanksgiving for them (1:3-5).
- B. Christ's coming will bring judgment upon the wicked (1:6-10).
- C. His prayer continued (1:11-12).

II. Corrections Concerning the Lord's Return (2:1-12).

- A. False teachers and forged letters had led them to look for an immediate return of Jesus (2:1-2).
- B. The second coming would not be till the man of sin is revealed (2:3-12).
 - 1. The man of sin described (2:3-5).
 - 2. The restraining influence (2:6-7).
 - 3. The man of sin will be destroyed at Christ's coming (2:8).
 - 4. The judgment of his followers (2:9-12).

III. Christian Conduct in Light of the Second Coming (2:13-3:18).

- A. Paul gives thanks for them and prays for their steadfastness (2:13-17).
- B. He requests their prayers for success in his mission (3:1-2).
- C. He expresses his confidence in their spiritual progress (3:3-5).
- D. They are charged to discipline the disorderly (3:6-12).
 - 1. Those who were idle, justified themselves, saying, that the day of the Christ's return was at hand.

2. Paul uses himself as an example of diligence (3:7-9).
 3. If they would not work, they must not be fed (3:10-12).
- E. Exhortations to faithful Christians concerning those who have been disciplined (3:13-15).

Benediction (3:16)

Salutation (3:17-18)

LESSONS TO REMEMBER

1. In Corinth, the saints had both feet on the earth; in Thessalonica, they tended to have both feet in heaven. To be properly balanced, man needs one foot on earth and one in heaven.
2. Always remember to give thanks for your fellow-Christians when you pray (1:3).
3. God's judgments will always be righteous judgments (1:5).
4. Christ's return will be a day of doom for the wicked but a day of joy for his saints (1:9-10).
5. At his coming, all the injustices done against the saints will be avenged (1:7-9).
6. Even those who "know not God" will have to answer for their sins (1:8).
7. The horror of hell will be the eternal separation from God, even more than the fire and brimstone (1:9).
8. We must not "lose our minds" because of idle rumors and religious excitement (2:1-2).
9. Satan will use any and every method to deceive God's people, be it spirits (preachers), words or epistles (2:2).
10. Everyone asks, how? or when? will Christ come. Really, we should ask, **"What is the purpose of his coming?"**
11. The end of history is Christ, as Lord, judging and ruling, but we do not have to wait to know the outcome.
12. "The sin of man has its final outcome in the Man of Sin" (Philip Mauro).

13. "The mystery of godliness is God humbling himself to become man; the mystery of iniquity is man exalting himself to become God" (A. J. Gordon).
14. Christ's delay in returning affords us great opportunities for service.
15. Not only does evil oppose good but it masquerades as the highest good of all.
16. The soul of man is a mortal battleground upon whose outcome eternal issues hang.
17. The man who does not love the truth becomes an easy victim for a lie (2:10-11).
18. All who go to heaven will be called through the gospel (2:14).
19. Like Paul, every gospel preacher desires the prayers of his brethren (3:12).
20. Like baptism, church discipline is a command of the Lord (3:6).
21. Our benevolence must be based on the premise that the loafer gets no loaf.
22. The purpose of discipline is never to hurt, but to heal (3:14-15).
23. From the Lord of Peace, Christians enjoy the peace that passes all understanding (3:16).

APPENDIX A

PREMILLENNIALISM AND THE THESSALONIAN EPISTLES

Every doctrine originating in the mind of uninspired man sooner or later is found to be in conflict with divine revelation.

The false doctrine of premillennialism is at odds with I Thessalonians 2:12 which says that God "is calling you" into his kingdom (Jerusalem Bible). If the kingdom has not yet come, how could God call them (present tense) into it in Paul's day?

I Thessalonians 4:16-18 refutes the false doctrine of the rapture and two resurrections. This verse clearly declares that when Christ returns the righteous dead will be raised and the living saints will be "caught up" (raptured) together with them to meet the Lord in the air and "ever be

with the Lord.” There is no indication here or elsewhere of a return to earth of 1,000 years, of a second resurrection for the wicked, or any other of the vagaries of the millennial speculations.

Those who dare to predict a specific time for Christ’s return must do so in the face of I Thessalonians 5:1-3. “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” It will be a “sudden destruction” that will be totally unannounced. There will be no signs or forewarnings of the Lord’s return.

The idea of separate resurrections for the righteous and the wicked falls before II Thessalonians 1:6-10. When Jesus is revealed he will render rest to the saints and fiery vengeance to sinners. This being **one act of judgment** with consequences suited to each category of men, where is there room for a millennial reign between?

II Thessalonians 2:1-3 contains exhortations sorely needed by modern man in view of the massive bombardment of millennial speculation deluging our generation. “Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind (don’t lose your head, JHW.), nor yet be troubled, either by spirit (alleged revelation, JHW.) or by word, or by epistle as from us as that the day of the Lord is just at hand; let no man beguile you in any wise...” We should pity the thousands of Adventists, Jehovah’s Witnesses, Armstrongites and others whose lives have been unsettled by false predictions of Christ’s return. However, they should have known better than to believe any such prognostications in view of plain Biblical warnings.

A heavenly explanation is given as to why the masses of people are so gullible in receiving the absurd speculations of the millennial mania. In II Thessalonians 2:10-12 Paul explains, “...because they received not the love of the truth that they might be saved...God sendeth them a working or error (strong delusions, KJV), that they all might be judged who believed not the truth but had pleasure in unrighteousness.” No system of doctrine is more patently false. No scheme is more difficult to comprehend. No teaching is more at odds with the basic fundamentals of the gospel of Christ. No religious system has bewildered and disappointed more people in the last 2,000 years. Yet, it surely is the most popular approach to religion in our day. Perhaps its adherents have received the strong delusion because they did not love God’s truth.

As citizens of the kingdom that cannot be shaken, let us “walk worthily of God” (I Thess 2:12) and “wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come” (I Thess. 1:10).

FIRST TIMOTHY

A LETTER TO A YOUNG PREACHER

KEY VERSE: 3:15, "...that thou mayest know how men ought to behave themselves in the house of God..."

KEY WORD: **Godliness**, which is used 9 times (2:2; 4:7, etc.).

KEY CONCEPTS: **Sound (healthy) doctrine**, (1:10 and 6:3).
"Faithful is the saying" (1:15; 3:1; 4:9).

BACKGROUND AND INTRODUCTION

I. The Author:

- A. Paul, the apostle of Christ (1:1).
- B. Ancient Christians such as Irenaeus, Clement of Alexandria, Ignatius, Polycarp, Justin Martyr and Tertullian all attribute the letter to Paul.
- C. The genuineness of the letters of Timothy and Titus was never questioned until 1804 when J. E. Schmid challenged Paul's authorship. He was followed by Eichhorn, DeWette, Baur and other skeptical critics.
- D. About the author:
 1. For details of Paul's life and ministry, see the notes on Romans.
 2. At the time of this letter's writing, Paul was an old man, nearing his 70th year.

3. He was the spiritual mentor of young Timothy, having taught and baptized him (1:2) and then trained him as his apprentice and assistant (Acts 16:1-4).

II. The Recipient:

- A. Timothy. In Greek, his name, Timotheus, means "honor of God."
- B. His family:
 1. His father was a Greek, his mother a Hebrew (Acts 16:1).
 2. His grandmother Lois and his mother Eunice had trained him from childhood in the ways of God (II Tim. 1:5; 3:15).
- C. His home was Lystra in southern Galatia.
- D. He was converted by Paul on his first missionary journey (Acts 14:6; I Tim. 1:2).
- E. A chronology of his career with Paul:
 1. On Paul's second visit to Lystra, he invited Timothy to travel with and assist him in his gospel labors (Acts 16:3).
 2. To avoid offense to the Jewish element, Paul circumcised him (Acts 16:3).
 3. He was commissioned for his evangelistic work by Paul and the elders of the church in Lystra (I Tim. 4:14; II Tim. 1:6).
 4. He accompanied Paul on the remainder of his second missionary journey to Berea (Acts 17:14); Athens (Acts 17:15); Thessalonica (I Thess. 3:1-3); Corinth (Acts 18:5).
 5. He also journeyed with Paul on his third missionary trip, visiting Ephesus (Acts 19:22); Macedonia (Acts 19:22); Corinth (I Cor. 16: 10) and the return to Jerusalem (Acts 20:4). No mention is made of his service in Palestine.
 6. When Paul was sent to Rome to stand trial, Timothy was with him rendering valuable service (Col. 1:1; Phil. 1:1; Phile. vs. 1). These letters were all written from Rome.
 7. Paul planned to send him to assist the church in Philippi (Phil. 2:19).
 8. He spent some time with the church in Ephesus as her minister at which time Paul wrote his letter (1:3).

9. During his second Roman imprisonment, Paul wrote urgently, requesting Timothy to come to his side before his death (II Tim. 4:9).
10. At some later point, he was imprisoned but was released (Heb. 13:23).
11. Tradition says he died a martyr under Trajan or Domitian: "During the great annual feast of the Catagogii of Artemis, which consisted of processions bearing idols, with women lewdly dancing before them and ending in bloodshed, Timothy moved by righteous zeal rushed into the portico of the temple and exhorted the frenzied revelers to decency; but this so enraged them that they fell upon him with sticks and stones and killed him." (Baring-Gould's **Lives of the Saints**, I, p. 360).

F. Personal facts:

1. He was still a young man (4:11-12) but in that culture one was considered in his youth until age 30.
2. He seems to have been of a timid, retiring temperament, thus Paul's repeated urging him on in his difficult duties of leadership (II Tim. 1:6-8).
3. He was bothered with stomach problems that caused him often infirmities (5:23).

III. The Book:

- A. It was written by Paul sometime after his release from his first Roman imprisonment, 61-64 A.D.
- B. Timothy was at Ephesus when the book was written (1:3).
- C. The letters to Timothy and Titus give us information on the travels of Paul after the history of Acts was recorded. From 61-64 A.D. (?) he visited Ephesus (1:3); Crete (Tit. 1:5); Nicopolis (Tit. 3:12); Corinth (II Tim. 4:20); Miletus (II Tim. 4:20); and Troas (II Tim. 4:13). Finally he was taken again to Rome where he was martyred (II Tim. 1:17).
- D. The epistle is named for its recipient.
- E. The name "Pastoral Epistles" became fixed to Timothy and Titus in 1726 when the Bible scholar Paul Anton of Halle presented a series of lectures called **Lectures on the Pastoral Epistles**.

1. They are called "Pastoral Epistles" by the religious world because of their mistaken conception of ministers as pastors.
 2. They would be better styled "The Evangelistic Epistles."
 3. The letters of Timothy and Titus are especially valuable as they provide guidelines for the minister's work.
- F. The letters to Timothy, Titus and Philemon are unique in that they are written to individuals as personal correspondence, whereas all the rest of Paul's writings were to churches.
- G. **Occasion:**
1. Following his first imprisonment at Rome, Paul visited the church in Ephesus and discovered false teachers among them as he had forewarned (Acts 20:28-31).
 2. He left young Timothy there to protect the church from them.
 3. This letter contains the instructions and advice the apostle felt he needed for his task (1:3-4).
- H. **Purposes:**
1. To encourage him to resist the false teachers (1:3-7, 18-20).
 2. To provide him written credentials of his authorization by Paul (1:3-4).
 3. To supply information on the kind of leadership God wanted for the church (2:1-3:13).
 4. To instruct him how a minister should conduct himself (3:14-15).
 5. To exhort him to meet and fulfill his ministerial responsibilities (4:6-6:2).
- I. The special value of Timothy and Titus:
1. No other books of scripture so clearly set forth the work and responsibilities of preachers.
 2. Most older preachers would recommend that young ministers read them through weekly until each lesson is engraved upon their hearts.
- J. The liberal critics' view of Timothy and Titus:
1. Modern critical scholarship casts more doubt on the authenticity of these epistles than upon any other of Paul's letters.

2. They argue that the historical facts, doctrine treated and the vocabulary and style demand a much later author.
3. For a thorough refutation of these objections against Paul's authorship (See **The New Testament Speaks** by Barker, Lane and Michaels).
4. Some suggest that these were **pseudonymous** writings that some later uninspired author composed. He then affixed Paul's name to give them respectability.
 - a. "But...pseudonymous writings were rejected by the early church...Although it may have been an acceptable literary style of the pagan world, it did not meet the standard of honesty and authenticity required of canonical books. Paul warned against such forgeries carrying his name (II Thess. 2:3)" (Robert Gromacki).

K. Miscellaneous information:

1. "This is a faithful saying" is thought to be a formula which introduced early Christian confessions, slogans and hymns" (See 1:15; 3:1; 4:9, 10; II Tim. 2:11-13; Tit. 3:5-8a).
2. I Timothy 3:16 is thought to be a quote from an early Christian hymn.
3. The printer's note in some King James Bibles saying that Timothy was bishop of Ephesus is not a part of the inspired text. He was an evangelist with that congregation and served under her elders (Acts 20:17, 28; I Tim. 1:3, 4-6).

IV. First Timothy Summarized:

- A. Instructions concerning the church (Chapters 1-3).
- B. Instructions concerning the minister (Chapters 4-6).

V. The Heresy Behind Timothy and Titus:

- A. While not named, it is clearly defined:
 1. It was a speculative heresy that raised all sorts of perplexing questions (1:4; 6:4; II Tim. 2:23; Tit. 3:9).
 2. It was characterized by a false pride which would restrict the faith of the intellectuals (6:4).

3. They taught asceticism (4:3-5).
 4. They were immoral (II Tim. 3:6; 4:3).
 5. Gain was their motive (6:5; Tit. 1:11).
 6. Their message was distinguished by words, tales and genealogies (1:4; 6:20; Tit. 1:14; 3:9).
 7. It involved a Jewish element (I Tim. 1:7; Tit. 1:4; 1:10).
 8. They denied the resurrection of the body (II Tim. 2:18).
- B. It is generally believed that the heresy was an incipient form of **Gnosticism** that later flourished to the detriment of the church.
1. They affirmed that matter was eternal.
 2. They said that matter was flawed and sinful.
 3. Thus God could never deal directly with matter.
 4. Therefore God created emanations to do his work of creation. Christ was the highest of these.
 5. They argued that the God of the Old Testament was different from the God of the New Testament.
 6. Since matter was evil, they also saw the body as evil.
 7. They denied the resurrection of the body.
 8. Some were ascetics, denying all bodily pleasures; while others indulged the body's every desire.
 9. Their teaching was highly speculative.
 10. They claimed they had access to some secret knowledge that gave them special advantage.
 11. They denied that Christ had come in the flesh.

OUTLINE OF FIRST TIMOTHY

Salutation (1:1-2)

I. Paul's Charge to Timothy Regarding False Teachers (1:3-20).

- A. He must preserve the purity of the gospel (1:3-11).

- B. Paul's gratitude for his salvation and apostolic office (1:12-17).
- C. The charge restated and the false teachers identified (1:18-20).

II. Instructions for Church Worship and Leadership (2:1-3:16).

- A. Regulations for public worship (2:1-15).
 - 1. The congregation should pray for rulers (2:1-7).
 - 2. Men should lead public prayers (2:8).
 - 3. Women must not exercise authority over men (2:9-15).
- B. Qualifications of elders (3:1-7).
- C. Qualifications of deacons (3:8-13).
- D. His key purpose for writing, *i.e.*, that men might know how to behave in the church (3:14-16).

III. Directions to Timothy Regarding his Ministerial Labor (4:1-6:2).

- A. Warning of impending apostasy (4:1-5).
- B. Advice that will make him a good minister (4:6-16).
- C. Instructions about various groups in the church (5:1-6:2).
 - 1. Regarding all members (5:1-2).
 - 2. Regarding support of widows (5:3-16).
 - 3. Regarding elders of the church (5:17-22).
 - 4. Regarding himself (5:23-25).
 - 5. Regarding servants (6:1-2).

IV. Miscellaneous Instructions and Exhortations (6:3-21).

- A. The corruption of the heretics exposed (6:3-5).
- B. The relationship of godliness and wealth (6:6-10).
- C. An exhortation to fight the good fight of faith (6:11-16).
- D. A charge for wealthy Christians (6:17-19).
- E. The final charge to faithfulness and vigilance against error (6:20-21a).

Benediction (6:21b).

LESSONS TO REMEMBER

1. The church has always had its troubles with false teachers (1:3, 18-20).
2. The greatest in the kingdom are the first to admit that they are the chief of sinners (1:15).
3. Be thankful that Christ came to save sinners, else none of us could be saved (1:15).
4. Those who disturb the peace of the church must be delivered unto Satan, (disciplined), to save themselves and the church (1:19-20).
5. The world desperately needs the intercessory prayers of God's children (2:1-4).
6. Only Christ is mediator between God and man (2:5).
7. Faithful Christian women will never seek to teach nor usurp authority over men (2:12).
8. Every brother in Christ should strive to measure up to the ideal of the Christian elder (3:1-7).
9. We must all learn to properly behave ourselves in God's church (3:15).
10. We must beware lest our conscience be seared as with a hot iron (4:2).
11. Not only must a preacher be sound in doctrine, he must be sound in life as well (4:12).
12. It is the duty of all disciples to be an example to fellow Christians (4:12).
13. A congregation must allow their minister to give heed to his reading and teaching (4:13).
14. The church cannot afford to neglect the poor.
15. We must teach brethren to love and respect their elders (5:17).
16. A Christian will do all things without prejudice and partiality (5:21).
17. Godliness with contentment is great gain (6:6).
18. The love of money is the root of all kinds of evil (6:10).
19. Let us all ever be willing to fight the good fight of faith (6:12).
20. We who are blest so abundantly must be rich in good works and willing to share with others (6:18).

SECOND TIMOTHY

PAUL'S PARTING MESSAGE

KEY VERSE: 1:13, *"Hold the pattern of sound words which thou hast heard from me..."*

KEY WORDS: "not ashamed," (1:8, 12, 16; 2:15).

KEY THOUGHT: He urges Timothy to come with haste to him in Rome (4:9, 13, 21).

KEY PHRASE: "In Christ," used 7 times (1:1, 9, 13, 2:1, 10, etc.).

BACKGROUND AND INTRODUCTION

I. The Author:

A. Paul:

1. For a discussion of Paul's authorship and objections thereto, see the notes on First Timothy.

B. For a summary of Paul's life and work, see the notes on Romans.

C. The writer was "that man of the third heaven—the worn, bent, scourged, exiled, shattered missionary, who (was) persecuted but not forsaken, (was) cast down but not destroyed..." (F. Farrar).

II. The Recipient:

A. Timothy, a young preacher and co-worker of Paul.

- B. For a detailed study of Timothy's life and work, see the notes on First Timothy.

III. The Book:

- A. **Date:** The book was written shortly before Paul's martyrdom at Rome.

1. It is believed that the apostle was executed shortly before Nero's death which occurred on June 8, 68 A.D.
2. This would date the letter in early fall of 67 or spring of 68 A.D.

- B. The writer's circumstance:

1. Upon his release from his first Roman imprisonment, Paul likely traveled to Nicopolis (in Epirus) as he had planned (Tit. 3:12). About that time the Neronian persecutions broke out and he moved farther away from Rome to Troas. There he stayed with a brother Carpus. Evidently he was forced to leave there unexpectedly, because he left behind his cloak, some books and parchments, (probably Old Testament scriptures) (II Tim. 4:13). Most likely this was the occasion of his arrest. He was taken to Rome for trial and execution.
 - a. It seems that one Alexander the coppersmith may have had some responsibility for his arrest (4:14).
 - b. His arrest came shortly after the burning of Rome by Nero, the blame for which was laid upon the Christians. Paul, being a noted leader, was naturally arrested.
2. Paul's situation in Rome is considerably different from his first imprisonment.
 - a. The first time he was accused by the Jews of heresy and sedition; now it is the Romans who treat him as a malefactor (2:9).
 - b. Earlier, he had his own rented house (house arrest), now he is restricted to a dungeon.
 - c. Before, he was free to preach to all who came to him and his co-workers carried on extensive work in the city. Now his friends can only see him with great difficulty (1:17). None stood by him in the trial (4:16).

- d. The first time, he expected acquittal, but now he looks for death (4:6).

C. Characteristics of the letter:

1. It is a very personal message containing references to 23 individuals.
2. Only Philemon is more personal.
3. It is surely the saddest of the New Testament books (4:9-17).
4. It reflects a great deal of emotion on Paul's part. One can feel the heartbeat in each line.
5. This is Paul's last surviving letter. It has been styled his last will and testament.

D. The Occasion: Paul's impending death made him greatly concerned for:

1. The well-being of Timothy, his son in the gospel and trusted co-worker (1:3-5).
2. That the preaching and spread of the gospel continue (4:1-5).
3. That the purity of the gospel be protected and preserved (1:13).
4. That Timothy keep himself pure (2:22).
5. His need for his cloak, books and parchments which he had left at Troas (4:13).

E. Purposes:

1. To encourage young Timothy to be faithful to the Lord in the face of death.
2. To set forth Paul's final testimony for his faith in the face of death.
3. To request Timothy's presence for Paul's last days.

F. Interesting facts about the book:

1. Only this small book gives us the names of Jannes and Jambres, Pharaoh's magicians, who withstood Moses (3:8).
2. Paul called Timothy a "man of God" (I Tim. 6:11; II Tim. 3:17). This was a title of the great prophets of Israel.

3. When Paul said he was “already being offered” (4:6), the meaning in the Greek was “poured out as a drink or liquid offering” upon the sacrificial altar.
4. The **American Standard** (1901) translation of 3:16 is unfortunate.
 - a. “Every scripture inspired of God is also profitable.” This leaves the impression that there might be some scripture not inspired of God.
 - b. The **King James Version** is much better: “All Scripture is given by inspiration of God.”
 - c. Dean Burgon called the ASV rendering of 3:16 “the most astonishing as well as calamitous literary blunder of the age.”
 - d. This reminds us that only the original autographs were perfect. All translations have been done by uninspired men and bear the marks of their fallibility.

IV. Second Timothy Summarized:

- A. Greetings and thanksgivings (1:1-5).
- B. Encouragement and instructions for evangelistic service (1:6-2:26).
- C. Warnings and assurance for the future (3:1-17).
- D. Paul’s final admonition and testimony (4:1-18).
- E. Closing greetings and benedictions (4:19-22).

OUTLINE OF SECOND TIMOTHY

Salutation and Thanksgiving (1:1-5)

I. Exhortation to Faithfulness (1:6-18)

- A. Stir up the gift within thee (1:6-7).
- B. Be not ashamed of God’s word nor of me, Paul (1:8a).
- C. Suffer hardships of the gospel (18b-12).
- D. Hold the pattern of sound words (1:13).
- E. Guard that which was committed to you by the Holy Spirit (1:14).

- F. Paul's experiences with various brethren (1:15-18).
 - 1. Some were unfaithful: those in Asia, Phygelus and Hermogenes (1:15).
 - 2. Some were faithful: Onesiphorus (1:16-18).

II. A Personal Appeal for Faithful Service (2:1-26).

- A. Five illustrations of his point (2:1-7).
 - 1. A strengthened child (2:1).
 - 2. A teacher (2:2).
 - 3. A good soldier (2:3-4).
 - 4. An athlete (2:5).
 - 5. A farmer (2:6-7).
- B. The reward of faithfulness (2:8-13).
- C. Be an unashamed workman (2:14-26).
 - 1. Remind others of God's will (2:14).
 - 2. Present yourself approved unto God (2:15).
 - 3. Shun profane babblings (2:16-18).
 - 4. Depart from unrighteousness (2:19-22).
 - 5. Be gentle and save sinners (2:23-26).

III. Warnings and Assurance for the Future (3:1-4:5).

- A. Moral corruption will increase in the last days (3:1-9).
- B. Paul's example and Timothy's early training remembered (3:10-17).
- C. Exhortation to Biblical preaching in view of impending apostasy (4:1-5).

IV. Paul's Final Testimony (4:6-8).

- A. His confidence in the face of death (4:6-8).
- B. Timothy requested to come and bring Paul's cloak, books and parchments (4:9-13).
- C. Timothy warned against Alexander the coppersmith (4:14-15).
- D. Paul's praise for the Lord's help (4:19-21).

Conclusion: News and greetings (4:19-21).

Benediction (4:22)

LESSONS TO REMEMBER

1. May we, like Paul, always serve God in a pure conscience (1:3).
2. Great men of God need godly parents and grandparents as their heritage (1:5).
3. We must never be ashamed of God's truth (1:8).
4. Life and immortality are only revealed in the gospel (1:10).
5. Christ will keep safe all that we have committed unto him (1:12).
6. A faithful Christian will hold fast to the pattern of sound words received from the apostles (1:13).
7. Each generation of Christians must commit the gospel to the younger generation of faithful disciples (2:2).
8. As faithful soldiers, we must never entangle ourselves in the affairs of this life (2:4).
9. Our salvation is only in Christ Jesus (2:10).
10. Everyone who names the name of the Lord must depart from unrighteousness (2:19).
11. It is a valuable lesson to learn to refuse ignorant and foolish questioning (2:23).
12. "The Lord's servant must not strive, but be gentle towards all" (2:24).
13. May we not be as those who are "ever learning, and never able to come to the knowledge of the truth" (3:7).
14. All that live godly in Christ shall suffer persecution (3:12).
15. All scripture is inspired of God and profitable (3:16).
16. Let every man of God preach the word at all seasons (4:2).
17. Let us encourage our ministers to do the work of an evangelist and fulfill their ministry (4:5).
18. May we be able to say with Paul, "I have fought the good fight, I have finished the course, I have kept the faith" (4:7).
19. The Lord will deliver us from every evil work (4:18).

TITUS

INSTRUCTIONS FOR AN ORDERLY CHURCH

KEY VERSES: 1:5, “...that thou shouldest set in order the things that were wanting...”

KEY WORD: Savior, which is used seven times (1:3, 4; 2:10, 11, 13, etc.)

KEY CONCEPTS: Good works, used six times.

Sound (healthy) doctrine (1:9; 2:1)

BACKGROUND AND INTRODUCTION

I. The Author:

- A. Paul, the apostle.
- B. For details of Paul’s life and ministry see the notes on Romans.
- C. This is the next to last of Paul’s letters.

II. The Recipient:

- A. Titus, a young Christian evangelist.
- B. He was a Gentile, described as a Greek (Gal. 2:3).
- C. He would likely have been born somewhere around 30 A.D. as he was yet a young man (less than 40) when this letter was written (65 A.D.).
 - 1. Yet he was mature enough to handle heavy and difficult responsibilities.

- D. He was a convert of Paul (1:4).
- E. It is speculated that he was a native of Antioch since that is where he first appears in the record (Gal. 2:1-3; Acts 14:26-15:1-5).
- F. He was with Paul and Barnabas at the Jerusalem Conference (Acts 15:2; Gal. 2:1-5).
 - 1. Controversy swarmed around him as the Pharisaic brethren sought to force circumcision on him.
- G. Titus accompanied Paul on his third missionary journey.
 - 1. Although he is not mentioned in Acts, the epistles refer to him often.
 - 2. He and another brother delivered the I Corinthian letter and helped to expedite the collection for the needy saints of Jerusalem (II Cor. 7:8-14).
- H. Following Paul's first imprisonment, Titus accompanied the apostle to Crete and was left there to properly organize the churches (Tit. 1:5).
- I. He was with Paul in Rome during the second imprisonment but went to Dalmatia to continue the apostle's work (II Tim. 4:10).
- J. Paul's letter closes with a request that Titus join him in Nicopolis.
- K. His character and qualities are summed up by Paul when he called him "my partner and fellow-worker" (II Cor. 8:23).
 - 1. "He to whom such a commission was confidently intrusted by St. Paul, could not have been wanting in energy, fairness, judgment and force of character" (J. S. Howson).
 - 2. Tradition says he died on Crete at an advanced age.

III. The Book:

- A. **Date:** It was written by Paul after his release from his first imprisonment, probably about 65 A.D.
- B. **Name:** The letter is named for its recipient.
- C. We style Titus an "Evangelistic Epistle" because it was written to a young evangelist regarding his work.

- D. It is a personal letter from the great apostle to a trusted friend and co-worker. In this letter we get a glimpse into Paul's personal life and friendships.
- E. **The Occasion:**
 - 1. The unwholesome condition of the churches on Crete (1:10-16).
 - 2. Titus' own need of instruction and encouragement (2:1-10).
 - 3. The news of Zenas and Apollos going to the island, thus providing a way to deliver the letter (3:13).
- F. **Purposes:**
 - 1. To provide instructions and guidelines for the development of leadership in the local congregations (1:5-9).
 - 2. To warn the young minister about false teachers and remind him of his duty to oppose them (1:10-14).
 - 3. To supply Titus with fundamental instructions needed by the Cretan Christians (2:1-10; 3:1-2).
 - 4. To encourage their support of good works (3:8).
 - 5. To instruct Titus to join him at Nicopolis as soon as possible (3:12).
- G. The book of Titus as viewed by skeptical scholars:
 - 1. For a discussion of this point see section III of First Timothy.

IV. Crete:

- A. It is one of the largest islands of the Mediterranean.
 - 1. 160 miles long with width varying from 6 to 35 miles.
 - 2. Rugged mountains span the island from east to west.
- B. In ancient times Crete was known as the island of 100 cities.
 - 1. Its population was upwards of 1,000,000.
- C. Crete is the scene of numerous fables of Greek Mythology.
- D. Her people:
 - 1. The Cretans were excellent mariners.

2. They were renowned as archers.
3. They were of a generally bad reputation:
 - a. Ancient Greeks warned their children to beware of the three K's: Kappadokia, Krete and Kilikia.
4. Many Jews lived on the island.

E. Epimenedes:

1. Paul quotes this Greek poet in 1:12: "Cretans are always liars, evil beasts, idle gluttons."
2. Epimenedes was regarded as one of the seven wise men of the ancient world.
3. Other ancient authors drew similar conclusions about the Cretans:
 - a. Polybius, Greek historian (203-120 B.C.), said, "...Cretans are the only ones in whose estimation no profit is ever disgraceful."
 - b. Cicero, Roman statesman and philosopher (106-4 B.C.), said, "...the Cretans...consider highway robbery to be honorable."
 - c. Plutarch wrote, "that they stick to money like bees to their combs."
 - d. Livy, Roman historian (59 B.C.-17 A.D.), said, "The Cretans followed (Perseus) in hope of cash."
 - e. Leonides wrote, "the Cretans are always brigands and piratical and unjust."
 - f. Cretism was a byword for lying.
 - g. "The Cretans of the present day (19th century) are precisely what they were in the days of ... Paul: they are notoriously, whether Turks or Greeks, the worst characters in the Levant" (Hartley).

F. The origin of Christianity on Crete:

1. Cretans were present in Jerusalem on Pentecost and heard the gospel proclaimed (Acts 2:11). They may have begun the work on their island.

2. Paul's ship stopped at Crete on his voyage to Rome (Acts 27:7-9). He may have made some contacts then.
 3. Paul and Titus traveled there between his two imprisonments in Rome. (Tit. 1:5).
 - a. Several churches seemed to exist there at the time of this epistle (1:5).
- G. Tradition makes Titus bishop of Crete from 62 A.D. to his death.
1. The tradition is without biblical basis. Rather than appoint him bishop, Paul commissioned him to appoint others as bishops or elders in every church (1:5).
 2. He then urged him to leave Artemas in his place on Crete and join him in Nicopolis.

V. The Heretics Titus Faced:

- A. They were of Jewish background (1:14; 3:9).
- B. Gain was their true motive (1:11).
- C. They were immoral (1:14-16).
- D. They were speculative, raising all sorts of questions (3:9).
- E. They were quarrelsome and fractious (3:10).

VI. The Book of Titus Summarized:

- A. Sound Leadership (Chapter 1).
- B. Sound Living (Chapter 2).
- C. Sound Service (Chapter 3).

OUTLINE OF TITUS

Salutation (1:1-4)

I. Ministerial Responsibilities (1:5-16):

- A. His commission (1:5-9).

1. Appoint elders in every church (1:5).
2. Qualifications for those to be chosen (1:6-9).

B. Nature of the heretics he faced (1:10-12).

C. He must reprove them and reject their teaching (1:123-16).

II. The Doctrine of Christian Living (2:1-15).

A. For aged men (2:1-2).

B. For aged women (2:3).

C. For young women (2:4-5).

D. For young men (2:6).

E. For Titus himself (2:7-8).

F. For servants (2:9-10).

G. God's grace is the motivating power for Christian living (2:11-14).

H. The preacher's charge to teach with authority (2:15).

III. General Exhortations (3:1-11).

A. Be obedient to governmental authority (3:1).

B. Speak evil of no man (3:2).

C. Remember your former life and conversion (3:3-7).

D. Be careful to maintain good works (3:8).

E. Shun unprofitable religious disputes (3:9).

F. Refuse factious men (3:10-11).

IV. Closing Instructions (3:12-15).

A. Titus instructed to meet Paul at Nicopolis (3:12).

B. He was to assist Zenas and Apollos on their journey (3:13).

C. He was to teach the brethren to maintain good works (3:14).

D. Benediction (3:15).

LESSONS TO REMEMBER

1. We serve a God who cannot lie (1:2).
2. All who are truly Christians share a common faith (1:4).
3. No congregation is fully in order without elders (1:5).
4. Every Christian should strive to reflect the qualifications of elders set forth here by Paul (1:5-9).
5. False teachers must be dealt with, not just ignored (1:10-11).
6. We should daily examine our faith to be sure of its soundness (1:13).
7. It is possible to profess God with the mouth and deny him in conduct (1:16).
8. Every disciple's words should benefit sound doctrine (2:1).
9. Our generation desperately needs mature women to properly train the young women in their domestic responsibilities (2:4-5).
10. Let every saint show himself an example of good works (2:7).
11. May all of the Lord's children adorn the doctrine of God in all things (2:10).
12. God's people will live soberly, righteously and godly (2:12).
13. Jesus is our great God and Savior (2:13).
14. God's people must be zealous to maintain good works (2:14).
15. May we speak evil of no man (3:2).
16. Although our works of righteousness cannot save us, God's mercy can (3:5).
17. Let us affirm confidently the faith which we hold (3:8).
18. May we always avoid foolish questions about religion which are unprofitable (3:9).
19. Always avoid the factious man, knowing he is perverted and self-condemned (3:10).

PHILEMON

CHRISTIANITY APPLIED

KEY VERSES: Vs. 10, *"I beseech thee for my child, whom I have begotten in my bonds, Onesimus."*

Vss. 15b-16a, *"that thou shouldest have him forever; no longer a servant, but more than a servant, a brother beloved..."*

KEY WORD: "Receive," (See vss. 12, 15, 17 in KJV).

KEY THOUGHT: Mutual responsibilities of Christian slaves and masters.

KEY CHARACTERS: **Paul.** The apostle of Christ imprisoned at Rome.
Philemon. A Christian slave owner of Colossae.
Onesimus. A fugitive slave of Philemon who was converted by Paul and is now being returned to his master.

BACKGROUND AND INTRODUCTION

I. The Author:

- A. It was written by "Paul, a prisoner of Christ Jesus...to Philemon" (vs. 1).
 1. Three times Paul names himself (see vss. 1, 9, 19). Twice he is described as a prisoner (vss. 1, 9).

2. The same associates are listed as in his other prison epistles.
 3. The authorship is attributed to Paul in the **Muratorian Fragment**, and by Ignatius, Tertullian, Origen, Eusebius and Marcion of the early centuries.
 4. Some few argued that Philemon is unworthy of Paul's attention, because it contains no theological teaching. They are blind to its tremendous social and spiritual value.
- B. For a detailed study of Paul's life and work, see the notes on Romans.

II. About Philemon and Onesimus:

A. Philemon:

1. He was a prosperous citizen of Colossae.
 - a. He owned one or more slaves.
 - b. His home was large enough for the local church to gather in (vs. 2).
2. His family:
 - a. His wife's name was Apphia (vs. 2).
 - b. Archippus of vs. 2 seems to have been his son. He was also evidently a minister of the church in Colossae (Col. 4:17).
3. His religion:
 - a. Paul had converted Philemon (vs. 19).
 - b. A congregation met for worship in his home (vs. 2).
 - c. His son had grown up to be a Christian leader (vs. 2).
 - d. Even so, he was yet a slave holder.

B. Onesimus:

1. His name means "profitable."
 - a. Paul plays upon the meaning of his name in vss. 10-11.
 - b. *Unprofitable* Onesimus was now *profitable*.

- c. He even urges Philemon, the master, to give him a little profit (vs. 20).
2. He had been a slave in the household of Philemon (vs. 16).
3. His home was in Colossae of Phrygia (Col. 4:9).
 - a. "A Phrygian slave was a byword for rascality."
 - b. A common proverb said, "A Phrygian is the better for a beating."
 - c. Onesimus was a dishonest, thieving, fugitive, Phrygian slave when he came to Paul.

III. Slavery in the Roman World:

- A. Slavery was an established and ingrained institution in Roman society. The epistle to Philemon cannot be clearly understood without some knowledge of the Roman practice of slavery.
- B. Aristotle had taught that it was in the very nature of the world that some men be slaves. "In 300 B.C., 21,000 citizens in Athens owned 400,000 slaves" (H. Mears).
- C. Even the Jews held slaves in low esteem:
 1. A Jewish proverb said, "It is forbidden to teach a slave the law."
 2. Rabbi Eliezer wrote: "Have I not taught you that these signs of respect are not to be shown at the death of slaves; and that nothing may be said but what is said when oxen and asses die?"
- D. Roman economy and society were built upon the backs of slaves.
 1. Some estimate that there were some 60 million slaves in the empire.
 2. Over a third of the population of Rome were slaves; some 600,000 in number.
 3. "An unhappy condition on men, who endured the weight, without sharing the benefits of society" (E. Gibbon).
 4. All forms of work were considered beneath the dignity of a Roman citizen and proper only for a slave.

5. Many slaves were highly trained professionals such as doctors, teachers, musicians and artists.
6. A person could become a slave by birth, debt or as a prisoner of war.
7. Some wealthy Romans had hundreds, even thousands of slaves in their service.
8. There were professional slave hunters called **fugitivarii** whose business was to track down and return runaway slaves.
9. Slaves “were not assigned a distinctive dress, for fear they should realize their numbers. They usually wore the common dress of the poor, a dark serge tunic and slippers” (H. C. Moule).

Slaves had no human, legal or civil rights:

1. Roman law imposed no limits on slave owners.
2. To the Romans, a slave was “a living tool;” “live chattel;” “vocal instruments.”
3. They could be worked, bred, beaten, mutilated, crucified or fed to wild beasts at the whim of their owner.
4. One slave owner would have thrown his slave into a pond of fierce lamprey eels for accidentally breaking the glassware.
5. When his slave killed Pedonius Secundus, a Roman Senator, all 400 of his slaves were executed.

Paul alludes to Rome’s slavery laws in Philemon.

1. While Roman slaves had no right of asylum, they could flee to a friend of their master for intercession.” So, Paul wrote, “I beseech thee for my child...Onesimus” (vs. 10). He set himself forward as the slave’s intercessor.
2. He called Onesimus his “child whom he had begotten in his bonds” (vs. 10). When adopted, a slave immediately became the recipient of his free father’s rights and privileges, both domestic and civil.
3. Also, the law made a father liable for his son’s debts. So, Paul says, “I will repay it” (vss. 18-19).

IV. Christianity and the Problem of Slavery:

- A. The Bible nowhere directly attacks or forbids slavery.
- B. It does lay down principles for the humane treatment of slaves (Eph. 6:5-9; Col. 3:22-4:1; I Tim. 6:12; I Pet. 2:18-25).
- C. Many fundamental principles of Christianity had the effect of persuading the converted slave-holder to free his servants. (Compare Matt. 7:12; 22:38-39; 25:40). It gradually eroded the foundations of that evil institution, bringing it to an end.
- D. Had Christianity attempted to change the practice by open opposition and violent resistance, "it would have perished in the storm which it would have kindled."
- E. The letter of Philemon has had a profound impact upon the abolition of slavery. Strangely, both sides appealed to it for their arguments.

V. The Human Story Behind the Epistle:

- A. Onesimus' flight:
 - 1. He had fled his master's house in hope of freedom.
 - 2. It seems he had taken money or other things of value from his master. With this, he would pay for his transportation to safety (vs. 18).
 - 3. His flight carried him some 1,000 miles west to Rome.
 - a. Among her teeming masses, many slaves successfully hid their identity.
 - b. Rome was called "the common cesspool of the world" (Sallust).
 - c. For a slave in Rome, there was no way of earning a living except by vice, crime or as a gladiator.
- B. His conversion:
 - 1. While in Rome, somehow Onesimus came in contact with Paul, the imprisoned apostle.
 - 2. Paul won him to the Savior (vs. 10).
 - 3. He became one Paul's most valuable helpers (vs. 13).

4. Paul loved him as his own son (vs. 10).
 5. The Jewish rabbis said, "If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him."
- C. His return to his master:
1. His salvation by God did not free Onesimus from the penalties of the civil law he had broken.
 2. We can imagine the fear and trepidation he felt when he contemplated facing Philemon.
 - a. Even a kind-hearted master might brand him on the forehead with an "F" for **fugitivus**.
 3. Paul sent him back home (vs. 12).
 - a. Even though he had received forgiveness from his heavenly Master, he still needed forgiveness from his earthly master.
 - b. Paul interceded with Philemon on his behalf:
 - (1) He sent Tychicus along as his personal representative to assist Onesimus (Col. 4:7-9).
 - (2) That would make it easier for Philemon to restrain his anger.
 - (3) He introduced Onesimus to the Colossian church as a "faithful and beloved brother." This would create sympathy in the congregation for him, thus placing more pressure on Philemon.
 - (4) He wrote Philemon this personal letter, pleading Onesimus's case.
- D. Paul's grounds of appeal for Onesimus' freedom:
1. He reminds Philemon that he could command it, but he would rather trust Philemon's sense of Christian compassion (vss. 8-9a).
 2. He appeals for compassion for the runaway slave on the following grounds:
 - a. His (Paul's) old age (vs. 9).
 - b. His hardships in prison (vs. 9).

- c. His spiritual relationship to Onesimus (vs. 10).
 - d. His relationship to Philemon himself (vs. 11-14).
 - e. On the basis of Philemon's new spiritual relationship to Onesimus (vss. 15-16).
 - f. Paul himself is ready to repay whatever Onesimus may owe his master (vss. 17-19a).
 - g. He reminds Philemon that he owes Paul a debt, i.e., his own salvation (freedom) from the bondage of sin (vs. 19).
 - h. As a personal favor to Paul, he should release him (vs.20).
 - i. Paul expresses his confidence in Philemon's goodness (vs. 21).
3. Paul has been called the "master of sanctified psychology."

VI. About the Book:

- A. **Name:** It is named for the man to whom it is sent.
- B. **Date:** It was written during Paul's first imprisonment in Rome, i.e., 61-62 A.D.
- C. **Origin:** it was written in Rome from Paul's place of confinement (vss. 9-10, 13; Acts 28:30-31).
- D. **Bearer:** Tychicus, who accompanied Onesimus, delivered this and the Colossian letter (Col. 4:29).
- E. **Purpose:** To persuade Philemon to receive, forgive and hopefully release Onesimus, his runaway slave, who was now a Christian.
- F. The **problem** Paul faced and his strategy in dealing with it:
 - 1. His problem was how could he save Onesimus from the cruel punishment allowed for runaway slaves? He wanted to reconcile the slave and his master without using the force of his apostolic office.
 - 2. His **strategy:**
 - a. He dared not have Onesimus face his master alone, so he sent Tychicus to assist him.

- b. He wrote a personal letter to Philemon, appealing for mercy on the slave's behalf.
- c. He brought the matter before the entire Colossian church to make it difficult for Philemon not to respond in a positive manner.
- d. He suggested that he was coming soon to see Philemon, meaning he would have to face Paul with his decision.

G. Literary characteristics:

1. Paul's letter to Philemon is a private or personal letter; the only such letter in our Bible.
2. The beauty and charm of this letter have been universally acclaimed.
3. Alexander Maclaren speaks of "...the graceful simplicity and sweet kindness of this exquisite letter."

H. What great men have said about Philemon:

1. "This brief letter is valuable out of proportion to its length" (D. E. Hiebert).
2. "As an expression of simple dignity, of refined courtesy, of large sympathy, and of warm personal affection, the Epistle to Philemon stands unrivalled" (J. B. Lightfoot).
3. "What Christ has done for us with God the Father, that St. Paul does for Onesimus with Philemon" (Martin Luther).
4. "The Epistle to Philemon, taken alone, far surpasses all the wisdom of the world" (Frankius).
5. "Philemon contains the finest picture of forgiveness that can be found in the New Testament" (M. C. Tenny).
6. "This book is the `Magna Charta' of freedom throughout the world" (F. W. Farrar).
7. It is an "idyll of the progress of Christianity" (F. A. Farrar).

I. Special values in Philemon:

1. It provides an insight into Paul's private life and character. We see him humble, courteous, unselfish and magnanimous.

2. It is a grand example of Christian tact and wisdom in dealing with difficult human relations.
3. It provides us knowledge of the social-domestic life of the first century Roman world.
4. It illustrates how the gospel reforms social ills.
5. It is an analogy of our redemption in Christ:
 - a. We sinners are God's property, but we have run away.
 - b. We flee to Christ for refuge.
 - c. In him we are begotten anew as sons and daughters and find an intercessor and friend.
 - d. We return to God and are received, not as condemned slaves, but as sons and daughters.
 - e. Our debt is paid by Christ.

J. Philemon and the liberal critics:

1. A few radical critics have rejected Paul's authorship on purely subjective grounds.
2. "All the attacks have utterly failed to dislodge the epistle" (D. E. Hiebert).

K. Paul's psychology in handling the problem:

1. He appealed to Philemon's sympathy by twice mentioning the fact that he is a prisoner (vss. 1, 9).
2. He commended Philemon's excellencies, thus making it difficult for him not to forgive Onesimus (vss. 4, 7).
3. He delayed mentioning Onesimus' name until he had paved the way.
4. He refused to command with authority. Rather, he pled his request as a bosom friend (vss. 8, 9, 20).
5. He begged for Onesimus as his own son (vs. 10).
6. He assumed Philemon would do the right thing (vs. 21).
7. He openly conceded Onesimus' wrong and promised to pay for the damages (vss. 18-19).
8. He acknowledged the slave's failure, but vouched for his conversion (vs. 13).

9. He carefully selected his words. Onesimus had been “parted for a season” from his master, not had “fled” or “escaped” (vs. 15).
10. He announced his plan to personally visit Philemon. Thus he would have to face his old friend with his decision (vs. 22).
11. He did not command Philemon to emancipate Onesimus. Rather, he urged him to love him as a brother, a thing much harder to do.

L. Miscellaneous information about Philemon:

1. Philemon has been called a course in “applied Christianity.”
2. Paul does not condemn slavery nor order Philemon to set his slave free, yet this book has played a significant role in the abolition of slavery.
3. “I Paul write it with mine own hand, I will repay it” (vs. 19). The Greek word **cheirographon** means an obligation voluntarily accepted and signed.
4. “Refresh my bowels in the Lord” (vs. 20 KJV). The 17th century English word, “bowels,” meant “heart or tender affections.” The American Standard Version renders it “refresh my heart.”
5. As to the outcome of this episode, we have no information, but who can doubt the result of Paul’s request?

A Simple Summary of Philemon:

- A. Salutation (vss. 1-3).
- B. The prelude (vss. 4-7).
- C. His request for Onesimus (vss. 8-20).
- D. Closing remarks (vss. 21-25).

OUTLINE OF PHILEMON

Introduction and Greeting (vss. 1-3)

I. His Thanksgiving for Philemon (vss. 4-7)

- A. For his love and faith toward the Lord and,
- B. Toward the saints in hospitality.

II. His Appeal for Onesimus (vss. 8-21)

- A. He suggests to Philemon he could command it, but will trust his friend's sense of love (vss. 8-9a).
- B. Philemon should receive Onesimus without harshness because of Paul's:
 - 1. Great age (vs. 9).
 - 2. His imprisonment (vs. 9).
 - 3. His spiritual relationship to Onesimus (vs. 10).
 - 4. His spiritual relationship to Philemon himself (vss. 11-14).
 - 5. Because of Philemon's new spiritual relationship to Onesimus (vss. 15-16).
 - 6. Because Paul offers to repay personally whatever Onesimus may owe him (vss. 17-19a).
 - 7. Because Philemon owes a debt to Paul, his salvation (vs. 19).
 - 8. Because Paul, his brother, asks for Onesimus' release (vs. 20).
 - 9. Paul expresses his confidence in Philemon's goodness (vs. 21).

III. Conclusion (vss. 22-25)

- A. Paul's hope to visit Philemon (vs. 22).
- B. Greetings from Paul's co-workers (vss. 23-24).
- C. Benediction (vs. 25)

LESSONS TO REMEMBER

1. We see the providence of God in bringing Onesimus in contact with Paul.
2. We see the power of Christ to save and transform a sinner into a son of God.
3. We learn the importance of being a peacemaker (Matt. 5:9).
4. We see the importance of forgiveness.
5. We see the need for restitution.
6. All saved men are now one in Christ (Gal. 3:28).
7. We learn from Paul the lesson of being our brother's keeper.
8. Some wrongs cannot be immediately changed. We must teach God's truth and allow the leaven of the gospel to do its work.
9. By Christianizing the master, Christ emancipated the slave.
10. Like Paul, we must learn to speak the truth in love (Eph. 4:15).
11. Psychology in human relations is a gift of wisdom all should seek after.
12. We see the church, in its early days, without meeting houses, worshiping in private homes. Christianity can survive today without modern buildings, even as it did then.
13. Our homes should be havens of hospitality as was Philemon's.
14. We see the power of a personal letter to accomplish good.

HEBREWS

THE SUPERIORITY AND SUPREMACY OF CHRIST

KEY VERSES:

1:1-4, *“God...hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things...”*

4:14, *“Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.”*

8:6, *“...he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant...”*

11:6, *“...without faith it is impossible to be well-pleasing unto...God...”*

KEY WORDS:

“Better,” used 13 times (1:4; 6:9; 7:7; etc.), by which he shows Christ and his system to be superior to everything previous known.

“Heaven” and **“heavenly,”** used 10 times (1:10; 3:1; 4:14; 6:4, etc.), by which he stresses the contrast between Christianity, the heavenly system, and Judaism, the earthly system.

“Priest” and **“high-priesthood,”** used 32 times (5:6; 7:1, 3, 11; 2:17; 3:1; 4:14; etc.)

“Once and once for all” (6:4; 7:27; 9:12, 26, 28, etc.), which emphasizes the absolute finality of the Christian revelation and system.

“Perfect” and its cognatives, used 11 times (2:10; 5:9; 6:2; 9:12, 14, etc.).

“Eternal” (5:9; 6:2; 9:12, 14, etc.).

“Faith,” used 31 times (11:1, 6, etc.).

“Let us,” (6:1; 10:19-22; 10:23; 10:24-25; 10:26ff; 12:1, etc.).

“The people,” always referring to the Hebrews; used 13 times (2:17; 4:9; 5:3).

KEY PERSON: Jesus Christ, the Son of God.

BACKGROUND AND INTRODUCTION

I. The Author:

A. The book does not declare its author.

1. The heading in the King James Version, “The Epistle of Paul the Apostle to the Hebrews,” is a later addition and not part of the inspired text.
2. From the earliest days, the authorship has been disputed.

B. What early Christian scholars said of its authorship:

1. **Clement of Alexandria** (155-215 A.D.), wrote that Hebrews “was written by Paul, to the Hebrews in the Hebrew tongue; but that it was carefully translated by Luke and published among the Greeks” (**Eusebius’ Ecclesiastical History** 6:14).
2. **Origen** (185-253 A.D.), wrote “that the thoughts are the apostle’s (Paul’s), but the diction and phraseology belong to someone who has recorded what the apostle said, and as one who noted down at his leisure what his master dictated” (**Eusebius** 6:25).
3. **Tertullian of Carthage** (150-227 A.D.), wrote “There is also an Epistle to the Hebrews, under the name of Barnabas.” He then cites Heb. 4:1, 4-6. (**On Modesty**, Chapter 20).

C. The Eastern (Grecian) churches accepted this book as from Paul from the earliest times, the Western (Latin) churches did not ascribe Pauline authorship until the 4th century.

D. The Council of Carthage (397 A.D.), recognized Hebrews as an undisputed part of Scripture, attributing it to Paul.

E. Arguments for Paul's authorship:

1. The doctrinal message of Hebrews is similar to Paul's other epistles.
2. The writer of Hebrews had been in bonds as was Paul (Heb. 10:43; Col. 4:3).
3. The author was closely associated with Timothy (Heb. 13:23; I Tim. 1:2).
4. The closing is typical of Paul's epistles (Comp. Heb. 13:18-25; Rom. 16:20-27; I Cor. 16:23-24).
5. No other writer closed with "Grace be with you all" (13:25).
6. The writer of Hebrews cited Habakkuk 2:4 "The just shall live by faith" (10:38) as did Paul in Romans 1:17 and Galatians 3:11.
7. Paul had the Jewish cultural and educational background to write of the Jewish institutions as did the author.
8. Some surmise that Paul left his name off the book because of the bitter hostility towards him among Jews, both in and out of the church, hoping it would have a better reception.

F. Arguments against Paul's authorship:

1. Some argue that it would be improbable that Paul would write to a church where so many regarded him as a renegade.
2. In 2:3, the writer speaks of himself and the readers as having received the gospel from those who heard Christ in person; whereas Paul usually stressed that he received his knowledge by direct revelation (Gal. 1:1; 2:6).
3. The literary style of Hebrews differs from that of Paul's other works. They show no trace of artistic or literary polish, rather Paul described himself as without "excellency of speech or wisdom" (I Cor. 2:1). Hebrews is written in the stately manner of an author who was highly cultivated and polished.
 - a. "The language of Paul is rugged, disjointed and impetuous, while this epistle is distinguished by rhetorical skill, studied antithesis, even flow of faultless

grammar and measured march of rhythmical period” (Randall).

4. The writer of Hebrews introduces his scripture citations in a manner different from Paul. Paul quotes both the Hebrew and Septuagint translations and often renders it in his own words. Hebrews’ author carefully quotes only the Septuagint (Greek) version.
5. Paul usually called Timothy his “son” or “child” (I Tim. 1:2; II Tim. 1:2), while here he is called his “brother” (Heb. 13:23-25).
6. Paul always signed his epistles to authenticate them (II Thess 3:17). Hebrews is not signed.

Other authors that have been proposed:

1. **Luke**. He had the literary skills, but not the Jewish background. He was a Gentile.
2. **Barnabas**. Only Tertullian suggested him among the early writers.
3. **Apollos**. He would have had the Jewish background and the literary skills (See Acts 18:24-28). However, no one in the early church considered him the author. Martin Luther first suggested him.
4. **Clement of Rome**, because he frequently quotes Hebrews. But a comparison of Clement’s known writings with Hebrews makes it evident that he was not the author.

General observations about the authorship question:

1. The recipients clearly knew the author (13:18-24).
2. The authorship of Hebrews is not a doctrinal question. It must always rest in the realm of opinion and we must cordially respect those who differ with us.
3. The debate about the authorship has nothing to do with inspiration, authenticity or authority. It is simply a literary question.
4. The value of this book depends not on who wrote it. Should we prove conclusively that Paul wrote Hebrews, it would be no more valuable or authoritative than it now is. The Holy Spirit is the ultimate author of all our sixty-six books of Scripture.

5. With the great Origen, we conclude, "Who wrote the Letter to the Hebrews only God knows for certain."

II. About the Book:

A. The recipients:

1. A good deal of time had passed since their conversion to Christ (5:12).
2. They had faced and endured serious persecution and loss of their material goods (10:32-34).
3. They had gladly met the needs of their suffering brethren (6:10).
4. Their first teachers and leaders had now passed on (13:7).
5. They had grown "sluggish" in their commitment and service to Christ (6:12).
6. Their loss of zeal and their attraction to their Jewish past had led some of them to the verge of falling away from Christ (2:1; 4:1).
7. The book is obviously directed to a specific band of believers; a congregation at a definite place, for the author plans to visit them shortly (13:19, 23).
8. Some reason that the facts that the letter was written in polished Greek and quotes only from the Greek Septuagint translation of the Old Testament, imply that the recipients were Hellenistic Jews.
9. Traditionally the recipients were taken to be Jewish Christians in Palestine.
10. Many conservative scholars now hold for Hellenistic Hebrew Christians in Rome or elsewhere.
 - a. For this, they cite (13:24): "They of Italy salute," i.e., Italian Christians with the writer send their greetings back to the recipients in Italy.
 - b. The fact that Clement of Rome made extensive quotes from Hebrews in his Epistle to the Corinthians (late 1st Century).

- B. The **occasion** for writing: It seems that they were being tempted to hide their Christian identity behind the protective cloak of Judaism which had legal standing with the Romans. They were holding back, not accepting the full consequences of their commitment to Christ. Hence they were not pressing on to perfection and were in danger of falling short (4:1-9). They were spiritually dull and likely to cast away their confidence. He therefore urges them to go forth unto Christ without the camp, bearing his reproach (13:13).
- C. **Purposes** for writing:
1. To prepare Jewish Christians for the impending fall of Jerusalem with the overthrow and end of the temple system.
 2. To explain the limited intent and ultimate end of animal sacrifices and temple worship in Christ.
 3. To show the Hebrew Christians that they had gained much more in accepting Christ than they had lost in renouncing Judaism.
 4. To help them see that it is far better to worship God in the new, heavenly, tabernacle, than in the old manmade temple on earth.
 5. He set in contrast two systems of religion; one earthly with physical, material ceremonies that appeal to the senses; the other a heavenly, spiritual, system that appeals to man's inner spirit.
 6. To exhort and fortify the Hebrew Christians against backsliding (2:1).
 7. To establish the supremacy of Christ and Christianity over Judaism and to warn them against neglecting or forsaking the faith (3:12-13).
 8. To rekindle the flickering fire of faith.
- D. **Date:** It was written certainly prior to the destruction of Jerusalem (70 A.D.). It is generally thought to have originated around 61-63 A.D.
- E. **Place of origin:**
1. Some argue that it was written in Rome. This is usually advanced by those who advocate Pauline authorship.

- a. Timothy had gone to Rome (II Tim. 4:9) and is mentioned in Hebrews 13:23.
 - b. "They of Italy" (13:24) are taken to be saints in Rome.
2. Those who view the recipients as Jewish Christians at Rome propose numerous other locations.

F. **Canonicity:**

1. **Clement of Rome** quoted passages from Hebrews as the Word of God in his **Epistle to the Corinthians** (ca. 96 A.D.).
2. **Clement of Alexandria** (155-215 A.D.) frequently cited it as the Word of God as did **Origen of Alexandria**.
3. It was not listed in the **Muratorian Canon** (170 A.D.).
4. **Eusebius of Caesarea** (265-340 A.D.) noted that Hebrews was "disputed" but he regarded it as one of Paul's epistles.
5. **Athanasius** counted it as one of Paul's fourteen epistles.
6. With the encouragement of **Jerome** and **Augustine**, the **Western (Latin) churches** recognized Hebrews as canonical at the **Council of Carthage** (397 A.D.).
7. The dispute was never over content but over authorship.
8. "If the authorship of this epistle is uncertain, its inspiration is indisputable" (O. A. Hayes).

G. Hebrews and the Old Testament:

1. No other New Testament book uses the Old Testament more frequently and with greater authority and cogency.
2. In Hebrews there are 29 quotations from the Old Testament and 53 allusions to it.
3. The author quotes the Septuagint exclusively for his Old Testament verses.
4. "Hebrews is a unique commentary on the Old Testament." (Irving Jensen).
5. From Hebrews we learn that we cannot fully understand the Old Testament without studying the New Testament, nor can we understand the New without knowledge of the Old.

H. The **literary style** of Hebrews:

1. "From the standpoint of doctrinal contribution and literary excellence it is without a peer among the books of the New Testament" (H. C. Thiessen).
 2. "It is the earliest exposition of the Christian tradition by one who had all the instincts of a scholar and a philosopher" (March).
 3. "Hebrews begins like an essay, proceeds like a sermon and ends like a letter" (Rees).
 4. The opening sentence of Hebrews is one of the grandest in all the Scripture. It proclaims Christ, his deity and glory, his role as creator, heir of all and superior to all others.
 5. The author "assumes an exclusively Jewish point of view in the minds of his readers as his major premise" (Rees).
- I. Pictures of Christ in Hebrews:
1. **Prophet:** for God spoke by him (1:2).
 2. **Priest:** for he made purification for our sins (1:3) and intercedes for us (7:25).
 3. **King:** for he reigns forever at God's right hand (1:3, 8; 7:2, 17).
 4. **Creator:** for all things were made through him, and he is possessor, and sustainer of all things (1:2-3).
 5. **Heir of all things** (1:2) as he is the Son of God.
 6. **The effulgence of God's glory and the very image of his substance** (1:3).
- J. Christ and Melchizedek:
1. To show Christ's superiority over the Aaronic priesthood, the author draws a comparison of Christ with the Canaanite priest-king Melchizedek who blest Abraham and received gifts from him (Gen. 14:18-20).
 2. This passage, along with Psalms 100:4 and Hebrews 5:6-10; 6:20; 7:1-17, tells us all we know of Melchizedek.
 3. Both were kings of peace and righteousness.
 4. Both were priests of God most high.
 5. Both had spiritual authority over both Hebrews and Gentiles.

6. Neither had human ancestors in his priestly office.
 7. Neither had a successor to his throne.
 8. Both were superior to Abraham, hence also to Levi and Aaron, high priests of Judaism.
- K. Six solemn warnings of Hebrews:
1. Against not heeding the word of salvation (2:1-4).
 2. Against stopping short of our promised rest (3:7-19).
 3. Against disobedience (4:11-13).
 4. Against laziness and apostasy (5:11-6:12).
 5. Against willful sin (10:26-31).
 6. Against not listening to God (12:25-29).
- L. Hebrews and Romans contrasted:
1. The two epistles are as mountain peaks among the books of the Bible. Though inspired by the same Spirit and contemplating the same general theme, they are notably different.
 2. **Hebrews** stresses the **person of salvation**; **Romans** the **way of salvation**.
 3. **Hebrews** focuses on the **ceremonial law** and ritual of the Old Testament; **Romans** on **law in general**.
 4. **Hebrews** proves the **superiority** of the Christian religion; **Romans** proves the **necessity** of it.
- M. Comment on 6:4-6, "As touching those who were once enlightened and tasted the heavenly gift ... and then fell away ..." ASV.
1. This very clearly teaches the possibility of apostasy for Christians.
 2. The King James translators rendered it, "if they shall fall away."
 3. Of this rendering James Macknight writes, "Our translators, following Beza, who without any authority from the ancient manuscripts hath inserted in his versions the word **si** (if), have rendered this clause, "If they fall away"; that this text

might not appear to contradict the doctrine of the perseverance of the saints” (**Apostolical Epistles**, p. 532).

N. Miscellaneous observations about Hebrews:

1. Hebrews has been described as the fifth gospel; the other four tell of Christ’s work on earth: Hebrews tells of his work in heaven.
 2. No other book so richly reveals and emphasizes the authority and the high-priestly ministry of Jesus.
 3. “No book of the Bible is more completely recognized by universal consent as giving a divine view of the facts of the gospel, full of lessons for all time, than the Epistle to the Hebrews” (B. F. Westcott).
 4. “The Epistle to the Hebrews is in many respects the riddle of the New Testament” (E. F. Scott). This is true because of the lack of certainty about the author, date, the recipients and their location.
 5. Chapter 11 of Hebrews has been called “Faith’s Hall of Fame.”
 6. The Christian life is depicted as a foot race with a great host of spectators (12:1-3).
- O. A study of Types and Antitypes helps us to understand Hebrews. See **Appendix A**.**
- P. A knowledge of the several Covenants of God will help in interpreting this book. See **Appendix B**.**

II. A Simple Summary of Hebrews:

- A. The superiority of Christ to prophets and angels (1:1-2:18).
- B. The superiority of Christ to Moses and Joshua (3:1-4:16).
- C. The superiority of Christ’s priesthood to that of Aaron (5:1-8:5).
- D. The superiority of Christ’s covenant to that of Moses (8:6-10:39).
- E. The superiority of faith to the old system of law and works (11:1-13:25).

OUTLINE OF HEBREWS

I. **The Superiority of Christ over Previous Messengers of God (1:1-4:14).**

A. He is superior to the prophets (1:1-3).

1. They spoke in olden times, he speaks now and forevermore (1:1-2a).
2. They were created, he was their creator (1:2b-3).

B. He is superior to angels (1:4-2:18).

1. He is God's Son; they are his servants (1:4-12).
2. He sits at God's right hand; they worship him (1:13-14).
3. In view of his greatness, we must take heed lest we drift away from him (2:1-4).
4. Having been made perfect through suffering, he is a faithful high priest (2:5-18).

C. He is superior to Moses (3:1-4:13).

1. He is worthy of more honor and glory than Moses (3:1-6).
2. We must be careful not to harden our hearts toward Christ as did Moses' followers (3:7-19).

D. Christ offers a superior rest than that to which Joshua led Israel (4:1-13).

1. Unbelief and disobedience will keep us from entering Christ's rest (4:1-7).
2. Even Joshua spoke of a rest yet to come (4:8-11).
3. We can in no wise deceive Christ, the living word of God (4:12-13).

II. **The Superiority of Christ Over Aaron and the Levitical Priesthood (4:14-7:28).**

A. He ministers before God in heaven, not in Jerusalem (4:14-16).

B. He has superior qualifications (5:1-10).

C. Christ expects spiritual growth, faithfulness and diligence of his disciples (5:11-6:12).

- D. In Christ we have a better hope (6:13-20).
- E. The order of Christ's priesthood is superior to the Levitical priesthood (7:1-28).
 - 1. Melchizedek was a priest to whom even Abraham, the ancestor of Levi, paid homage (7:1-10).
 - 2. The Levitical priesthood had inherent imperfections (7:11-23).
 - 3. Christ, like Melchizedek, is a superior priest (7:24-28).

III. Christ's Covenant is Superior to That of Moses (8:1-9:28).

- A. The heavenly ministry of Christ is superior to the earthly ministry of Aaron's sons (8:1-5).
- B. He has given us a better covenant (8:6-13).
- C. The ordinances of the first covenant could not make perfect the worshipers (9:1-10).
- D. The blood of Christ is a superior sacrifice to the lambs and other offerings of Moses' system (9:11-22).
- E. The station of our high priest, in heaven, is superior to those who stand in Jerusalem (9:23-28).

IV. The Sacrifice of Christ is Superior to Those Offered by Aaron's Heirs (10:1-31).

- A. The law with its sacrifices was incapable of forgiving sins (10:1-4).
- B. The sacrifice of Christ's life pleased God, sanctified us and retired Moses' system (10:5-25).
- C. A warning against willful sin (10:26-31).

V. Christ Has Provided for Us a Better Way (10:32-12:29).

- A. Living faith is essential if we would be saved (10:32-11:2).
- B. God has always saved and blest people on the basis of their faithful obedience to his will (11:3-40).
- C. Saving faith must be an enduring faith (12:1-17).
 - 1. We have a race to run (12:1-4).
 - 2. We have chastening to endure (12:5-13).

3. We must be careful lest we lose our inheritance (12:14-17).

D. We have a superior destination (12:18-29).

VI. Final Exhortations (13:1-25).

A. We must remember our social obligations (13:1-6).

B. We must remember our spiritual obligations (13:7-17).

C. Personal salutations (13:18-25).

LESSONS TO REMEMBER

1. Christianity does not supplement Judaism, it displaces it (W. G. Scroggie).
2. No grander picture of Christ could be painted than that of Hebrews (1:1-4).
3. Today, God speaks to us through his Son, not Moses and the prophets (1:1-2).
4. God the Father addressed Jesus as “God” (1:8), therefore we should honor him as deity (Tit. 2:13).
5. Remember that angels are God’s “ministering spirits” whose mission is to serve Christians (1:14).
6. We need to give “earnest heed to the things that were heard” (2:1).
7. “How shall we escape, if we neglect so great a salvation” (2:3)?
8. Suffering has the ability to “perfect” us (2:10).
9. Christ became flesh and blood that he might deliver us (2:14-15).
10. Having been tempted, Jesus is able to be our “merciful and faithful high priest” (2:17-18).
11. “Every house is built by some one” (3:4). Who built this house (earth) on which we live?
12. Moses was a faithful servant in God’s house, but Christ is heir who is over the servants (3:5-6).
13. Beware “an evil heart of unbelief” (3:12).
14. We can “be hardened by the deceitfulness of sin” (3:13).
15. We must not be fearful of men or public opinion (13:6), but we must have godly fear (11:7) and fear the consequences of missing heaven (4:1).
16. The living Christ is quick to discern the thoughts and intents of our hearts (4:12).
17. The author of eternal salvation saves only those who obey him (5:9).
18. There comes a time when all Christians should be able to teach others about the Savior (5:12).

19. Let every saint strive to become a full-grown Christian, able to discern good and evil.
20. Pity the fallen-away disciple who crucifies the Son of God afresh and puts him to open shame (6:6).
21. "Our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests" (7:14). Herein we see God's law of silence.
22. With a **better covenant** (7:22), a **better high priest** (7:26-28), a **better sacrifice** (10:11-12) and a **better hope** (7:19), why would any thinking man want to cling to the Mosaic system?
23. "Where a testament is, there must of necessity be the death of him that made it" (9:16).
24. "Apart from shedding of blood there is no remission" (9:22).
25. "It is appointed unto men once to die, and after this cometh judgment" (9:27).
26. We should never forsake our own assembling together as is the custom of some (10:25).
27. "It is a fearful thing to fall into the hands of the living God" (10:31).
28. "Faith is the assurance of things hoped for, a conviction of things not seen" (11:1).
29. Saving faith is obedient faith (Chapter 11).
30. God sometimes must chasten us for our own profit that we may become partakers of his holiness (12:10).
31. Without sanctification, no man will see God (12:14).
32. "Some have entertained angels unawares" (13:2).
33. The Lord's kingdom, his church, cannot be shaken (12:28).
34. "Let love of the brethren continue" (13:1).
35. "Let marriage be had in honor among all..." (13:4).
36. "Obey them that have the rule over you...for they watch in behalf of your souls..." (13:17).

APPENDIX A

INTERPRETING THE TYPOLOGY OF SCRIPTURE

In the Old Testament, God has recorded for us a number of things that in the light of the New Testament revelation are found to be typical of later persons, things or events. When a study of types and antitypes is undertaken, the student soon sees that many of the institutions and ordinances and persons of the Old Covenant were designed and arranged in order to pictorially express great truths and principles of the Christian age.

A **type** is defined as an object which antedates another object which it is designed to prefigure and with which it shares like moral or religious principles. When we examine types, we are looking at **resemblances**. In genuine types, we find one or more points of correspondence between a person, thing or event in the Old Testament record and a New Testament counterpart. We compare both the **similarities and dissimilarities** of the two.

The Greek word **tipos**, which is rendered "type" is found fourteen times in the New Testament. It is defined as (1) a pattern; and (2) that which is produced from that pattern. **Antipos** means "corresponding to something that has gone before." The antitype is generally regarded as superior to the type.

God has put great value on this manner of teaching since it is used repeatedly in the Scripture. The Holy Spirit, who inspired the sacred writers, led them to use types to teach about Christ and his church.

CHARACTERISTICS OF TYPES AND ANTITYPES

1. There must be some notable point of resemblance or analogy between the type and antitype that is worthy of notice.
2. Remember that even though a person, thing or event in the Old Testament is typical, the contemporaries of the event may not have recognized it as such.
3. The likeness of the two events is important since we can see that God's earlier action was intended to foreshadow the later, greater person, event or thing.

EXAMPLES OF TYPES

There were **typical persons**. Many of the Hebrew worthies foreshadowed the Christ: Adam, Abraham, Melchizedek, Isaac, Moses, Aaron, David and Solomon to name just a few. All of them foreshadowed one or more aspects of Christ's life and ministry. See the comparison Paul makes of Adam and Christ (Rom. 5:14-21; I Cor. 15; 45-49).

There were **typical events**. For example, the Flood and our baptism are compared (I Pet. 3:20-21). The Exodus from Egypt and the crossing of the Red Sea are likened to our salvation and baptism (I Cor. 10:1-11).

There were **typical things**. The Garden of Eden, the ark of Noah, the Passover lamb, the Tabernacle and a host of other things of the Old Testament are seen to be reflective of Christian institutions. See Paul's use of the temple as typical of the church (Eph. 2:19-22).

SOME GUIDELINES FOR INTERPRETING TYPES AND ANTITYPES

1. To be sure we are correct in viewing an item as a type, we need to have some clear indication of such intent on God's part. Since the design first existed in the mind of God, we must look to scripture for the needed information.
2. Look for the specific point or points of comparison between the type and antitype.
3. Notice also the points of difference and contrast between the two.
4. To be used as a type, the Old Testament person, thing or event must show a similarity in some basic quality or element with the New Testament counterpart.
5. This basic quality or element should demonstrate God's purpose in the historical context of the two things being considered.
6. The conclusions drawn from the type and antitype must also be taught in a more direct way in other areas of scripture. One would not draw strong doctrinal conclusions based on typology alone.
7. It is always safe to take that as typical which Christ or his apostles have indicated to be so.
8. The key to properly understanding the type is found in Christ, not in Moses. By this we mean that the New Testament occurrence is the reality, the Old Testament type is like a shadow cast by the reality (Heb. 10:1-2).

9. Remember that this area of interpretation has been greatly abused by those who sought to squeeze more out of the types than God intended or who found and proclaimed types where none were ever intended.
10. Paul tells us, "Now these things happened unto them by way of example and they were written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:11).

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APPENDIX B

THE SEVERAL COVENANTS OF SCRIPTURE

A covenant is defined as "a compact or agreement between two parties binding them mutually to undertakings on each other's behalf. Theologically it denotes a gracious undertaking entered into by God for the benefit and blessing of man, and specifically of those men who by faith receive the promises and commit themselves to the obligations which this undertaking involves" (Everett F. Harrison, **Baker's Dictionary of Theology**).

Several covenants are found in the Scripture. We will list the most prominent of them with brief comments.

I. The Covenant of Eden. God entered into an agreement with Adam to tend the Garden of Eden. He authorized him to have dominion over the earth. Man was to be fruitful and multiply. He was forbidden to eat of the

tree of the knowledge of good and evil on the pain of death (Gen. 1:26-30; 2:16-17). Adam and Eve broke this covenant and forfeited their paradisiacal home and their intimate fellowship with God.

II. The Covenant with Adam After the Fall. The serpent, the tool of Satan, was cursed. Woman's status was altered. Man was sentenced to burdensome labor. Physical death became the experience of all men, with only two exceptions. Spiritual death, i.e., alienation from God, was also experienced by all who broke his commandments. A curse was laid upon the earth. The first promise of a coming Savior was given (Gen 3:14-19).

III. The Covenants with Noah, Before and After the Flood. For his faithfulness, God would save Noah and his family from the impending flood. They were to build an ark suitable for their survival and that of a remnant of animal life (Gen. 6:8-22).

Following the deluge, a second covenant was made promising never again to destroy the earth by a flood. Man's dominion over creation was again instated. Wicked men who killed others were to be executed. This covenant was signaled by the placing of the rainbow in the heavens (Gen. 9:1-13).

IV. The Covenant with Abraham. Because of his faithfulness, Abraham would become the head of a great nation. He would be blest and prospered by God. God would give the land of Canaan to be a homeland for his descendants. Through his seed, i.e., the coming Messiah, all the families of the earth would be blest (Gen. 12:1-3; 13:14-17; 15:1-7, 17:1-8).

V. The Mosaic Covenant. A covenant given solely to the nation of Israel. It included a code of law and worship that would govern every aspect of the life of the Hebrew people. Ten fundamental rules were engraved upon tablets of stone (Ex. 20:1-26). Its details were outlined in the books of Exodus, Leviticus, Numbers and Deuteronomy. It was a covenant of works, designed to lead the Hebrews to the coming Messiah (Gal. 3:19-25). As a people, the Jews failed miserably to keep this covenant. Paul describes it as a ministration of condemnation and death (II Cor. 3:7-9). It would last until fulfilled and taken away by Christ, the only person to keep it as God intended. At his crucifixion it was set aside (Matt. 5:17; Col. 2:14-16).

VI. The Covenant with David. The dynasty of Saul was rejected and the kingdom of Israel was given to David, the son of Jesse. It was promised to him and his descendants in perpetuity (II Sam. 7:14-17). It was confirmed by God's oath (Ps. 89:30-37). It appeared to have failed when

the Jews were defeated and carried into Babylon captivity, but it was renewed and fulfilled in Jesus of Nazareth, the Son of David (Lk. 1:31-33; Acts. 1:6).

VII. The New Covenant of Christ. It had been predicted by Jeremiah (31:31-33). It is based upon the faithful life, the death and resurrection of Jesus, God's Son. It is a covenant of grace (Rom. 4:16). It secures for all believers, both Jews and Gentiles, all the blessings God had promised to his people in the coming messianic age (Gal. 3:13-20). We enter this covenant by faith and baptism into Christ (Gal. 3:26-27). Rather than temporal blessings, its primary focus is on the spiritual needs of man. It promises forgiveness, a place in Christ's kingdom, strength and guidance in this life and resurrection and immortality in the world to come (Eph. 1:3; John 5:28-29). This covenant is recorded in the New Testament of Jesus and will stand until his return to judge the world (Matt. 24:35; John 12:48).

Unger, Merrill F. **Unger's Bible Handbook**. Chicago: Moody Press, 1979.

JAMES

FAITH IN ACTION

KEY VERSES: **1:22**, *“But be ye doers of the word, and not hearers only, deluding your own selves.”*
2:24, *“Ye see that by works a man is justified, and not only by faith.”*
5:7, *“Be patient therefore, brethren, until the coming of the Lord.”*

KEY WORDS: **Faith:** used 12 times (See 2:14-26).
Works: used 13 times (See 2:24).
Doer: used 5 times (See 1:22).
Wisdom: used 5 times (See 1:5; 3:13-17).

BACKGROUND AND INTRODUCTION

I. The Author:

- A. The writer identifies himself as “James, a servant of God and of the Lord Jesus Christ” (1:1).
- B. Three men named James were leaders in the early church:
 1. James the son of Zebedee and the brother of John. He was one of the twelve apostles (Matt. 4:21).
 2. James the son of Alphaeus, called the Less, also an apostle (Matt. 10:3).
 3. James the half-brother of Jesus, the son of Joseph and Mary (Matt. 13:55).

- C. Much energy has been spent in trying to identify which James wrote this book.
1. The son of Zebedee died at the hands of Herod in 44 A.D. (Acts 12:1-2). This likely eliminates him as author.
 2. If James the son of Alphaeus wrote it, he would probably have cited his apostolic credentials. There is no hint of his authorship.
 3. Almost all scholars assign the book to Jesus' brother.
- D. About the author:
1. Jesus' brothers were James, Joseph, Simon and Judas. There were also sisters (Matt. 13:55).
 2. **James** is the Greek transliteration of the Hebrew **Jacob**.
 3. They grew up in an humble carpenter's home in Nazareth (Lk. 4:16).
 4. The brothers did not believe in Jesus during his public ministry (John 7:5).
 5. The resurrected Christ appeared to James (I Cor. 15:7).
 6. He was with the apostles in the upper room, following Christ's resurrection (Acts 1:14).
 7. Some five years later, he was referred to as an apostle (Gal. 1:19).
 8. Peter evidently regarded James as a leader of the Jerusalem church (Acts 12:17).
 9. Paul called James, Peter and John "pillars" of the church in Jerusalem (Gal. 2:9).
 10. James was the final spokesman at the great Jerusalem council (Acts 15:13-21).
 11. Ancient tradition says of James:
 - a. He was called "The Just" by all men because of his godly life.
 - b. His knees were calloused like those of a camel from kneeling in prayer.
 - c. That he was an ascetic, living under a Nazarite vow.

- d. That he was martyred in Jerusalem by the Jews in 62 A.D.
 - (1) Josephus says he was stoned to death.
 - (2) Eusebius reports that he was thrown from the pinnacle of the temple and then clubbed to death.

II. About the Book:

- A. **Date:** No clear indications of its date are given.
 - 1. Some would date it just prior to his death in 62 A.D.
 - 2. Others would date it from 45-49 A.D., thus making it one of the earliest New Testament documents.
 - 3. Both schools appeal to internal evidence for their conclusions.
- B. **Place of origin:** Being written by the Lord's brother, who was a leader in the Jerusalem church until his death, it must have originated there. Internal evidence suggests Palestine as the origin.
- C. **Recipients:** It is addressed "to the twelve tribes of the dispersion" (1:1).
 - 1. To the Jews, "the dispersion" referred to Jews living outside of Palestine.
 - 2. In James' letter it would likely refer to Jewish Christians scattered abroad in the Roman world.
 - 3. Peter also uses this Jewish expression in his first letter (I Pet. 1:1).
 - 4. The book is decidedly "Jewish" in its contents and style.
 - 5. His designation is comparable to Paul's "Israel of God" (Gal. 6:15-16).
- D. **Occasion:** The author was prompted by the "outward experiences, spiritual state and doctrinal misconceptions of the Jewish Christians of the Dispersion" (Thiessen). They were enduring trials and persecutions; unjust treatment by the rich; their spirituality was at a low ebb; they were guilty of unbridled speech; a worldly spirit had gendered strife and factions. They had serious misconceptions about the very nature of saving faith.

E. Purposes:

1. His fundamental purpose seems to be to show them the down-to-earth, practical aspects of Christianity.
2. He exhorts them to put into practice what they confessed with their mouths.
3. More specifically:
 - a. To instruct them in the right attitude towards trials and tribulations (1:2-18).
 - b. To exhort them to practice the truths they had learned (1:19-27).
 - c. To rebuke them for showing partiality (2:1-13).
 - d. To demonstrate the necessity of joining works with their faith (2:14-26).
 - e. To warn them against sins of the tongue (3:1-12).
 - f. To stress the necessity of factoring God into all their future plans (4:13-17).
 - g. To warn against the wrong use of wealth (5:1-6).
 - h. To exhort them to patiently endure the hardships of life (5:7-12).
 - i. To instruct them about prayer and its value (5:13-18).
 - j. To encourage them to restore fallen brethren (5:19-20).

F. Literary aspects of James:

1. "The language is a very pure specimen of Hellenistic Greek" (Maclear).
2. "He combines pure and eloquent rhythmical Greek with Hebrew intensity of expression" (Farrar).
3. His style is simple and plain.
4. "It is less a letter than a moral harangue stamped with the lofty personality of the writer, and afire with his burning sincerity" (Farrar).
5. The book is marked by abruptness. It has no prologue or benediction.

6. "His sentences are short, simple, direct, conveying the impression of a strong and serious individuality as well as of a poetic imagination" (J. B. Mayor).
7. "The style of the Epistle is peculiar; it bears no resemblance to any other writing in the New Testament; it might be described as the Christian Book of Proverbs...It is strikingly fresh and vivid; the writer is rich in illustrations...A vein of poetry pervades it...the persons whom James addresses are brought forward and spoken to as if present" (Dr. Gloag).
8. "Our author was familiar with the Hebrew prophets; and his manner, which is bold, aspiring and vigorous, resembles theirs. His denunciations are powerful, his strokes nervous and weighty, so that he becomes sublime at times" (S. Davidson).
9. "The tone of the whole Epistle is practical, earnest and stern in part" (Farrar).

G. James and the Sermon on the Mount:

1. There is a remarkable likeness between the letter of James and Jesus' Sermon on the Mount. This suggests that either James heard that great sermon or had talked with those who had.
2. Some examples:
 - a. Profession alone will not save one (Comp. 2:14-26 with Matt. 7:21-23).
 - b. Hearing and obedience must go together (Comp. 1:22 with Matt. 7:21-23).
 - c. A person's character is seen by his actions (Comp. 3:11-12 with Matt. 7:16-20).
 - d. The warning against judging others (Comp. 4:11-12 with Matt. 7:1).
 - e. The warning against the wrong use of riches (Comp. 5:1-6 with Matt. 6:19-24).
 - f. The prohibition of frivolous swearing (Comp. 5:12 with Matt. 5:34-37).

H. Martin Luther called James "a downright strawy Epistle which lacks an Evangelical character" and "wholly inferior to the

apostolic majesty.” The present author would speculate that Luther later regretted this rash remark.

I. James and the Old Testament:

1. “The mind of James was immersed in the Jewish Scriptures” (W. G. Scroggie).
2. While there are only four quotations from the Old Testament, there are 53 referrals to it, one for each two of his verses.

J. The Canonicity of James:

1. James did not receive “general recognition as a genuine, canonical book until the Council of Carthage (A.D. 397)” (R. G. Gromacki).
2. James is not found in the Muratorian Canon (ca. 170 A.D.).
3. Tertullian of the third century cites 7,258 New Testament quotes, but not one from James.
4. Jerome noted that the authorship was disputed, but that he accepted it.
5. James appears to have been accepted among the Syrian churches only after 412 A.D.
6. Origen, among the Greek churches, accepted it but noted that it was “currently reported to be by James.”
7. Eusebius noted that James was a “disputed” book.
8. William Barclay comments that “in the early church no one really questioned the value of James; but in every branch of the church it was late in emerging, and in every branch of the church it had to go through a period when it was regarded with questions...”
9. J. B. Mayor says, “The difference is easily explained from the fact that the Epistle was probably written at Jerusalem and addressed to the Jews of the Eastern Dispersion, it did not profess to be written by an Apostle or to be addressed to Gentile churches, and it seemed to contradict the teaching of the great Apostle to the Gentiles.”
10. Today James stands unquestioned in the world of conservative Biblical scholarship.

K. James and Paul:

1. Much ado has been made about the alleged conflict between James' and Paul's views on faith and works.
 2. Luther wrote, "Many have toiled to reconcile Paul with James ... but to no purpose, for they are contrary. 'Faith justifies;' 'Faith does not justify;' I pledge my life that no one can reconcile these propositions ..." (**Colloquia** 11:202).
 3. "By 'works,' St. Paul mainly meant Levitical observances and ceremonial externalism, or at the best servile naked duty; St. James meant works of love and mercy, wrought in conformity with the royal and perfect law of liberty" (F. W. Farrar)
 4. "Both Apostles would have freely conceded that faith without works is barren orthodoxy, and works without faith are mere legal righteousness" (**ibid.**).
 5. The problem lies in men attributing a false definition to Paul's doctrine of faith:
 - a. They assume that he means **faith only**.
 - b. Paul speaks of a faith that works through love (Gal. 5:6). That is the same faith of which James writes.
- L. Miscellaneous facts about James:
1. James and the following six small books are called "Catholic" or "General Epistles." The term has nothing to do with the Roman Catholic Church, rather it means that they were intended for churches in general rather than one specific congregation like Philippi.
 2. Three theories about James' relation to Jesus:
 - a. The **Hieronymian Theory** set forth by Jerome in 383 A.D. argues that the brothers of Jesus mentioned in Mk. 6:3 are actually cousins of Jesus. His argument is complicated and is motivated by the desire to protect the Roman doctrine of the perpetual virginity of Mary.
 - b. The **Epiphonian Theory** claims that the brothers of Jesus were really step-brothers, being the children of Joseph by an earlier marriage. It was set forth by Epiphanius in 370 A.D., though not originated by him. It is found in the apocryphal Book of James or the **Protevangelium** of the second century. This too is related to the perpetual virginity doctrine.

- c. The **Helvidian Theory** accepts the brothers as literal brothers, sons of Joseph and Mary conceived after Christ's birth. Helvidius wrote a tract to support this view. Jerome strongly attacked his position. For a good discussion of these views, see Wm. Barclay's **Daily Study Bible** on James.
3. Omissions in James:
 - a. There is little of distinctively Christian doctrine in this epistle. He does not allude to redemption, the incarnation, the resurrection or ascension.
 - b. He does not use the word "gospel."
 - c. Only twice does he mention the name of Christ directly.
 - d. There is no reference to Gentiles.
 4. "There is no more Jewish book in the New Testament than the Epistle of James, not even excluding Matthew, Hebrews and the Apocalypse" (H. C. Thiessen).
 5. James delighted in using Old Testament characters to illustrate his points: Abraham (2:21); Isaac (2:21); Rahab (2:25); Job (5:11) and Elijah (5:17).
 6. He liked to use illustrations from nature and daily life: the wind tossed sea (1:6); withered trees and flowers (1:19-11); the scorching summer wind (1:11); fountains of water 3:11); early and latter rains (5:7).
 7. "The Epistle of James is the least doctrinal and most practical book in the New Testament (R. Gundry).
 8. "In this book, religion almost leaves the field of theology and centers itself in the fields of ethics and practical living (Wm. Deal).
 9. He speaks of anointing with oil and praying for the sick (5:14). Olive oil was a common household remedy. He thus seems to be encouraging them to use medicine and to pray for God's blessings on the sick. This has nothing to do with the Roman Catholic practice of extreme unction where the priest anoints the dying person with oil to forgive his sins in preparation for death.

III. A Simple Summary of James.

- A. The nature of true religion (1:1-27).
- B. The nature of true faith (2:1-3:12).
- C. The nature of true wisdom (3:13-5:20).

OUTLINE OF JAMES

Salutation (1:1).

I. True Religion Defined (1:2-27).

- A. True religion has stability (1:2-11).
- B. It endures temptation (1:12-18).
- C. It is obedient to God's will (1:19-27).

II. True Faith Defined (2:1-3:12).

- A. It does not discriminate (2:1-13).
- B. It expresses itself in faithful obedience and good works (2:14-26).
- C. It keeps the tongue under control (3:1-12).

III. True Wisdom Defined (3:13-5:20).

- A. It is peaceable (3:13-18).
- B. Wisdom resists the devil and draws nigh unto God (4:1-10).
- C. A man of wisdom does not judge his brother (4:11-12).
- D. Wisdom considers God's will in every activity of life (4:13-17).
- E. A wise man will treat his employees fairly (5:1-6).
- F. Wisdom will patiently wait for the Lord's coming (5:7-11).
- G. A man of wisdom will not need an oath to establish his word (5:12).
- H. Wisdom will face affliction with prayer (5:13-18).
- I. A wise man will be concerned to reclaim a fallen brother (5:19-20).

LESSONS TO REMEMBER

1. We must learn the value of temptation (1:2-4).
2. Whatever you need, “ask of God, who giveth to all liberally...” (1:5).
3. “Blessed is the man that endureth temptation” (1:12).
4. “God cannot be tempted with evil, and he himself tempteth no man” (1:13).
5. “Let every man be swift to hear, slow to speak, slow to wrath” (1:19).
6. “The implanted word...is able to save your soul” (1:21).
7. “Be ye doers of the word, and not hearers only” (1:22).
8. Pure religion is “to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world” (1:27).
9. “If ye have respect of persons, ye commit sin” (2:9).
10. “Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all” (2:10).
11. “Judgment is without mercy to him that hath showed no mercy” (2:13).
12. “Faith, if it have not works, is dead in itself” (2:17).
13. “Be not many of you teachers...knowing that we shall receive heavier judgment” (3:1).
14. “The tongue can no man tame; it is a restless evil, it is full of deadly poison” (3:8).
15. “Where jealousy and faction are, there is confusion and every vile deed” (3:16).
16. “The fruit of righteousness is sown in peace” (3:18).
17. “Friendship of with the world is enmity with God” (4:3).
18. “Humble yourselves in the sight of the Lord, and he shall exalt you” (4:10).
19. “What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away” (4:14).
20. “To him...that knoweth to do good, and doeth it not, to him it is sin” (4:17).

21. "Be patient...until the coming of the Lord" (5:7).
22. "Confess...your sins one to another and pray one for another..." (5:16).
23. "The supplication of a righteous man availeth much..." (5:16).
24. "He who converteth a sinner from the error of his way shall save a soul from death..." (5:20).

FIRST PETER

THE EPISTLE OF HOPE

KEY VERSES: 1:3, *"Blessed be the God...who...begat us again unto a living hope..."*
4:16, *"...if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."*

KEY WORDS: **Suffer, suffered and suffering**, used 21 times.
Grace
Precious He mentions seven precious things: (1:7, 19; 2:4, 6, 7; 3:4; II Pet. 1:1, 4).
Hope (See 1:3, 13, 21; 3:15).

KEY THOUGHT: To help the persecuted disciples of Asia Minor see their persecution from a proper spiritual perspective.

KEY CONCEPT: The suffering of Christ is set forth as an example and inspiration for those who are being persecuted. It is mentioned five times (2:23; 3:18; 4:1, 13; 5:1).

BACKGROUND AND INTRODUCTION

I. The Author:

- A. The writer identifies himself as "Peter, an apostle of Jesus..." (1:1).
- B. Until recent times no one questioned Peter's authorship. Even the radical E. Renan wrote, "The First Epistle is one of the

writings of the New Testament which are most anciently and most unanimously cited as genuine.”

- C. Both the internal and external evidence are very strong for its genuineness.
- D. Forty-six times in this epistle the author incorporates phrases and expressions from the mouth of Jesus (See E. H. Plumptre's notes in the **Cambridge Bible on St. Peter and St. Jude**, pp. 65-66).
 - 1. Every word of it is thoroughly compatible with the apostle Peter of the Gospels.
 - 2. It is attested by the following ancient church fathers: Papias, Polycarp, Irenaeus, Clement of Alexandria, Origen. It was included in the Peschito and Old Latin Versions.
 - 3. “Of all the writings of the New Testament, it is perhaps the most anciently and the most unanimously attested” (F. W. Farrar).
 - 4. The Second Epistle of Peter refers to an earlier letter (II Pet. 3:1).
- E. About the author:
 - 1. His name was Simon (sometimes spelled Simeon) (Acts 15:14; II Pet. 1:1).
 - 2. Jesus bestowed upon him the nick-name Cephas, an Aramaic word meaning stone, translated by the Greek word **Petros** from whence we get our English word, Peter.
 - 3. He was the son of Jonas (the Greek form of Jonah) (Matt. 16:17).
 - 4. He was born at Bethsaida on the north-western coast of the Sea of Galilee.
 - 5. He was in the fishing business at Capernaum with his father and his brother Andrew (Mk. 1:16; Lk. 4:31, 38; 5:1-8).
 - 6. Peter was married (Matt. 8:14; I Cor. 9:5).
 - 7. Andrew, his brother, brought Peter to Christ (John 1:40-42).
 - 8. He was appointed an apostle by Jesus (Matt. 10:2).

9. His name always appears first among the apostles, indicating his leadership role among them (Matt. 10:2; Acts 1:13).
 10. Along with James and John, Peter was part of an inner circle of Christ's friends.
 11. Peter well-nigh drowned when he attempted to reach Christ by walking on the water (Matt. 14:28).
 12. He was privileged to witness the transfiguration of Jesus (Matt. 17:1-5).
 13. To teach him humility, Christ washed Peter's feet at the last supper (John 13:1-10).
 14. Peter was with Christ in Gethsemane (Matt. 26:36-40).
 15. When the soldiers came to arrest Jesus, Peter sprang to his defense, wounding Malchus, servant of the high priest (John 18:10-12).
 16. Fearing arrest, Peter thrice denied Jesus but later repented (Matt. 26:56-75).
 17. The risen Lord appeared unto him (I Cor. 15:5).
- F. He, with the other apostles, received the Lord's Great Commission to preach the gospel to every creature in the world (Matt. 28:19-20; Mk. 16:15-16).
1. He witnessed the Lord's glorious ascension into heaven (Acts 1:9-10).
 2. Peter presided at the choice of Matthias to be an apostle to replace Judas Iscariot (Acts 1:15-26).
 3. He preached the principal sermon to the Jews in Jerusalem on the Pentecost following the resurrection of Jesus (Acts 2:1-47).
 4. More than once he was arrested for preaching the gospel (Acts 4:1-22; 5:12-41).
 5. He was privileged to bring the first Gentile converts into the kingdom of Christ (Acts chapters 10-11).
 6. When imprisoned by Herod and scheduled to die, an angel delivered him (Acts 12:1-17).

7. At the great Jerusalem council, Peter played a leading role (Acts 15:6-29).
 8. Yielding to Jewish pressures, he refused to fellowship Gentile Christians at Antioch. For this Paul rebuked him openly (Gal. 2:11-15).
 9. Peter traveled extensively among the churches; often with his wife (I Cor. 9:5).
 10. Tradition says he died a martyr's death in Rome; that he was crucified head downward, by request, because he felt unworthy to die as did Jesus.
 11. He would have been about 75 years old at the time of his death.
- G. Other books by the author:
1. A second epistle bears Peter's name.
 2. The first twelve chapters of Acts record the early work of Peter among the churches.
 3. Several apocryphal books bear Peter's name: **The Gospel of Peter, The Preaching of Peter, The Apocalypse of Peter.**
 4. These latter books are forgeries that were never recognized as genuine by the church.

II. About the Book:

- A. It is named for its author, being the first of two surviving general epistles from Peter.
- B. We date it between 64 and 67 A.D.
 1. He seems to be familiar with the Epistles of James, Romans and Ephesians, which were written no later than 62 A.D.
 2. Peter died about 67 A.D. Thus between those dates he wrote his letters.
- C. The **recipients** were: "the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia."
 1. These are the northern provinces of Asia Minor.

2. Paul and his co-workers introduced the gospel to these regions during his missionary journeys (Acts 14:13-26; 15:36-16:9; 19:1-10).
 3. The salutation along with references to the Gentiles leaves the impression that the recipients were converts from the Jewish Diaspora thus they were predominantly Jewish Christians.
 4. It is thought by some that Peter borrows these Jewish terms and applies them to Christians in general.
- D. **Occasion:** The dark shadow of persecution prompted the writing of this letter.
1. The recipients had been put to grief in manifold trials (1:6).
 2. They were suffering wrongfully (2:19).
 3. They would likely suffer more for righteousness' sake (3:14).
 4. Fiery trials were coming upon them (4:12).
 5. The persecution was throughout their world (5:9).
 6. Up to this time the Christians had not been perceived by the government as distinct from Judaism which enjoyed legal standing.
 7. On July 19 of A.D. 64, a great fire broke out that left much of Rome in ruins. The citizens placed the blame on the emperor, Nero. To divert attention from himself that vile ruler made the Christians his scapegoat. Thousands perished.
 8. Tacitus, the Roman historian, wrote: "Neither human assistance in the shape of imperial gifts nor attempts to appease the gods, could remove the sinister report that the fire was due to Nero's own orders. And, so in the hope of dissipating the rumor, he falsely diverted the charge on to a sect of people to whom the vulgar gave the name of Christians and who were detested for the abominations they perpetuated. The founder of that sect, one Chrestus by name, had been executed by Pontius Pilate in the reign of Tiberius; and the dangerous superstition, though put down for the moment, broke out again, not only in Judaea, the original home of the pest, but even in Rome, where everything shameful and horrible collects and is practiced." (**Annals** 15:44).

9. Tacitus continues: "Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burned, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer...for it was not for the public good, but to glut one man's cruelty that they were being destroyed." (**Annals 15:44**).
10. As the Neronian wave of persecution swept through the capital, its impact was felt in the distant corners of the empire. Christians were at great risk in every place.
11. They were now clearly recognized as an illegal religion and thus counted as criminals before the law.

E. Purposes: The letter was written in response to the volatile situation that confronted the saints in northern Asia Minor.

1. He wrote to strengthen and encourage to faithfulness, brethren who were facing persecution (Comp. Luke 22:31-32; I Pet. 4:12-13).
2. Perhaps a secondary reason was to assure the disciples that he and Paul were not antagonists, but rather preached a common gospel.
 - a. Note it was sent by the hand of Paul's co-worker, Silas, to peoples first evangelized by Paul and his companions.
 - b. Remember the Judaizing brethren who tried to depict Paul's gospel as different from that of the other apostles (Acts 21:17-22).
3. He wished to show them how to practice their faith in the midst of a hostile world (2:11-17).

F. Origin: He wrote from "Babylon" (5:13).

1. Three possible places are suggested:
 - a. Ancient Babylon in Mesopotamia. Many Jews yet lived there.
 - b. A small town by that name in Egypt.
 - c. Rome, which was called Babylon by John and other Christian writers (Rev. 17:1-6, 18).

2. There is no evidence at all that Peter was ever in Egypt or Mesopotamia.
3. "Uniform patristic evidence placed Peter in Rome at the end of his life" (Merrill Tenny).
 - a. John Mark was with Peter at the time of writing. He had been in Rome with Paul at the time of his imprisonment (Col. 4:10).
 - b. The order of the provinces addressed suggests that the bearer would have come from the West. Note a Bible map of Asia Minor (1:1).
4. We need not fear giving encouragement to the Roman Catholic claim that Peter founded the church at Rome. Their claim is an unfounded tradition.
5. He likely paid the city a visit even as he did Corinth at an earlier date (I Cor.1:12; 9:5).

G. Literary style of the epistle:

1. The quality and beauty of the language of I Peter has amazed scholars.
2. "He is a stylist of no ordinary capacity, and he writes some of the best Greek in the whole New Testament" (F. W. Beare).
3. The Epistle has no equal in the New Testament for "sustained stateliness of rhythm" (J. B. Mayor).
4. Many words are used by Peter which are rarely or never used by the other New Testament writers.
5. Silvanus put the letter into written form for Peter (5:12).
 - a. It was common for people to use an amanuensis for such writing.
 - b. Silvanus is a lengthened form of Silas. He was likely the same man who is mentioned as Paul's co-worker (See Acts 15:40; II Cor. 1:19; I Thess. 1:1).
 - c. This might also account for the frequent similarity in Peter's phraseology with that of Paul. Plumptre notes 72 verses of I Peter that contain marked likenesses to Paul's expressions (See **Cambridge Commentary on the General Epistles of St. Peter and St. Jude**, pp. 68-70).

6. Peter wrote with authority. Thirty-four commands are found in this short letter (Comp. 1:13, 15, 17, 22, etc.).
7. "There are in this epistle proportionally more quotations from the ancient Scriptures than in any other book of the New Testament" (Joseph Angus).
8. "There is little of a purely local or provincial character in First Peter, the themes treated being of general and universal application" (G. N. Woods).
9. The style is that of an exhortation intended to comfort and strengthen believers in the face of their tribulations and to assure them of ultimate victory.

H. What scholars have said about I Peter:

1. "First Peter is one of the most moving pieces of persecution literature" (E. J. Goodspeed).
2. "First Peter is one of the easiest letters in the New Testament to read, for it has never lost its winsome appeal to the human heart" (Wm. Barclay).
3. "The beautiful spirit of the pastoral shines through any translation of the Greek text" (J. Moffat).
4. "To the believer it is one of the most precious parts of Holy Scripture" (B. C. Caffin).

I. I Peter and the liberal critics:

1. "The genuineness of I Peter has never been called in question except by those captious critics who doubt everything having to do with Divine inspiration" (E. E. Cochrane).
2. Liberals deny Peter's authorship on the basis of:
 - a. Its similarity to Paul's epistles.
 - b. An alleged lack of originality.
 - c. Because they claim the general persecution came some 50 years later.
 - d. They argue that it is really a composite of two separate documents with Peter's name forged to them to gain a hearing.

3. For a good discussion and refutation of their suppositions, read Wm. Barclay's **Daily Study Bible on James and Peter**. Also see Caffin's remarks in the **Pulpit Commentary**.

Miscellaneous facts and observations about I Peter:

1. "Spiritual milk which is without guile" (2:2), means unadulterated spiritual milk. Irenaeus mentions that some dishonest merchants added gypsum to the milk they sold.
2. "Leaving you an example" (2:21), is from **hupo grammos**. It can refer to "the copyhead of copper plate handwriting in a writing exercise book which the child had to copy out on the lines below." Jesus is our copyhead for us to imitate (Wm. Barclay).
3. "The excess of riot" means literally, "the slough of dissoluteness" (F. W. Farrar).
4. The "fiery trial" of 4:12 may well look to the awful fire of Rome which triggered the current wave of persecution.
5. "A meddler in other men's matters" (4:15) means literally do not try to be another person's bishop (F. W. Farrar).
6. "Gird yourselves with humility" (5:5), refers to the slave's apron and likely is a reminiscence of Jesus girding himself and washing Peter's feet" (John 13:1-17).
7. I Pet. 3:18-22. Christ went and preached to the spirits in prison. B. H. Carroll offers this paraphrase: "The spirits of those drowned in the flood, now in prison and reserved unto the judgment of the great day, were not so condemned without first having gospel privileges and space for repentance, for Christ himself, not indeed in the flesh, but in the Spirit, went and preached unto them as it is recorded in Genesis sixth chapter and third verse: And Jehovah says- and Jehovah always means Christ in the Old Testament- Jehovah said: My Spirit shall not forever strive with man(kind) in their errors. (They are) flesh, yet (their) days shall be an hundred and twenty years. Thus the long-suffering of God exercised pity and patience that they might repent under the warnings of Noah, the preacher of righteousness and the strivings of the Spirit of Christ" (B. H. Carroll, **Sermons**, 1895, p. 371).

III. A Simple Summary of I Peter:

- A. Privileges and duties of Christians (1:1-3:22).
- B. We must suffer with humility and faith (4:1-5:14).

OUTLINE OF I PETER

Salutation (1:1-2)

I. The Christian's Inheritance (1:3-12).

- A. Salvation means hope for the future (1:3-5).
- B. It means joy for the present (1:6-9).
- C. It was the theme of the prophets (1:10-11).
- D. It was preached by the apostles (1:12).

II. Duties of Those Who Are Saved (1:13-2:10).

- A. Holy Living (1:13-16).
- B. Reverence for God (1:17-21).
- C. Love for the brethren (1:22-25).
- D. Spiritual growth (2:1-3).
- E. Holy worship (2:4-10).

III. Christian Conduct in a Non-Christian World (2:11-3:12).

- A. Abstain from fleshly lusts (2:11-12).
- B. Be a good citizen (2:13-17).
- C. Servants must be submissive and obedient (2:18-25).
- D. Instructions for marital relationships (3:1-7).
- E. Love and unity with brethren (3:8-12).

IV. Advice for Dealing With Persecution (3:13-4:19).

- A. When you suffer innocently, think of Christ (3:13-22).
- B. The benefit of suffering (4:1-6).
- C. Be confident in your ministry (4:7-11).
- D. Face your tribulations with joy and fortitude (4:12-19).

V. Exhortations to Christian Leaders (5:1-11).

A. Duties of elders (5:1-3).

B. Their reward (5:4).

C. Humility enjoined upon all (5:5-7).

D. The adversary and how to deal with him (5:8-11).

Conclusion (5:12-14).

LESSONS TO REMEMBER

1. The Christian's hope is a living one, as relevant today as it was 1950 years ago (1:3).
2. Trials are the refining furnace of one's faith (1:6-7).
3. Christians are "children of obedience" (1:14).
4. God expects his children to be holy as he is holy (1:15).
5. No Christian is born full-grown. We all begin as babies (2:2).
6. As babies, we need the milk of God's Word (2:2).
7. Rather than a Romish priesthood, Peter taught the priesthood of all believers (2:5, 9).
8. The church is not made of rocks and mortar, but of living stones, i.e., the saints of God (2:4-5).
9. Beware the fleshly lusts that are enemies of the soul (2:11).
10. When people see our good works, may they glorify God; not us (2:12).
11. We must never use our faith as a cloak of wickedness (2:16).
12. We love the brotherhood, but we fear God (2:17).
13. Christian wives can win their unbelieving mates by adorning their souls with a meek and quiet spirit (3:1-6).
14. Marital conduct can affect the success of our prayers (3:7).
15. Every Christian must always be ready to give an answer for his faith (3:15).
16. Love covers a multitude of sin (4:8).
17. Never be ashamed of being a Christian (4:16).
18. The church needs godly elders to tend the flock (5:1-3).
19. Every saint is being stalked by Satan as a roaring lion stalks his prey (5:8).

SECOND PETER

A WARNING AGAINST FALSE TEACHERS

KEY VERSES: 2:1-3, “...*there shall be false teachers who shall privily bring in destructive heresies...*”

KEY WORDS: “**Knowledge**” and “**know**” are used 16 times (1:2, 3, 5, 8, 12 etc.).

“**Diligence**” (1:5, 10; 3:14).

“**Remembrance**” (1:12, 13, 15; 3:1-2).

“**Corruption**” (1:4; 2:12 ft. note, 19).

KEY CONCEPTS: **False teachers** were seeking to corrupt the faith of the recipients with **destructive heresies**. The **true knowledge of God’s word** was their only safe guard against this.

BACKGROUND AND INTRODUCTION

I. The Author:

- A. It is written by “Simon Peter, a servant and apostle of Jesus Christ...” (1:1).
- B. Peter’s authorship has been hotly disputed from the third century to the present.
 1. “On the basis of both external and internal evidence, the canonicity and the authorship of Second Peter have been attacked more than any other New Testament book” (R. G. Gromacki).

2. Not until the end of the fourth century did the epistle come to be generally regarded as genuine Scripture and entitled to a place in the canon.

C. Objections that are raised against Peter's authorship:

1. The early church fathers report suspicions against it.
 - a. **Origen**, who wrote early in the third century, was the first to quote it. "Peter...has left behind an Epistle generally acknowledged, perhaps also a second, for it is a disputed question."
 - b. **Didymus** wrote, "It must not be forgotten that this letter is spurious; it may be read in public; but it is not part of the canon of Scripture."
 - c. **Eusebius of Caesarea** wrote, "Of Peter, one Epistle which is called his former Epistle, is acknowledged by all...but that which is circulated as his second Epistle we have received to be not canonical, although, since it appeared to be useful to many, it has been diligently read with the other Scriptures" (All the above fathers are quoted in Wm. Barclay's **Daily Study Bible**).
2. They argue that the style is much different than First Peter, to which we must agree.
3. They reason that Peter could not have known of all of Paul's epistles. This is their weakest point.
4. They note the similarities of this with Jude and assume a forgery.

D. Responses to their objections:

1. While none of the church fathers quote it directly, there are several who seem to allude to its message: **Hermas, I Clement, II Clement** and the **Didache** (M. Tenny).
2. Other books were also controverted but later received as genuine. Hebrews, James, II John, III John, Jude and Revelation did not gain immediate recognition.
3. While there was dispute over authorship, there was general acceptance of its message.
4. "Fourth-century writers (**Jerome, Athanasius, Augustine and Ambrose**) accepted it and so did the famous **church councils at Laodicea (A.D. 372) and Carthage (A.D. 397)**" (R. G. Gromacki).

5. "The uncanonical writings of the second and third centuries cannot be compared with II Peter for richness of spiritual quality; and there never lived a forger who was clever enough to deceive the Councils of Laodicea...Hippo...and Carthage" (W. G. Scroggie).
6. "The style of II Peter is different from that of I Peter but a difference in amanuenses may account for that" (R. H. Gundry).
 - a. Jerome offered this explanation in the fourth century.
 - b. Perhaps Peter wrote this with his own hand. It seems to reflect more of his personality as revealed in the Gospels and Acts.
7. Remarkably different subjects are addressed in the two books. This could account for the different styles.
8. While acknowledging the differences, we note that there are many similarities in vocabulary in II Peter with the Gospels, I Peter and Acts. E. H. Plumptre notes the following:
 - a. Twenty-one parallel expressions exist between the two epistles.
 - b. Twelve examples in this and the Gospels.
 - c. Five in the epistles and the Acts of the Apostles (**Cambridge Bible on St. Peter and St. Jude**).
9. We need not interpret Peter's words "In all his epistles" to mean that Peter had such a complete collection of Paul's letters before him. It could simply mean all that he had seen.
10. We do not dispute the marked similarity between chapter 2 of this letter and Jude. That one or the other had the other letter before him does not reflect on the integrity of either. The same Holy Spirit inspired both men to write. They addressed similar problems.
11. Robert Gromacki in his **New Testament Survey** gives an excellent review and refutation of these objections.
12. We hold Peter to be the inspired author.
13. "If II Peter is a forgery then we have ... a forgery without an object, without any of the ordinary marks of a forgery, and without any resemblance to undoubted forgeries" (C. A. Briggs).

E. For more information on the author, see the notes on I Peter.

II. About the Book:

A. It was written by the apostle Peter shortly before his death in 67 A.D. (Comp. 1:12-15).

B. It was sent to the same people who received his first letter (3:1), i.e., Christians in Pontus, Galatia, Cappadocia, Asia and Bithynia (I Pet. 1:1).

C. It bears the name of its inspired author.

D. **The occasion:** Heretical teachers who corrupted the doctrine of Christ and lived ungodly lives were creeping into the churches. Peter wrote to warn the disciples against their destructive ways (2:1-3).

E. Purposes:

1. To place in written form the great doctrines of the faith being challenged by the false teachers so they would be remembered even after his death (1:12-15; 3:1-2).

2. To guard them against those corrupting teachers, he urged them to grow to spiritual maturity (1:5-11; 3:17-18).

3. He wished to expose the doctrinal and moral errors of the false teachers (2:1-6, 10-22).

4. He felt the need to explain the delay of the Lord's return in view of the heretics' making capital of it (3:3-13).

F. **The origin** is unstated but very likely the same as the first letter, i.e., Babylon, the cryptic name for Rome (I Pet. 5:13; Rev. 17:1-6, 18).

G. Literary Aspects of II Peter:

1. "The Greek style of this letter is very difficult" (Wm. Barclay).

2. From the days of Jerome, scholars have noticed that the style "is totally unlike that of the First Letter" (F. W. Farrar).

3. "It is just the kind of Greek to be expected from Peter, a Galilean fisherman" (W. S. Deal).

4. He uses graphic expressions which paint vivid scenes in the mind of the reader:

- a. **1:9**, “He that lacketh these things is blind, seeing only what is near...” Literally this means “one who has his eyes tightly closed.”
 - b. **1:13**, “I am in this tabernacle”. This pictures the body as a tent housing the real person, i.e. the spirit.
 - c. **2:8**, Lot “vexed” i.e., (tortured) “his righteous soul.”
 - d. **3:16**, “the unsteadfast wrest” (i.e., put to the rack) “the Scriptures.”
 - e. For an extended list of the vivid word pictures, see Joseph Angus’ **Bible Handbook**, pp. 747, 748
5. The tone of the letter is “anxious, denunciative and severe” (F. W. Farrar).
- H. What scholars have said about II Peter:
1. “In all parts of the Epistle the majesty of the spirit of Christ displays itself” (John Calvin).
- I. The Similarity of II Peter chapter 2 and Jude.
1. Much ado is made of this similarity by those who deny the Petrine authorship.
 2. It is important to note that Peter speaks of the false teachers “predominantly in the future tense and Jude in the past tense...” (R. H. Gundry).
 3. Remember that the same Holy Spirit inspired and guided both men to write, thus a common response to a common problem would be expected.
 4. If it is proven that one author borrowed from the other, what effect does that have on either of them?
 5. For an interesting discussion of this common information in II Peter and Jude, see **The Cambridge Bible Commentary on St. Peter and St. Jude**, pp. 79-81.
- J. Second and First Peter Compared:
1. “**Hope**” is the keynote of I Peter, “**Knowledge**” is the keynote of II Peter.
 2. First Peter contains some 30 references to the Old Testament, Second Peter only five.

3. The first sets Christ forth as the believer's example, the second does not.
4. The first refers to persecution of Christians but not the second.
5. The first letter is designed to comfort the disciples; the second is to warn them of dangers from within.
6. The vocabulary and style are remarkably different. The first is written in a smooth, fine Greek, comparable to the classics, the second is more labored and awkward (M. C. Tenny).

K. A description of the heretics Peter opposed:

1. They brought in damnable heresies (2:1).
2. They twisted the Scriptures to suit their own ideas (3:16).
3. They denied the Lord (2:1).
4. They used feigned words to make merchandise of the brethren (2:3).
5. They were both covetous and lascivious (2:2-3).
6. Their eyes were full of adultery with no sense of shame or embarrassment (2:13-14).
7. They were presumptuous and self-willed (2:10).
8. They despised authority and spoke evil of dignitaries (2:10).
9. They promised liberty but were themselves slaves of corruption (2:19).
10. They claimed to be "spiritual" but were more like dumb brutes (2:12).
11. They railed against things they did not understand (2:12).
12. They found joy in deceiving fellow Christians (2:13).
13. They questioned the Lord's coming (3:3-7).
14. They were greedy for money as was Balaam (2:15).
15. They preyed on the unsteadfast (2:14).
16. They were worthless teachers, like wells without water (2:17).
17. They spoke great swelling words of vanity (2:18).

18. They enticed people through the lusts of the flesh (2:18).
 19. They were doomed to damnation like the people of Noah's day and the men of Sodom (2:5-6).
- L. Miscellaneous facts and observations about II Peter:
1. "It may well be said that Second Peter is one of the neglected books of the New Testament" (Wm. Barclay).
 2. Three great contributions of II Peter are:
 - a. His endorsement of Paul's epistles as part of scripture (3:16).
 - b. His statement on inspiration (1:20-21).
 - c. His description of the end of the material world in fiery judgment (3:3-13).
 3. He writes as an old man nearing the end of his life and remembering Christ's words, he does not expect a natural death (Comp. 1:14; John 21:18).
 4. When a book like II Peter was accepted into the canon of Scripture, "It was not the effect of any corporate act of the whole church, but an agreement still found in the pages of the leading writers as to what had been held from the first" (Canon Maclear).

III. A Simple Summary of II Peter:

- A. Principles for spiritual preservation (1:1-21).
- B. Perils of false teachers (2:1-22).
- C. The importance of perseverance (3:1-18).

OUTLINE OF SECOND PETER

Salutation (1:1-2)

I. Exhortation to Christian Growth and Maturity (1:3-21).

- A. The need for knowledge that we may grow in the Christian virtues (1:3-11).
 - B. Remembrance of the apostles' eyewitness testimony will help us grow spiritually (1:12-18).
 - C. The Holy Scriptures will always be a dependable help for us (1:19-21).
- II. A Warning against False Teachers (2:1-22).**
- A. Their method (2:1-3a).
 - B. Their certain judgment (2:3b-13).
 - C. Their immoral ways (2:14-22).
- III. Exhortation to Steadfastness in the Face of False Teaching (3:1-18).**
- A. Heretics deny Christ's coming in judgment (3:1-4).
 - B. Their false teaching refuted (3:5-7).
 - C. The warning to always be ready for Christ's coming (3:8-14).
 - D. Such false teachers will be destroyed (3:15-16).
 - E. Final admonition to growth and steadfastness (3:17-18).

LESSONS TO REMEMBER

1. Everything pertaining to life and godliness is ours through the knowledge of him that called us (1:3).
2. Greater than all earthly honors combined is the privilege of partaking of the divine nature (1:4).
3. Spiritual growth is essential to entrance into the eternal kingdom (1:5-11).
4. Even those folks established in the faith need to be reminded of great spiritual truths (1:12).
5. No prophecy of scripture is of private interpretation (1:20-21).
6. There always have been and always will be false teachers (2:1-3).

7. Righteous souls are vexed at the evil about them (2:7-8).
8. God knows how to deliver the godly out of temptation and to keep the unrighteous under punishment until the day of judgment (2:9).
9. Those who promise “freedom” apart from God’s law are themselves bondservants of corruption (2:18-19).
10. It is better not to know the way of righteousness than having known it, to turn back into sin (2:20-22).
11. This earth and all the works therein are stored up for fire (3:7).
12. We look for a new heavens and earth wherein dwelleth righteousness (3:13).
13. One can wrest the Scriptures to his own destruction (3:15-16).
14. We must grow in the grace and knowledge of the Lord Jesus if we are to be steadfast and able to resist error (3:17-18).

FIRST JOHN

THE LIFE OF FELLOWSHIP WITH GOD

KEY VERSES: **1:3-4**, “... *that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son...*”

KEY WORDS: “**Life**,” “**light**,” and “**love**” Together, these are used some 66 times in this small book (See 1:5; 4:7-12; 5:11-13).

“**Truth**” is used 9 times (1:6, 8; 2:4, 21, 27).

KEY PHRASES: “**We know**” and “**ye know**” are used some 25 times (See 5:13, 16, 18, 19, 20).

“**Born**” or “**begotten of God**,” used 3 times (3:9; 4:7, etc.).

“**My children**” and “**little children**” (See 2:1, 12, 28, etc.).

BACKGROUND AND INTRODUCTION

I. The Author:

A. The book is anonymous, no name is attached.

B. The unanimous voice of the early church attributed this document to the apostle John.

1. **Polycarp, Papias, Irenaeus, Origen, Cyprian, Clement of Alexandria, Tertullian and Eusebius** credit it to John the son of Zebedee.

2. The **Muratorian Canon** recognized this letter and attributed it to John (Dated about 170 A.D.).
- C. The author claims to be an eyewitness of Christ (1:1).
 - D. He speaks “throughout with the authority of an Apostle” (B. F. Westcott).
 - E. The similarity to John’s Gospel is striking. “The links of connection are so numerous and unstudied, the peculiar Johannian style so inimitable, that it is hypercriticism to deny the identity of authorship” (Peake).
 - F. About the author:
 1. His name, **Ioannes** (Greek), **Jehohanan** (Hebrew), means “Jehovah is gracious”.
 2. He was the son of Zebedee and Salome and the brother of James.
 3. In his early years he was a fisherman with his father and brother.
 4. Prior to his call by Jesus he lived at Bethsaida in Galilee (Luke 5:10).
 5. John enjoyed some prosperity:
 - a. His family had hired servants (Mk. 1:20).
 - b. He had his own home (John 19:27).
 - c. He was acquainted with the high priest (John 18:15).
 6. He was originally a disciple of John the Baptist.
 7. Along with Peter and James, he stood in the inner circle of the Lord’s friends (Matt. 17:1-8; 26:36-37).
 8. John was especially close to Jesus for the Lord asked him to keep his mother, Mary (John 19:26-27).
 9. He was a pillar in the Jerusalem church (Gal. 2:9).
 10. After the destruction of Jerusalem, John settled in Ephesus, staying there until his death.
 11. He was imprisoned for a while on the isle of Patmos c.a. 96 A.D., during the reign of Domitian (Rev. 1:9).

12. He was the last of the apostles to die, being near 100 years of age at the time.
13. He authored the Gospel according to John, three Epistles that bear his name and the Revelation.

II. About the Book:

- A. It was written by the aged apostle, from his home in Ephesus, as a general, circular letter to the churches of Asia where he was well known.
- B. **The date** would probably have been between 90 and 100 A.D.
- C. **The occasion:** False teachers had arisen whose erroneous teachings threatened to undermine the faith of the saints.
 1. **Irenaeus** (140-202 A.D.), writes "John the disciple of the Lord, preaches this faith, and seeks by the proclamation of the Gospel, to remove the error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offshoot of 'that knowledge' falsely so called, that he might confound them" (**Against Heresies III, 9, 7**).
- D. **Purposes:**
 1. To explain the Christian's life of fellowship with God (1:3).
 2. To enhance his personal joy by helping his readers avoid apostasy (1:4).
 3. To help them avoid sin (2:1).
 4. To warn them against false teachers (2:26).
 5. To assure them of their salvation (5:13).
- E. Literary characteristics of I John:
 1. "He does not argue, he testifies; he does not denounce error, he teaches truth" (F. W. Farrar).
 2. "It is memorably tranquil and peaceful. There is in it no trace of excited vehemence" (**ibid.**).
 3. "It has a confident, exultant tone all the way through" (H. Mears).

4. "It does not contain a single proper name (except that of Jesus Christ), nor does it offer a single definite statement, personal, historical or geographic, concerning either writer or readers" (D. E. Hiebert).
5. "It is a style absolutely unique, supremely original and full of charm and sweetness. Under the semblance of extreme simplicity, it hides unfathomable depths" (F. W. Farrar).
6. He utilizes **moral antagonisms**, or **antitheses**. He speaks of light and darkness, truth and falsehood, love and hate, etc.
7. He delights in using Hebrew Parallelism (See 1:5; 2:4; 2:7).
8. "It is tranquil, quiet, restful, contemplative" (G. Scroggie).
9. He excels in presenting profound truths in the simplest language.
10. John's writing reflects the poetical structure of the Old Testament prophets (Comp. 1:6-10).
11. He writes with a tone of authority; a reflection of his apostolic office. Note how often he affirms that "we know" (5:19).
12. "John selects a theme which he maintains through the book, and upon which he introduces a series of variations, any one of which may be a theme in itself" (M. C. Tenny).
13. "The rhythm of his simple sentences charms the ear, fixes itself in the memory, and sooner or later finds its way home to the heart" (A. Plummer).

F. The heresy John was combating:

1. It "seems to have been an early form of Gnosticism..." This "was a philosophy of religion rather than a single system" (M. C. Tenny).
2. Characteristic beliefs of **Gnosticism**:
 - a. They claimed to have found a superior, higher **gnosis** or knowledge than other Christians.
 - b. This led to a spiritual snobbery and elitism on their part.
 - c. They argued that the **spirit** was the only good, and therefore that **matter** was inherently evil.

- d. This naturally led them to despise the world and the body.
- e. In Christianity, this attitude toward the body led them to deny the humanity of Jesus.
 - (1) One variety, called **Docetism**, argued that Jesus only appeared to have a body.
 - (2) The **Corinthians** drew a distinction between Jesus the man and the divine Christ.
 - (3) Note John's response to such views: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God" (4:2-3).
- f. Some Gnostics, seeing the body as hopelessly evil, sought to deny it every pleasure by asceticism (See Col. 2:23).
- g. Others reasoned that since the body was inherently evil, one might as well indulge its lusts since it would perish anyway.
- h. Celibacy was a common practice among them (I Tim. 4:1-3).
- i. Some of them vainly imagined that their "special gnosis" had enabled them to rise above sin to a state of perfection (See 1:8-10).
- j. They denied that a perfect, holy God could have created a material (sinful) world. They therefore theorized a lesser power who created the cosmos.
- k. Early Christian writers said that **Simon Magus** of Acts 8:9-13 was the father of the Gnostic heresy.

G. The special threat of Gnosticism:

- 1. The error John opposed was not one from without the church, but from teachers within who no doubt thought that they were correcting weaknesses in the faith, or perhaps making it more intellectually respectable and acceptable to the thinkers of their day.
- 2. It fundamentally attacked the foundations of the Christian system:

- a. "Righteousness was made of no account in comparison with intellectual illumination..."
- b. "Scripture was made of no account in comparison with a knowledge which partly transmuted and partly superseded it..."
- c. "The work of Christ was made of no account; for there could be no need of an atonement if there was no real evil in sin" (A. Plummer).
- d. Gnosticism fostered a false pride and separatism that would destroy the brotherhood and fellowship of all men in Christ (Gal. 3:26-28).

H. The Epistle and the Gospel of John:

- 1. There are 51 parallel passages in the two books.
- 2. The theme of the Epistle is "the Christ is Jesus" while the theme of the Gospel is "Jesus is the Christ" (B. F. Westcott).
- 3. "The Gospel seeks to deepen faith in Christ; the Epistle sets forth the righteousness which is of faith" (Hoffman).
- 4. "Apart from the Gospel, neither the prologue nor other parts of the Epistle could have been easily understood" (F. W. Farrar).
- 5. "No two works in the whole range of literature show clearer signs of the genius of one writer and no other pair of works are so completely in a class by themselves..." (Wm. Ramsey).
- 6. "Of the approximately two hundred and ninety-five different words in the vocabulary of the Epistle, only sixty-nine of them do not appear in the Gospel" (G. N. Woods).
- 7. "The one is an historical, the other an ethical statement of the truth" (A. Plummer).
- 8. "The unanimous tradition which attributed this writing to the author of the Fourth Gospel is corroborated by an affinity of thought, vocabulary, and style, such as can hardly ever be proved between a historical and a didactic writing of the same author, to say nothing of different authors" (T. Zahn).

I. What scholars have said about I John:

1. "St. John has been called the apostle of the absolute...(he) preaches the Christian creed as the one absolute certainty" (H. P. Liddon).
2. "The words are easy but the meaning is profound" (F. W. Farrar).
3. The Epistle "is a solemn warning against the seductive assumptions and deductions of various forms of Gnostic error; in an emphatic protest against anything like a compromise when Christian truth is in question" (A. Plummer).

J. I John and the liberal critics:

1. Across the ages the authorship and integrity of this epistle have rarely been questioned.
2. Dr. C. H. Dodd in the **Moffat Commentary** series sought to deny John's authorship.
3. For a good refutation see **The New International Commentary on the Epistles of James and John** by Alexander Ross.

K. Miscellaneous facts and observations about I John:

1. "It does not contain a single proper name (except that of Jesus Christ), nor does it offer a single definite statement, personal, historical, or geographic concerning either writer or readers" (D. E. Heibert).
2. Eusebius classified Christian documents as the **Acknowledged**, the **Disputed**, and the **Spurious**. Books put forth by heretics in the names of the apostles apparently formed a fourth classification to be rejected as "**absurd and impious**" (**Ecclesiastical History** 3:25).
3. John delights in using opposites to illustrate his points: light and darkness, life and death, truth and falsehood, children of God and children of the devil.
4. This is the epistle of love and brotherhood (D. E. Heibert). He used the word love and its derivatives some 51 times.
5. Interpolation: "For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in

earth,) the spirit, and the water, and the blood: and these three agree in one" (5:7-8 KJV).

- a. The words in the parentheses are found in no Greek uncial manuscript and no Greek cursive manuscript before the 15th century.
 - b. Only two manuscripts contain them, one of the 14th and one of the 16th century.
 - c. None of the Greek church Fathers used the words.
 - d. No ancient version from the first four centuries contains them.
 - e. "Research has shown that the words had their origin as a gloss on the text of John's Epistle and eventually they found their way into the text of the Latin" (D. E. Heibert).
 - f. "Erasmus rashly promised to insert them into his Greek text if they could be found in any Greek manuscript."
6. **Antichrist** (2:18, 22; 4:3). This term is unique to John. It means one who stands against Christ or instead of Christ. The term may refer to an individual, a principle, a tendency, a power, a political system or a dynasty that sets itself or is set against the Lord.
7. He calls Christ our "Advocate". The Greek word **parakletos** means someone who is called to one's side to be a helper or a counselor, an advocate in one's defense. Thus Christ is our lawyer or intercessor (Rom. 8:34; Heb. 7:25) (Wm. Barclay).
8. Jesus is said to be our "**propitiation**." "The word **hilasmos** means to placate, or to pacify someone who has been injured or offended or insulted and especially to placate a god. It also suggests to perform some deed, some ritual by which the taint of guilt is removed" (Wm. Barclay). Jesus did this for us!
9. He speaks of "the last hour" (2:18). Marvin Vincent explains this as the period preceding a crisis in the advance of Christ's kingdom, a changeful and troublous period marked by the appearance of many antichrists."
10. He speaks of an "anointing" his readers had received. The Greek is **charisma** (2:20, 28).

- a. God's priests, prophets and kings had been anointed upon taking their offices in olden days.
- b. The recipient's anointing came from the Holy One, i.e., Christ.
- c. Christ himself was anointed with the Holy Spirit and his children are anointed ones (Acts 10:38).
- d. The anointing they had received was the Holy Spirit in its miraculous manifestations:
 - (1) It enabled them to "know all things" (2:20).
 - (2) It thus helped them to recognize false teachers (2:18-21; 4:1).
 - (3) Paul tells us that among the supernatural gifts was the "discerning of spirits" (I Cor. 12:10).
 - (4) With this anointing they needed none of the esoteric knowledge of the Gnostic teachers for the Spirit guided them into all the truth (John 16:13).
- e. Christ "came by water and blood" (5:6).
 - (1) It is common to link this with the blood and water that flowed from his side on the cross (John 19:34).
 - (2) The context seems rather to suggest that he speaks of his baptism in the Jordan (Matt. 3:15) and his crucifixion (John 19:34).
 - (3) He says the Holy Spirit bears witness of these events and we are reminded of the Spirit's role at his baptism.
 - (4) This answered the assertions of the Gnostics who argued that the divine nature came upon Jesus at his baptism and left when he was crucified. John affirms his death in the flesh.
- f. He speaks of "a sin unto death" (5:16).
 - (1) This mysterious passage is easily explained when other pertinent scriptures are considered.
 - (2) All sins that we confess will be forgiven us (1:9-10). But there is a sin which is never forgiven (5:16). Therefore the unconfessed sin is the never forgiven sin.

- g. “Whosoever is begotten of God doeth no sin...and he cannot sin...” (3:9). “The verbs **sinneth not, sinneth and committeth sin** are all in the present tense in the Greek (3:4, 6, 8, 9). These refer to a constant practice of sin rather than to isolated acts of sin” (R. G. Gromacki).

III. A Simple Summary of I John:

- A. The foundation of our faith (1:1-4).
- B. The assurance that comes from walking in the light (1:5-2:29).
- C. The assurance that comes from abiding in love (3:1-4:21).
- D. The assurance that comes from our faith (5:1-21).

OUTLINE OF I JOHN

Introduction: The Reality of the Incarnation Affirmed (1:1-4).

I. Fellowship with God Who is Light (1:5-2:9).

- A. Fellowship with God demands:
 - 1. Walking in the light (1:5-7).
 - 2. Confessing our sins (1:8-10).
 - 3. Obtaining forgiveness through Christ (2:1-2).
 - 4. Keeping his commands (2:3-6).
- B. The new commandment: to love the brethren (2:1-2).
- C. An exhortation to be separate from the world (2:12-17).
- D. A warning against heresy (2:18-29).
 - 1. People leave us (the Lord’s church) because they are not of us (2:18-19).
 - 2. Antichrist denies Jesus is Christ and denies the Father (2:21-23).
 - 3. God’s truth abiding in us will protect us from error (2:24-29).

II. The Manifestation of God's Love and Ours (3:1-4:21).

A. Our heritage of love from God (3:1-10).

B. Our mission (3:11-24).

1. To love, not hate (3:11-15).

2. To demonstrate our love (3:16-24).

C. Our responsibilities (4:1-21).

1. To prove the spirits (teachers) (4:1-3).

2. To distinguish between God's children and children of the world (4:4-6).

3. To love God's children as he loved us (4:7-21).

III. Fellowship With God Brings Life (5:1-12).

A. The Christian life is one of love (5:1-3).

B. Loving, obedient faith gives us victory over the world (5:4-5).

C. The Lord of life is Jesus (5:6-12).

1. His witnesses are the Spirit, water and blood (5:6-8).

2. His Father is also witness (5:9).

3. Our witness is eternal life (5:10-11).

D. The fruits of the Christian life (5:13-21).

1. We know we have eternal life (5:13).

2. We know he will hear our prayers (5:14-17).

3. We know we will not continue in sin (5:18).

4. We know that God will keep us so Satan cannot touch us (5:18).

5. We know we are of God and the whole world lies under Satan's control (5:19).

6. We know the Son of God is come and has given us understanding (5:20a).

7. We know that he is true and we are in fellowship with him (5:20).

Closing Admonition: Guard yourselves from idols (5:21).

LESSONS TO REMEMBER

1. Our faith in our Lord Jesus rests on incontrovertible evidence (1:1-2).
2. Only in Christ is joy made full (1:4).
3. One cannot walk in the light of God and the darkness of sin at the same time (1:6).
4. To claim sinless perfection is to deceive ourselves and make God a liar (1:8-10).
5. Thank God for your Advocate, Jesus Christ, who pleads your case (2:1).
6. To hate a brother alienates us from God (2:11).
7. To love the Father we must not love the world (2:15).
8. It is foolish to love the world that is passing away (2:17).
9. When men deny the deity of our Lord Jesus, they are liars and antichrists (2:22).
10. Never treat lightly the privilege of being a child of God (3:1).
11. Sin is transgression of God's law (3:4).
12. "He that doeth sin is of the devil" (3:8).
13. "Whosoever hateth his brother is a murder" (3:15).
14. "We ought to lay down our lives for the brethren" (3:11).
15. "Let us not love in word, neither with the tongue; but in deed and truth" (3:18).
16. Believe not every teacher for many false prophets are gone out into the world (4:1).
17. "Greater is he that is in you than he that is in the world" (4:4).
18. "Herein is love, not that we loved God, but that he loved us" (4:10).
19. "Perfect love casteth out fear" (4:18).
20. "This is the love of God, that we keep his commandments" (5:3).
21. We may know that we have eternal life if we believe on the Son (5:13).
22. If we ask anything according to his will, he heareth us (5:14).
23. "We know that we are of God, and the whole world lieth in the evil one" (5:9).

SECOND JOHN

HOW TO DEAL WITH FALSE TEACHERS

KEY VERSES: 9-11, "*Whosoever ... abideth not in the teaching of Christ, hath not God...If any one cometh unto you, and bringeth not this teaching, receive him not into your house...*"

KEY WORDS: "Truth" which is used 5 times (vs. 1).
"Love" which is used 4 times (vs. 1).
"Commandment" which is used 4 times (vs. 4).

KEY CONCEPT: He warns his readers to give neither aid nor comfort to false teaching by "receiving and greeting" them with hospitality.

BACKGROUND AND INFORMATION

I. The Author:

- A. The author is anonymous as in each of the three Johannine Epistles.
- B. He identifies himself as "the elder" (vs. 1).
 1. The word **presbuteros**, translated **elder**, can refer to the officers of the local congregation (I Pet. 5:1).
 2. It can also mean one advanced in years.
 3. It is generally thought to refer to the author's advanced age. John would be near 90 at this time.

- C. “In the early church there was a vague notion—perhaps originally suggested by the title of these letters, increased by the ambiguity in a passage of Papias, and fixed by Dionysius of Alexandria and a remark of Eusebius—that there were two great religious teachers in Ephesus at the close of the first century, John the Presbyter and John the Apostle” (F. W. Farrar).
- D. The general consensus of conservative scholarship is to attribute the three epistles to John the Apostle while many liberals labor to credit them to some one other than a man of apostolic authority and inspiration.
- E. “His identity was so well known and his authority so well recognized that he could use the title without needing to qualify or amplify it” (John R. Stott).
- F. Evidence for John the Apostle’s authorship:
 1. **Dionysius** wrote that “John did not name himself in his Epistles, not even in the Second and Third Epistles...but simply calls himself the presbyter.”
 2. This view is also expressed by **Clement of Alexandria** (155-215) and Cyprian (200-258).
 3. **Jerome** (340-420) argued for John the Elder rather than the apostle.
 4. “Those witnesses who are nearest to St. John in time are favorable to the Apostolic authorship, and they seem to know no other view” (A. Plummer).
- G. The remarkable similarity in thought, style and vocabulary between the three epistles and the fourth gospel have been noted by all.
 1. “The Fourth Gospel and these three epistles are too closely linked to be separated, and assigned, some to one author and some to another” (A. Plummer).
- H. For a detailed study of the author’s life see the notes on the Gospel of John and I John.

II. About the Book:

- A. **Occasion:** The letter was prompted by the circulation of false teachers among the churches, who espoused the Gnostic heresies described in his First Letter. John, sensing the danger

this presented, wrote to alert his readers against encouraging these heretics (vs. 7-11).

- B. **The date** would have been around 85-90 A.D.
- C. **The place** from which John wrote was probably Ephesus. No information is available for the location of the recipient or recipients.
- D. **The identity of the recipient**, “the elect lady” is a much disputed question. The two most common views are:
 - 1. It is a figurative expression for a local congregation:
 - a. The church is often described as the bride of Christ (Eph. 5:22-23).
 - b. Jerome, Lightfoot and Zahn take this view.
 - 2. The “elect lady” was a Christian woman of influence known and esteemed among the churches (vs. 2).
 - a. The Third Epistle obviously is written to an individual, Gaius (II John 1).
 - b. “It seems...natural to take the simple words of the epistle to refer to an actual lady and her children” (D. E. Hiebert).
 - c. He mentions the lady (vs. 1), her children (vs. 4), and her sister (vs. 13).
 - 3. The word “lady” is from the Greek word **Cyria** which was often used as a personal name. Bengel held that the word Cyria “answers to the Hebrew Martha.”
 - 4. The word “elect” may also have been the proper name **Electa**. Clement of Alexandria held this view.
 - 5. B. F. Westcott said, “On the whole it is best to recognize that the problem of the address is insoluble with our present knowledge.”
 - 6. A. Plummer wrote, “It seems more reasonable to suppose that in both Epistles, as in the Epistle to Philemon, we have precious specimens of the private correspondence of an Apostle.”
 - 7. Without being dogmatic, the author assumes it to be addressed to a Christian lady rather than a church.

E. **Purposes:**

1. He wrote to commend the loyalty of the elect lady and her children (vss. 1-4).
2. To encourage her to walk in love and keep the Lord's commandments (vss. 5-6).
3. To warn her against false teachers who were seeking acceptance among the churches (vss. 7-11).
4. To advise her of his plans for a future visit (vs. 12).
5. To send greetings from the children of her sister (vs. 13).

F. **Message:**

1. This letter shows us that even in those early days, while the apostles were yet alive, the church had her troubles to contend with.
2. It shows the evil and danger of denying the deity of Jesus.
3. It demonstrates the proper Christian spirit that should characterize every disciple of Christ.
4. It teaches us the importance of using care in the reception we give to unknown teachers.
5. It tells us that truth must be received, obeyed and cherished at all costs.

G. **Literary aspects** of the letter:

1. It is a private, personal letter to this unknown Christian lady and her family.
2. It is the only epistle addressed to a woman.
3. It is of special value as it presents us a picture of an apostle dealing with an individual.
4. It illustrates the "free and intimate correspondence between Christians which must have been common in the early church" (D. E. Hiebert).
5. "Notice the calm tone of **conscious authority** which pervades all these Epistles" (A. Plummer).
6. Some have surmised that II and III John were introductory letters to accompany I John.

7. A standard sheet of papyrus paper was 8 x 10 inches. This letter would fill one side of such a sheet.
 8. Eight of the 13 verses of II John are echoes of I John.
- H. Miscellaneous facts and observations about II John:
1. This and III John are the shortest books of the New Testament.
 2. It is “a little homily on truth, giving us its nature, test, fruit, character and defense” (R. Lee).
 3. “The Second Epistle condemns the spirit of **heresy**, and the Third, the spirit of **schism**” (W. G. Scroggie).
 4. While II and III John are classed as catholic or universal letters, really they are of the same category as Philemon, Timothy and Titus.
 5. Jerome calls them “twin sisters.”
 6. Eusebius placed them among the **antilegomena** books because their authorship was disputed.
 7. Small congregations frequently met in the homes of the disciples in those early days. (Compare Phile. 2; Rom. 16:5; I Cor. 16:19 and Acts 12:12).

III. A Simple Summary of II John:

Introduction (vss. 1-3).

- A. Exhortation to Christian love (vss. 4-6).
 - B. Warning against encouraging false teachers (vss. 7-11).
- Conclusion (vss. 12-13).

OUTLINE OF II JOHN

- I. Introduction and Greeting (vss. 1-3).
- II. His Message (vss. 4-11).

- A. His appreciation expressed for the lady's loyalty to the truth (vs. 4).
 - B. His exhortation to walk in love (vss. 5-6).
 - C. His warning against false teachers (vss. 7-8).
 - D. The danger of their error (vs. 9).
 - E. His instruction for dealing with heretics (vss.10-11).
- III. His Concluding Remarks (vss. 12-13).**
- A. His plans for a forthcoming visit (vs. 12).
 - B. Greetings conveyed from her relatives (vs. 13).

LESSONS TO REMEMBER

1. May we so live that all who know the truth will love us (vs. 1).
2. May God grant that all of our children will also walk in the truth of the gospel (vs. 4).
3. No matter how right our doctrine or how good our works, unless we love one another, the rest is in vain (vs. 5).
4. The test of our love for Christ is that we keep his commandments (vs. 6; John 14:15).
5. We must accept the unpleasant truth that there are "many deceivers gone forth in to the world" of religion (vs. 7).
6. One can claim to be a servant of Christ, but by his false teaching really be anti-christ (vs. 7).
7. We must not believe anything preached in the name of Christ until we have first tested it by scripture (vs. 8; I John 4:1).
8. Those whose teaching and practice are outside the realm of Christ's written word have not the blessings of God (vs. 9).
9. To encourage a false teacher in any way is to partake in his evil works (vss. 10-11).

THIRD JOHN

ON THE SUPPORT OF MISSIONARIES

KEY VERSE: 8, *“We therefore ought to welcome such, that we may be fellow-workers for the truth.”*

KEY WORDS: “**Truth**” which is used 6 times.
“**Love**” which is used 2 times.
“**Beloved**” which is used 4 times.

KEY THOUGHT: Christian hospitality to missionary brethren is the inviolable duty of every brother and congregation.

KEY CHARACTERS: **Gaius**, a beloved Christian friend of John, to whom the letter was written (vss. 1-6).
Diotrephes, the arrogant, self-appointed regulator of the congregation, who had resisted John’s instructions and openly opposed the apostle’s authority (vss. 9-10).
Demetrius, a faithful brother whom John commends. Perhaps he was a traveling missionary who bore the letter or was soon to visit them.
John the Apostle, now some 80-90 years old, the last of the Twelve Apostles.

BACKGROUND AND INTRODUCTION

The Author:

- A. It was written by John, the aged apostle of Christ.
 - 1. The author's name does not appear within the letter.
 - 2. This not being a doctrinal treatise but a simple note to a friend in Christ, John chooses to designate himself not by his authoritative title of apostle but by the more lowly term "elder."
 - 3. "Elder" could refer to his being a bishop or pastor such as Peter was (I Pet. 5:1), or simply to his great age. The latter seems to be his intent.
- B. For more information about John see the notes on the First Epistle.
- C. Only a few quotes from III John are found in the writings of the church fathers.
 - 1. This is attributable to its brevity and personal character and the fact that it had a limited geographical distribution in the early centuries.
 - 2. The letter was attributed to John by **Irenaeus, Clement of Alexandria, Dionysius, Cyprian and Cyril of Jerusalem.**
 - 3. It was accepted as canonical by the **Third Council at Carthage** in 397 A.D.
- D. Great similarities are noted in vocabulary and style between this and the first two Johannine Epistles and John's Gospel.

About the Book:

- A. **Origin:** It is generally thought that this letter was written from Ephesus since John lived there in his old age. Tradition has it thus.
- B. **The date** would have been between 85 and 95 A.D.
- C. **The recipient** of the book was one **Gaius**, a faithful disciple (vs. 1).
 - 1. All we know of him is found in this letter.

- a. John calls Gaius the beloved, whom he loved in truth (vs. 1).
 - b. He had shown warm Christian hospitality to the missionaries who had visited his community (vss. 3-6).
 - c. His reputation for faithful service had spread abroad (vss. 3-4).
2. Gaius was a very common name in the first century Graeco-Roman world.
 - a. It is equivalent to the Latin name Caius.
 - b. "It was used in the Roman law books for "so and so," like our John Doe..." (F. W. Farrar).
 3. Three other men named Gaius are found in the New Testament:
 - a. Gaius of Macedonia (Acts 19:29).
 - b. Gaius of Derbe (Acts 20:4).
 - c. Gaius of Corinth (I Cor. 1:14; Rom. 16:23).
 4. There is no way to link this Gaius with either of the above.
 5. "**The Constitutions of the Holy Apostles** says that a certain Gaius had been ordained as 'bishop' of Pergamos by the apostle John" (VII, XLVI) (H. C. Thiessen). This is a fourth century document.
- D. **The occasion:** This letter was prompted by the report John received from missionaries "concerning the high-handed action of Diotrephes in the congregation" of which Gaius was a member (D. E. Hiebert).
- E. **Purposes:**
1. To commend Gaius for his faithfulness and assistance to the missionaries and thus to encourage his continuance in the good work (vss. 1-6).
 2. To rebuke haughty Diotrephes for his high-handedness (vss. 9-11).
 3. To recommend Demetrius who was coming to them as a missionary (vs. 12).
 4. To inform Gaius of the author's plan to visit him (vs. 14).

F. **The message:**

1. He sets forth hospitality toward missionaries as an essential obligation of both individuals and congregations.
2. He condemns the “spirit of schism within the church” (W. Alexander).
3. He warns of the perils of domineering leadership in the local church.

G. II and III John contrasted:

1. “The **second** warns against false hospitality which would aid and further false teaching. The **third** commends Christian hospitality to missionary brethren as the inviolable duty of individuals and the churches” (D. E. Hiebert).
2. In the **second letter**, he condemns “the spirit of heresy” and in the **third** “the spirit of schism” (W. Alexander).

H. The ministry of the early church:

1. In III John we see reflected the three classes of ministers and leaders of the first century:
 - a. There was John the Apostle. As ambassadors of Christ, the apostles had authority over all churches and disciples (Luke 22:30; II Cor. 5:20).
 - b. There was Diotrephes, a local leader of the congregation. Every mature congregation should have a plurality of elders/bishops to lead and supervise the local work (Tit. 1:5-9). Note: we do not say that Diotrephes was an elder, only that he occupied the position of a local leader. Neither is his attitude commended.
 - c. There was Demetrius, the traveling missionary. These missionaries at first were inspired men, prophets who traveled far and wide delivering their Spirit-given message. First John 4:1 warns against receiving such men without discrimination.

I. The traveling missionary teachers:

1. “They went forth” for the sake of the Name of Christ (vs. 7).
2. They were expected to abide within the doctrine of Christ which had already been revealed (II John 9).

3. "They took nothing of the Gentiles" i.e., they did not ask for nor accept help from unbelievers (vs. 7).
4. Christians opened their homes to these brethren while they were in their midst (II John 10; Acts 21:8).
5. Congregations and Christians were to set them forward on their journey in a way worthy of their mission (vs. 6).
6. This practice was open to much abuse by unscrupulous men. The early Christian document, **The Didache**, sought to regulate it thusly: "The apostle (messenger) is not to remain more than one day, or if need be two; but if he remains three, he is a false prophet. And when he departs, he is to take nothing but bread to last him to his next night quarters; but if he asks for money, he is a false prophet. Whosoever says, in the spirit, give me money, or any other thing, ye shall not listen to him; but if for the sake of others who are in want he bid you give, let no one judge him."
7. **The Didache** closes with this instruction: "But if he be minded to settle among you, and be a craftsman, let him work and eat, but if he hath no trade, according to your understanding, provide that he shall not live idle among you, being a Christian. But if he will not do this, he is a Christmonger; of such men beware."

J. Miscellaneous facts and information about III John:

1. This is the shortest of all the Epistles (in the Greek text) and would nicely fit on one papyrus sheet which was 8 x 10 inches in size. It contains only 219 words.
2. "This epistle is of special interest from the insight it affords us of the Christian churches in the closing years of the first century" (J. Angus).
3. "It helps us to see what these churches were, not as we idealize them, but in their actual, everyday condition with their excellences and defects, their noble and ignoble figures...the errors into which they might be betrayed..." (S. D. F. Salmond).
4. John prayed that Gaius may be "in health." "This was a common greeting among the Stoics," but not among Christians. (F. W. Farrar). It might suggest that Gaius had health problems.

5. Diotrephes thought to make himself master of the congregation. In reality he made his name obnoxious like that of Jezebel and Judas.

III. A Simple Summary of III John:

- A. Introduction (vss. 1-4).
- B. Confirmation of Gaius (vss. 5-8).
- C. Condemnation of Diotrephes (vss. 9-11).
- D. Commendation of Demetrius (vss. 11-12) (G. Scroggie).

OUTLINE OF III JOHN

Greeting (vs. 1)

I. His Message to Gaius (vss. 2-8).

- A. His prayer for him (vs. 2).
- B. His joy in hearing of his good works (vss. 3-4).
- C. His commendation of Gaius' support of the missionaries (vss. 5-8).

II. His Message about Diotrephes (vss. 9-11).

- A. His offense (vss. 9-11).
- B. John's warning against his evil ways (vs. 11).

III. His Commendation of Demetrius (vs. 12).

Closing Thoughts (vss. 13-14)

LESSONS TO REMEMBER

1. Let us so live that righteous souls may love us “in truth” (vs. 1).
2. We must be as concerned about spiritual prosperity as material prosperity, whether for ourselves, our loved ones or our friends (vs. 2).
3. May our brethren be able to bear record that we are walking in the truth (vs. 3).
4. Never neglect to show hospitality to Christian brethren who go forth to preach Christ (vs. 5).
5. When we assist those who preach the gospel, we become fellow-workers with them (vs. 8).
6. We must guard our hearts lest Satan plant the spirit of Diotrephes in us (vs. 9).
7. Always remember to “imitate not that which is evil, but that which is good” (vs. 11).

JUDE

THE CONDEMNATION OF APOSTATES

KEY VERSES: 3, “...contend earnestly for the faith which was once for all delivered unto the saints.”

20-21, “...building up yourselves on your most holy faith...keep yourselves in the love of God...”

KEY WORDS: “keep” and “kept” (See vss. 1 and 21).

“beloved” (See vss. 1, 3, 17, 20).

KEY CONCEPT: “the faith once delivered” which refers to the body of revealed Christian doctrine that was delivered once for all times through inspired men in the first century. That body of truth is the standard by which all teaching and conduct is to be judged.

KEY THOUGHT: “Remember ye the words which have been spoken before by the apostles of our Lord ...” (vs. 17).

BACKGROUND AND INTRODUCTION

I. The Author:

A. The writer identifies himself as “Jude, a servant of Jesus Christ and brother of James...” (vs. 1).

1. Jude is a variation of the name Judas.
2. It was a very popular name among the Hebrews.

- B. Across the centuries, scholars have wrestled with the identity of this Jude:**
1. Six different Judes are mentioned in the New Testament.
 2. The discussion centers around Judas the brother of Jesus and Judas (not Iscariot), of the apostolic band (John 14:22). Elsewhere Judas the apostle is called Lebbaeus and Thaddaeus (Comp. Matt. 10:3; Mark 3:18 with Luke 6:16 and Acts 1:13).
- C. There is confusion because Judas the Apostle is called “the brother of James” in the King James Version (Luke 6:16; Acts 1:13).**
1. The words “the brother” are not in the original.
 2. The usual meaning of “Judas of James” would be “the son of.”
 3. It is noteworthy that the writer does not identify himself as an apostle, which was the common form in apostolic correspondence.
- D. The majority of scholars take him to be the half-brother of Jesus.**
1. “Is not this the carpenter’s son...and his brethren, James and Joseph and Simeon and Judas?” (Matt. 13:55).
 2. He was the brother of the notable James who became a pillar of the Jerusalem church (Gal. 1:19; Acts 15:13-21).
 3. Neither he nor James mention their fleshly kinship to Jesus. Likely this was borne of their humility since neither of them had believed on him at first (John 7:5).
 4. He correctly omitted any claim to the apostolic office.
- E. About the author:**
1. His parents were Mary and Joseph of Nazareth (Mark 6:3).
 2. He was a brother to Jesus, James, Joseph, Simeon and an unknown number of sisters.
 3. Being the last brother listed, it is speculated that he was the youngest.
 4. He had the privilege of growing up in a devout Jewish home where God’s name and law were daily honored.

5. Galilee, where his home was, was heavily populated with Gentiles. There the fiery Zealots had their origin. Being far removed from the temple in Jerusalem, and its privileges, its citizens were scorned by the proud southerners.
6. Along with the other brothers, he did not believe in Jesus until after the resurrection (John 7:3-8).
7. Following the resurrection, he was found with Mary and his brothers in the upper room (Acts 1:24).
8. It seems that he married and that his wife traveled with him in his gospel ministry (I Cor. 9:5).
9. His generous use of Old Testament illustrations and citations from the Apocryphal books suggest that he was a well-read man.
10. His use of the Greek language "is rugged and forceful" (Wm. Barclay), although Aramaic would have been his native tongue.
11. "There is perhaps no writer in the New Testament of whose life and character we know so little" (E. H. Plumptre).
12. "Tradition is absolutely silent, and his name does not appear even in the legends of the Apocryphal Gospels" (**ibid.**).
13. Eusebius records a story from Hegesippus that two grandsons of Judas who "after the flesh was called the brother of the Lord" were brought before the Roman Emperor Domitian. "For this emperor was as much alarmed at the appearance of Christ as Herod." He learned that they were but poor farmers. He asked about Christ and his kingdom. They replied "that it was not a temporal nor an earthly kingdom, but celestial...upon which Domitian, despising them, made no reply; but treating them with contempt, as simpletons, commanded them to be dismissed..." (**Ecclesiastical History** III, 20). Domitian reigned from 81-96 A.D.
14. His epistle reveals that he was "a man of clear perception, vivid imagination, intense sensibility, and strong will" (N. M. Williams).
15. He was gifted to express himself in a clear and forceful way.
16. "He had profound convictions and the courage to contend for those convictions" (D. E. Hiebert).

II. About the Book:

- A. No certain information is available about **the place from whence Jude wrote**. The general assumption is that he wrote from Palestine.
- B. **The recipients** were those “that are called, beloved in God ... and kept for Jesus Christ” (vs. 1).
 - 1. The wide use of Old Testament scripture in the letter suggests that his readers were Jewish Christians.
 - 2. Identifying himself with James, the notable leader from Jerusalem, also suggests they were Palestinian Christians.
- C. **The date of writing** is uncertain. Since the author seems to have read II Peter, it would have been written sometime after 67 A.D. and prior to 80 A.D.
- D. **The occasion**: The author had contemplated writing a doctrinal letter about salvation when he received distressing news about certain corrupt, false teachers who were infiltrating the churches. This prompted him to write this letter of warning.
- E. **Purposes**:
 - 1. To urge his readers to earnestly contend for the faith which had once for all been delivered (vs. 3).
 - 2. To warn them against the false teachers that were moving among them (vs. 4).
 - 3. To remind them how God had dealt with apostasy in days past (vss. 5-7).
 - 4. To remind them that such problems had been predicted by the apostles (vss. 17-18).
 - 5. To encourage them to personal spiritual growth and soul-winning as the prophylactic against false teaching (vss. 20-23).
- F. A description of the false teachers Jude opposed:
 - 1. Like saboteurs they stealthily crept into the churches (vs. 4).
 - 2. They turned the grace of God into lasciviousness (vs. 4).
 - 3. They denied the Lord Jesus (vs. 4).
 - 4. They defiled the flesh by illicit sexual indulgence (vs. 8).

5. They had no respect for spiritual authority (vs. 8).
6. They railed at things they did not understand (vs. 10).
7. They used the church to advance their own interests (vs. 12).
8. They were shameless (vs. 13).
9. They were murmurers and complainers (vs. 16).
10. They showed respect of persons to gain advantages (vs. 16).
11. They were schismatics who divided congregations (vs. 19).
12. They were sensual (vs. 19).
13. They were doomed to damnation (vss. 5-10).
14. It is supposed that they were an early variety of heretics who later blossomed into the Gnostic sects of the second century.

G. Literary aspects of Jude:

1. "In style it is original and picturesque. In tone it is intense, vehement, denunciative. In point of view it is Judaeo-Christian. In structure it is Aramaic, abounding in triple arrangements" (F. W. Farrar).
2. The author delighted in using triple parallels. In his twenty five verses he used this form eleven times:
 - a. His readers were "called, beloved...and kept" (vs. 1).
 - b. The apostates were like Cain, Balaam and Korah (vs. 11).
3. "Its descriptions of false teachers are sharp, incisive, convincing; its exhortations touching, tender, full of warmth; its conclusion sublime, beautiful and vivid" (G. N. Woods).
4. His style "bears a resemblance to that of James. His language is terse, poetic and vivid...much of his imagery is taken from nature" (D. E. Hiebert).
5. "Its style is broken and rugged, bold and picturesque, energetic, vehement, glowing with the fieriest of passion" (S. D. F. Salmond).

H. Jude and II Peter compared:

1. There is a marked similarity between Jude 4-18 and II Peter 2:1-3:4.
2. While similar, there are distinct differences as well, which show independence of authorship.
3. Possible explanations:
 - a. Each wrote on the same theme, independently of the other and the Spirit inspired them to use similar expressions.
 - b. Each used a common source for his illustrations.
 - c. That one or the other had the other's epistle before him or in his mind as he wrote.
4. Peter spoke of false teachers that were to arise in the future (See 2:1, 2, 3:3). Jude speaks of a present problem with such teachers.
5. Internal evidence suggests that Peter's letter was first circulated. Jude had intended to write on the common salvation, but something caused him to change his mind. He mentions things written beforehand about ungodly men (possibly II Pet. 2:1; 3:3), and words "spoken before by the apostles." Perhaps Peter's letter quickened him to write. Jude liked to quote other sources. Thus he incorporated such of Peter's words as suited his need.

I. **Canonicity:**

1. Eusebius placed Jude among the **antilegomena**; those books that were of disputed authority.
2. Objections were raised because the author used citations from the apocryphal literature such as **The Book of Enoch** and **The Assumption of Moses**.
3. It is left out of the Old Syriac Peschita version which dates from 200 A.D.
4. The canon of Lucian of Antioch (d. 312 A.D.) omits it.
5. It was generally accepted in all areas but Syria by 200 A.D.
 - a. **Clement and Origen** in Alexandria, Egypt used it.
 - b. The **Muratorian Canon** of Rome cites it.
 - c. **Tertullian** of North Africa used it.

6. The doubts were not about authorship, but rather was it authoritative?
 7. Jerome wrote, "He left a short Epistle, which is one of the seven Catholic Epistles. And because testimony from the apocryphal Book of Enoch is used in it, it is rejected by very many persons; nevertheless, it has acquired authority by antiquity and use, and is reckoned among the sacred scripture."
 8. It was accepted as "canonical by the Councils of Laodicea (363) and Carthage (397)" (D. E. Hiebert).
- J. Jude and the apocryphal books:
1. No one disputes that Jude quoted or alluded to uninspired religious books in his letter.
 2. The dispute of Michael with Satan over the body of Moses is taken from **The Assumption of Moses**, a Jewish apocalyptic work written about 50 A.D. Only fragments of this work remain.
 3. **The Book of Enoch** was written 100-200 years before Christ. An Ethiopian translation has been found and published in the last century.
 4. Jude's use of such material should not be taken as an endorsement of the entire book or that it is an inspired book.
 5. Rather it is like Paul's use of the heathen poets (Acts 17:28; Tit. 1:12).
 6. The quotes he selected contained truth which he used to make his points.
 7. These two writings should more correctly be classified as pseudopigraphal as distinguished from the Apocrypha which is part of the Roman Catholic canon.
- K. Miscellaneous facts and information about Jude:
1. The book contains only 458 words.
 2. Jude paints a dark picture of church problems in his generation. Hegesippus said, "the church was a virgin till the days of Symeon, son of Clopas, second Bishop of Jerusalem, and that then Thebuthis (apparently a kind of personified heresy) began to afflict the church" (As noted by F. W. Farrar).

3. Jude “does not, however, so much refute (the apostates) as denounce and threaten them” (H. C. Thiessen).
4. As to the book’s difficulty in gaining canonical status, we should be grateful that the early Christians were so watchful against admitting books into the canon of the New Testament. “To be selected, books had to stand the most rigid test” (W. S. Deal).
5. Some seventy-five spurious gospels were published, claiming to be inspired records. All of them were rejected for various reasons.
6. Fifteen words and phrases are unique to Jude:
 - a. “Contend earnestly” (vs. 3). In Greek this term contains the root for our word agonize.
 - b. “Crept in privily” (vs. 4), means to slip in secretly as if through a side door.
 - c. “Gone after strange flesh” (vs. 7), describes homosexual relations.
 - d. “As an example” (vs. 7), to hold something up to view as a warning.
 - e. “Hidden rocks” (vs. 12), means sunken reefs that wait to rip the bottom of a ship and thus sink it.
 - f. “Love feasts” (vs. 12), refers to fellowship meals of the saints.
 - g. “Wandering stars” (vs. 13), describes comets that forever travel in endless darkness.
 - h. “Mourners” (vs. 16) suggests doves that continually cry.
 - i. “Who make separations” (vs. 19), means to fix a boundary line.

L. What scholars have said about Jude’s epistle:

1. James Moffatt called Jude “a fiery cross to rouse the churches.”
2. “The value of this epistle is out of all proportion to its length” (W. G. Scroggie).
3. “Jude wrote an epistle consisting of few lines, indeed, but filled with vigorous words of heavenly grace” (Origen).

4. "The vigorous little epistle of Jude is without a parallel in the New Testament for its vehement denunciation of libertines and apostates" (D. E. Hiebert).
5. "It lashes with a whip of scorpions the libertines who try to conceal their evil deeds under the cloak of religion. Fierce invectives flash out like lurid flames. But the severity is seasoned with Christian compassion. The prophet of judgment has felt the touch of the pity of Christ" (H. Willett).

III. A Simple Summary of Jude:

- A. Introduction (vss. 1-3).
- B. The danger they faced (vss. 4-16).
- C. Their duty to God (vss. 17-23).
- D. Doxology (vss. 24-25).

OUTLINE OF JUDE

I. The Greeting (vss. 1-2)

II. The Author's Purpose (vss. 3-4)

- A. His original purpose was "to write unto (them) of our common salvation."
- B. His final purpose was to "exhort (them) to contend earnestly for the faith."
- C. Why this change in purpose? False teachers (evil men) had crept in:
 1. "Turning the grace of God into lasciviousness," and
 2. "Denying the Master and Lord, Jesus."

III. Historic Proof that God Will Judge the Wicked, in Spite of What the False Teachers Say (vss. 5-7).

- A. Consider rebellious Israel (vs. 5).
- B. The rebellious angels (vs. 6).
- C. Sodom and Gomorrah (vs. 7).

IV. A Description of the False Teachers that Troubled Them (vss. 8-13).

A. By comparison (vss. 8-11) they were:

1. Like Sodom and Gomorrah, "they defiled the flesh."
2. Like rebellious angels, they "set at naught dominions."
3. Like rebellious Israelites in the wilderness, they "railed at dignitaries" defied church leadership, and officials of government.
4. They were unlike Michael the Archangel, who did not rail even at Satan.
5. Like Cain, they were murders.
6. Like Balaam, they were addicted to money.
7. Like Korah, they were rebels; they challenged the leadership of the church, i.e., the apostles.

B. By types and figures they are described (vss. 12-13). They were like:

1. "Hidden rocks (blemishes) in your love feasts."
2. "Shepherds that without fear feed themselves."
3. "Clouds without water" carried by the wind.
4. "Autumn trees without fruit, twice dead," rooted up.
5. "Wild waves of the sea, foaming out their own shame." Making a great noise and disturbance but accomplishing nothing.
6. "Wandering stars for whom the blackness of darkness is reserved for ever."

V. He Predicts Their Doom. This he does by a prophecy of long standing (vss. 14-16):

A. Enoch's prophecy (vss. 14-15).

B. He describes their conduct as that which Enoch had in mind (vs. 16).

1. They were murmurers: begrudging and grumbling at all men and things about them.

2. They were complainers, regarding their fate or position in life as not good enough.
3. They were living by the rule of their own sinful lusts.
4. They spoke great swelling words to impress the innocent, willing to promise anything, boasting of themselves.
5. They were “showing respect of persons for sake of advantage.”

VI. He Earnestly Exhorts the Saints (vss. 17-23):

- A. By reminding them of the words of the apostles (vss. 17-18).
- B. By again calling attention to the unholy character of these seducers (vs. 19).
- C. To build up their most holy faith (vss. 20-21).
- D. To save others from this disease (vss. 22-23).

VII. Doxology of Final Blessing (vss. 24-25).

LESSONS TO REMEMBER

1. Every saint must always contend earnestly for the faith (vs.3).
2. The faith was once for all times delivered to the saints (vs. 3).
3. As God destroyed backsliding Israel, rebellious angels and the immoral Sodomites, so will he destroy apostate Christians (vss. 5-7).
4. We must beware of hidden rocks in our love feasts (vs. 12).
5. Both godliness and ungodliness bring their reward.
6. To guard ourselves against apostasy we must:
 - a. Build up ourselves on our most holy faith;
 - b. Pray in the Holy Spirit;
 - c. Keep ourselves in the love of God;
 - d. Look for the mercy of the Lord (vss. 20-22).
7. We must have mercy on those ensnared in sin and error and seek to save them (vss. 22-23).

8. Some evil people would turn the grace of God into lasciviousness (vs. 4).
9. We see great value in our study of the Old Testament (vss. 7, 11).
10. All of us need to be put into remembrance from time to time (vs. 5).
11. God has always judged those who indulge in homosexual activity (vs. 7).
12. There will most definitely be a day of judgment (vs. 14-15).

REVELATION

THE APOCALYPSE OF THE TRIUMPHANT CHRIST

KEY VERSES: **1:1**, *“The Revelation of Jesus Christ which God gave him to show unto his servants...things which must shortly come to pass...”*

1:19, *“Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;”*

22:7, *“Behold, I come quickly, Blessed is he that keepeth the words of the prophecy of this book.”*

KEY PHRASE: **“The Revelation of Jesus Christ”**

KEY PROMISE: “The time is at hand” (vs. 22:10) ... “Behold I come quickly” (vss. 22:7, 12, 20).

KEY CHARACTERS: **Christ**, the resurrected Lamb of God.
 God the Father on his heavenly throne.
 Satan, warring with Christ and defeated.
 The Beast of the Sea, *i.e.*, the anti-Christian world government of Rome.
 The Beast of the Earth, *i.e.*, false anti-Christian religion. The idolatry of the Roman Empire.
 The Heavenly Woman, *i.e.*, the true church of Christ.
 The Harlot Woman, *i.e.*, Babylon, the cryptic name of Rome.

BACKGROUND AND INTRODUCTION

I. Author:

- A. John the Apostle of Christ. Three times the author is named (vss. 1:1, 9; 22:8). This is John the beloved disciple of Jesus. The voice of scholarship, in all ages, has generally accepted this conclusion.
 - 1. Early fathers who attributed the book to John were: **Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Origen and Hippolytus.**
- B. There is only scattered opposition to John's authorship and that mainly from theological liberals.
- C. About the Author:
 - 1. He was the son of Zebedee and Salome and brother of James. He may likely have been a cousin of Jesus. (Comp. John 19:25; Matt. 27:56 and Mark 15:40).
 - 2. His occupation prior to his enrollment under Christ was that of a fisherman (Mark 1:19-20).
 - 3. Because of their hot tempers, the Lord nicknamed James and John "sons of thunder" by the Lord (Mark 3:17).
 - 4. He, James and Peter were privileged to be an inner circle of Christ's disciples, being offered many special opportunities. (Comp. Mark 5:37; Matt. 17:1ff; 26:37).
 - 5. Jesus especially loved John for his unswerving loyalty and faithfulness (John 13:23).
 - 6. His mother once requested that her two sons be given choice positions in Christ's kingdom (Matt. 20:20-24).
 - 7. He alone stayed with Jesus through the frightful ordeal of the trial and crucifixion.
 - 8. Jesus gave to John the care of Mary, his widowed mother (John 19:26-27).
 - 9. He was one of the first to witness the empty tomb of Jesus (John 20:2-10).
 - 10. He was known as "a pillar" in the Jerusalem church (Gal. 2:9).

11. According to early church history, he spent his last years in Ephesus.
12. He was exiled to the island of Patmos for preaching Jesus (Rev. 1:9-10).
13. He also authored the Fourth Gospel of Christ and three smaller General Epistles which bear his name.
14. He is said to have lived to a great age (approximately 100 years), surviving all the other apostles.

II. Place and Date of Writing:

A. **Place:** Patmos, an island in the Aegean Sea, approximately 30 miles off the coast of Asia Minor. It is some 15 miles in circumference. Its terrain is rocky and barren.

1. The author identifies this as the place where the visions were seen (1:9).

B. **Date:**

1. The most commonly accepted date is 96 A.D., in the reign of the Roman Emperor Domitian. This is based primarily on an early statement by Irenaeus (180 A.D.) who seems to give this date.
2. A few scholars have argued for a date prior to the destruction of Jerusalem in 70 A.D. For a thorough discussion of the early date see **The Book of Revelation**, a commentary by Foy Wallace, Jr.

III. The Recipients of the Book:

A. It was sent to the seven churches of Asia (1:4, 11).

1. The province of Asia, by this time, had become the strong point of Christian activity in the Roman world.

B. The number seven is symbolic for completeness, thus these seven churches stand for all churches of all ages.

C. The initial recipients were the persecuted saints of John's day, but all Christians are blest by its study.

D. The **situation** facing the receiving churches:

1. A severe and systematic persecution by the Roman and provincial governments had broken out against them.
2. A governmental effort was being made to enforce emperor worship upon Christians.
3. Many disciples were willing to compromise their faith to escape hardships.
4. False teachers had crept into the churches and created serious problems, both morally and doctrinally.

IV. About the Book:

- A. **The name:** Revelation is from the Greek **apokalupsis**, which means, an unveiling or a revealing.
- B. **Type of literature:** It is **apocalyptic prophecy**. It reveals things which must shortly come to pass (1:1).
 1. It is the only New Testament book devoted primarily to prophecy.
 2. It is a special type of prophetic literature, designated **apocalyptic**.
 - a. The apocalyptic writer presented his message in vivid signs and pictures, using symbolic terms and numbers.
 - b. Three Old Testament books reflect this same type of prophecy: Daniel, Ezekiel and Zechariah. The author of Revelation alludes to these books repeatedly.
 - c. The apocalyptic style of writing flourished in Israel from the days of the Macabees until the defeat of Bar-Kok-Ba in 135 A.D.
 - d. Uninspired Jewish apocalyptic books of the same period include: **Enoch, The Sibylline Oracles, The Testaments of the Twelve Patriarchs, The Ascension of Isaiah, The Assumption of Moses, The Apocalypse of Baruck, and Fourth Ezra.**
 - e. Though there are some similarities between the Revelation and these uninspired apocalypses, the difference is notable.
 - f. Some characteristics of Apocalyptic literature:

- (1) An intense despair of present circumstances and an equally intense hope of divine intervention in the future.
- (2) The use of symbolic language, dreams and visions.
- (3) The introduction of celestial and demonic powers as messengers and agents in the progress of God's purpose.
- (4) The prediction of a catastrophic judgment of the wicked and a supernatural deliverance of the righteous.

g. Some differences in apocalyptic and prophetic literature:

- (1) A prophet usually spoke his message first and might later write it. The apocalyptic message was always written.
- (2) One of the chief concerns of the prophet was social morality, but the apocalyptic writer emphasized impending judgment and deliverance.
- (3) A prophet attempted to reform society, but the apocalypticist believed the present state to be beyond remedy, that only divine intervention could help (De Santo).

h. The reason for the use of the veiled and obscure apocalyptic style is much the same as Jesus' purpose in using parables:

- (1) Comp. Matt. 13:11-15.
- (2) It was written to **conceal** its message from the enemy without and to **reveal** it to the saints.

C. Revelation and the Old Testament:

1. It contains no less than 400 allusions to the Old Testament.
2. Of 404 verses in Revelation, all but 126 have Old Testament allusions.
3. It has no direct quotes from the Old Testament.
4. Malachi closes the Old Testament with a curse; John's last words in Revelation are a blessing.
5. He refers to some 20 Old Testament books.

D. Historical background of the period when John wrote:

1. The book was written to saints faced with an enemy bent upon their destruction. Not only were the Jews now their enemies but the mighty empire of Rome had declared war upon them.
2. Caesar worship with its accompanying persecution is the background of the book. The essence of Caesar worship was that the Roman emperor, embodying the spirit of the nation, was divine. Annually, everyone in the empire had to offer incense to the godhead of Caesar, and say, "Caesar is Lord." Following that, he could worship any god he desired. To refuse emperor worship was more than irreligion, it was an act of disloyalty to the government.
3. Domitian was an especially cold-blooded persecutor. He was the second Roman emperor to take his divinity seriously. He insisted that he be called "Lord and God" by all men.
4. This symbolic message revealed to the suffering churches that Christ was working for them and in control of all that happened and that a triumphant future was assured.
5. It was a rallying call to the armies of Christ at the very time when they seemed to be trampled in hopeless defeat. It helped them to understand the purpose of the cruel persecutions they were undergoing.

E. Reasons why the early Christians were so hated by Roman society:

1. Christianity was as **illegal** religion. It was tolerated at first. Its efforts at proselyting others to its ranks were contrary to Roman law.
2. Christianity aspired to **universality**. This conflicted with the Roman attitude of toleration for all religions and especially for the religion of the Roman State.
3. Christianity was an **exclusive** religion. Its members would not compromise with governmental, social and moral practices of their neighbors. This provoked suspicion, jealousy and hatred.
4. Christians were **accused** of all manner of evil things by their enemies. The charges were cannibalism, sexual orgies, human sacrifice, atheism and treason. None of these things

- were true. They were falsely concocted as excuses to persecute and confiscate their possessions.
5. Christians **refused to serve** in the Roman armies. For this they were accused of being traitors.
 6. Christians were **considered to be Jews** and a sect of the Jewish religion. They thus incurred the anti-Semitism of the Romans.
 7. Christians were mainly from the **poor and outcast** portion of Roman society. The socially elite despised them and considered them as worthless, ne'er-do-wells, entitled to no rights.
 8. Christians were considered **wild fanatics** because of their dedication and enthusiasm. To the sedate Romans, this was repulsive.
 9. Christians interfered with the **temporal interests** of many Romans, notably, priests, makers and sellers of idolatrous artifacts and merchants of sacrificial animals.
 10. Christians would not participate in **emperor worship**. For these and other reasons, the saints were victimized and persecuted beyond our ability to understand. They were blamed for every military defeat and natural calamity. Their future was bleak indeed (Adapted from Ray Summers).
 11. John lived through the first two and into the third of ten imperial persecutions. Under Nero in 64 A.D., vast multitudes were crucified or thrown to wild beasts or burned to death. In this persecution, both Paul and Peter died. Under Domitian, 40,000 Christians were martyred. (**Halley's Bible Handbook**, 19th edition, p. 609).

F. Revelation and Genesis:

1. In **Genesis** we see earth created; in **Revelation** it is passing away.
2. In **Genesis** the sun and moon are created, in **Revelation** there is no need for them.
3. In **Genesis** God provides man a paradisiacal garden home, which he lost; in **Revelation** his paradisiacal home is restored.

4. In **Genesis** we see the marriage of the first Adam; in **Revelation** we see the marriage of the second Adam, Christ.
5. In **Genesis** is the first appearance of man's great enemy, Satan; in **Revelation** we see Satan's doom.
6. In **Genesis** we see the origin of sin; in **Revelation** we see sin destroyed.
7. In **Genesis** we see the beginning of sorrow, suffering and death; in **Revelation** all of these are done away.
8. In **Genesis** we hear the curse pronounced because of sin; in **Revelation** "there shall be no more curse."
9. In **Genesis** man had personal communion and fellowship with God, but forfeited it; in **Revelation** the tabernacle of God is with men; fellowship is restored.
10. In **Genesis** man had the tree of life and water of life but lost them; in **Revelation**, these two blessings are restored.
11. In **Genesis** there was immortality; in **Revelation** immortality is once more bestowed.

G. The symbolic use of the number **seven** in Revelation:

1. The number seven is the symbolic number for perfection, fullness or completeness and is **almost** always used in this sense in scripture.
2. The Revelation is built around the perfect number.
 - a. Seven churches.
 - b. Seven angels of the churches.
 - c. Seven letters to the churches.
 - d. Seven Spirits before God.
 - e. A seven sealed book.
 - f. A lamb with seven horns and seven eyes.
 - g. Seven trumpets.
 - h. A seven headed monster.
 - i. Seven vials of wrath.
 - j. Seven last plagues.

- k. Seven new things.
- l. Seven dooms.
- m. Seven blessings.

H. The Beatitudes of Revelation:

1. **1:3**, "Blessed is he that readeth and they that hear."
2. **14:13**, "Blessed are the dead who die in the Lord."
3. **16:15**, "Blessed is he that watcheth and keepeth his garments."
4. **19:9**, "Blessed are they that are bidden to the marriage supper of the Lamb."
5. **20:6**, "Blessed and holy is he that hath a part in the first resurrection."
6. **22:7**, "Blessed is he that keepeth the words of the prophecy of this book."
7. **22:14**, "Blessed are they that wash their robes."

I. The seven letters of Revelation:

1. The background and conditions of the cities are reflected and dealt with in the letters. Sir Williams Ramsey's **The Letters to the Seven Churches** is essential to a proper appreciation of these letters.
2. It is worthy to note that the seven churches reflect the common conditions of the church in every age.
3. The pattern of the seven letters. Each has the same format:
 - a. Christ's command that John write to the angel of the particular church.
 - b. His divine title.
 - c. His praise or blame or both, based on his omniscience.
 - d. A promise to the victor.
 - e. A call to each individual member to heed the message.

J. Contrasts in Revelation:

1. Old Jerusalem and New Jerusalem
2. The adulterous woman and the pure woman

3. The mark of the beast and the seal of God
 4. The counterfeit lamb and the true Lamb, Jesus
 5. The dragon and his army and Michael and his army.
- K. Some useful principles for the proper interpretation of Revelation:
1. In seeking to understand this perplexing book, we must always remember that obscure passages must be interpreted in the light of the clear teachings of the Scripture, not vice versa.
 2. Only by a thorough acquaintance with the prophetic portion of the Old Testament is one prepared to interpret and teach this volume.
 3. Although John's message is saturated with allusions to the Old Testament, we must not force Old Testament meanings upon John's words. Let John apply his own meanings. The important question is not **where** John got his material, but what is the Holy Spirit saying through John? Learn the general use of a certain symbol and then look for John's application.
 4. To properly understand the book, the student must seek to know the author, the conditions under which he wrote and his relation to those who received the message. Also, the conditions the recipients were facing is essential background material.
 5. We must try to feel as Christians felt when they saw their brethren torn by wild beasts in the amphitheater, or burn as living torches one ghastly night in Rome (F. Farrar).
 6. It is wise to interpret symbols as we do parables; i.e., find the central truth which is being portrayed and let the details fit in the most natural way.
 7. We must be reminded not to give to symbolic numbers a literal interpretation. Also the opposite is true, we must not give to a number a symbolic meaning that was intended to be understood literally.
 8. Similar prophecies of the same event must be carefully compared in order to elucidate more clearly the sense of the prediction (T. H. Horne).

9. It is usual with the prophets to express the same thing in a great variety of ways. These different expressions of the same lesson amplify and clarify the lesson being set forth.
10. The **order of time** is not always to be looked for in prophetic writings; for they frequently resume topics which they have formerly treated, after other subjects have intervened and discuss them yet more (Horne).
11. As symbolic actions and prophetic visions greatly resemble parables and were employed for the same purpose, i.e., more powerfully to instruct and gain the attention of the people, they must be interpreted in the same way as parables (Horne).
12. We must not pry curiously beyond what is expressly written. Nor should we describe as being fulfilled, prophecies which are yet future. Similarly if a prophecy is once certainly and completely fulfilled, we have no right to look for some additional fulfillment.
13. Concerning commentaries, the views of the writers on Revelation are so utterly conflicting that the student soon finds himself driven to take from each whatever of useful suggestions he may find and then proceed independently in his search for the meaning and lesson of the book (J. A. Smith).
14. In Revelation, we have an interpretation of history, not as man sees it, but as God sees it.
15. What the student must consider in each attempted interpretation is not whether every minute detail can be explained and every question answered, but whether the system has grasped the main points of the book and successfully explained them in a logical, internally harmonious way that is consistent with the rest of the Scripture.
16. Remember that God alone has the final word in interpreting prophecy. He gave the vision, he knows the true answer (II Pet. 1:20).
17. We should approach the book with that humility of spirit which is willing at times to frankly say, "I do not know" (D. W. Richardson).

18. Remember that the benefits are so many and the lessons so vital, that whether we ever master the interpretation of **all** its symbols, we will still be enriched beyond measure by our study.

L. Frustrations that some notable commentators experienced when attempting to fathom Revelation:

1. Luther at one point would have denied it a place in the Canon of Scripture.
2. Zwingli wrote of it, "We have no concern, for it is not a biblical book...the apocalypse has no savor of the mouth or mind of God."
3. Calvin, whose great commentary covers the whole Bible, did not attempt the Book of Revelation.
4. Two major responses have been seen in regard to this book:
 - a. A fascination with its mysterious symbols that has led people to spend many hours pondering it.
 - b. The widest range of interpretations, by good and scholarly men, of any sacred book.
5. "It has sometimes become the playground of religious eccentrics who use it to map out celestial timetables of what is to come, or who find in it evidence for their own eccentricities" (Wm. Barclay).
6. Many interpreters have been most confident in their ignorance of the book and its meaning.
7. The amazing thing regarding many of the expositors of Revelation is the utter dogmatism with which they set forth their theories of interpretation.

M. Four major approaches to interpreting The Revelation:

1. **The praeterist** view which says it was primarily fulfilled in the first century and centers around the church's struggle with Judaism and pagan Rome. Those who hold that it refers to the Jewish conflict date it prior to 70 A.D. Those who hold that it deals with the Roman conflict prefer the 96 A.D. date. To this latter position the present author subscribes.
2. **The continuous historical** approach which understands it to preview the history of the church and its enemies to the end of time. They begin with the 96 A.D. date.

3. **The futurist** school would project most of the events of the book into the future where they will be fulfilled at the second coming of Christ. These generally hold some of the various premillennial theories.
4. **The spiritualistic or idealistic** school teaches that the imagery of the book has no reference to historical events *per se*; rather, it presents a series of spiritual lessons or principles about divine government and its conflict with evil.

N. **The message and purpose of the book:**

1. Revelation was written as an encouragement for the churches that were feeling the growing hostility of the world and as a warning to the careless and negligent Christians who were tempted to lapse into an easy conformity to the world.
2. It shows that Christ is among his churches.
3. It teaches that the destiny of the nations is in God's hands.
4. It affirms that the saints will have the ultimate victory.
5. It says that the wicked will be justly punished.
6. It reveals Christ as the triumphant Lord over all his enemies, including Satan.
7. It answered two important questions for the saints:
 - a. Where is our Lord?
 - b. What is going to become of us, his church?
8. Wrong may seem to be winning, but God rules over all and will deliver his saints and give them ultimate victory.

O. **The symbolism of Revelation:**

1. Over 300 symbols are used in the book.
2. See **Appendix A** for a listing of some of the important symbols.

P. **Miscellaneous observations:**

1. Surely Satan has discouraged the study of this great book because it vividly predicts his overthrow.
2. Fredrick Farrar called this book "a superb and stormy protest against the apparent triumph of evil; this (is a) magnificent

and tempestuous assertion of hopes which no darkness could extinguish, no seas of blood could drown.”

3. “The apocalypse is the precious vessel in which this treasure of Christian hope has been deposited for all ages of the church, but especially for the church under the cross.”
4. Here we see the call to choose the eternal rather than the temporal; to resist temptation, to refuse to compromise with pagan secularism, to place the claim of conscience above all demands against it, to cherish the confidence of ultimate victory for the kingdom of God, not only **back then...but also** in every other chaotic period of world history, including our generation.
5. It was not until the Council of Laodicea (343-381 A.D.) that the book of Revelation was universally accepted as canonical.

OUTLINE OF REVELATION

Prelude (1:1-8):

- A. Title and meaning of the book (1:1a).
- B. The author and his testimony (1:1b-2).
- C. A blessing upon the reading and hearing of the book (1:3).
- D. The salutation to the seven churches in Asia (1:4-8).
 1. The greeting (1:4-5a).
 2. The doxology of praise unto Christ (1:5b-6).
 3. The theme (1:7-8).
- I. **The Initial Vision of Christ, the High Priest, Tending the Seven Lampstands (Churches) (1:9-20):**
 - A. The author and his situation (1:9).
 - B. His commission to write the letter to the churches (1:10-11).
 - C. The glorified Christ is seen and described (1:12).
 - D. His ministry, resources and power (1:13-18).
 - E. The structure and method of the book (1:19-20).

II. The Lord's Letters to the Seven Churches of Asia (2:1-3:22):

A. The letter to the church in Ephesus (2:1-7):

1. A church that was zealous for orthodoxy, but that had left its first love.
2. It was in danger of rejection.

B. The letter to the church in Smyrna (2:8-11):

1. A suffering church under persecution.
2. Only good is spoken of it.

C. The letter to the church in Pergamum (2:12-17):

1. They had weathered persecution.
2. They were tolerating false doctrine in their midst.

D. The letter to the church in Thyatira (2:18-29):

1. They were a working church.
2. They were faulted for condoning a false teacher.

E. The letter to the church in Sardis (3:1-6):

1. They had a reputation for being "alive" but in reality they were dead.
2. Only a small, faithful remnant could be found in this "reputable" church.

F. The letter to the church in Philadelphia (3:7-13):

1. Only good is seen in this church.
2. Christ promised them an open door of opportunity which no man could close.

G. The letter to the church in Laodicea (3:14-22):

1. A lukewarm church.
2. Without repentance, they would be "spewed out."

III. The Vision of God Upon His Throne and the Sealed Book (4:1-5:14):

A. God upon his heavenly throne (4:1-3).

B. The worship of the heavenly attendants (4:4-11):

1. The twenty-four elders (4:4):
 - a. Most likely the leaders of ancient Israel and the church: twelve patriarchs and twelve apostles.
 2. The Seven Spirits of God (4:5):
 - a. The Holy Spirit in his complete and perfect power.
 3. The cherubim (4:6-8a):
 - a. Compare Ezek. 1:5-14 and 10:20).
 - b. Symbolism of the four faces:
 - (1) Lion; strength
 - (2) Calf; strength
 - (3) Man; intelligence
 - (4) Eagle: swiftness, mercy
 - (5) Many eyes; omniscience.
 4. The heavenly worship described (4:8b-11).
- C. The book with seven seals (5:1-4):
1. The book of the future.
 2. The seven seals mean no mere man can know the future.
 3. In God's hand, means that God holds the future in his hand.
- D. The heavenly worship of the mighty Lamb (5:5-14):
1. The Lamb is Christ.
 2. The seven horns indicate his omnipotence (28:18).
 3. His worship indicates his deity (Comp. Acts 10:25- 26 and Rev. 22:8-9).

IV. The Seven Sealed Book Opened (6:1-8:5):

- A. The first seal opened (6:1-2):
1. The white horse, triumphant warfare.
 2. The rider, a conquering king (Comp. 19:11-16).
 3. On the different horses, compare Zech. 1:8-11.
- B. The second seal opened (6:3-4):

1. The red horse of war.
 2. Carnal war of great slaughter and bloodshed.
- C. The third seal opened (6:5-6):
1. The black horse of famine.
 2. The scales and price of food indicate scarcity.
- D. The fourth seal opened (6:7-8):
1. The pale horse of pestilence and plague.
 2. Death and Hades are seen gathering up his victims.
 3. The inevitable corollary of war.
- E. The fifth seal opened (6:9-11):
1. Persecution and martyrdom of God's children.
 2. Here their souls are seen under the altar of sacrifice. In 20:4 they are seen reigning with Christ.
 3. They must wait a little while for judgment upon their enemies.
- F. The sixth seal opened (6:12-17):
1. Disruption of heavenly bodies is symbolic of the violent overthrow and removal of rulers and governments (Comp. Gen. 37:9-10; Is. 13:10; 34:45; Ezek. 32:7-8; Joel 2:30-31).
 2. A judgment of God upon the persecuting nations; not the end of the world judgment.
- G. An interlude showing the sealing of the servants of God (7:1-17):
1. Four angels of judgment restrained (7:1-3).
 2. The righteous remnant of Israel sealed of God (7:4-8).
 3. The innumerable host of Gentiles that have washed their robes in the blood of the lamb (7:9-14).
 4. Their reward, to stand before the throne of God (7:15-17).
- H. The seventh seal opened (8:1-5):
1. Silence in heaven, before the storm of judgment begins (8:1).
 2. The seven trumpet angels (8:2).

3. The saint's prayers being accepted by God (8:3-4).
4. Fire of judgment cast into the earth (8:5).

V. The Seven Trumpets of Judgment Sounded (8:6-11:18):

- A. The first trumpet blast (8:6-7):
 1. The land smitten and partially destroyed.
- B. The second trumpet blast (8:8-9):
 1. The sea smitten and its creatures and inhabitants partially destroyed.
- C. The third trumpet blast (8:10-11):
 1. The rivers and fountains of waters smitten with bitterness.
- D. The fourth trumpet blast (8:12):
 1. The heavenly lights partially smitten.
- E. The eagle announcing further woes (8:13).
- F. The fifth trumpet blast (9:1-12):
 1. The fallen star, a notable being (Comp. Luke 10:18 and John 12:31).
 2. The locust army released from the pit (9:2-3).
 3. Their mission, to torment those not sealed of God (9:4-6).
 4. The locust described (9:7-10).
 5. The leader is Abaddon, the Destroyer,
- G. The sixth trumpet blast (9:13-21):
 1. An army of 200,000,000 cavalymen unleashed (9:13-19).
 - a. Symbolizing irresistible power.
 2. They destroyed a third part of men.
 3. The survivors of this invasion are still impenitent (9:20-21).
- H. An interlude of the **little book, the temple and the witnesses** (10:1-11:13):
 1. The strong angel and the little book opened (10:1-11).
 - a. His description (10:1).
 - b. The little book (literally, scroll) opened (10:2).

- c. The seven thunders (10:3-4).
- d. His oath, there shall be delay no longer (10:5-7).
- e. John devours the book (10:8-11):
 - (1) Compare Ezek. 2:8, 3:3.
 - (2) Symbolizing his eagerly reading its contents.
 - (3) It brings a mixed response (10:9-11).
- 2. The command to measure the temple (11:1-2):
 - a. Compare Ezek. 40:2-5.
 - b. Likely the church, its worship and its worshippers.
- 3. The two witnesses slain and resurrected (11:3-12):
 - a. Comp. Zech. 4:1-6.
 - b. They will prophesy 1260 days:
 - (1) The same period as the temple is to be trodden under foot (11:2).
 - c. They have power to destroy their enemies by fire, as did Elijah (11:5-6):
 - (1) Like Elijah, they have power to shut up the heavens.
 - (2) Like Moses, they have power to turn water into blood.
 - d. The two witnesses are slain in Jerusalem (11:7-10):
 - (1) Compare Ezek. 16:53-59.
 - (2) Jerusalem, now apostate, as were evil Sodom and Egypt.
 - e. The two witnesses resurrected and glorified (11:11-12).
 - f. Judgment upon the evil city (11:13-14).
- I. The seventh trumpet blast (11:14):
 - 1. The kingdom of the world becomes the kingdom of Christ (11:15).
 - 2. The twenty-four elders praise God for his reign and judgment (11:16-19).

VI. The Glorious Woman and the Great Dragon (12:1-17).

- A. The glorious woman described (12:1-2):
 - 1. Mary the mother of Christ
 - a. Chosen to bear the incarnate Son of God.
- B. The great red dragon (12:3-4):
 - 1. Satan (12:9).
 - 2. Satan instigates the persecution, but uses evil men such as Herod the Great to implement it.
 - 3. The man-child:
 - a. The Christ
 - 4. Ascended, he will rule the world with an unbreakable rod of iron.
- C. The woman flees into the wilderness 1260 days.
 - 1. The imagery now shifts and the woman is the church, forced to go into seclusion in order to survive.
 - a. As Mary and Joseph had to flee to Egypt to escape the sword of Herod, so the church will have to flee.
- D. The war in heaven (12:7-12):
 - 1. Michael and the army of heaven (Comp. Dan. 10: 13, 21; 12:1).
 - 2. The Devil and his angels.
 - 3. Satan defeated and cast down to the earth (12:9).
 - 4. Rejoicing in heaven for the victory (12:10-12):
 - a. They overcame because of the blood of the Lamb,
 - b. And because of the word of their testimony,
 - c. And because they were willing to die for their cause.
- E. The woman in the wilderness (12:13-17):
 - 1. Further attempts at destruction of the church (12:13-15).
 - 2. The earth helped the woman (12:16).
 - 3. Satan wars with the rest of her seed (12:17).

VII. Satan's Two Beasts that Warred With the Seed of the Woman (13:1-18):

A. The beast of the sea (13:1-10):

1. Seven heads and ten horns:
 - a. Like the dragon (Comp. 12:3 and 17:3).
 - b. Seven heads are seven mountains on which the harlot sitteth (17:9).
 - c. Ten horns symbolize great power.
 - d. On this beast, compare Dan. 7:1-7.
 - (1) It is the Roman Empire.
 - e. It receives a death stroke, but is healed.
 - f. It has authority for 42 months (13:5).
 - g. It persecutes the saints (13:6-8).

B. The beast out of the earth (13:11-18):

1. It has the appearance of a lamb, but is of the devil (13:11).
2. It makes men worship the beast (13:12-14).
 - a. This is the pagan religion of emperor worship.
3. It persecutes the saints (13:15).
4. It imposes a mark upon all worshipers of the beast (13:16-17).
 - a. Each year, every citizen of the Roman Empire had to publicly engage in Emperor worship. A token of his compliance was given.
5. The number of its name is 666.
 - a. The perfect number used by John was 7; the number of the beast is 666, imperfect or sinful, thrice over.

VIII. The Victory of the Saints (14:1-20):

A. Their leader is the Lamb (14:1a).

B. The 144,000 redeemed saints (14:1b-5).

1. Compare 7:4-9, these are saved Hebrews.
2. The innumerable multitude of saved Gentiles.

3. All are saved by the blood of the Lamb (7:14).
- C. The first angel proclaiming eternal good-tidings (14:6-7).
- D. The second angel announcing the fall of Babylon (14:8):
 1. Babylon is a symbolic name for Rome (I Pet. 5:13; Rev. 17:1-18).
- E. The third angel announcing judgment on the beast worshipers (14:9-11):
 1. Eternal punishment.
- F. The blessedness of the righteous dead (14:12-13).
- G. The judgment harvest (14:14-16):
 1. The Son of Man coming in the clouds (14:14).
 - a. Coming on the clouds is a common symbol for judgment (Is. 19:1).
 2. The sickle of judgment is cast into the earth for reaping (14:15-16).
- H. The judgment vintage (14:17-20):
 1. The wicked are like grapes in the winepress (14:18-19), i.e., helpless.
 2. In the judgment, the wicked are crushed like grapes in a press.
 3. It will be a judgment of great slaughter (14; 20).

IX. The Seven Bowls of Wrath Poured Out (15:1-16:21):

- A. Prelude to the judgments of the seven bowls of wrath (15:1-8):
 1. The rejoicing of the victorious saints (15:1-4).
 2. The seven angels of wrath commissioned (15:5-16:1).
 3. Notice that these seven judgments will affect every aspect of the great nation that is persecuting the church.
- B. The first bowl of wrath poured out (16:2):
 1. Into the earth.
 2. It brought grievous sores on the beast worshipers.
- C. The second bowl of wrath poured out (16:3):

1. Into the sea.
 2. The sea became blood and every living thing of the sea died.
- D. The third bowl of wrath poured out (16:4-7):
1. Into the rivers and fountains of water (fresh waters).
 2. They became blood.
 3. The angel of the waters proclaims God's justice.
- E. The fourth bowl of wrath poured out (16:8-9):
1. Upon the sun.
 2. Men were scorched with fire.
 3. They blasphemed and repented not.
- F. The fifth bowl of wrath poured out (16:10-11):
1. Upon the throne of the beast.
 2. The beast's kingdom was darkened.
 3. They gnawed their tongues for pain.
 4. They blasphemed and repented not.
- G. The sixth bowl of wrath poured out (16:12-16):
1. Upon the Euphrates and it was dried up.
 2. Like when ancient Babylon fell to the Medes who diverted the Euphrates and marched under her walls.
 3. Beyond the Euphrates River dwelt the fierce Parthian people, feared by the Romans.
 4. Three unclean spirits that gather the kings of the earth to war against God.
- H. Har-Magedon, i.e., the Mount of Megiddo:
- a. The valley north of Megiddo, a battlefield of numerous wars.
 - b. Compare Judges 5, Barak and Deborah's victory over Sisera.
 - c. The place is symbolic of a mighty spiritual conflict in which the Lord ultimately overcomes Satan.
- I. The seventh bowl of wrath poured out (16:17-21):

1. Upon the air.
2. Results:
 - a. Lightnings, voices, thunders and a mighty earthquake.
 - b. Babylon falls (symbolic for Rome which will fall).
 - c. God's fierce judgments are felt.
 - d. Men blaspheme God rather than repent.

X. The Mystery of the Harlot and the Beast Interpreted (17:1-18):

A. The harlot described (17:1-6):

1. Seated upon the scarlet beast.
2. Adorned lavishly.
3. Grossly immoral.
4. Her name: Babylon, the mother of harlots and of the abominations of the earth. This is Rome.
5. Drunk on the blood of martyred saints.

B. The mystery of the beast explained (17:7-18):

1. The beast was, is not and is about to come up out of the abyss and go into perdition (17:8).
2. The seven heads of the beast are seven mountains on which the woman sits (17:9).
3. And they are seven kings: five are fallen, one is, there is another to come. The beast is an eighth (17:10).
4. The ten horns are ten kings with no power yet; they give their power to the beast:
 - a. They shall war against the Lamb and he shall overcome them (17:12-14).
5. The waters on which the harlot sitteth are peoples, multitudes, nations and tongues (17:15).
6. God will stir up the kings to destroy the harlot (17:16-18).

XI. The Fall of Babylon and Her Destruction (18:1-24):

A. The divine announcement of her fall (18:1-3):

1. Even as ancient Babylon fell so will Rome (Comp. Is. 13:19-22).
- B. God's people are warned to flee from Babylon (18:4-8).
 1. Compare Jer. 51:45.
- C. A lamentation over Babylon's fall (18:9-19).
- D. The righteous rejoice at Babylon's fall (18:20).
- E. Babylon's fall to be like a millstone sinking in the sea (18:21-24).
 1. Compare Jer. 51:63-64.
 2. Because of the blood of saints found in her.

XII. Celebration of the Fall of Babylon and the Triumph of the Lamb (19:1-19):

- A. The rejoicing in heaven over Babylon's fall (19:1-5).
- B. The marriage feast of the Lamb is announced (19:6-10):
 1. John is forbidden to worship the angel messenger (19:10).
- C. Christ, the victorious warrior, is seen with his army (19:11-16).
- D. The beast and the false prophet and all their hosts are consigned to destruction (19:17-21):
 1. The beast and false prophet were cast alive into the lake of fire.
 2. Their allies and servants are killed with Christ's sword.

XIII. The Millennium, the Final Battle and Judgment (20:1-15):

- A. The serpent (Satan) is bound by the angel (20:1-3).
- B. The reign of the martyrs (20:4-6):
 1. This is the gospel age.
- C. The battle of Gog and Magog against the saints (20:7-10):
 1. It is a Satan-inspired conflict.
 2. Heavenly intervention and judgment saves the saints.
 3. Satan is destroyed.
- D. The final judgment (20:11-15):

1. The heavenly judge upon the white throne (Christ) (Comp. Matt. 25:31-32).
2. All men to be judged.
3. The open books of judgment (Comp. John 12:48).
4. Men will be judged according to their works (Comp. II Cor. 5:10).

XIV. The Vision of the New Heavens and Earth (21:1-22:5):

- A. The New Jerusalem described (21:1-21):
 1. Compare Is. 66:22 and II Pet. 3:10-13.
 2. Fellowship of the saved with God (21:1-8).
 3. The external features of the city (21:9-21).
- B. The occupants of the city (21:22-27):
 1. God and the Lamb are there (21:22).
 2. No sinners are there, only the redeemed (21:27).
- C. The provisions of the city (22:1-5):
 1. The River of Life,
 2. The Tree of Life,
 3. No curse shall be there,
 4. The light of God will illumine it.

XV. The Conclusion (22:6-21):

- A. The truthfulness of the Revelation affirmed (22:6-12):
 1. The declaration of the angel (22:6-7a).
 2. The beatitude upon those who keep these words (22:7b).
 3. John's affirmation (22:8a).
 4. John again is restrained from worshiping the angel (22:8b-11).
- B. Warnings and promises of Christ (22:12-15).
- C. The final witness of Christ (22:17-20):
 1. The purpose of the book reemphasized (22:16a).
 2. His qualification; he is the offspring of David (22:16b).

3. The great invitation (22:17).
 4. The solemn warning against tampering with the message (22:18-19).
 5. Jesus' promise to come quickly (22:20).
- D. The benediction (22:21).

LESSONS TO REMEMBER

1. Heaven's blessings await the student of this great book (1:3).
2. Along with John, we are presently partakers in the kingdom of Christ, therefore we need not look to some future date for the establishing of Christ's kingdom (1:9).
3. Jesus is the Alpha and the Omega, the Lord God (1:8).
4. Today, as then, Jesus is to be found among his churches (1:13).
5. To inherit the eternal home of the soul, we must be overcomers.
6. Only those who are faithful unto death will receive the crown of life (2:10).
7. Tolerating false teachers can nullify the other good a congregation may be doing.
8. Like Sardis, many a congregation has a name that they live but in reality they are dead (3:1).
9. When Christ opens a door of opportunity, no man can shut it (3:8).
10. Lukewarm churches and individuals will be spewed out by Christ (3:16).
11. Saints need not worry about what the future holds because we know who holds the future in his hands (5:1).
12. We too need to devour the contents of God's "little book" (10:8-9).
13. We need to take the divine measuring reed in hand and measure the church, the worship and the worshipers (11:1).
14. God's people will overcome Satan by the blood of the Lamb, the word of their testimony and a willingness to die for the faith (12:11).

15. May we be among those who sing the song of Moses and the Lamb before the throne of God.
16. The sure judgments of God await those who have persecuted the saints and shed their blood (16:4-7).
17. All God's people must come out of the Babylon of religious confusion.
18. We must not only wash our garments in the blood of the Lamb, we must also keep them white (17:8).
19. Never forget that you will stand before the judgment seat of Christ (20:11-12).
20. Let us live so that we will have a home in the new Jerusalem.
21. All that Adam and Eve lost in Eden will be regained in heaven.
22. Can we pray with John, Lord "come quickly?" (22:20).

APPENDIX A

CATALOGUE OF SYMBOLS USED IN REVELATION

Adapted and Edited from Alexander Campbell's LIVING ORACLES

The sacred scriptures are their own best interpreter, both in literal and figurative language. The interpretation of the following symbols is drawn, for the most part, from the book itself.

ABOMINATIONS: Sin in general. An idol: "Shall I make the residue thereof an **abomination**?" (Is. 44:19).

ABOMINATION OF DESOLATION: The Roman army, so called on account of its ensigns and images, which the soldiers worshiped, and which were abominable to the Jews. "When you shall see the **abomination of desolation** spoken of by Daniel the prophet" (Matt. 24:15). The army would leave Jerusalem desolate.

ADULTERESS or **HARLOT**: An apostate church or city; particularly the daughter of Jerusalem, or the Jewish religion and people. "How is the faithful city become a **harlot**" (Is. 1:21).

ADULTERY: Idolatry and apostasy from the worship of the true God. "When backsliding Israel committed **adultery** with stones and with stocks" (Jer. 3:8-9).

AIR: Air is frequently equivalent to **heaven**. It is sometimes the symbol of government, and an emblem of the kingdom of Satan. He is called "the prince of the power of the air" (Eph. 2:2), and wicked spirits are said to have their place of power in the air (Eph. 6:12). A vial poured upon the air denotes the destruction of all existing governments under the influence of Satan.

ANGEL: In symbolic language, denotes any agent or messenger which God employs in executing his will.

ASCENSION INTO HEAVEN: A symbol of the acquisition of political dignity and honor. "How art thou fallen from heaven O Lucifer, Son of the Morning; for thou hast said in thy heart, I will ascend into heaven" (Is. 14:12). "And the witnesses ascended up into the heavens in a cloud" (Rev. 11:12).

BALANCE: Emblem of justice. Joined with symbols denoting the sale of corn, or fruits of the earth, it is a symbol of scarcity. Bread by weight (i.e. famine) is a curse (Lev. 26:26).

BEAST: A wild beast denotes a usurping, tyrannical power; a succession of men exercising a lawless, arbitrary power, whether civil or ecclesiastical. A beast sometimes denotes a kingdom or state. Thus in Daniel, four wild beasts represent four empires under the same cruel and tyrannical idolatry: Babylon the first beast; Media and Persia, the second; Macedon, the third and the Roman Empire, the fourth (Dan. Chapt. 7). Paul compares a body politic to a physical body (I Cor. 12:27) and therefore any polity may be compared to a man or any other animal. The character or spirit of the polity will determine whether it be a wild or domestic animal, a natural or unnatural organization.

BED: Great tribulation and anguish. "I will cast her into a **bed**" (Rev. 2:22). To be tormented in bed, where men seek rest, is peculiarly grievous.

BINDING: The act of, denotes forbidding or restraining from acting. "To bind the dragon" (Rev. 20:2) is to restrain that cruel and tyrannical power represented by the dragon.

BIRD OF PREY: A hostile army coming to prey upon a country. "Calling a ravenous **bird** from the east" (Is.46:11). This referred to Cyrus and his Median and Persian army.

BLACK: The color of, denotes affliction, disaster and anguish; anything sad, dismal, cruel or unfortunate.

BLOOD: War, carnage, slaughter. "To turn water into blood" is to embroil nations in war. "If I pour out my fury upon it in blood, to cut off from it man and beast" (Ezek. 14:19).

BOOK: The sealing of a roll or book is to conceal its meaning.

BRASS: Strength. "He hath broken the gates of **brass**" i.e., the strong gates. In Jeremiah, **brazen walls** signify a strong and lasting adversary and opposer (Jer. 1:18; 15:20).

BRIDE: The heavenly Jerusalem. "The **bride**, the Lamb's wife" (Rev. 21:9). The church.

BRIMSTONE: Perpetual torment and destruction. "Brimstone shall be scattered upon his habitation" (Job 18:15); i.e., his house or family shall be destroyed forever by an inextinguishable fire. Also, corrupt, infernal, and destructive doctrines. "Out of their mouth issued fire and **brimstone**" (Rev. 9:17).

BURNING: "To burn with fire" is utterly to destroy.

CANDLESTICK or **LAMP** is sometimes the symbol of government, but frequently of affording instruction (as the church does), removing ignorance and imparting cheerfulness and joy. **Two candlesticks** and **two olive trees** describe the two witnesses because of the light and comfort which these "**two prophets**" afforded those who waited on them.

CHARACTER or **MARK:** "A mark on his forehead or upon his hand" (Rev. 14:9), means open profession of allegiance to those whose name or character they bear. Both servants and soldiers in ancient times were marked on the forehead and hands.(It also suggests the one marked belongs to another. Saints belong to God).

CITY: "The great city, which reigneth over the kings of the earth" (Rev. 17:18). Rome, the capital of the Roman Empire. A city is the symbol of a corporate body, under one and the same head. The analogy may be to ancient Babylon, the great city of the Chaldean empire.

CLOUD: An emblem of prosperity and glory. To **ride on the clouds** is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the Son of Man came with the clouds of heaven"

(Dan.7:13)—to which our Lord adds as explanatory of the symbol, “with power and great glory” (Matt. 24:30).

CROWN: The emblem of dignity, power and honor. The ten horns with ten crowns denote so many kings reigning in dignity and honor over as many kingdoms or distinct provinces.

CROWN OF LIFE: A triumphant immortality. “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10).

CUP: The blessings and favors of God. “My cup runneth over” (Ps. 23:5). Also, afflictions or sufferings, the effects of the wrath of God. “Stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury. Thou hast drunken the dregs of the cup of trembling” (Is. 51:17).

DARKNESS: The symbol of affliction. The kingdom of the beast was darkened, i.e., in confusion and distress.

DOG: Unregenerate, pagan Gentiles. The **bad properties of dogs** are obstinate barking, cruel biting, insatiable gluttony, filthy lust, returning to their vomit. (Also, the unrepentant wicked of all nations, Rev. 22:15).

DOOR: The symbol of opportunity, way of access or introduction. “Behold a door was opened in heaven” (Rev. 4:1), i.e., opportunity or access to the discovery of divine secrets was granted.

DRAGON: The well known symbol of the of Roman government in its pagan, persecuting state. The Egyptians, Persians and Indians regard the **dragon** as the established emblem of a monarch. It is sometimes used for monarchical despotism in general. The whole principality of the Old Serpent may be denoted by it; but in the Old Testament it is appropriated to the wicked monarchs of the pagan nations. “Art not thou he who has cut Rahab (Egypt) and wounded the dragon?” (Is. 51:9). “I am against thee, Pharaoh, king of Egypt, the great **dragon** that lieth in the midst of the rivers” (Ezek. 29:3) Hence he is called leviathan, the water serpent. “Thou breakest the heads of leviathan in pieces, and gavest him to be meat to thy people in the wilderness” (Ps. 74:14). This leviathan, like the dragon in the Apocalypse, had more heads than one.

The seven-headed serpent which represents the Roman state, is so represented not only in regard to that old serpentine form that tempted our first parents, but has a reflection also upon that tyrannical kingdom of Egypt, which was typified under the image of a dragon and leviathan. It is in different forms, the symbol of pagan Rome.

DRUNKENNESS: Persons intoxicated with the pleasure and affluence of this world, are said to be **drunk**. “They are drunken, but not with wine”

(Is. 29:9). Also, the stupidity and confusion of mind and consequent upon deep affliction or calamity is symbolized by **drunkenness**.

EARTHQUAKE: The established symbol of the political and moral revolutions and convulsions of society. "To shake the heavens and the earth" is explained by Haggai as denoting the overthrow of thrones, and the subversion of the strength of the kingdoms. "I will shake the heavens and the earth: I will overthrow the throne of the kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Hag. 2:21-22). Earthquakes signify wars, slaughter of men and destruction of states and fortunes.

EATING: The act of denotes destruction in any way, or taking from others. "To **eat her flesh**" (Rev. 17:16), is to consume her riches.

ECLIPSE of the sun, moon and stars. The universe being the symbol of a kingdom or polity, the darkening of the sun denotes the diminution or obscuration of the glory of its sovereign, and so also the other potentates symbolized by the moon and stars.

EGYPT: A mystical name of wickedness. "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt" (Rev. 11:8).

ELDERS: The twenty-four, probably such of the Patriarchs and Prophets of the Mosaic age as saw by faith the day of redemption and rejoiced. They are expressly termed elders in Heb. 11:2. "The four and twenty **elders** fall down before him that liveth forever and ever" (Rev. 4:10). Likely the founders of the twelve tribes of Israel and the twelve apostles.

FIRE: Signifies fierce destruction. "He is like the refiner's fire" to consume the dross (Mal. 3:2) (To purify). "For behold the Lord will come with fire, to render his anger with fury (Is. 66:15). Fire is never the symbol of a blessing; always of a curse. "So destructive is the symbol of fire that it denotes destruction in some way, by war and hostility (More). God's "throne was like a fiery flame, and his wheels as burning fire" (Dan. 7:9). This suggests that God's judgments will be very destructive to the wicked.

FLESH: Riches and possessions of any sort. "To eat the **flesh of kings, captains,**" etc. is to consume their wealth and resources. "Flesh is universally referred to gold and riches in the interpretation of dreams" (Achmetes).

FLOOD: A symbol of abuse, denunciation and persecution; an emblem of trouble and distress from any cause.

FOREHEAD: Public profession.

FORNICATION or **WHOREDOM**: Symbols of idolatry; departing from the true institutions of religion and forming alliances with the enemies of God. "I am broken with their whorish heart, which has departed from me; and with their eyes, that go a whoring after their idols" (Ezek. 6:9).

FROGS: Among the Egyptians, a hieroglyphic of imperfection. "The symbolic meaning of frogs is impostors and flatterers who seek favor from the lowest of mankind" (Artimidores).

GARMENT: The symbol of the condition or state in which any one is. To be clothed in white denotes prosperity or victory. To put on clean garments after washing, signifies freedom from oppression, care and evil, together with purity honor and joy. (The saved are adorned in white garments Rev. 7:13-14).

GRAVE: The putting of a person into the grave is consigning him to oblivion. "Not to suffer dead bodies to be put into the grave" denotes that they shall be remembered and not permitted to be put into eternal silence. For men to refuse burial to a person was a way of further dishonoring them by leaving them to be devoured by beasts.

HAIL: Denotes inroads of enemies, killing and destroying. **Hail** from heaven represents destruction by the sword, coming from some government. "Behold the Lord has a mighty and a strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth violently. The crown of pride, the drunkards of Ephraim, shall be trodden under foot" (Is. 25:23; 30:30-31).

HARLOT: Denotes an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows and harlots, according to their different conditions; hence the true church is symbolized by a chaste bride and an apostate or worldly religious community is depicted by a harlot.

HARVEST: Cutting down of grain is the figure of cutting down men. "The harvest of the earth is ripe" (Rev. 14:15). This means the people are fit for destruction. Sometimes **harvest** denotes a more auspicious state of things as when people are prepared for conversion or being gathered to the Lord (John 4:35-36): but more generally "the **harvest**" and "the vintage" denote the awful judgments of God's severe vengeance on his enemies.

HEAD or **HEADS**: The head of a beast denotes that person or those persons in whom supreme power resides.

HEAT: To be scorched with great heat denotes the endurance of some great calamity.

HEAVEN AND EARTH: The whole universe, political or religious. **Heaven** is always the symbol of government: the higher places in the political universe.

HILL and **MOUNTAIN:** Both are symbols of a kingdom.

HORNS: “The great horn is the first king” (Dan.8:21). “The ten horns are ten kings” (Dan. 7:24). A horn is the well-known symbol of a king. **Horn** often describes the power of a king or state (Ps. 75:10).

HORSE: The symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. **White** denotes victory and prosperity. **Black** represents distress and general calamity. **Red** denotes war and fierce hostility. **Pale** is the symbol of death and destruction.

HOUR: The emblem of a very short period of time. One hour, a very short season.

INCENSE: Prayer or the devotion of the heart in offering up prayer to God. “Let my prayer be set before thee as **incense**” (Ps. 141:2). “Golden vials full of **incense**, which are the prayers of the saints” (Rev. 5:8).

ISLANDS: Isles of the sea frequently in prophetic language represent the distant part of the world. Island sometimes signifies a prince, or the sovereign of any small state as well as the small state itself.

JERUSALEM: In symbolic language, the church of Jesus Christ and/or the Christian Economy. “**Jerusalem which is above** is free; the mother of us all” (Gal. 4:26). “The holy city” is contrasted with “the great city;” the true church of Christ with the apostate church. Babylon and Jerusalem: the former represents every professing Christian society which submits not wholly and unconditionally to Jesus as sole lawgiver, prophet, priest and king; the latter the society which unreservedly submits to him in all his official power and glory. “New Jerusalem” is contrasted with the earthly literal city, the capital of Judea.

KILLING, The act of, means changing the condition from bad to worse; causing a person or state to cease to be what it was before; political death.

KING: The supreme power in whomsoever invested and by whatever name designated. Seven **kings** represent the combined rulers of the enemy government.

LAMB: Lamb of God is the well known symbol of the Messiah (John 1:36). A beast with the horns of a **lamb** (Rev. 13:11), represents a state

or person pretending to such power as the Messiah rightfully exercises; i.e., spiritual power.

LIFE: Means alive, having power and activity. To cast the beast and the false prophet alive in to the lake of fire, denotes not only the destruction of their persons, but their line of succession. To cast a person alive into a lake of fire represents also, the fierce and terrible nature of the judgment.

LOCUSTS: Numerous armies of men pillaging and destroying a country. (See Joel 1:6). The Persians and Babylonians, who laid waste Judea, are compared to locusts. "If any king or potentate see locusts come upon a place, let him expect a powerful multitude of enemies there" (Achmetes).

MANNA: The bread of life (See John 6:26-50). Hidden **manna** means the ineffable joys of immortality. "To him that overcometh will I give to eat of the hidden **manna**" (Rev. 2:17).

MERCHANTS: Merchants of the earth. Usually literal businessmen but sometimes ecclesiastics or spiritual leaders in reproach of their worldly character and because they traffic in religious privileges, are called **merchants**.

MOUNTAIN: A great and powerful government. "The mountain of the Lord's house" (Mic. 4:2), refers to the kingdom of the people of God. "In all my holy mountain" (Is. 11:9), means in all the kingdom of the Messiah. Babylon is called a mountain. "I am against thee, O destroying mountain, saith the Lord..." (Jer. 51:25). "Who art thou, O great mountain: before Zerubbabel thou shalt be a plain" (Zech. 4:7). This implies that mighty Babylon would be crushed before Cyrus of Persia. The stone cut out of the mountain which became a great **mountain** or kingdom and filled the whole earth, refers to the kingdom of Christ (Dan. 2:44-45).

MOUTH: The words which proceed out of it, i.e., commands and actions. "Out of their **mouths** issued fire" (Rev. 9:17-18) i.e., commands and threats issuing in destruction.

NAKEDNESS: Poverty, shame and disgrace. "Make her naked" (Rev. 17:16), means God will bring upon her shame and disgrace.

NUMBERS; Among the ancients, certain numbers had well known symbolic meaning.

Three: Denotes divine perfection. The Godhead is the sacred three.

Seven: Completion or fullness. Not always a specific quantity.

Ten: Many. In Gen. 31:7, 41, **ten** times means many times.

Twelve: Suggests governmental perfection.

Forty: A period of probation or testing such as Christ's temptation. A period of punishment as Israel's forty years in the wilderness.

Six hundred sixty-six: Seven being the number of perfection, six is that which is short of perfection. Hence sin, thrice stated.

Twelve hundred and sixty days: Equals three and a half years of lunar time which is half of seven, the period of completeness. Thus Satan's forces will triumph over the church for a limited period of time, but not completely or finally.

OLIVE TREES: Trees in the prophetic scriptures are often the symbols of men. The **olive**, remarkable for its verdure, soundness and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive trees. So were Zerubbabel and Joshua. The good man is like a tree planted by the water courses (Ps. 1:3). The axe lies at the root of the dry tree (Lk.3:9). The godly, by Isaiah, are called "trees of righteousness" (Is. 61:3). "The Lord called thy name a green olive tree, fair and of goodly fruit" (Jer. 11:16). In this he refers to the Jewish people and their state.

POTION: **Cup** or **philter** refers to sorcery or enchantment. "Cup of her fornication" (Rev. 17:4), means enchantments or magical influences for sin.

RIVERS: Provincial magistrates; revenues. Consolations are also represented by rivers of living waters, i.e., the blessings of the Holy Spirit. Drying up of rivers portends death, sorrow and affliction.

ROD: Power and rule. "Thou shalt break them in pieces with a **rod** of iron" (Ps. 2:9).

SCARLET: Scarlet color is the emblem of bloody cruelty.

SEA: Waters signify people (Rev. 17:15). The gathering together of people into one body politic constitutes a sea. The winds strove upon the great sea" (Dan. 7:2), i.e., an empire in agitation.

RED: Bloody cruelty.

SEAL, SEALING: Preservation and security. To mark a person or thing as belonging to a certain person. Saints are sealed with God's name (Rev. 7:3).

SUN, MOON AND STARS: Symbols of the rulers and authorities in society, whether political and religious. The sun denotes the chief, the moon the next in authority and the stars the nobles. Joseph's dream,

interpreted by Jacob, gives the true interpretation of these symbols: "Shall I, and they mother, and thy brethren, indeed come and bow down to thee?" (Gen. 37:9-10). The moon is the symbol of the Jewish state and the sun of the kingdom of Christ. The stars are used to represent sometimes, the lights in general. The morning star is symbol of Messiah (Rev. 22:16). The king of Babylon is called Lucifer, son of the Morning (Is. 14:12). "I am the bright and the morning star" said Jesus. Angels are symbolized by the stars. When the morning stars sang together, even all the sons of God shouted for joy (Job 38:7). Stars falling from heaven denote the destruction of the nobility (Dan. 8:10). "The stars are usually put for subordinate princes and great men" (Isaac Newton). Political and ecclesiastical heavens have their hosts, their sun, moon and stars we well as the natural heavens.

SWORD: The symbol of slaughter (Rev. 6:4). A sword proceeding out of the mouth (Rev. 19:15), suggests threatening words and severe judgments.

TAIL: The tail of a beast (Rev. 12:4), symbolizes the train or retinue of the chief authority or state symbolized by the beast.

TEETH: "Great iron teeth" (Dan. 7:7), suggests a devouring enemy; rapacious and cruel.

TEMPLE OF GOD: The Christian church. The man of sin, sitting in the temple of God (II Thess. 2:3-4), represents that man or succession of men who claim to be Christ's vicar, reigning over a corrupted church. "A pillar in the temple of my God" (Rev. 3:12), is a conspicuous and permanent member in the church of the Messiah. "A consecrated people, whose profession is Christian" (Hammon).

THRESHING: Punishment and destruction. "Babylon is like a threshing floor: it is time to thresh her" (Jer. 51:33).

THRONE: Throne, kingdom, government, authority, dominion and power are of like signification. "To translate the kingdom from the house of Saul and to set up the throne of David over Israel" (II Sam. 3:10), is to translate the government from one to the other. "The **throne or seat of the beast**" (Rev. 16:10), is his authority.

THUNDER: "There were thunders and lightnings" (Rev. 8:5). The symbol of sudden and terrific dispersion and destruction by the forces of war. As the lightning and thunder shake the natural heavens, so symbolic thunders and lightnings shake the political and existing governments of men (See Is. 29:6; Job. 39:9; I Sam. 2:10 and Ps. 18).

TIME, TIMES AND A HALF A TIME: Time is one annual revolution of the earth; times, two such revolutions and the dividing, or half a time, is half a year. Thus time, times and half a time denote three and a half years. This is established in Daniel's prophecy. Nebuchadnezzar was to associate with the beasts till seven times passed over him, i.e., seven years (Dan. 4:23).

Numbering by months or moons is appropriate to the works of darkness; because the moon is governess of night. Numbering by the course of the sun, is appropriate to the works of righteousness. This is in correspondence with the use of these symbols in the Apocalypse. The continuance of the beast and the profaning of the holy city by the Gentiles, are recorded by months; but the prophecy of the witnesses by days; the abode of the woman in the wilderness by days and by time, times and a half a time; three solar years and a half.

TRUMPET: Emblem of the proclamation of war or peace.

VINTAGE and WINE PRESS: Symbols of great oppression, affliction, and bloodshed. Used of Christ's judgment.

WATERS: Symbol of words, language and people.

WHITE CLOTHING: Symbol of innocence and purity.

WHORE: The corrupt and idolatrous city of Rome.

WITNESSES: Two witnesses, a few witnesses. That succession of pleaders for God which have stood forth for him during the time times, and half a time in which the man of sin sits in the temple of God and the woman is nourished in the wilderness. The two witnesses were faithful men of God who proclaimed God's Word and protested against sin and error. They resembled in character great men of God like Moses and Aaron; Zerubbabel and Joshua. The Apostles and prophets of Christ were such witnesses.

WOMAN: A body politic, whether city, state or church.

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ABOUT THE AUTHOR

John Waddey is a native of Nashville, Tennessee. In 1955, he confessed his faith in Christ and was baptized by George Prosser at the Woodbine Church of Christ in Nashville. His maternal grandfather served as an elder of that church. His first sermon was preached in 1956. He was awarded the B.S. degree from Southern Christian University, but much of his education has come from independent reading and study. He has served congregations in Mississippi, Colorado, and Tennessee and has spoken



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Since 1964, John has conducted an extensive writing ministry along with his local work. For many years, he has written a weekly newspaper sermon. Hundreds of his letters to editors have been published. His pieces have appeared in a dozen or more of our brotherhood journals. He has authored more than 3,500 articles and 40 books covering a wide range of subjects. Several more books are forthcoming. He has served as editor of the *Star Bible Magazine* and *The Christian Bible Teacher*. Presently he edits *Christianity: Then and Now* and maintains teaching websites at www.christianity-then-and-now.com and www.firstcenturychristian.com. He may be contacted at 12630 W. Foxfire Dr., Sun City West, AZ 85375 or by e-mail at johnwaddey@aol.com.