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The Bible As A Whole

THE BIBLE AS A WHOLE

1. The Bible is God's written revelation of His will to man. 2 Timothy 3:16-17; 2 Peter 1:21
2. The central theme of the Bible is Jesus Christ. 1 Timothy 3:16
3. The Bible contains 66 books, written by 40 authors covering approximately 1600 years.
4. The Old Testament was written in Hebrew (a few short passages in Aramaic). The New Testament was written in Greek. Our Bible is a translation of these languages.
5. The word "testament" means "Covenant" or agreement. The Old Testament is the Covenant God made with man about his relationship before Christ came. The New Testament is the agreement God made with man about the relationship with the Father after Christ came. In the Old Testament we have the covenant the Law. In the New, the Covenant of Grace. Compare Galatians 3:19-25; 3:13-14

THE OLD TESTAMENT 39 BOOKS

17 HISTORICAL		5 PERSONAL/EXPERIENTIAL	17 PROPHETICAL	
5 Law	12 Historical	Poetry	5 Major	12 Minor

THE NEW TESTAMENT 27 BOOKS

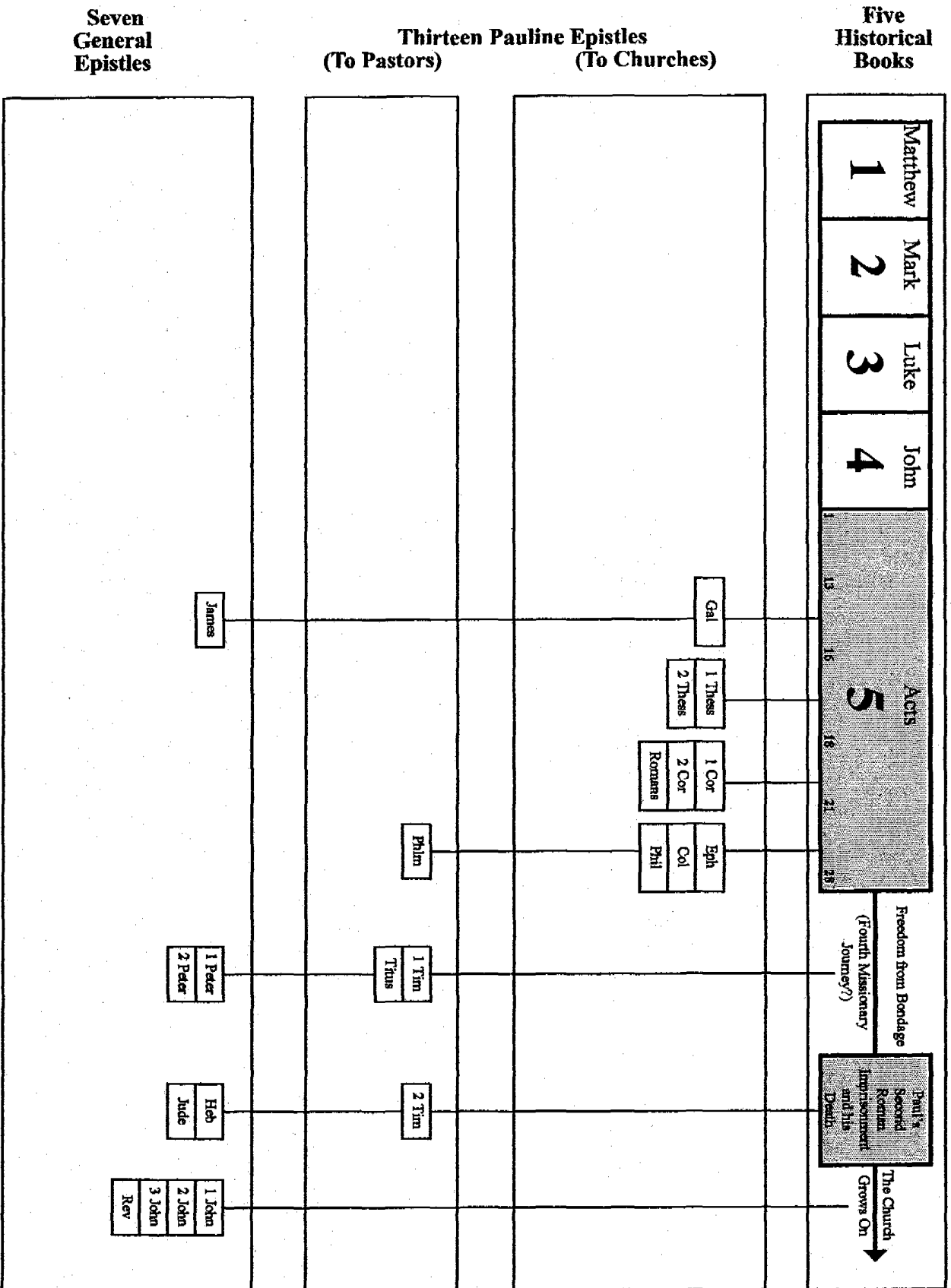
5 FOUNDATIONAL		21 EPISTLES		1 PROPHECY
Gospels	14 (Paul)	7 (General)	The Revelation	
Acts	9 to Church	5 Pastoral		

FACTS ABOUT THE BIBLE:

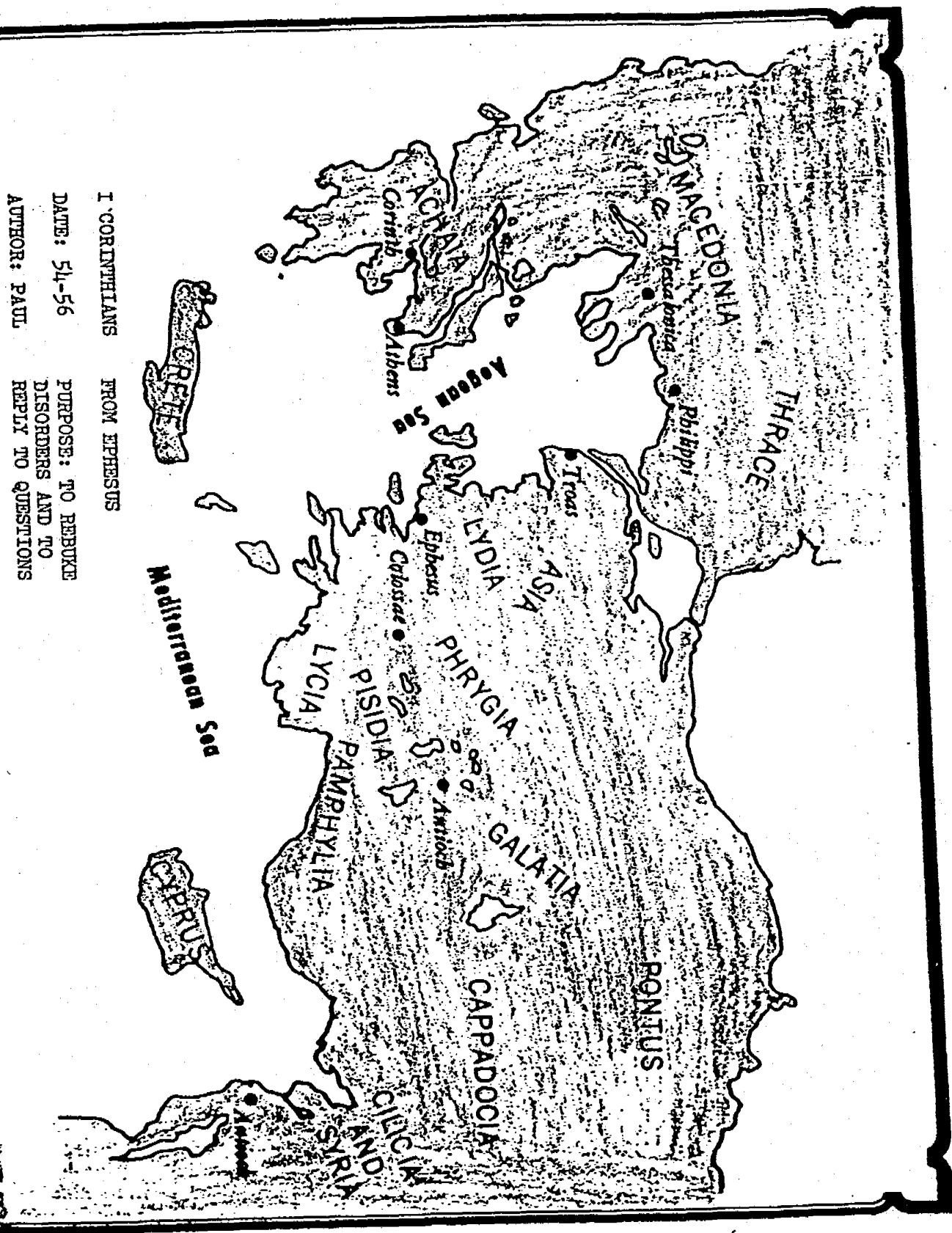
- ☐ 1,189 Chapters
- ☐ 31,373 Verses
- ☐ 775,693 Words in King James Version
- ☐ Psalm 119 = Longest Chapter
- ☐ Psalm 117 = Shortest Chapter
- ☐ Psalms = Longest Book in Old Testament
- ☐ Luke = Longest Book in New Testament

The Big Picture of the New Testament

The Big Picture of the New Testament



1 Corinthians



I CORINTHIANS FROM EPHESUS

DATE: 54-56

AUTHOR: PAUL

PURPOSE: TO REBUKE
DISORDERS AND TO
REPLY TO QUESTIONS

1 CORINTHIANS -- INTRODUCTION

- I. **AUTHORSHIP**--As one of the capital or major epistles (along with Romans, 2 Corinthians, and Galatians), the Pauline authorship of this letter has never been seriously questioned. External and internal evidence is virtually unanimous in favor of Paul.
- II. **DATE AND PLACE**--The letter was written from Ephesus (cf 16:5-9) in c. A.D. 55.
- III. **THE CITY OF CORINTH**
 - A. The city was strategically located as a sentry of the 4 1/2 mile isthmus of Corinth, and it was located on major land and sea travel routes. It was located at the foot of the 1,886 feet high AcroCorinth, and was the master of two harbors (Cenchreae leading to Asia and Lechaem leading to Italy).
 - B. From the beginning it was prosperous; it became famous for luxury and immorality. The city contained at least 26 sacred places, including one dedicated to Aphrodite which had 1,000 priestesses/prostitutes.
 - C. The population of the city has been estimated at approximately 500,000. Fee states that "Corinth was at once the New York, Los Angeles, and Las Vegas of the ancient world." Indeed to Korinthiazo meant to commit immorality.
 - D. In 27 BC it became the capital of the Roman province of Achaia. The city was comprised of Jew, Greek, slave, and free. It was quite proud of its' Hellenic culture, international Isthmian games, philosophical schools, and esoteric mystery religions.
- IV. **OCCASION**
 - A. Paul's founding visit in Corinth is discussed in Acts 18 (approximately AD 50-52 on his second missionary journey).
 - B. A couple of years later, while Paul was in Ephesus, he wrote the "previous letter" (1 Cor 5). Though the contents of this letter are unknown, it definitely dealt with the problem of sexual immorality in the church. Paul's words in 1 Cor 5 suggest that the Corinthians misunderstood or rejected his directives in this letter.

- C. This leads to the writing of the canonical 1 Corinthians. This epistle was occasioned by several events:**
- 1. Paul has heard from "Chloe's people" (1:11) that a party spirit has developed in Corinth.**
 - 2. Paul has also received a letter from the Corinthian church. Paul begins to respond to this letter in ch. 7. He takes up the items in their letter one by one, most of them introduced by the words "now concerning . . ." (7:1, 25; 8:1; 12:1; 16:1, 12). Most likely, this letter from Corinth was written as a response to Paul's "previous letter" and was brought to Paul by a delegation from Corinth (16:15-17).**
 - 3. This Corinthian delegation may have also brought oral reports about the situation in Corinth.**

V. CHURCH AT CORINTH

- A. The church was founded on the second missionary journey, and included both Jews and Gentiles, with Gentiles (and probably slaves and the lower classes) in the majority.**
- B. The church at Corinth was a divided church authoritatively and internally.**
- 1. A party spirit predominated, as believers split ranks to follow various parties (1:12ff.; 3:5ff.). In Paul's case, both his authority and Gospel were being challenged.**
 - 2. Perhaps a group of enthusiasts elevated the supernatural gifts, especially speaking in tongues, to the top of the Christian life and thereby created an elitist group which looked down on the other believers (probably including Paul) and took control of the worship services. There were disagreements concerning spiritual gifts, and just what it means to be "spiritual" (pneumatikos).**
 - 3. Some of the believers adopted a libertine lifestyle, returning to the immorality of their former ways, and looking down on the members who were convicted by conscience. Perhaps they were influenced by some type of Hellenistic dualism which downplayed one's physical existence. Thus, such physical acts as sexual immorality were permissible because the "flesh" was unimportant.**

4. Others reacted in the opposite direction by becoming ascetic (ch. 7). The tension between various groups is not simply evident in the first part of the book, it is also reflected in chs. 7-12. In these chapters, Paul's arguments often include a "yes-but" form. In other words, he is saying to each faction, "Yes, you have something of the truth—but . . ." For example, notice the beginning of chapter 8. Paul acknowledges that food offered to idols is not dangerous (vv 4-6). "But," he says, "not everyone knows this" (v 7), by which he is referring to other Christians within the church.
- C. One of the common denominators in the problems at Corinth might be called an "overrealized eschatology." This perhaps was a hangover of their Hellenistic worldview and thus their former paganism. The church in Corinth was having difficulty in getting Corinth out of the church.
1. With the coming of Messiah, Paul recognized that the new age has dawned, even though it has not yet come in its ultimate fullness. This concept is often referred to as a tension between the "already" and the "not yet." As a result of this tension, believers belong to both "this age" and "the age to come."
 2. The error of many in this church was to place too much emphasis on what Christ has already accomplished. Thus, they felt they were entitled to unqualified blessings as God's children; some probably even suggested that they had already experienced the true "resurrection" and that no further "resurrection" awaited them in the future (note ch. 15).
 3. The verb "to be arrogant" (phusíoo) occurs 6 times and the verb "to boast" (kauchaomai) occurs 35 times.
 4. Note Paul's powerful statements in 4:8-13. According to Paul's comments, these believers were boasting about their spirituality as if the final reign of God had already begun.

VI. PURPOSE

- A. Paul critiques and attempts to correct the division within the Corinthian church and the errant beliefs which led to this split. Key terms in the discussions are spiritual (pneumatikos), wisdom (sophía), knowledge (gnosis), and love (agape).
- B. Paul seeks to address the questions raised by the Corinthian church in chapters 7-16.

- C. Paul instructs the Corinthians to participate in the offering for the Jerusalem church (16:1-4).

VII. ECCLESIOLOGICAL CONTRIBUTIONS

- A. The church is God's temple (3:16-17), and therefore it must be characterized by holiness.
- B. The church is the body of Christ (10:17, 11:29; 12:12-26), and therefore it must be characterized by wholeness.
 - 1. As a body we affirm unity.
 - 2. As a body we accept diversity.

VIII. STRUCTURE

- A. Introduction--1:1-9
- B. Response to Reports--1:10-6:20
 - 1. A Church divided--chs 1-4
 - 2. Immorality and litigation--chs 5-6
- C. Response to the Corinthian letter--7:1-16:12
 - 1. Marriage--ch 7
 - 2. Food offered to idols--chs 8-11:1
 - 3. Women and men in worship--ch 11:2-16
 - 4. Abuse of the Lord's Supper--ch 11:17-34
 - 5. Spiritual gifts--chs 12-14
 - 6. Resurrection--ch 15
 - 7. The Jerusalem offering--16:1-4
 - 8. The Apollos situation--16:12
- D. Conclusion--16:13-24

1 CORINTHIANS

INTRODUCTION		THE FACT OF DIVISIONS 1:10-17		THE CAUSES OF DIVISIONS 1:18-4:5 Misunderstanding the Message 1:18-3:4 Misunderstanding the Messenger 3:5-4:5		APPLICATION & CONCLUSION		THE ABSENCE OF DISCIPLINE 5:1-13		THE LAWSUITS BEFORE UNBELIEVERS 6:1-11		THE MORAL LAXITY IN THE CHURCH 6:12-20		MARRIAGE AND DIVORCE 7:1-40		THINGS SACRIFICED TO IDOLS 8:1-11:1		WOMEN IN PUBLIC WORSHIP 11:2-16		THE LORD'S SUPPER 11:17-34		SPIRITUAL GIFTS 12:1-14:40		THE DOCTRINE OF RESURRECTION 15:1-58		CONCLUSION: PERSONAL & PRACTICAL	
		Divisions in the Church		Disorders in the Church		Difficulties in the Church																					
1:1 1:9		1:10 4:21		5:1 6:20		7:1																		15:58		16:1 16:24	
Contentions in the Church (Report from Chloe's Servants)												Questions from the Church (Introduced by {νεπι δε} "Now Concerning")															
Paul, who had started the church at Corinth wrote to the church there in response to a report from Chloe's people and to a letter from the church dealing with the specifics of divisions, disorders and particular difficulties (Marriage, Gray Issues, Women, Worship, Spiritual Gifts & Resurrection) in order to correct the worldly attitude and arrogance of the church and encourage them to pursue a Godly lifestyle and doctrinal purity.																											

Corinthian Correspondence and Visits

EVENT	SCRIPTURE REFERENCE
Founding of church on second missionary journey	Acts 18:1-17
Leaving Corinth, arriving at Ephesus	Acts 18:18-19
① <u>Writing a letter now lost¹</u> <u>"the previous letter"</u>	1 Cor. 5:9-13
Receiving a bad report from "some from Chloe's household" and a letter from Corinth	1 Cor. 1:11; 7:1
② <u>Writing of 1 Corinthians</u>	1 Corinthians
Sending of Timothy and Erastus to Corinth	Acts 19:22; 1 Cor. 4:17; 16:10
Hearing of serious crisis in Corinth caused by Jewish emissaries in which Paul's authority is questioned	2 Cor. 10:10; 11:23; 12:6-7
Making a hasty trip to Corinth ("painful visit")	2 Cor. 2:1; 12:14; 13:1
③ <u>Writing of "severe letter" to Corinth</u>	2 Cor. 2:3-9; 7:8-12
Searching for Titus in Troas and Macedonia	2 Cor. 2:12-13
Finding of Titus, who reports worst at Corinth is over	2 Cor. 7:6-16
④ <u>Writing of 2 Corinthians</u>	2 Corinthians
Making third visit to Corinth	Acts 19:21; 20:3; 2 Cor. 13:1

¹ Some believe 2 Cor. 6:14-7:1 is a fragment of this letter.

"ESSENTIAL INGREDIENTS FOR BIRTHING AND BUILDING GOD'S CHURCH"

ACTS 18:1-17

There must be the:

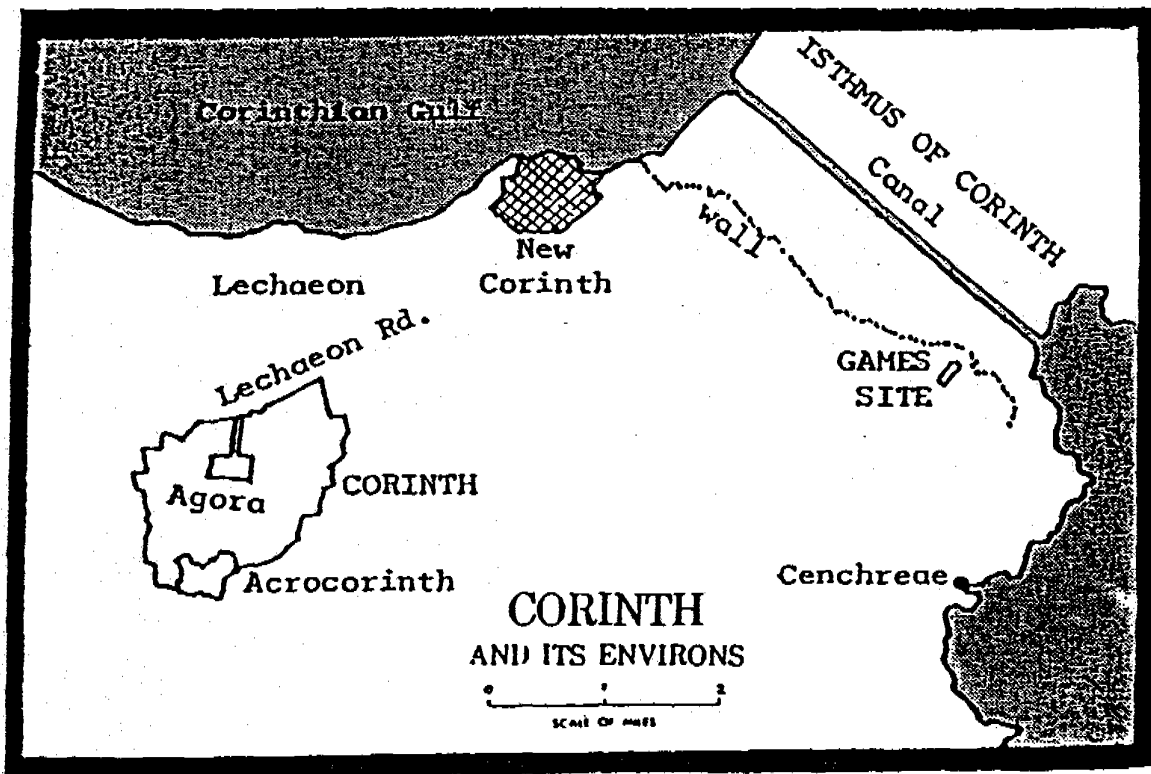
- I. Enabling of the Saints 18:1-3; cf. also v. 5**
 - 1) The saints provide fellowship 18:1-2
 - 2) The saints provide finances 18:3 (cf. also v. 5)
 - II. Explanation of the Scriptures 18:4-5**
 - 1) This will involve reasoning 18:4
 - 2) This will involve persuading 18:4
 - 3) This will involve preaching 18:5
 - 4) This will involve testifying 18:5
 - III. Evangelization of the Sinner 18:6-8**
 - 1) Some will reject the Lord 18:6
 - 2) Some will receive the Lord 18:7-8
 - a) They will believe
 - b) They will be baptized
 - IV. Encouragement of the Spirit 18:9-17**
 - 1) He pledges to us His presence 18:9-10
 - 2) He promises us new people 18:10
 - 3) He prepares us for persecution 18:11-17
 - a) Persecution will prove our character 18:11-16
 - b) Persecution will provide new converts 18:17 (cf. 1 Cor. 1:11)
-

"From Rags to Riches"
1 Corinthians 1:1-9

- I. Our Position in Christ Provides a Calling 1:1-3
 - 1) We are called to service. 1:1
 - 2) We are called to sanctification. 1:2
 - 3) We are called to sonship. 1:3

- II. Our Privileges in Christ Produce Thanksgiving 1:4-7
 - 1) We are rich in grace. 1:4-6
 - 2) We are rich in gifts. 1:7

- III. Our Promises in Christ Prevent Wondering 1:8-9
 - 1) There is a certainty concerning our future. 1:8
 - 2) There is security considering our Father. 1:9
 - a) The purpose of His calling is fellowship.
 - b) The character of His person is faithfulness.



"How to Split a Church"
1 Corinthians 1:10-17

A Fellowship Will Be Divided When There Is:

I. The Absence of Unity 1:10

- 1) Unity is lost when we forget our Master. 10a
- 2) Unity is lost when we forget our mouth. 10b
- 3) Unity is lost when we forget our mind. 10c
- 4) Unity is lost when we forget our mission. 10d

II. The Absence of Harmony 1:11-12

- 1) Harmony is lost when there is contention in our fellowship. 1:11
- 2) Harmony is lost when there is division over leadership. 1:12

III. The Absence of Humility 1:13-17

- 1) Pride mutilates the person of Christ. 1:13
 - 2) Pride sidetracks the purpose of the Church. 1:14-17
 - 3) Pride empties the power of the Cross. 1:17
-

"A Philosophy Lesson From God"
1 Corinthians 1:18-25

I. The Word of the Cross Brings Separation 1:18

- 1) The message is preposterous to the sinful man who has rejected it.
- 2) The message is powerful to the saved man who has received it.

II. The Wisdom of the Cross Brings Salvation 1:19-21

- 1) It is destructive to the prideful. 1:19-21
 - a) It reveals the impotency of human wisdom. 1:19-20
 1. It is frustrated. 1:19
 2. It is made foolish. 1:20
 - b) It reveals the inability of human wisdom. 1:19-20
- 2) It is productive to the faithful. 1:21

III. The Witness of the Cross Brings a Stumbling Block 1:22-25

- 1) It challenges our preconceived plans. 1:22-23
- 2) It challenges our preconceived philosophies. 1:22-23
- 3) It challenges our preconceived perspective. 1:24
- 4) It challenges our preconceived pride. 1:25

"The Saviour's Superstars"
1 Corinthians 1:26-31

I. God Calls The Unlikely 1:26

- 1) He does not necessarily call those who are intellectual.
- 2) He does not necessarily call those who are influential.
- 3) He does not necessarily call those who are important.

II. God Chooses The Unimpressive 1:27-29

- 1) He chooses the foolish (intellectual). 1:27
- 2) He chooses the weak (physical). 1:27
- 3) He chooses the lowly (familial). 1:28
- 4) He chooses the despised (social). 1:28
- 5) He chooses the nothings (ontological). 1:28-29

III. God Changes The Unworthy 1:30-31

- 1) Wisdom delivers us from sin's perspective. 1:30
 - 2) Righteousness delivers us from sin's penalty. 1:30
 - 3) Holiness delivers us from sin's power. 1:30
 - 4) Redemption delivers us from sin's presence. 1:30
 - 5) Humility delivers us from sin's pride. 1:31
-

"HOW TO EFFECTIVELY SHARE THE GOSPEL"

I Corinthians 2:1-5

I. The Method Will Be Simple 2:1

- 1) Our introduction will be genuine
- 2) Our proclamation will be about God

II. The Message Will Be the Savior 2:2

- 1) Jesus is the Christ
- 2) Salvation is in the cross

III. The Mind Will Be Submissive 2:3

- 1) Physically we are too weak (impotent) to save others
- 2) Mentally we are too fearful (inadequate) to save others
- 3) Emotionally we are too trembling (insecure) to save others

IV. The Manifestation Will Be of the Spirit 2:4

- 1) Human persuasion is undesirable
- 2) Divine demonstration is undeniable

V. The Motive Will Be Sincere 2:5

- 1) Man's Pride is to be Avoided
 - 2) God's Power is to be Affirmed
-

"THE WISDOM OF GOD"

1 Corinthians 2:6-9

(cf. James 3:13-18)

I. The Message of God's Wisdom is for the Mature 2:6

- 1) It rejects the learning of this age
- 2) It rejects the leaders of this age

II. The Mystery of God's Wisdom is Marvelous 2:7-8

- 1) God's wisdom was concealed in the past 2:7
- 2) God's wisdom was rejected in the passion 2:8

III. The Meaning of God's Wisdom Has Been Misunderstood 2:9

- 1) It cannot be comprehended by empirical observation
 - 2) It cannot be comprehended by rational consideration
-

"WHAT KIND OF MAN ARE YOU?"

1 Corinthians 2:10-3:4

I. The Natural Man Does What Comes Natural 2:14

- He is a lost man who lives like a lost man
- He is captive to his soul

- 1) He has no appreciation of spiritual things
- 2) He has no comprehension of spiritual things

II. The Spiritual Man Does What Comes Supernatural 2:10-13,15

- He is a saved man who lives like a saved man
- He is captive to the Spirit

- 1) He is informed by the Spirit 2:10-11
- 2) He is instructed by the Spirit 2:12-13
- 3) He is given insight by the Spirit 2:15
- 4) He is made incomprehensible by the Spirit 2:15

III. The Carnal Man Does What Comes Unnatural 3:1-4

- He is a saved man who lives like a lost man
- He is captive to his flesh

- 1) There is the weak carnal man 3:1-2
- 2) There is the willful carnal man 3:2-4
 - a) He is deformed 3:2
 - b) He is divisive 3:3-4

"THE CHURCH OF GOD"

1 Corinthians 3:5-17

I. The Church is God's Field 3:5-9

- 1) We are laboring servants 3:5-6, 8-9
- 2) God is the sovereign Lord 3:6-7

II. The Church is God's Building 3:9-15

- 1) The Foundation is Christ 3:9-11
- 2) Our construction must be careful 3:12-13
 - a) Positively we seek the eternal and durable
 - b) Negatively we shun the temporal and perishable
- 3) God's evaluation will be correct 3:13-15
(cf. Rom. 14:10; 2 Cor. 5:10)

III. The Church is God's Temple 3:16-17

- 1) We are His sanctuary 3:16
 - 2) We have His Spirit 3:16
 - 3) We are special 3:17
 - 4) We are sacred 3:17
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CONTRASTING THE "JUDGMENT SEAT OF CHRIST" AND THE "GREAT WHITE THRONE"

<u>Issue</u>	<u>The Judgment Seat of Christ</u>	<u>The Great White Throne Judgment</u>
Persons	Believers Only	Unbelievers Only
Scripture	Rom. 14:10; 1 Cor. 3:10-15; 2 Cor. 5:10	Rev. 20:11-15
Basis	Faithfulness in Christ and resultant good works (even to the motivations)	Rejection of Christ and thus one's own righteousness
Time	Between Rapture and Second Coming (or at the Second Coming)	End of the Millennium
Results	Rewards or loss of rewards	Eternity in the "Lake of Fire"

The Judgment of the Believer's Works The Bema or Judgment Seat of Christ A Summary

- A. 1 Corinthians 3:10-15
1. The judgment concerns the works of the Christian life (building on the foundation of Christ).
 2. Works will be revealed.
 3. The quality of the works will be tested (even to heart motivation).
 4. Individuals will receive reward or loss in accordance with the quality of their works.
 5. This judgment does not concern salvation.
- B. 2 Corinthians 5:10
1. The event takes place before the Judgment Seat of Christ.
 2. It covers all believers.
 3. Judgment is given individually.
 4. Judgment is given according to deeds done in this life.
 5. The outcome is either "good" or "bad" (as to reward).
- C. Romans 14:10-12
1. The event takes place before the Judgment Seat of God.
 2. It involves all believers.
 3. "Each one shall give account of himself to God."
- D. Other passages on the fact of the judgment of believers: Jas. 5:7-9; 1 Pet. 4:17-18.
- E. Other passages on the consequences of this judgment: 1 Cor. 9:24-27; 1 Tim. 6:17-19; 2 Tim. 4:7-8; 2 Pet. 1:9-11; 1 Jn. 2:28; 4:17; Rev. 2-3.

"THE MINISTER OF GOD"

1 Corinthians 3:18-4:5

I. The Minister of God Must Be Humble 3:18-23

- 1) It will prevent false deception 3:18-20
- 2) It will prevent false evaluation 3:21-23
 - a) We will know who we are 3:21
 - b) We will know what we have 3:22
 - c) We will know to whom we belong 3:23

II. The Minister of God Must Be Faithful 4:1-5

- 1) We must be faithful because of God's assignment 4:1-2
 - a) We are regarded as servants (under-rowers) 4:1
 - b) We are regarded as stewards (overseers) 4:1-2
 - 2) We must be faithful because of God's judgment 4:3-5
 - a) As a minister of Christ human evaluation is reassessed 4:3
 - b) As a minister of Christ self evaluation is rejected 4:3-4
 - c) As a minister of Christ divine evaluation is required 4:5-6
-

"THE PITFALLS OF PRIDE: AN IRONIC ANALYSIS"

1 Corinthians 4:6-13

I. Pride deceives concerning our proper self worth: A false evaluation 4:6-7

- 1) It is unscriptural 4:6
- 2) It is unspiritual 4:7
 - a) We forget who we are
 - b) We forget why we have

II. Pride detracts concerning our proper spiritual witness: A false example 4:8-13

Before the world we are:

1) on display 4:8-9	9) brutally treated 4:11
2) a spectacle 4:9	10) homeless 4:11
3) fools 4:10	11) manual laborers 4:12
4) weak 4:10	12) cursed 4:12
5) dishonored 4:10	13) persecuted 4:12
6) hungry 4:11	14) slandered 4:13
7) thirsty 4:11	15) scum 4:13
8) in rags 4:11	16) refuse 4:13

CONTRASTING THE APOSTLES AND CORINTHIANS AS TO THEIR
"PERSONAL ESTIMATES" IN 4:8-13

<u>APOSTLES</u>	<u>CORINTHIANS</u>
Condemned to die in the arena, on display	Rich
A spectacle (Gk., theatron)	Kings
Fools (mentally)	Wise
Weak (physically)	Strong
Dishonored (socially)	Honored
Hungry	
Thirsty	
In rags	* Church at Corinth had misunderstood the:
Brutally treated	1) nature of the Christian message
Homeless	2) role of the Christian minister
Hard laborers	3) attitude of the Christian minister
Cursed	
Persecuted	
Slandered	
Scum of the earth	
Refuse of the world	

"LISTENING TO YOUR SPIRITUAL FATHER"

1 Corinthians 4:14-21

I. Spiritual Fathers Serve Us Via Conception 4:14-15

- 1) There is a tender relationship with our spiritual Father 4:14
- 2) There is a tender remembrance for our spiritual Father 4:15

II. Spiritual Fathers Serve Us Via Imitation 4:16-17

- 1) We are to follow their example 4:16
- 2) We are to follow their disciples 4:17

III. Spiritual Fathers Serve Us Via Instruction 4:17

- 1) There is a coherence to their teaching
- 2) There is a consistency to their teaching

IV. Spiritual Fathers Serve Us Via Confrontation 4:18-19

- 1) They confront our attitudes 4:18
- 2) They confront our actions 4:19

V. Spiritual Fathers Serve Us Via Correction 4:20-21

- 1) They instruct us concerning spiritual discernment 4:20
 - 2) They instruct us thru spiritual discipline 4:21
(cf. Heb. 12:5-13)
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Part I

CHURCH DISCIPLINE: THE AGONY OF IT'S ABSENCE

1 Cor. 5:1-5

(cf. Matt. 18:15-17; 2 Cor. 2:5-11; Gal. 6:1-2; 2 Thess. 3:10;
1 Tim. 5:19-20; Titus 3:10)

I. Sin in the Church is Embarassing 5:1

- 1) It will be visible
- 2) It will be habitual
- 3) It will be critical (cf. 5:11)

II. Sin in the Church Promotes Evil 5:2

- 1) It distorts the grace of the Savior
- 2) It delays grief over sin

III. Sin in the Church Requires Excommunication 5:3-5

- 1) There must be a judgment of the sinner 5:3
- 2) There must be an agreement of the saints 5:4
- 3) There must be a punishment for the sin 5:5
 - a) Punishment is retributive
 - b) Punishment is redemptive

** What is the difference between unspiritual judgmentalism and biblical judgment?

- 1) Our spirit: Is it critical or redemptive? (Gal. 6:1-2)
- 2) The sin: Are we questioning others' motives which we cannot know or are we identifying evil actions which are incontrovertible? (cf. Matt. 7:1-6!)

Part II

CHURCH DISCIPLINE: THE NECESSITY OF IT'S PRESENCE

I Cor. 5:6-13

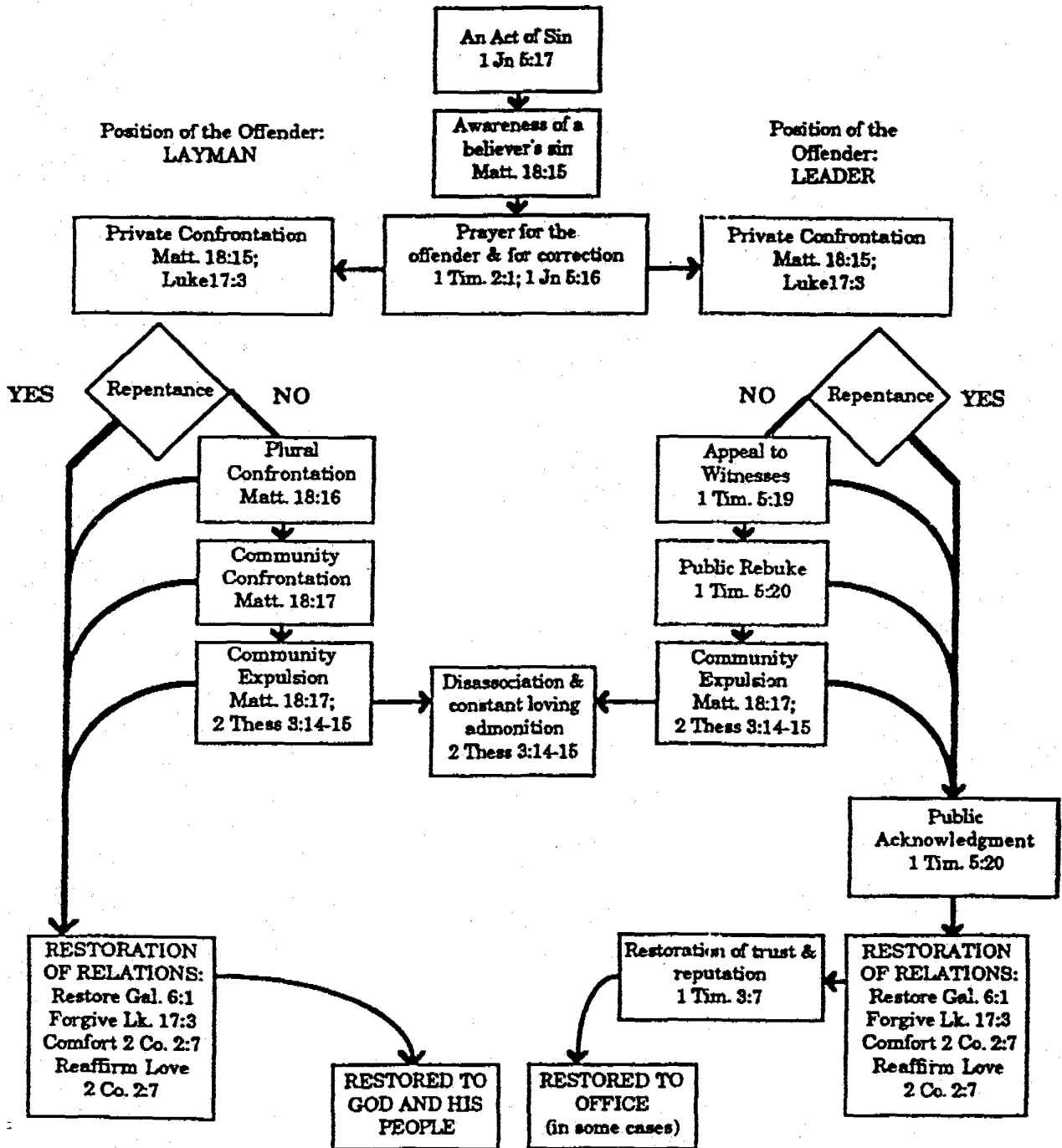
- I. Boasting About a Sinning Member is not Good 5:6-8**
 - 1) It promotes the spread of sin 5:6
 - 2) It prostitutes the sacrifice of the Savior 5:7
 - 3) It prevents the sanctification of the saints 5:8
- II. Associating With a Sinning Member is not Granted 5:9-11**
 - 1) We should pursue a relationship with our needful neighbor 5:9-10
 - 2) We must refuse fellowship with a sinful brother 5:11
- III. Judging a Sinning Member is the Goal 5:12-13**
 - 1) External sin of the world is not our concern 5:12-13
 - 2) Internal sin in the church is critical 5:12-13

APPLICATIONS OF THE SCRIPTURAL TEACHING

- 1) Overlooking sin is not gracious but dangerous.
 - 2) Confronting sin is not optional but essential.
 - 3) Dealing with sin is not judgmental but remedial.
 - 4) Correcting sin is not carnal but spiritual.
-

Church Discipline Flow Chart

adapted from
A Guide to Church Discipline by J. Carl Laney
&
A New Testament Theology of Church Discipline
by Al Brooke



**"Why There Should Not Be
Christians in the Civil Courts"**

1 Corinthians 6:1-11

Christians suing Christians:

I. Brings disgrace upon the Church 6:1-6

1)	It disobeys Christian polity	6:1
2)	It disregards Christian responsibility	6:2-3
3)	It dishonors Christian spirituality	6:4-5
4)	It destroys Christian testimony	6:6

II. Bespeaks defeat for the Church 6:7-8

1)	We refuse the comfort of God's sovereignty	6:7
2)	We reject our calling as God's servants	6:8

III. Breeds deception within the Church 6:9-11

1)	We forget who we were	6:9-10
2)	We forget who we are	6:11
a)	We have been regenerated	
b)	We have been sanctified	
c)	We have been justified	

"My Body Belongs To God"

1 Corinthians 6:12-20

- I. God has principles for my body 6:12-13**
 - 1) My actions must edify self 6:12
 - 2) My actions must not enslave the soul 6:12
 - 3) My actions must exalt the Savior 6:13

 - II. God has plans for my body 6:13-14**
 - 1) In the present God will use me 6:13
 - 2) In the future God will raise me 6:14

 - III. God has protection for my body 6:15-18**
 - 1) I must remember my sacred union 6:15-17
 - 2) I must run from sexual perversion 6:18

 - IV. God has possession of my body 6:19**
 - 1) I am important to God
 - 2) I am indwelt by God

 - V. God has paid for my body 6:20**
 - 1) God is the owner of my body
 - 2) I am to honor God with my body
-

CORINTHIAN SLOGANS PAUL REJECTS

- 1) **"All things are lawful for me." (6:12)**
- 2) **"Foods for the stomach and the stomach for foods, but God will destroy both it and them." (6:13)**
- 3) **"Every sin that a man does is outside the body." (6:18)**
- 4) **"It is good for a man not to touch a woman." (7:1)**

CORINTHIAN PRINCIPLES PAUL REQUIRES

- 1) **Avoid what is not profitable and useful. (6:12a)**
 - 2) **Avoid what will enslave. (6:12b)**
 - 3) **Do in your body only that which will honor God. (6:13b)**
 - 4) **Do that which will promote the dignity and destiny of the body. (6:13-20)**
-

"SINGLE OR MARRIED: WHAT DOES GOD SAY?"

1 Cor. 7:1-11

I. The presently married should show consideration 7:1-7

- 1) Marriage should promote mutual purity 7:1-2
- 2) Marriage should provide physical pleasure 7:3-4
- 3) Marriage should provoke spiritual prayer 7:5
- 4) Marriage should proclaim personal preference 7:6-7

II. The potentially married should seek contentment 7:8-9

- 1) Singleness is good if we have the power 7:8
- 2) Marriage is granted if we have the passion 7:9

III. The problem married should strive for conciliation 7:10-11

- 1) Permanent union is God's design 7:10
- 2) Precious reconciliation is God's desire 7:11

"Five Observations Concerning God's Perspective on Marriage"

- 1) You did not marry the wrong person once married.
 - 2) Most conflicts arise for lack of humility and sensitivity.
 - 3) A balanced and biblical perspective will foster the best marriage.
 - 4) Sex should be discussed and enjoyed.
 - 5) You are crucial to your spouse's spiritual growth.
-

"GUIDELINES FOR SPIRITUALLY MIXED MARRIAGES"

1 Corinthians 7:12-16

- I. If an unbeliever desires to stay married the believer must agree to it
7:12-14
 - 1) It honors the enduring nature of marriage 7:12-13
 - 2) It hallows an evangelizing opportunity in marriage 7:14
 - a) The spouse is set apart for blessing and witness
 - b) The children are set apart for blessing and witness
- II. If an unbeliever desires to become unmarried the believer must accept it 7:15-16
 - 1) The believer is not penalized 7:15
 - 2) The believer is called to peace 7:15
 - 3) The believer is to maintain perspective 7:16

Observations

- 1) God hates divorce and is never its author. (Mal. 2:16)
- 2) There are certain situations where God allows (but does not command) divorce due to human sinfulness.
- 3) The possibility of remarriage for divorced Christians is certainly restricted and possibly prohibited.

A GENERAL PERSPECTIVE ON
THE VARIOUS VIEWS OF DIVORCE/REMARriage

- 1) There are no biblical grounds for divorce and remarriage.

If one is separated or divorced for any reason other than death, they are to remain in a single state. (Matthew 19 is viewed as being in the context of the Jewish betrothal.)

- 2) Being "in Christ" gives one a fresh start (2 Cor. 5:17).

If one is divorced before experiencing the new birth (and there is no possibility for reconciliation), then one can biblically remarry.

- 3) Divorce is permitted but not required, and remarriage is biblically permitted in the case of:

- a) porneia - meaning adultery, homosexuality, bestiality, i.e., any illicit sexual behavior Matt. 19
- b) desertion by an unbelieving spouse 1 Cor. 7
- c) death of the spouse Rom. 7:1-3

"CHRISTIAN CONTENTMENT IN CHRIST"
1 Cor. 7:17-24

In light of God's sovereignty:

- I. We should accept our calling 7:17
 - 1) God determines the course of our life
 - 2) God directs the course of our life
- II. We should accept our condition 7:18-22
 - 1) We should be content racially 7:18
 - 2) We should be content biblically 7:19-20
 - 3) We should be content socially 7:21-22
- III. We should accept our commitment 7:23-24
 - 1) We have been purchased by Christ 7:23 (cf. 6:20)
 - 2) We have a priority to Christ 7:23
 - 3) We can have peace in Christ 7:24

"THE SUPERLATIVE SINGLE"

1 Corinthians 7:25-40

The Spiritual Single:

- I. Can expect less distress 7:25-28
 - 1) A single life is acknowledged as good 7:25-26
 - 2) A single life can avoid grief 7:27-28
 - II. Should encounter fewer distractions 7:29-31
 - 1) There are firm priorities 7:29-31
 - 2) There is a future perspective 7:31
 - III. Will enjoy greater devotion 7:32-35
 - 1) There is freedom from worldly concern 7:32-34
 - 2) There is freedom for spiritual commitment 7:34-35
 - IV. May exercise a better decision 7:36-38
 - 1) There should be a cause concerning one's decision 7:36
 - 2) There should be a confidence concerning one's decision 7:37
 - 3) There should be no compulsion concerning one's decision 7:37
 - 4) There should be a conviction concerning one's decision 7:37-38
 - V. Might experience a happier destiny 7:39-40
 - 1) We have permission to remarry in the Lord 7:39
 - 2) We have freedom to not marry in the Lord 7:40
-

"LIBERTY, LOVE AND MY LORD"

1 Corinthians 8:1-13

- I. All my actions are regulated by the principle of Christian love
8:1-3
 - 1) Knowledge can lead to personal arrogance 8:1-3
 - 2) Love will lead to spiritual intimacy 8:3
- II. All my actions are regulated by the principle of Christ's lordship
8:4-6
 - 1) He is Lord because He is our Saviour 8:4-5
 - 2) He is Lord because He is our Creator 8:6
 - 3) He is Lord because He is our Sustainer 8:6
- III. All my actions are regulated by the principle of Christian liberty
8:7-13
 - 1) I will not defile my brother's conscience 8:7-8
 - 2) I will not destroy my brother's convictions 8:9-11
 - 3) I will not despise my brother's commitment 8:12
 - 4) I will not disregard my brother's condition 8:13

"CORINTHIAN PRINCIPLES FOR QUESTIONABLE PRACTICES"

We need to build others up in love. How do we determine what to do? How do we decide what is right or wrong? The following principles are biblical guidelines in determining how to respond to those "gray areas" of the Christian life!

1. EXCESS

Do I need this? Is this excess baggage that will slow me down? (This is a good question to ask since there are things we do that aren't necessarily bad, but that are not best, that waste time that could have been spent more wisely.) 6:12; 10:23

2. EXPEDIENCE

Am I going to benefit from this? Is it useful? Is it profitable? Can I see a positive spiritual effect from this? 6:12;10:23

3. EMULATION

Is this what my Lord Jesus would probably do given the same time, place, and circumstances? 11:1

4. EVANGELISM

Is this going to help me share the gospel of Jesus Christ? Is this going to provide a foundation of authenticity and integrity and make me a credible Christian? 9:19-23; 10:32-33

5. EDIFICATION

Is this going to build me and others up? Am I (and others) going to be stronger in the Lord because I have done this? 6:12; 10:23

6. EXALTATION

Will this glorify my God and Saviour? Will this cause a good reputation to be ascribed to the Lord I worship and serve? 6:19-20; 10:31

7. EXAMPLE

Will this show love to others? Am I acting in the best interest of my brothers and sisters in Christ? 8:12-13

THE PRIORITIES OF THE SERVANT OF GOD

1 Corinthians 9:1-18

I. There is a freedom in the ministry of Christ 9:1-6

- 1) Freedom is found in our calling 9:1
- 2) Freedom is found in our Christ 9:1
- 3) Freedom is found in our converts 9:1-2
- 4) Freedom is found in our convictions 9:3-6
 - a) We must settle the issue of materialism 9:3-4
 - b) We must settle the issue of marriage 9:5
 - c) We must settle the issue of money 9:6

II. There is a compensation for the minister of Christ 9:7-14

- 1) A soldier is compensated 9:7
 - 2) A farmer is compensated 9:7
 - 3) A shepherd is compensated 9:7
 - 4) A plower is compensated 9:8-10
 - 5) A sower is compensated 9:11-12
 - 6) A priest is compensated 9:13-14
- *Note: All of these are apt illustrations of the servant of God

III. There is a compulsion to the message of Christ 9:15-18

- 1) Our motive is not found in money 9:15
- 2) Our motive is found in the message 9:16-18
 - a) We preach necessarily 9:16
 - b) We preach willingly 9:17
 - c) We preach freely 9:18

"A WILLING SLAVE OF THE SAVIOUR"

1 Corinthians 9:19-27

I. I deny myself to win souls for Christ 9:19-23

- 1) I willingly deny myself personally 9:19
- 2) I willingly deny myself racially 9:20-21
- 3) I willingly deny myself religiously 9:20-21
- 4) I willingly deny myself socially 9:20-21
- 5) I willingly deny myself completely 9:22-23

II. I discipline myself to win the Saviour's crown 9:24-27

- 1) We compete with commitment 9:24
- 2) We compete with control 9:25
- 3) We compete with certainty 9:26
- 4) We compete with care 9:27
 - a) We must follow discipline
 - b) We must fear disqualification

"A HISTORY LESSON FROM GOD"

1 Corinthians 10:1-13

I. Spiritual privileges do not insure us of spiritual prosperity 10:1-5

- 1) God's guidance should be accepted 10:1
- 2) God's deliverance should be affirmed 10:2
- 3) God's sustenance should be appreciated 10:3-4
- 4) God's vengeance should be acknowledged 10:5

II. Spiritual privileges do not insulate us from spiritual punishment 10:6-10

- 1) God will always judge lust 10:6 (cf. Num. 14:29)
- 2) God will always judge idolatry 10:7 (cf. Ex. 32:1-6)
- 3) God will always judge immorality 10:8 (cf. Num. 25:1-9)
- 4) God will always judge rebellion 10:9 (cf. Num. 21:5-9)
- 5) God will always judge grumbling 10:10 (cf. Num 16:41-50)

III. Spiritual privileges do not isolate us from spiritual problems 10:11-13

- 1) We must beware of our weaknesses concerning evil 10:11-12
 - 2) We must be aware of God's way of escape 10:13 (also v. 14)
 - a) God is mindful of temptation
 - b) God is faithful in temptation
 - c) God is capable concerning temptation
-

"HAVING DINNER WITH THE DEMONS"

1 Corinthians 10:14-22

I. Communion with the Lord is essential 10:14-17

- 1) We are to flee idolatry 10:14-15
- 2) We are to fellowship with our Saviour 10:16-17
 - a) The cup emphasizes our communion 10:16
 - b) The bread emphasizes our union 10:16-17

II. Association with Demon is evil 10:18-22

- 1) It distorts our liberty 10:18-20
 - 2) It divides our loyalty 10:21
 - 3) It dishonors our Lord 10:22
-

"GUIDELINES FOR GODLY LIVING"

1 Corinthians 10:23-11:1

- I. Do only that which will edify others 10:23-30
 - 1) All of my actions should help others 10:23-24
 - 2) None of my actions should hinder others 10:25-30
 - a) Enjoy Christian freedom 10:25-27
 - b) Exercise Christian wisdom 10:28-30
 - II. Do only that which will exalt the Saviour 10:31
 - 1) Exalting God should be my personal goal
 - 2) Exalting God should be my total goal
 - III. Do only that which will evangelize sinners 10:32-11:1
 - 1) Be an encourager 10:32
 - 2) Be an exception 10:33
 - 3) Be an example 11:1
-

"THE ROLE OF WOMEN IN THE CHURCH"

1 Cor. 11:2-16

(cf. also Acts 21:9; 1 Cor. 14:34; 1 Tim. 2:9-15; Titus 2:3-5)

I. Women should be submissive due to headship 11:2-7

- 1) Spiritual authority affirms man's leadership 11:2-3
- 2) Essential propriety affirms man's leadership 11:4-6
 - a) This does not negate a woman's right to pray in worship 11:5
 - b) This does not negate a woman's right to prophesy in worship 11:5
- 3) Relational glory affirms man's leadership 11:7

II. Women should be submissive in partnership 11:8-12

- 1) The order of creation points to man's priority 11:8-9
- 2) The observation of angels points to man's authority 11:10
- 3) The oneness of humanity points to women's equality 11:11-12

III. Women should be submissive in worship 11:13-16

- 1) Spiritual wisdom encourages her submission 11:13-15
 - 2) Sacred custom encourages her submission 11:16
-

"THE PRECIOUS LORD'S SUPPER"

1 Cor. 11:17-34

(cf. also Matt. 26:26-29; Mk. 14:22-25; Luke 22:14-20; 1 Cor. 10:16-22)

I. Problems may accompany the Lord's Supper 11:17-22

- 1) Divisiveness dishonors the Lord's table 11:17-19
- 2) Selfishness dishonors the Lord's table 11:20-22

II. Purposes do accompany the Lord's Supper 11:23-27

- 1) It is a commemoration 11:23-25
- 2) It is a communion 11:26
- 3) It is a proclamation 11:26
- 4) It is a celebration 11:26
- 5) It is an anticipation 11:26

III. Preparation must accompany the Lord's Supper 11:27-34

- 1) There must be personal examination of self 11:27-32
 - 2) There must be proper consideration of others 11:33-34
-

VIEW OF THE

LORD'S SUPPER

WHAT CONSTITUTES

A CHURCH ORDINANCE?

Transubstantiation

1 Was it PRESCRIBED by the Lord?

Consubstantiation

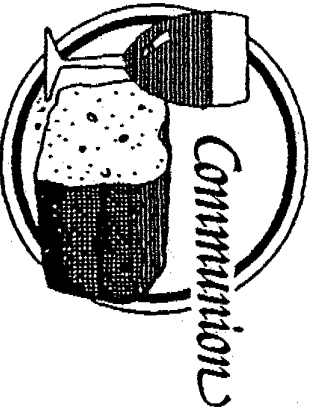
2 Was it PROCLAIMED by the Saints?

3 Was it PRACTICED in the Church?

Spiritual Presence

4 Was it PROVIDED only for the sa

5 Does it PICTURE the atonem



Symbolic Memorial

CHART OF SPIRITUAL GIFTS

GIFT	GREEK TERM	TRANSLATION	FUNCTION	RECOGNITION	REFERENCE	MY GIFT	MY GIFT
* 1-Prophecy	prophēteia	Speak before; prophecy	Proclamation for edification of church	1-Ability to address crowds with inspired utterance 2-Public proclamation	Rom. 12:6, Eph. 4:11, I Cor. 12:10 & 28		
2-Ministry	diakonia	Attendant; waiter	Service	1-Love of doing for others 2-Joy in service of meeting needs	Rom. 12:7		
3-Teaching	didaskalia	Teaching	Understanding instruction	1-Understanding of complicated matters 2-Ability to impart this understanding	Rom. 12:7, Eph. 4:11, I Cor. 12:28		
4-Exhortation	parakalaō	To plead, admonish, persuade	Persuasion Encouragement	1-Ability to inspire 2-Persuasive 3-Invigorating	Rom. 12:8		
5-Giving	metadidous	To share	Support	1-Joy in giving 2-Expects nothing in return	Rom. 12:8		
6-Ruling	proistamenos	To set over; appoint with authority; standing before	Administration	1-Organized 2-Vision 3-Inspires cooperation and team spirit	Rom. 12:8		
7-Mercy	eleōn	Bestow pity; compassion	Alleviation of hurt	1-Concern for plight of others 2-Joy in lessening others hurts	Rom. 12:8		
* 8-Apostleship	apostolos	Apostle; sent; commissioned	Foundational Office	1-Witness to resurrected Christ 2-Called and commissioned	Eph. 4:11, I Cor. 12:28		
9-Evangelism	euangelistas	Bearer of good news	Witness to lost	1-Loves people 2-Talks easily with all 3-Joy in sharing Christ and seeing men saved	Eph. 4:11		
10-Pastor	poimenas	Promote interest of; shepherd; pastor	Tending sheep	1-Devotion to body of Christ 2-Delight in feeding and caring for flock	Eph. 4:11		
11-Word of Wisdom	logos sophias	Wise word	Application of truth	Ability to apply knowledge to life situations	I Cor. 12:8		
12-Word of Knowledge	logos gnōseōs	Knowing word	Insight; perception	1-Understanding 2-Well-tutored 3-Grasps much information	I Cor. 12:8		

CHART OF SPIRITUAL GIFTS

NY

CLIF	GREEK TERM	TRANSLATION	FUNCTION	RECOGNITION	REFERENCE	NY GIFT
13-Faith	πίστις	Trust	Optimism Confidence, trust	1-Unhindered confidence in the Lord 2-Ability to inspire trust in others	1 Cor. 12:9	
*14-Gifts of Healings	ἰαμάτων	Healings	Physical relief	Miracle of physical healing	1 Cor. 12:9 & 28	
*15-Working of Energemata Miracles	ἐνεργημάτων	Energize powers	Intervention	Miracle of God in nature	1 Cor. 12:10 & 28	
16-Discerning of Spirits	διακρίσεις πνευμάτων	To make a distinction; to judge through	Discernment	1-Ability to detect good and evil 2-Ability to see beyond confession	1 Cor. 12:10	
*17-Tongues	γλῶσσαι	Kinds of tongues	Communication	Direct miracle of speech	1 Cor. 12:10 & 28	
*18-Interpretation	ἑρμηνεία	Explanation of tongues	Interpretation	Direct miracle to understand	1 Cor. 12:10	
19-Helps	αὐτλήψεις	Assist; help; aid	Assistance	Unselfish desire to assist others in realizing their goals and dreams	1 Cor. 12:28	
20-Governments	κυβερνήσεις	Govern; direct; pilot	Guidance Counseling	1-Empathetic 2-Listener 3-Perceptive 4-Knows Word of God 5-Patience	1 Cor. 12:28	
21-Celibacy	--	--	Devotion	1-No necessity for marriage 2-Comfort in God alone	1 Cor. 7:7	
22-miracles						

- * Operative in present age only through the writings of the Apostles, the New Testament.
- * "Sign" gifts or "manifestation" gifts of uncertain perpetuity or constant expression.
- + the gift list is probably exhaustive functionally not obligatorily/descriptively

"GOD'S GIFTED CHILDREN"

1 Cor. 12:1-11

I. Spiritual gifts should exalt the Saviour. 12:1-3

- 1) The gifted child should exalt Christ with wisdom (comprehension). 12:1-2
- 2) The gifted child should exalt Christ with words (confession). 12:3

II. Spiritual gifts will edify the Saints. 12:4-10

- 1) There is a unity of source in the Trinity. 12:4-6
 - a) The distribution of the gifts is from the Spirit. 12:4
 - b) The ministration of the gifts is from the Son. 12:5
 - c) The operation of the gifts is from the Father. 12:6
- 2) There is a diversity in service for the body. 12:7-10
 - a) Word of wisdom 12:8
 - b) Word of knowledge 12:8
 - c) Faith 12:9
 - d) Gifts of healings 12:9
 - e) Working of miracles 12:10
 - f) Prophecy 12:10
 - g) Distinguishing of spirits 12:10
 - h) Kinds of tongues 12:10
 - i) Interpretation of tongues 12:10

III. Spiritual gifts are energized by the Spirit. 12:11

- 1) The Spirit gives gifts individually.
 - 2) The Spirit gives gifts sovereignly.
-

"A LESSON IN ANATOMY FROM GOD"

1 Cor. 12:12-31

I. The body of Christ is characterized by unity. 12:12-13

- 1) We are one as the body of the Saviour. 12:12
- 2) We are one by the baptism of the Spirit. 12:13

II. The body of Christ is characterized by diversity. 12:14-26

- 1) We are different from one another. 12:14-20
- 2) We are dependent on one another. 12:20-25
- 3) We are dedicated to one another. 12:25-26

III. The body of Christ is characterized by mutuality. 12:27-31

- 1) We should enjoy the support gifts. 12:27-28
 - 2) We should enjoy the sign gifts. 12:28
 - 3) We should enjoy the service gifts. 12:28
 - 4) We should enjoy the separate gifts. 12:29-30
 - 5) We should enjoy the superior gifts. 12:31 (cf. 14:1)
-

CONTRASTING THE BAPTISM
AND
THE FILLING OF THE HOLY SPIRIT

BAPTISM (Romans 6) (1 Corinthians 12:13)	FILLING (Ephesians 5:18)
1) One time experience 2) Happened in the past at Salvation 3) Brings union with Christ Brings relationship with Christ 4) Introduce us into the body of Christ 5) Never commanded of us 6) A positional act brought about by God at salvation 7) <u>All</u> Christians have had this experience	1) Repeated & continuously experienced. 2) Happens in the Present for Sanctification 3) Brings communion with Christ Brings fellowship with Christ 4) Empowers individual members of the body of Christ 5) Continually commanded 6) An experiential act brought about by our submission and obedience to God's will 7) All Christians should have this experience, but many do not

OUR GREATEST TREASURE: CHRISTIAN LOVE

1 Corinthians 13

Introduction: In this chapter Paul addresses the greatest thing in all of God's creation--love (agape). In Chapter 12, Paul discusses the gifts of the Spirit. In this chapter Paul defines (better "describes") the grace of the Spirit. Many view this as the greatest chapter in all of the Bible.

I. Paul extends the call for Christian love. 12:31-13:3

- 1) Without love we articulate nothing in our practice of verbal gifts. 13:1
- 2) Without love we are nothing in our practice of revelational gifts. 13:2
- 3) Without love we accomplish nothing in our practice of sacrificial gifts. 13:3
 - a) sacrifice of our possessions gains us nothing without love.
 - b) sacrifice of our person gains us nothing without love.

II. Paul expounds the characteristics of Christian love. 13:4-8 (Sixteen descriptive terms used to portray Christ-like love.)

- 1) Christian love has a proper inward perspective (self). 13:4
 - a) love's beauty - suffers long and is kind
 - b) love's humility - does not envy ...parade itself, is not puffed up
- 2) Christian love has a proper outward perspective (others). 13:5
 - a) love's courtesy - is not rude
 - b) love's sensitivity - does not seek its own, is not provoked
 - c) love's purity - thinks no evil
- 3) Christian love has a proper upward perspective (God's will). 13:6
 - a) love's integrity - does not rejoice in iniquity
 - b) love's transparency - rejoices in the truth
- 4) Christian love has a proper forward perspective (the future). 13:7-8
 - a) love's generosity - bears and believes and hopes all things
 - b) love's durability - endures all things; it never fails

III. Paul expresses the continuation of Christian love. 13:8-13

- 1) Christian love will outlive spiritual gifts. 13:8-10
- 2) Christian love will outlast spiritual growth. 13:11-12
 - a) We will grow beyond the need of spiritual gifts. 13:11
 - b) We will know beyond the need of spiritual gifts. 13:12
- 3) Christian love will outshine the spiritual graces. 13:13

Conclusion: This kind of love is not worked up emotionally, nor is it manufactured by human nature. It is a gracious bestowal of the Holy Spirit of God. How does such love become a reality in our lives?

- 1) We must not grieve the Spirit (Eph. 4:30) - confess all sin
- 2) We must not quench the Spirit (1 Thess. 5:19) - crucify self
- 3) We must be filled with the Spirit (Eph. 5:18) - consecrate your spirit
- 4) We must pursue the fruit of the Spirit (Gal. 5:22-23) - cultivate the Spirit's control

"THE TRUTH ABOUT TONGUES"

1 Cor. 14:1-40

I. Tongues are inferior for edification 14:1-19

- 1) They are unintelligible without an interpretation 14:1-5
- 2) They are useless without an interpretation 14:6-12
- 3) They are unfruitful without an interpretation 14:13-17
- 4) They are undesirable without an interpretation 14:18-19

II. Tongues may invite confusion 14:20-25

- 1) Tongues are a sign for unbelieving Jews 14:20-22
- 2) Tongues are senseless for unbelieving pagans 14:23-25

III. Tongues are insulated with regulations 14:26-40

- 1) There must be instruction 14:26-27
- 2) There must be interpretation 14:27-28
- 3) There must be inspection 14:29-32
- 4) There must be integrity 14:33-40
 - a) Confusion is unspiritual 14:33
 - b) Women speaking is unscriptural 14:34-35
 - c) Wisdom is essential 14:36-38
 - d) Decorum is beneficial 14:39-40

The Reality of the Resurrection

1 Corinthians 15:1-11

I. The resurrection of Jesus is a powerful reality 15:1-2

- 1) It provides us a standing 15:1
- 2) It provides us salvation 15:2

II. The resurrection of Jesus is a prophetic reality 15:3-4

- 1) Messiah died according to O.T. revelation 15:3
- 2) Messiah was raised according to O.T. revelation 15:4
(cf. Gen. 22; Ps. 16:8-11; Ps. 22; Is. 52:13-53:12; Jonah 1:17; 2:10; Zech. 12:10)

III. The resurrection of Jesus is a proven reality 15:5-10

- 1) He was seen by Peter 15:5
- 2) He was seen by the apostles 15:5, 7
- 3) He was seen by over 500 15:6
- 4) He was seen by James 15:7
- 5) He was seen by Paul 15:8-10
 - a) This gospel inspires humility 15:8-9
 - b) This gospel energizes ability 15:10

IV. The resurrection of Jesus is a proclamation reality 15:11

- 1) This gospel must be preached
 - 2) This gospel must be believed
-

BETWEEN HIS RESURRECTION AND HIS ASCENSION

Appearances

Witnesses

1) MARK 16: 9-11, JOHN 20: 11-18	MARY MAGDALENE
2) MATTHEW 28: 1-10	OTHER WOMEN
3) LUKE 24:34, 1 CORINTHIANS 15:5	PETER
4) MARK 16: 12,13; LUKE 24: 13-35	TWO DISCIPLES ON EMMANUS ROAD
5) MARK 16: 14; LUKE 24: 36-43; JOHN 20: 19-25	TEN APOSTLES
6) JOHN 20: 26-31; 1 CORINTHIANS 15:5	ELEVEN APOSTLES
7) JOHN 21: 1-22	SEVERAL APOSTLES
8) MATTHEW 28: 16-20; MARK 16: 15-18; 1 CORINTHIANS 15:6	THE APOSTLES AND MORE THAN 500 DISCIPLES
9) 1 CORINTHIANS 15:7	JAMES, JESUS' HALF- BROTHER
10) MARK 16:19; LUKE 24: 44-49; ACTS 1: 4-8	THE DISCIPLES

The Significance of Jesus' Resurrection

Introduction

"Thus, if, *par impossible*, the corpse of a man was actually resuscitated, this would be just as relevant to my salvation as an existing self or person as that the carpenter next door just drove a nail in a two-by-four, or that American technicians have at last been successful in recovering a nose cone that had been first placed in orbit around the earth."

—Schubert Ogden
Perkins School of Theology (SMU)
Christ Without Myth (1961), p. 136

"... and if Christ has not been raised, your faith is worthless; you are still in your sins."

—Paul the Apostle
1 Corinthians 15:17

What If The Resurrection Is Not Real?

1 Corinthians 15:12-19

If the doctrine of bodily resurrection is false then:

- I. Christ is not risen 15:12-13, 16
- II. Preaching is vain 15:14
- III. Faith in Christ is futile 15:14, 17
- IV. We are false witnesses 15:15
- V. We are still in our sins 15:17
- VI. Dead believers have perished 15:18
- VII. We of all men are the most pitiable 15:19

"Security for Tomorrow"
1 Corinthians 15:20-34

Because Christ was raised from the dead:

I. Death has been destroyed (past) 15:20-23

- 1) Christ is the promise 15:20
- 2) Christ has the power 15:21-22
- 3) Christ has the priority 15:23

II. The kingdom will be delivered (future) 15:24-28

- 1) Christ will reign over the kingdom of the Father 15:24-26
- 2) Christ will relinquish the kingdom to the Father 15:27-28

III. Believers can be diligent (present) 15:29-34

- 1) We can live securely 15:29-30
 - 2) We can live sacrificially 15:31-32
 - 3) We can live sensibly 15:33
 - 4) We can live sinlessly 15:34
 - 5) We can live shamelessly 15:34
-

"THE BODY I ALWAYS WANTED"

1 Corinthians 15:35-49

- I. It is sown in death but it is raised in life 15:35-36
 - II. It is sown unimpressive but it is raised marvelous 15:37-38
 - III. It is sown in similarity but it is raised in diversity 15:39-41
 - IV. It is sown in corruption but it is raised in incorruption 15:42
 - V. It is sown in dishonor but it is raised in glory 15:43
 - VI. It is sown in weakness but it is raised in power 15:43
 - VII. It is sown a natural body but it is raised a spiritual body 15:44
 - VIII. It is sown an earthly body but it is raised a heavenly body 15:45-49
-

"The Glory of our Resurrection"
1 Corinthians 15:50-58

- I. The Resurrection provides victory over decay 15:50-53
 - 1) We shall be changed instantaneously 15:50-52
 - 2) We shall be changed radically 15:52-53
 - 3) We shall be changed eternally 15:53
 - II. The Resurrection provides victory over death 15:54-57
 - 1) Death loses its sting 15:54-55
 - 2) The grave loses its scourge 15:55
 - 3) Sin loses its strength 15:56-57
 - III. The Resurrection provides victory over despair 15:58
 - 1) We can be steadfast
 - 2) We can be immovable
 - 3) We can be fruitful
 - 4) We can be confident
-

"GUIDELINES FOR GRACIOUS GIVING"

1 Corinthians 16:1-4

- I. There should be equality in giving 16:1
 - II. There should be consistency in giving 16:2
 - III. There should be individuality in giving 16:2
 - IV. There should be generosity in giving 16:2
 - V. There should be accountability in giving 16:3-4
-

"HOW TO BLESS A BROTHER"

1 Corinthians 16:5-12

I. We can bless others by listening 16:5-9
(The example of Paul)

- 1) Paul had options in his ministry 16:5-8
- 2) Paul had opportunities for his ministry 16:9
- 3) Paul had opposition to his ministry 16:9

II. We can bless others through encouraging 16:10-11
(The example of Timothy)

- 1) We can show compassion 16:10
- 2) We can show cooperation 16:11

III. We can bless others with understanding 16:12
(The example of Apollos)

- 1) We must be patient
 - 2) We must be expectant
-

"A FOND FAREWELL FROM A FAITHFUL FRIEND"

1 Corinthians 16:13-24

I. Paul encourages them in the basics 16:13-16

- 1) Be watchful 16:13
- 2) Stand fast in the faith 16:13
- 3) Be brave 16:13
- 4) Be strong 16:13
- 5) Act in love 16:14
- 6) Submit to godly leaders 16:15-16

II. Paul extols them for their benefits 16:17-18

- 1) Be thankful for the gifts of others 16:17
- 2) Be grateful for the encouragement of others 16:18

III. Paul exhorts them through a benediction 16:19-24

- 1) There is a greeting from friendly saints 16:19-21
 - 2) There is a cursing on foolish sinners 16:22
 - 3) There is a blessing from our faithful Saviour 16:22-23
 - 4) There is a reassuring from our fellow servant 16:24
-



2 Corinthians

2 Corinthians: A Man and His Ministry

Writer: Paul

Date: A.D. 54-55

Style: Personal, Bold, Defensive

Uniqueness: It is almost impossible to analyze this letter. It seems to be the least systematic

of Paul's writing—almost like a journal. These are the words of a man who freely expresses his feelings about himself and his ministry.

Introduction and Salutation 1:1-2	Crucial Concerns Suffering and God's Sufficiency Ministry and Our Involvement Godliness and Its Impact 1:3-7:16	Grace Giving Example of Macedonians Command to Corinthians 8:1-9:15	Apostolic Authority Reply to Critics Justification of Ministry False Teachers Visions, Revelations, Credentiaals, Warnings 10:1-13:10	Conclusion and Farewell 13:11-14
Scope:	Past	Present	Future	
Issues:	Misunderstandings, Concerns, Explanations	Financial Project	Vindication of Paul's Ministry	
Tone:	Forgiving, Grateful, Bold	Confident	Defensive, Strong	
Key verses:	"For we do not preach ourselves but Christ Jesus as Lord." (4:5a)	"God loves a cheerful giver." (9:7b)	"I shall not be put to shame." (10:8b)	

PAUL'S MINISTRY TO THE CHURCH AT CORINTH

(Three Visits and Four Letters)

<u>Event</u>	<u>Biblical Reference</u>
Paul establishes the church on his second missionary journey; he stays 18 months (His "first" visit to Corinth).	Acts 18:1-17
Paul leaves Corinth, and goes to Ephesus, then Antioch (ending his second missionary journey).	Acts 18:18-23
Paul returns on his third missionary journey eventually to Ephesus where he ministers for about two and one-half years.	Acts 18:23; 19:1-10
Paul writes his "1st" Corinthian letter now lost. The "Lost letter."	I Cor. 5:9-13
Paul receives a bad report from "those of Chloe's household" and a letter from Corinth.	I Cor. 1:11; 7:1
Paul writes his "2nd" Corinthian letter. Our " <u>I Corinthians</u> ".	* I Corinthians
Paul sends Timothy and Erastus to Corinth.	Acts 19:22; 1 Cor. 4:17; 16:10
Paul hears of serious problems in Corinth caused probably by Jewish emissaries. Paul's authority is questioned.	2 Cor. 10:10; 11:23; 12:6-7
Paul makes a hasty trip to Corinth (The "painful visit"; his "second" visit to Corinth).	2 Cor. 2:1; 12:14; 13:1
Paul writes his "3rd" Corinthian letter now lost. The "severe" or "painful" letter.	2 Cor. 2:3-9; 7:8-12
Paul looks for Titus in Troas and Macedonia.	2 Cor. 2:12-13
Paul finds Titus, who reports improved conditions at Corinth.	2 Cor. 7:6-16
Paul writes his "4th" Corinthian letter. Our " <u>II Corinthians</u> ".	* 2 Corinthians
Paul arrives in Corinth for three months during which time he writes Romans (His "third" visit to Corinth).	Acts 19:21; 20:3; 2 Cor. 13:1

INTRODUCTION TO SECOND CORINTHIANS

Author: Paul is the author of Second Corinthians (1:1; 10:1). His authorship has never been seriously questioned. The letter tells much about its author, as he mentions numerous incidents in his own life (11:23-12:12). Indeed this is the most autobiographical of the Pauline epistles, and it has been called his Apologia Pro Vita Sua ("Defense of his life"). Paul speaks with passion and bluntness to the somewhat rebellious Corinthians. The style and content is reflective of one with the authority of apostleship, and is consistent with what we know of Paul's personality and approach to ministry.

Date: After writing First Corinthians, Paul visited Corinth (13:1). This was his second visit to Corinth, and it was a painful experience involving a problem of discipline (2:1-6). Paul then wrote to them "the sorrowful letter" (2:4), which has been lost. This was actually Paul's third letter to the church. Titus carried this letter to Corinth and then on his return gave good news to Paul when they met in Macedonia (7:6-8). In relief and thanksgiving Paul wrote Second Corinthians from Macedonia probably in the Fall of 56 or 57 A.D., after the Macedonian and Jewish civil new year began in September (8:10). This is the fourth written correspondence from Paul to the Corinthians. The rather precise dating is deduced from the fact that Paul, after sending his letter, visited the Corinthians in order to receive the offering for the saints in Jerusalem. He spent three months in Greece, i.e., Achaia (Acts 20:1-3), afterwards spending the days of

unleavened bread at Philippi (Acts 20:6) and planning to be in Jerusalem for Pentecost (Acts 20:16). (See the chart: Paul's Ministry to the Church at Corinth for an outline of his dealings with the Corinthian church.)

Purpose: The church at Corinth had been invaded by false teachers, probably Judaizers, who emphasized (1) ritualistic legalism, (2) special knowledge (gnōsis), and (3) spectacular spiritual experiences. Rhetorically impressive and charismatically endowed, these interlopers were calling into question Paul's apostolic credentials. Apparently they had joined up with a small but vocal opposition group within the church. Together they were challenging Paul's integrity, ministry, and authority. Charges of insincerity, financial indiscretions, spiritual impotency, and rhetorical ineffectiveness are examples of the accusations that were being leveled against Paul. In response, Paul lays bare his soul, and challenges the church to consider carefully his personal life and ministry as it was revealed in their midst. His ministry is impeccable and his message true and life changing (chs. 1-7). He encourages them to prepare for his forthcoming visit (his third) by making ready the poverty relief collection for the church at Jerusalem, which they had started a year previously but had failed to complete (chs. 8-9). He concludes with a vigorous defense of the legitimacy of his apostleship, and a stern warning that he will deal personally with any troublemakers upon his arrival (chs. 10-13).

Unity of the Epistle: Some critical scholars have questioned the unity of this epistle. Some have argued that 6:14-7:1 is an interpolation. More often chapters 10-13 have been challenged. Some see these last four chapters as either (1) "the sorrowful letter" mentioned in 2:4, or (2) a fifth Corinthian correspondence later attached to our Second Corinthians. To these questions it should be noted that (1) all manuscript evidence supports the unity of the epistle, (2) early church tradition is unanimous in its affirmation of the epistle's unity, and (3) a proper understanding of the literary genre of the letter supports its integrity. There is no compelling reason to reject the unity of Second Corinthians.

Genre: Second Corinthians seems to be patterned after the "apologetic discourse" of antiquity. There is an initial note of thanksgiving coupled with mutual encouragement. The body of the defense then reviews areas of misunderstanding and seeks to clear them up by restatement or additional evidence which sheds new light on the situation. Factual, emotional, and moral proofs are set forth, and the tone of the argument varies from appeal to warnings (or threats) to confident assurance of a positive response from the audience. A formal, climactic conclusion is usually present (a peroration). Second Corinthians, when viewed as a unity, conforms to this pattern or structure quite nicely.

Structure: This epistle naturally divides into three major sections (chs. 1-7, 8-9, 10-13) as the outline below reveals.

II CORINTHIANS

A call to preach the Word of Reconciliation

A call to perform the Work of Reconciliation

I. Paul extols the Fellowship of the ministry Chap. 1-7

II. Paul encourages the Stewardship of the ministry Chap. 8-9

III. Paul explains the Leadership of the ministry Chap. 10-13

To be a successful minister in these areas we must:

1. Have a sense of urgency
2. Have a soul of purity
3. Have a stamp of quality

OUTLINE

Paul's introduction and greeting of the Corinthians: He informs them concerning the God of all comfort. (1:1-11).

- I. Paul explains his ministry of reconciliation (1:12-7:16).
 - A. Paul defends his integrity and explains his change of itinerary (1:12-2:4).
 - B. Paul urges the church to forgive the "offender" as Paul has forgiven him (2:5-11).
 - C. Paul describes his apostolic ministry (2:12-6:10).
 1. Paul points to some of the fruit of his apostolic ministry (2:12-3:4).
 2. Paul notes that he is a minister of the new covenant -- a covenant of liberty and the Spirit (3:5-18).
 3. Paul notes that his ministry is transparent and open for all to evaluate, being accomplished for the sake of the Corinthians and others like them (4:1-18).
 4. Paul rejoices that the results of the ministry and message of reconciliation is a new creation in Christ Jesus (5:1-17,[21]).
 5. Paul encourages the Corinthians to minister as ambassadors for Christ (5:18-6:10).
 - D. Paul exhorts the readers to stay away from sin so that they will not be corrupted (6:11-7:1).

- E. Paul asks the Corinthian believers to make room for him in their hearts (7:2-4).
 - F. Paul reminds them that he had been greatly encouraged by the report about them which had been brought by Titus (7:5-16).
- II. Paul encourages the Corinthians concerning grace giving and the collection for the poor believers in Judea (8:1-9:15).
- A. Paul encourages them by the example of the Macedonians (8:1-7).
 - B. Paul reminds them of the example of the Lord Jesus Christ (8:8-9).
 - C. Paul gives instruction in how to help the saints (8:10-9:5).
 - D. Paul speaks of the blessings which will come through grace giving (9:6-15).
- III. Paul defends his apostolic authority (10:1-13:10).
- A. His call to the ministry is from the Lord (10:1-18).
 - B. His behavior, credentials, and experiences are authenticated by God (11:1-12:13).
 - C. He will restore discipline and order at Corinth (12:14-13:10).
- Paul's conclusion and trinitarian benediction (13:11-14).

"Why Do Bad Things Happen to Good People?"

II Corinthians 1:1-11

I. To remind us of our sovereign calling (1:1-2)

1. Paul had a commission for service (1:1)
2. Paul had a companion for service (1:1)
3. Paul had a congregation for service (1:1)
4. Paul had a confession for service (1:2)

II. To reveal to us our source of comfort (1:3-5)

1. We are comforted by the Father (1:3-5)
2. We are comforted by the Family (1:4-5)

III. To reproduce in us strength of character (1:6-7)

1. God can work salvation (1:6)
2. God can work steadfastness (1:6)
3. God can work security (1:7)

IV. To require of us supernatural confidence (1:8-11)

1. Confidence is ours under pressure (1:8)
2. Confidence is ours in perils (1:9-10)
3. Confidence is ours through prayer (1:10-11)

"What Do You Do When You have Been Misunderstood?"

II Corinthians 1:12-2:4

I. Examine your conscience 1:12-14

1. There must be sincerity 1:12
2. There must be transparency 1:13-14

II. Explain your conduct 1:15-17

1. You should be confident concerning your conduct 1:15-17
2. You must have conviction concerning your conduct 1:17

III. Establish your consistency 1:18-22

1. Be consistent in your ministry 1:19-20
2. Be correct in your theology 1:21-22
 - A. God has established us in Christ 1:21
 - B. God has anointed us in Christ 1:21
 - C. God has sealed us in Christ 1:22
 - D. God has guaranteed us in Christ 1:22

IV. Express your concern 1:23-2:4

1. Concern is communicated through service 1:23-24
2. Concern is communicated through sensitivity 2:1-3
3. Concern is communicated through sorrow 2:4

"The Essence of the Gospel Ministry"

II Corinthians 2:5-3:18

- I. There are trials in the gospel ministry 2:5-13
 1. There are trials of confrontation 2:5-11
 - A) Sinners are to be rebuked 2:5-6
 - B) Sinners are to repent 2:6
 - C) Sinners are to be restored 2:7-11
 - 1) forgive 2) comfort 3) reaffirm
 2. There are trials of direction 2:12-13
 - A) Open opportunities must be considered 2:12
 - B) Other options must be considered 2:13
- II. There is triumph in the gospel ministry 2:14-17
 1. Triumph is through our master 2:14
 2. Triumph results from our message 2:14-16
 3. Triumph depends on our motives 2:16-17 (cf 3:5)
- III. There is a testimony to our gospel ministry 3:1-18
 1. We have an unwritten commendation 3:1
 2. We have a unique correspondence 3:2
 3. We have an unquestioned communication 3:3
 4. We have an unequalled competence 3:4-5
 5. We have an unfailing covenant 3:6-18

The Old Covenant vs. The New Covenant

The Old Covenant

of the Letter 3:6

Kills 3:6-7

Condemns 3:9

Fading glory 3:7-8

Temporal glory 3:10

From Moses 3:13

Characterized by concealment

(veiled) 3:13

Bondage 3:14-15

Condemnation 3:9

The New Covenant

of the Spirit 3:6

Gives Life 3:6

Brings Righteousness 3:9

Surpassing glory 3:10

Eternal glory 3:11

From Christ Jesus 3:14-18

Characterized by boldness

(unveiled) 3:12

Freedom 3:16-17

Transformation 3:18

Additional insights reasonably deduced and affirmed elsewhere
in scripture

Law

Promise

Lesser

Weak due to the flesh

external - overt acts

makes demands - rules

provides no power to obey

prohibitions seduce us to sin

leads to remorse

Gospel

Fulfillment

Greater

Power via the Spirit

internal - attitudes

gives principles

gives power to obey

admonitions strength us

unto sanctification

leads to forgiveness

"Precious Treasure in Frail Containers"

II Corinthians 4:1-18

I. We have principles for ministry 4:1-6

1. Effective ministry requires security 4:1
2. Effective ministry requires integrity 4:2
3. Effective ministry requires authenticity 4:2
4. Effective ministry requires consistency 4:2
5. Effective ministry requires transparency 4:2
6. Effective ministry requires reality 4:3-4
7. Effective ministry requires humility 4:5-6

II. We have power for ministry 4:7-12

1. Power is displayed in delicate containers 4:7
2. Power is displayed in difficult circumstances 4:8-9
3. Power is displayed in a death like condition 4:10-12

III. We have a proclamation for ministry 4:13-18

1. We have a gospel testimony 4:13
2. We have a gospel truth 4:14a (cf. I Cor. 15:3-6)
3. We have a gospel treasure 4:14b
4. We have a gospel triumph 4:15

IV. We have a perspective for ministry 4:16-18

1. We maintain a cheerful heart 4:16
2. We maintain a continuous hope 4:17-18

"Life After Death: A Christian Hope"

II Corinthians 5:1-14

I. Dying in Christ provides comfort 5:1-4

<u>Present existence</u>	<u>Future expectation</u>
material body v.1	spiritual body v.1
tent v. 1	a building from God v.1
temporal (to be destroyed) v.1	an eternal house in heaven not built by human hands (cf. Mark 14:58) v. 1
causes groaning v. 2 & 4	causes longing v. 2
burdened with mortality v.4	swallowed up by life v.4
the intermediate state of	a heavenly dwelling and
nakedness (without a body)	clothing causes confidence v. 2-4
causes concern v. 3-4	

II. Dying in Christ promotes confidence 5:5-8

1. We have the Spirit 5:5
2. We walk by faith 5:6-7
3. We look towards heaven 5:8

III. Dying in Christ prompts commitment 5:9-14

1. To please Him 5:9
2. To prove ourselves 5:10

(inclusively, inescapably, identifiably, intimately & indiscriminately)

3. To persuade men of our: 5:11-14

- A. transparency v. 11
- B. honesty v. 12
- C. sanity v. 13
- D. captivity v. 14

"RECONCILIATION: GOD'S DESIRE FOR A SINFUL AND SEPARATE WORLD"

II Corinthians 5:14-21

I. In Christ We Participate In The Miracle Of Reconciliation 5:14-17

1. Being reconciled to God gives us a new passion 5:14
2. Being reconciled to God gives us a new priority 5:15
3. Being reconciled to God give us a new perspective 5:16
4. Being reconciled to God gives us new possibilities 5:17

II. To Men We Proclaim The Message Of Reconciliation 5:18-19,21

1. God is the author of reconciliation 5:18
2. Christ is the agent of reconciliation 5:19,21
 - A. Christ alone provides the way of reconciliation 5:19
 - B. Christ alone accomplished the work of reconciliation 5:21

III. For God We Perform The Ministry Of Reconciliation 5:19-20

1. We possess the precious gospel of reconciliation 5:19
2. We represent the pursuing God of reconciliation 5:20
 - A. We announce the message with God's authority
 - B. We appeal to men with God's humility

"The Ministry of Reconciliation"

II Corinthians 6:1-7:1

In this ministry:

I. Salvation is our message 6:1-2

1. We have partners in ministry 6:1
2. We are pressed in ministry 6:2

II. Servanthood is our model 6:3-10

1. We serve with purpose 6:3
2. We serve in perils 6:4
3. We serve amidst persecution 6:5
4. We serve with purity 6:6
5. We serve with power 6:7
6. We serve as a paradox 6:8-10

III. Sincerity is our manner 6:11-13

1. Sincerity is characterized by affection 6:11
2. Sincerity is characterized by awareness 6:12
3. Sincerity is characterized by an appeal 6:13

IV. Separation is our mark 6:14-7:1

1. We are to refuse any unholy relationship 6:14
2. We are to reflect our spiritual fellowship 6:15-16
3. We are to reject any defiling partnership 6:17-7:1
 - A. We have a Father of promises 6:17-18
 - B. We have a faith for purity 7:1
 - C. We have a future unto perfection 7:1

"What Makes A Minister Rejoice?"

II Corinthians 7:2-16

- I. Confidence in his people 7:2-4
(It brings boundless joy) v.4
 1. The pastor is to be just in his ministry 7:2-3
 2. The people are to be the joy of his ministry 7:4

- II. Comfort from his people 7:5-7
(It prompts surpassing joy) v.7
 1. The personal coming of Titus was a comfort 7:5-6
 2. The personal concern of the Corinthians was a comfort 7:7

- III. Contrition in his people 7:8-13
(It encourages one's heart) v. 13
 1. Repentance is composed of Godly sorrow 7:8-9
 2. Repentance is composed of God's salvation 7:10
 3. Repentance is composed of Godly sincerity 7:11
 4. Repentance is composed of Godly support 7:12-13

- IV. Caring by his people 7:13-16
(It gives complete confidence) v. 15
 1. Gracious ministry is the opportunity for spiritual pride 7:13-14
 2. Genuine obedience is the occasion of spiritual pride 7:15-16

"Gracious Giving: God's Way Of Meeting Needs"

II Corinthians 8:1-24

- I. There are encouragements for gracious giving 8:1-7
 - 1. It enables us to overcome spiritual difficulty 8:1-2
 - 2. It enables us to go beyond our natural ability 8:3-4
 - 3. It enables us to consecrate ourselves completely 8:5-7
- II. There is an example of gracious giving 8:8-9
 - 1. He was sincere in His giving 8:8
 - 2. He was selfless in His giving 8:9
 - 3. He was sacrificial in His giving 8:9
- III. There are expectations to gracious giving 8:10-12
 - 1. Personal integrity is involved in doing what we commit to the Lord 8:10-11
 - 2. Spiritual acceptance is experienced in doing what we commit to the Lord 8:10-12
- IV. There is an equality in gracious giving 8:13-15
 - 1. In times of prosperity God meets the needs of others through us 8:13-14
 - 2. In times of adversity God meets our needs through others 8:14-15
- V. There are essentials in gracious giving 8:16-24
 - 1. There must be proper motivation 8:16-19
 - 2. There must be proper administration 8:20-21
(before God and men)
 - 3. There must be proper representation 8:22-24

"Gracious Giving: God's Way of Meeting Needs"

II Corinthians 9:1-15

I. There is pleasure in gracious giving 9:1-5

1. There should be an eagerness to give 9:1-2
2. There should be a readiness to give 9:2-3
3. There should be a preparedness to give 9:4-5

II. There are principles for gracious giving 9:6-9

1. There should be generosity in sowing 9:6
2. There should be gladness in giving 9:7
3. There will be grace in serving 9:8-9

III. There are promises in gracious giving 9:10-12

1. Our provisions are increased 9:10
2. Our purity is enlarged 9:10
3. Our privileges are multiplied 9:11
4. Our praise is expressed 9:11
5. Our prayers are expanded 9:12

IV. There is praise in gracious giving 9:13-15

1. There will be praise for God 9:13
2. There will be praise for the gospel 9:13
3. There will be praise for generosity 9:13
4. There will be praise for grace 9:14
5. There will be praise for the Gift 9:15

"II Corinthians 8-9: Paul's Philosophy of Giving"

14 Principles

8:1-4 Principle No. 1 - Outward Circumstances And Difficulties Should Not Inhibit Generosity In Giving

- * The Macedonian churches were not giving out of their abundance; rather, they were giving generously out of their poverty
- * They gave, not because they had to, but because they wanted to give
- * Their giving far exceeded their financial ability
- * They viewed this special offering as a privilege, not as an obligation
- * Giving is viewed as a Christian "grace"
- * "Joy" and "Generosity" are twins -- they accompany one another

8:5 Principle No. 2 - All Financial Giving Should Be Preceded By Self Giving

- * They gave themselves first to the Lord

8:6-7 Principle No. 3 - Believers Should Seek To Excel In The Grace Of Giving

8:6,10-11; 9:5 Principle No. 4 - Worthy Stewardship Goals Should Be Brought To Completion

- * Finish what you begin
- * In spiritual things, there is value in completing what you start

8:8-9, 24 Principle No. 5 - Generous Giving Gives Evidence Of The Sincerity Of One's Love

- * One's motivation for giving should always be "love for the Saviour and the Saints"

8:8-9 Principle No. 6 - There Is A Connecting Link: Between "The Grace of God" And "The Grace of Giving"

- * The grace of God becomes the supreme motivation factor in true Christian stewardship.
- * Our giving should be rooted in His giving

- 8:12 Principle No. 7 - A Willingness To Give Is More Important Than The Amount Given
- 8:13-15 Principle No. 8 - In The Economy Of God, The Sufficiency Of Some Ministers To The Deficiency Of Others
- 8:16-21 Principle No. 9 - The Expenditure Of God's Money Should Be Done Judiciously
- * to "honor the Lord"
 - * to do vital ministry
 - * to avoid any type of criticism
- 9:1-2 Principle No. 10 - Generous, Spiritual, Giving, Will Have A Positive Influence On Others' Giving
- 9:5-7 Principle No. 11 - The Attitude In Which A Gift Is Given Is Of Utmost Importance To God -- Cheerfully And Willingly vs. Grudgingly
- 9:8-11 Principle No. 12 - Generosity Moves The Heart Of God To Supply More Seed
- * "All things"
 - * "All times"
 - * "All that you need"
 - * "All grace"
- 9:11-14 Principle No. 13 - Generosity Will Result In Praise And Thanksgiving To God
- 9:15 Principle No. 14 - Generous Giving Is The Natural Response To God's Indescribable Gift

"How to Respond to Criticism"
II Corinthians 10:1-18

I. Walk in Spiritual Humility (10:1-2)

1. Spiritual Humility is Characterized by Meekness (10:1).
2. Spiritual Humility is Characterized by Gentleness (10:1).
3. Spiritual Humility is Characterized by Faithfulness (10:1-2).

II. War with Spiritual Artillery (10:3-6)

1. There is a Proper Perspective in Spiritual Warfare (10:3).
2. There is a Potent Power in Spiritual Warfare (10:4).
3. There are Particular Purposes in Spiritual Warfare (10:5-6).
 - a. To Conquer Erroneous Teaching About God (10:5).
 - b. To Take Captive Every Thought for God (10:5).
 - c. To Confront Every Disobedience Against God (10:6).

III. Work With Spiritual Security (10:7-11)

1. Be Confident in Christ (10:7).
2. Be Confident in Your Calling (10:8).
3. Be Confident in Your Conduct (10:9-10).
4. Be Confident in Confrontation (10:11).

IV. Witness With Spiritual Credibility (10:12-18)

1. Avoid Human Comparisons (10:12).
2. Resist Inaccurate Exaggerations (10:13-15).
3. Desire Divine Commendation (10:15-18).

"Essential Qualities For Spiritual Leadership"

II Corinthians 11:1-33

(cf. II Corinthians 4:1-18)

- I. There must be Godly jealousy 11:1-3
 1. We guard God's church like a parent 11:1-2
 2. We guide God's church toward purity 11:2-3
- II. There must be evangelical loyalty 11:4-6
 1. There must be loyalty to our gospel message 11:4
 2. There must be loyalty in our gospel ministry 11:5-6
- III. There must be financial integrity 11:7-12
 1. There must be a concern for financial integrity 11:7-8
 2. There must be a certainty about financial integrity 11:9
 3. There must be a conviction concerning financial integrity 11:10-12
- IV. There must be spiritual perceptivity 11:13-15
 1. We must expose the deception of the enemy 11:13-14
 2. We must explain the destiny of the enemy 11:15
- V. There must be ironical sensitivity 11:16-21
 1. Irony can provide a platform for spiritual instruction 11:16-20
 2. Irony can prove the point of spiritual exhortation 11:21
- VI. There must be ministerial credibility 11:21-29
 1. We should be credible as a person 11:21-23
 2. We should be credible in persecution 11:24-26
 3. We should be credible under pressure 11:27-29
- VII. There must be personal humility 11:30-33
 1. Personal humility is displayed in our weakness 11:30-31
 2. Personal humility is developed in our helplessness 11:32-33

"When God Accomplishes His Most Perfect Work"

II Corinthians 12:1-10

When God accomplishes his most perfect work:

I. Spiritual ecstasy teaches us the wisdom of consistency

12:1-6

1. Great spiritual experiences will be supernatural 12:1-4
2. Great spiritual experiences can be inspirational 12:4
3. Great spiritual experiences must be educational 12:5-6

II. Personal difficulty leads us to the wisdom of dependency

12:7-9

1. Personal difficulty is purposeful/proper 12:7
2. Personal difficulty is permitted 12:7
3. Personal difficulty can be painful 12:7
4. Personal difficulty is persistent 12:7
5. Personal difficulty is profitable 12:8-9
 - a. It can lead to serious prayer 12:8
 - b. It can lead to spiritual provision 12:9

III. Supernatural sufficiency guides us in the wisdom of humility

12:9-10

1. We learn to denounce human pride 12:9
2. We learn to desire heavenly power 12:9
3. We learn to develop an honest perspective 12:10

Some Methods God Employs to Teach His Children

Here are seven of the many ways God helps us become like Christ. As you read them, you may want to mentally add other ways He's working in your life.

1. By meeting our needs when we are helpless, He teaches us trust.
2. By making us wait for what we need or want, He teaches us patience.
3. By stretching us beyond the realm of the familiar, He teaches us vision.
4. By taking us through the consequences of wrong choices, He teaches us values.
5. By allowing us to fail and make terrible mistakes, He teaches us wisdom.
6. By sustaining pain and affliction, He teaches us humility.
7. By involving us in the lives of difficult people, He teaches us unselfishness.

Think back over that list. In each case, God uses the unpleasant—helplessness, waiting, mistakes, failure, pain, difficult people—to accomplish His objective. It is no secret what God is doing; He's conforming us to the image of His Son.

Three times Paul prayed for relief. Three times God answered no. Look again at Paul's response in verse 9: "Most gladly, therefore." The last time you went through a painful experience, did you say, "Most gladly, Lord, do I accept the thorn". Or did you chafe under the experience, pleading with God to take it away. With every thorn comes a fragrance of hope—that through the thorn God teaches us the value of weakness, for in our weakness His power is displayed.

"I asked God for strength that I might achieve.
I was made weak that I might learn humbly to obey.

I asked God for health that I might do greater things.
I was given infirmity that I might do better things.

I asked for riches that I might be happy.
I was given poverty that I might be wise.

I asked for power that I might have the praise of men.
I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life.
I was given life that I might enjoy all things.

I got nothing that I asked for
but everything I had hoped for . . .

Almost despite myself my unspoken prayers were
answered.

I am among all men most richly blessed."

The Kind of Servant Who Will Not Throw In The Towel

(II Corinthians 12:11-21)

I. They have a stamp of authenticity 12:11-13

1. Authenticity comes from proper self-evaluation 12:11
2. Authenticity comes from powerful spiritual manifestations 12:12-13

II. They have a spirit of generosity 12:14-18

1. There is no desire to be a burden 12:14,16-18
2. There is a desire to be a blessing 12:15

III. They have the seal of integrity 12:19-21

1. Integrity will involve transparency 12:19
2. Integrity will admit anxiety 12:20-21
 - a. There must be a concern for church unity 12:20
 - b. There must be a concern for church purity 12:21

The next time you feel offended or mistreated by someone, remember Paul's model of unselfishness and ask yourself a few questions.

1. Is my image a little too important to me?
2. Am I falling into the trap of keeping score?
3. Do I have a servant's heart?
4. Am I taking advantage of the other person?
5. Have I been modeling what I am expecting?

"How To Stand Strong In The Faith"

II Corinthians 13:1-14

- I. We must practice Biblical confrontation 13:1-4
 1. There are principles to follow 13:1-2
 2. There should be proof of faithfulness 13:3-4
- II. We must participate in personal examination 13:5-8
 1. Ask the hard questions 13:5
 2. Answer those questions honestly 13:5-6
 3. Act responsibly to what you find 13:7
 4. Accept the reality of your condition 13:8
- III. We must pray for spiritual restoration 13:9-10
 1. Spiritual maturity is what we pray for 13:9
 2. Spiritual authority is what we practice 13:10
- IV. We must promote moral edification 13:11-13
 1. Rejoice 13:11
 2. Aim for perfection 13:11
 3. Be comforted 13:11
 4. Be like-minded 13:11
 5. Live in peace 13:11
 6. Greet one another affectionately 13:12-13
- V. We must proclaim the theological benediction 13:14
 1. We experience the grace of the Lord Jesus
 2. We experience the love of the Father
 3. We experience the fellowship of the Holy Spirit

Galatians

Galatians: "Set Me Free!"

Theme: Liberation through the gospel
 Date: About A.D. 50 (Galatians may be Paul's first letter)
 Key words: *law, faith, flesh*
 Key verse: 5:1

Occasion: Galatians is an impassioned letter. Paul had heard that the Galatian Christians were falling away from the true gospel of grace and turning to a legalistic approach to salvation. He wished to turn them back to the freedom of salvation by faith alone. In doing so, he argued that not only is the sinner *saved* by grace, but the saved sinner also *lives* by grace. Grace is the way *to* life and the way *of* life.

ISSUE OF TRUTH		NATURE OF SALVATION		PRINCIPLE OF HOLINESS	
Introduction 1:1-10					
• Confusion • Clarification • Correction		• Works versus Faith • Legalism versus Justification • Bondage versus Freedom		• Don't be enslaved. • Serve through love. • Walk in the Spirit. • Bear one another's burdens. • Let us do good.	
1:11	2:21	3:1	4:31	5:1	6:10
Personal Narrative	Doctrinal Argument		Practical Application		
The Gospel Is Authentic (Source)	The Gospel Is Superior (Defense)		The Gospel Is Liberating (Impact)		
The Authority of Paul's Apostleship		The Falsity of Legalism		The Power of God's Spirit	
				Conclusion 6:11-18	

We are not only heirs to God, to all that He gives to His firstborn, but heirs of God Himself. . . . Why, then, O believer, are you poor? All riches are yours. Why then are you sorrowful? The ever-blessed God is yours. Why do you tremble? Omnipotence waits to help you. Why do you distrust? His immutability will abide with you even to the end, and make His promise steadfast. All things are yours, for Christ is yours, and Christ is God's; and though there be some things which at present you cannot actually grasp in your hand, nor even see with your eye, to wit,

the things which are laid up for you in heaven, yet still by faith you can enjoy even these. . . . Oh what privileges belong to those who are the sons of God!

—Charles Haddon Spurgeon

Observe the Trinitarian reference. First, God sent His Son into the world; secondly, He sent His Spirit into our hearts. And, entering our hearts, the Spirit immediately began to cry "Abba! Father!"

—John R. W. Stott

GALATIANS

Introduction

I. The Importance of The Epistle

1. It sets forth the apostolic authority of Paul.

The only other epistle which approximates Galatians in its defense of Pauline apostleship is II Corinthians.

2. It presents the doctrine of justification by faith alone.

Paul demonstrates that the way of salvation for a sinner is by grace, through faith, plus nothing. Salvation had been going on before there was any Law of Moses, and the way of salvation was then, as it is now, and always will be through faith alone, apart from Law-works.

3. It defends Christian Liberty.

Paul's defense of justification is the foundation on which Paul builds his structure of Christian liberty. Galatians is a declaration of freedom from religious externalism and personal frustration in spiritual life.

4. It presents a picture of the apostolic age.

In its biographical allusions and its references to the conflicts and struggles of the apostolic period, the epistle yields significant information on a dimly known era.

5. It affirms the differences of Christianity from Judaism.

6. It was a catalyst to the Reformation.

No other Biblical book played a larger part in the Reformation than did Paul's Epistle to the Galatians. Martin Luther (1483-1546) became so engrossed with the epistle that he referred to it as his wife. "The Epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine" (the name of Luther's wife).

II. The Author

Paul is the author of this letter. This fact is not contested, even by liberal scholars. His conversion (Acts 9) and missionary activity (Acts 13-28) is recorded

prominently in the book of Acts, and he is the author of 13 of our New Testament epistles.

III. The Date and Recipients of the Epistle

This is a major point of debate. It largely depends upon whether Paul is using Galatia in a geographical (North Galatia Theory) or a political/provincial (South Galatia Theory) sense. The latter seems to be more probable. Hence, the Galatians in view are South Galatians, those evangelized by Paul on his first missionary journey (Acts 13:1 - 14:28). Paul normally used political divisions when he referred to land areas; the enthusiastic welcome described in Galatians 4:14 fits well with Acts 14:11; and the references to Barnabas in Galatians 2:1, 9, and 13 imply he was well known to the readers (Barnabas traveled with Paul only on his 1st missionary journey). In this light, the date of the epistle is probably AD 48-49, just before the Jerusalem Conference (Acts 15). This would make Galatians Paul's earliest epistle.

IV. The Occasion of The Epistle

The occasion of the epistle is clearly stated in Galatians 1: 1-10. Judaizers had infiltrated the Galatian Churches and had attempted to pervert the gospel by supplanting it with a Judaizing interpretation. The attack of these Judaizers was twofold. First, they discredited the apostleship of Paul, and then they preached a substitute gospel. For this reason, Paul defends his apostleship in the first two chapters of the book, contends for the true doctrine of grace in chapters three and four, and finally makes practical application in the last two chapters of the epistle. This is a slight variation of the usual Pauline structure of belief and behavior, creed and conduct, doctrine and deed.

V. The Purpose of The Epistle

Paul has several purposes for writing this epistle:

1. To expose the false teachings of the Judaizers who were undermining the faith of the new converts by advocating a works salvation (3: 1-9).
2. To defend his apostleship, which was being challenged by the Judaizers (2: 1-10).
3. To emphasize that salvation is by grace through faith alone, not faith plus law (2: 16-21).
4. To exhort the Galatian Christians to live in the liberty brought by Christ (5:1) and bring forth the fruit of the Spirit (5: 22-23).

VI. Distinctive Characteristics of The Epistle

1. Many contrasts (e.g. law/grace; flesh/spirit; bondage/freedom; slave/son)(see also chart below).
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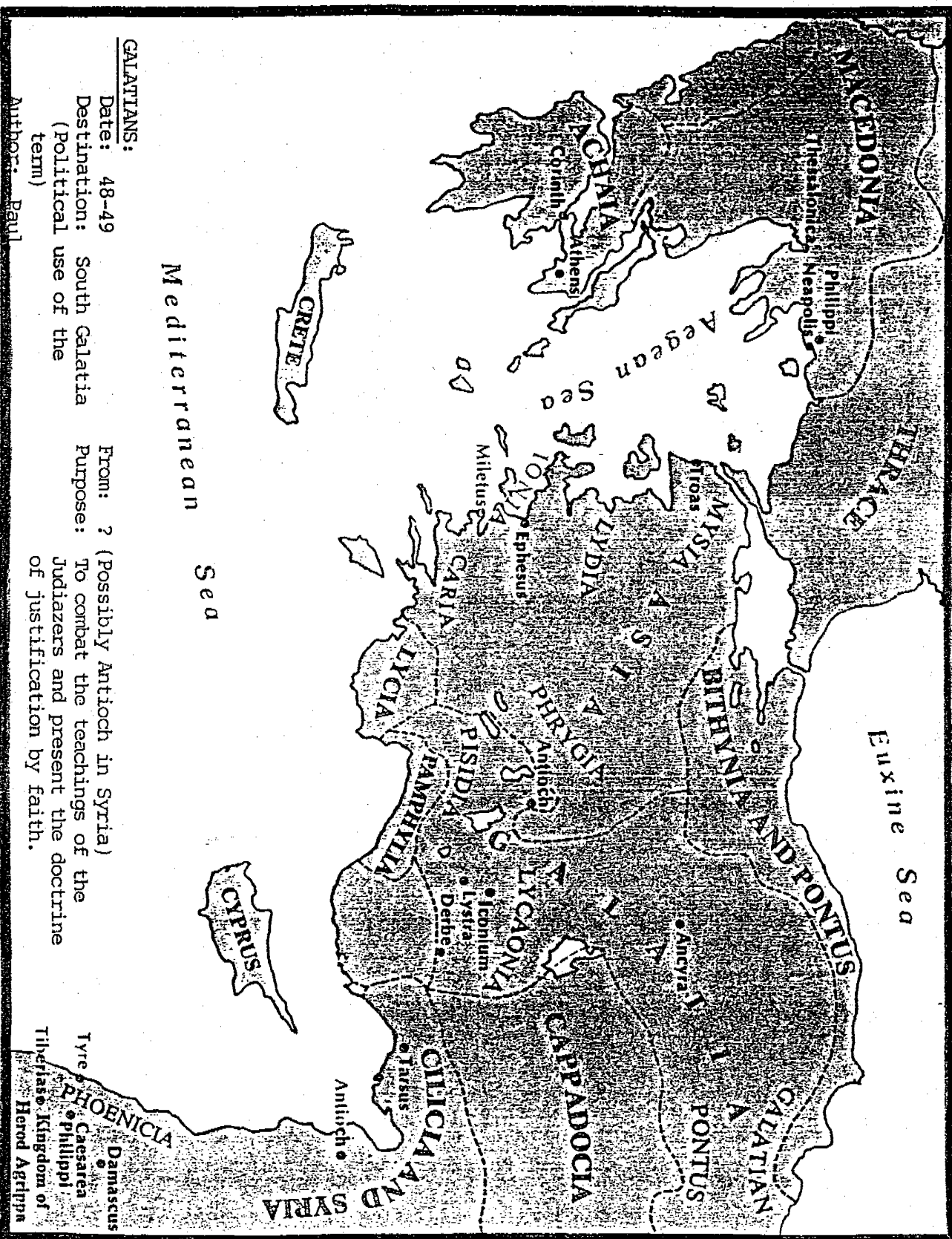
2. Strong statements - Paul was understandably upset over the destructive work of the false teachers. Twice in the opening chapter he writes, "Let him be accursed." "Every sentence is a thunderbolt" says one writer of the epistle. Paul is a fearless fighter and a staunch defender of the faith.
3. Clear distinction between faith and faith plus works as the condition for salvation.
4. Classic treatment of Christian liberty. This epistle has been called "The Magna Charta of Spiritual Emancipation."
5. No congratulations or words of praise. There were certainly things commendable about the Galatians' spiritual lives. However, the epistle was written under strain of urgency, over a situation of grave emergency. Paul would be having personal interaction with the churches later, then he could inspire them through commendation.

VII. The Theme

The theme of Galatians could be seen as Christian liberty. The doctrine of justification by faith is emphasized in this context because it is the foundation on which the building of freedom is erected.

Contrasts in Galatians

Chapter	The Lower	The Higher
1-2	lost in Adam all die physically in Adam another gospel (false) man's reasoning	saved in Christ all live spiritually in Christ the genuine gospel God's revelation
3-4	law works curse of death condemnation by works servants in bondage (defeat) old covenant (symbolized by Hagar)	grace faith blessing of life justification by faith sons of freedom (victory) new covenant (symbolized by Sarah)
5-6	living in the flesh works of the flesh falling from grace world or self the object of glorying	walking in the Spirit fruit of the Spirit standing firm in grace the cross the sole object of glorying



GALATIANS:

Date: 48-49

Destination: South Galatia

(Political use of the term)

Author: Paul

From: ? (Possibly Antioch in Syria)

Purpose: To combat the teachings of the Judiazers and present the doctrine of justification by faith.

Tyre

Caesarea

Philippi

Kingdom of

Herod Agrippa

GALATIANS

(The Magna Carta of Christian Liberty)

Theme: Christian liberty and the grace of God (5:1)

I. THE PERSONAL ADDRESS: GRACE AND THE GOSPEL (chapters 1-2)

1. Grace is declared in Paul's message (1:1-10)
2. Grace is demonstrated in Paul's life (1:11-24)
3. Grace is defended in Paul's ministry (2:1-21)
 - a. Before the church collectively (2:1-10)
 - b. Before Peter personally (2:11-21)

II. THE DOCTRINAL ARGUMENT: GRACE AND THE LAW (chapters 3-4)

1. The personal argument (3:1-5)
2. The scriptural argument (3:6-14)
3. The logical argument (3:15-29)
4. The historical argument (4:1-11)
5. The sentimental argument (4:12-18)
6. The allegorical argument (4:19-31)

III. THE PRACTICAL ADMONITION: GRACE AND THE CHRISTIAN LIFE (chapters 5-6)

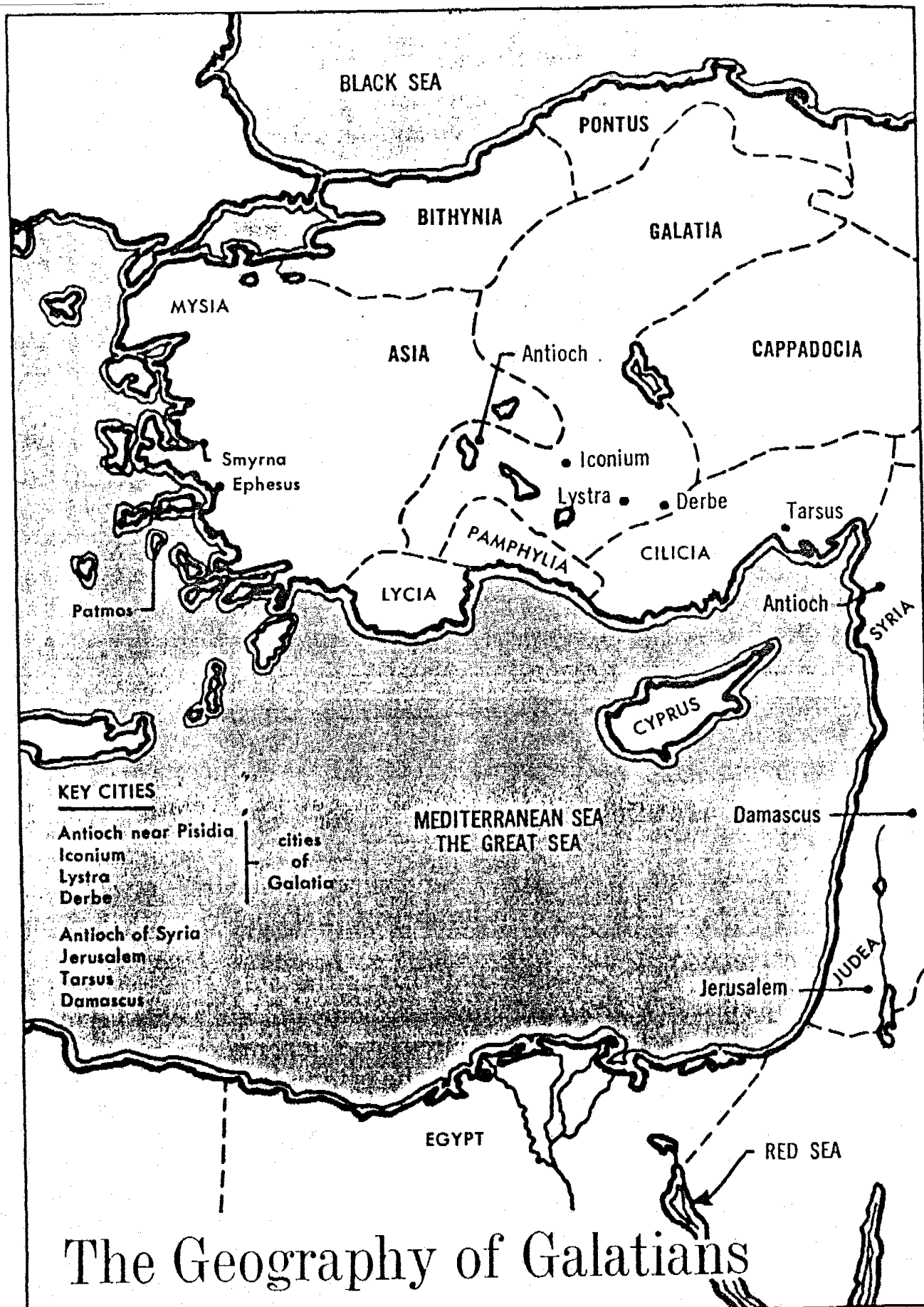
1. Liberty is to be desired, not bondage (5:1-12)
2. The Spirit is to be in control, not the flesh (5:13-26)
3. Others are to be first, not self (6:1-10)
4. God's glory is to be sought, not man's praise (6:11-18)

I do not care what it is you imagine you have to do in order to keep saved; whatever it is, you put yourself on legal ground if after believing on the Lord Jesus Christ you think that your salvation is made more secure by baptism, by taking the Lord's Supper, by giving money, by joining the church. If you do these things in order to help save your soul, you have fallen from grace—you fail to realize that salvation is by grace alone, God's free unmerited favor. Someone asks, "Don't you believe in doing these things?" Indeed I do; not in order to save my soul, but out of love for Christ. Christian obedience is not on the principle of law but of love to Christ.

—H. A. Ironside

There is ever a tendency in the human heart towards a religion of rites. It is so much easier to observe the prescriptions of an outward ceremonial than to brace the soul to faith, and love, and spiritual worship. Set the devotee a round of external observance, it matters little how rigorous and searching your demands, and the whole will be punctually and slavishly performed, with a secret sense of satisfaction in being thus permitted to do something towards procuring acceptance and favour with God.

—F. B. Meyer



THE GOSPEL: NO PLACE FOR COMPROMISE

Galatians 1:1-10

I. Paul establishes his authority as a Christian minister 1:1-5

- 1) He had a commission 1:1
- 2) He had companions 1:2
- 3) He had a confession 1:3-5

II. Paul expresses his anxiety over the Christian message 1:6-7

- 1) They were deserting the gospel 1:6
- 2) They were distorting the gospel 1:7

III. Paul exposes his adversaries concerning Christian ministry 1:7-9

- 1) They initiated confusion 1:7
- 2) They invited condemnation 1:8-9

IV. Paul explains his attitude concerning Christian motives 1:10

- 1) We are not to be slaves of men
- 2) We are to be servants of Christ

Good news
Of
Salvation, to be Galatians 1:4
Preached Galatians 1:8-12
Exclusively and Galatians 1:8,9
Loyally Galatians 1:10-12

... The two chief characteristics of the false teachers are that they were troubling the church and changing the gospel. These two go together. To tamper with the gospel is always to trouble the church Indeed, the church's greatest troublemakers (now as then) are not those outside who oppose, ridicule and persecute it, but those inside who try to change the gospel.

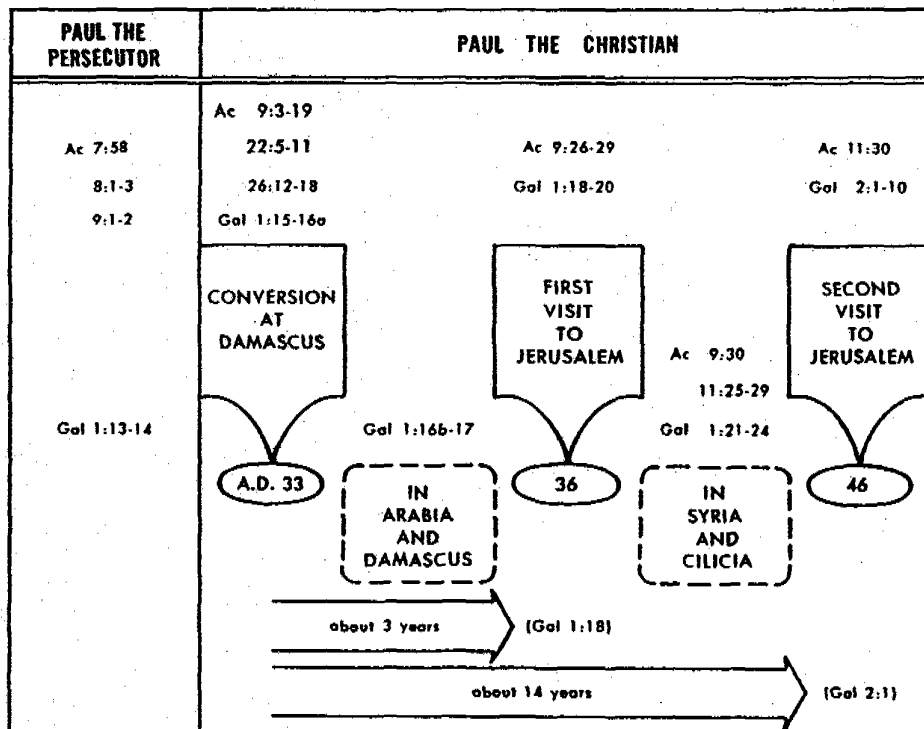
—John R. W. Stott

A LIFE CHANGED BY GRACE

Galatians 1:11-24

- I. Paul points to the foundation of his conversion 1:11-12
 - 1) The gospel is not a creation of man 1:11
 - 2) The gospel is a revelation of God 1:12
- II. Paul provides an explanation of his conversion 1:13-17
 - 1) Before: he was a persecutor of the faith 1:13-14
 - 2) How to: he was a receiver of the faith 1:15-16
 - 3) After: he was a learner of the faith 1:16-17
- III. Paul praises the reaction to his conversion 1:18-24
 - 1) There was a reception by the apostles 1:18-20
 - 2) There was rejoicing by the saints 1:21-24

THE CHRONOLOGY OF GALATIANS 1:11-2:10



AFFIRMING AND ACCEPTING MY CHRISTIAN BROTHER

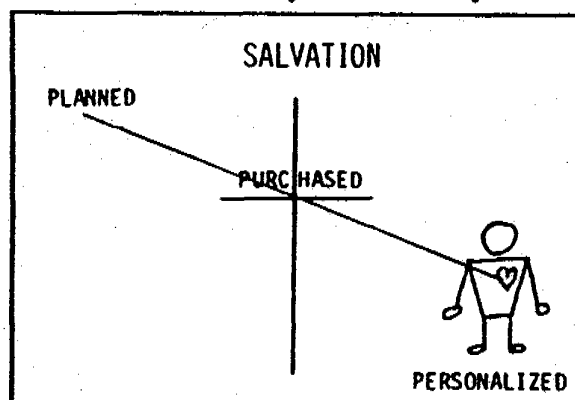
Galatians 2:1-10

I. Paul's message was accepted by his partners in the gospel 2:1-5

- 1) There were personal companions (witnesses) 2:1
- 2) There was providential confirmation (word) 2:2
- 3) There was private consultation (wisdom) 2:2-3
- 4) There were profane captors (warning) 2:4
- 5) There was permanent conviction (will) 2:5

II. Paul's ministry was affirmed by his partners in the gospel 2:6-10

- 1) There is an equality in ministry 2:6
- 2) There is a responsibility in ministry 2:7-8
- 3) There is a comradery in ministry 2:9
- 4) There is a universality in ministry 2:9-10



The true Gospel is that our righteousness is that of Christ alone with no mixture. The false gospel says you must have something else in addition—feelings or promises or works. This throws a man back from Christ upon himself, and into suspense, perplexity and misery.

—George Sayles Bishop

If there is only one gospel in the New Testament, there is only one gospel for the church. The gospel has not changed with changing centuries. Whether it is preached to young or old, to east or west, to Jews or Gentiles, to cultured or uncultured, to scientists or non-scientists, although its presentation

may vary, its substance is the same. Paul and Peter had a different commission, but they had a common message.

—John R. W. Stott

This matter of the gospel of the grace of God without works was settled over 1900 years ago. But there are still teachers troubling the churches of today with the same corrupting doctrine, frustrating the grace of God and placing themselves under the curse of God. Let us hold to the liberty we have found in Christ and we will not be led astray by an imitation gospel.

—Theodore H. Epp

DEALING WITH SIN IN THE BODY

Galatians 2:11-16

- I. We must quickly condemn those whose sin is hypocritical 2:11-13
- 1) Hypocrisy engenders confusion 2:11-12
 - 2) Hypocrisy breeds cowardice 2:12
 - 3) Hypocrisy is contagious 2:13
- II. We must personally confront those whose sin is practical 2:14
- 1) We respond to their actions
 - 2) We remind them of their accountability
- III. We must carefully correct those whose sin is doctrinal 2:15-16
- 1) The issue may be racial 2:15
 - 2) The issue may be intellectual 2:16
 - 3) The issue may be communal 2:16
 - 4) The issue may be personal 2:16
 - 5) The issue may be eternal 2:15-16
- (We are justified apart from the law by faith in Christ)

JUDAIZERS GRACE + LAW = SALVATION
PAUL'S GOSPEL GRACE + FAITH = SALVATION

A DEATH THAT LEADS TO LIFE

Galatians 2:17-21

In our regeneration/conversion:

I. We are saved by Christ

- 1) There is justification in our Lord 2:17
- 2) There is separation from the law 2:18

II. We are sacrificed with Christ 2:19-20

- 1) We die to the law and now live for God 2:19
- 2) We are crucified with Christ and now He lives in us 2:20

III. We are sustained by Christ 2:20

- 1) We live in the flesh
- 2) We live by faith

IV. We are secure in Christ 2:20-21

- 1) He loves me 2:20
- 2) He gave Himself for me 2:20-21

SAVED BY SUSTAINED BY	
<u>GRACE THROUGH FAITH</u>	
<u>G</u> OD'S	<u>F</u> ORSAKING
<u>R</u> ICHES	<u>A</u> LL
<u>A</u> T	<u>I</u>
<u>C</u> HRIST'S	<u>T</u> RUST
<u>E</u> XPENSE	<u>H</u> IM

Before my conversion I worked toward the Cross, but since then I have worked from the Cross; *then I worked to be saved, now I work because I am saved.*

—Dwight L. Moody

The Gospel Itself

or

The Crucified Life

Galatians 2:20

Dying to Self

The Gospel consists of the good news that we are:

I. Sacrificed With Christ

A. United with Him in death

B. United with Him in life

II. Sustained By Christ

A. A life in the flesh

B. A life of faith

III. Saved By Christ

A. Through His love

B. Through His death

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God who loved me and gave Himself for me.
Galatians 2:20

When you are forgotten, or neglected, or purposefully abandoned, and you don't
suffering and hurt with the insult or the oversight, but feel happy, being
counted worthy to suffer for Christ,
that is
Dying To Self.

When your good is evil spoken of, when your wishes are despised, your advice
disregarded, your opinions ridiculed and you refuse to let any rise in your heart
to ever defend yourself but take it all in patient love and silence,
that is
Dying To Self.

When you lovingly and patiently bear any disorder, any irregularity, any
annoyance; when you can stand face to face with waste, with extravagance, spirit
insensibility and endure it as Jesus endured it,
that is
Dying To Self.

When you are content with any food, any offering, any garment, any climate, any
society, any solitude, any interruption by the
WILL OF GOD
that is
Dying To Self.

When you never care to refer to yourself in conversation or to record your own
good works or itch after commendation and when you can truly love to be
unknown,
that is
Dying To Self.

When you see your brother prosper and have his needs met and can honestly rejoice
with him in spirit and feel no envy nor question God while your own needs are far
greater and you are in desperate circumstances,
that is
Dying To Self.

Crucified with Christ	Raised with Christ
Galatians 2:19,20	
D to the law Rom. 7:2-4	A unto God Rom. 6:11
E	L
A to sin Rom. 6:11	I unto righteousness Rom. 6:13
D	V
	E
UNION WITH CHRIST	

I am so crucified with Him [Christ], that His death is my death. When He was crucified, I was crucified with Him. I am so much one with Him under law and in suffering and death, that when He died to the law, I died to the law. Through this union with Him I satisfied the law, yielded to it the obedience which it claimed, suffered its curse, died to it, and am therefore now released from it—from its accusations and its penalty, and from its claim on me to obey it as the means of winning eternal life.

—John Eadie

Dying To Self

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but Christ lives in me. The life I live in the body, I live by faith in the
Son of God who loved me and gave Himself for me.

Galatians 2:20

When you are forgotten, or neglected, or purposefully set at naught,
and you don't sting and hurt with the insult or
the oversight,
but your heart is happy,
being counted worthy to suffer for Christ,
that is

Dying To Self.

When your good is evil spoken of, when your wishes are ignored,
your advice disregarded, your opinions ridiculed
and you refuse to let anger rise in your heart or even defend yourself
but take it all in patient loving silence,
that is

Dying To Self.

When you lovingly and patiently bear any disorder, and irregularity,
any annoyance; when you can stand face to face with waste,
folly, extravagance, spirit insensibility and endure it
as Jesus endured it,
that it

Dying To Self.

When you are content with any food, any offering, any raiment,
any climate, any society, any solitude, any interruption
by the WILL OF GOD,
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Dying To Self.

When you never care to refer to yourself in conversation or
to record your own good works or itch after commendation and
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When you see your brother prosper and have his needs met and can honestly
rejoice with him in spirit and feel no envy nor question God while your own needs
are far greater and you are in desperate circumstances,
that is

Dying To Self.

THE EVIL EYE OF LEGALISM

GALATIANS 3:1-9

I. Legalism damages our sight 3:1

- 1) It casts a spell of confusion
- 2) It conceals the Saviour who was crucified

II. Legalism denigrates the Spirit 3:2-5

- 1) It questions His reception in the past 3:2
- 2) It questions His perfection in the future 3:3-4
- 3) It questions his manifestations in the present 3:5

III. Legalism denies Scripture 3:6-9

- 1) It denies the people of Scripture 3:6
- 2) It denies the promise of Scripture 3:7
- 3) It denies the predictions of Scripture 3:8
- 4) It denies the prosperity of Scripture 3:9

GALATIANS 3:1-5:1

Justification is by faith in Christ alone, as shown by:					
① THE CHRISTIAN'S NEW EXPERIENCE	② GOD'S COVENANT WITH ABRAHAM	③ THE LIMITED MINISTRY OF THE LAW	④ THE CHRISTIAN'S NEW STANDING	PARENTHESIS (4:12-20)	⑤ ILLUSTRATIONS FROM OLD TESTAMENT HISTORY
3:1	3:6	3:19	3:25	4:12	4:21 5:1
FAITH AND LAW COMPARED			FREEDOM IN CHRIST		

CURSED OR CURED?

Galatians 3:10-14

I. We are cursed if we seek salvation by the law 3:10-12

- 1) We must obey the law continually 3:10
- 2) We must obey the law perfectly 3:11-12

II. We are cured if we seek salvation by the Lord 3:13-14

- 1) Christ purchased us in redemption 3:13
- 2) Christ suffered for us in substitution 3:13
- 3) Christ blessed us with provisions 3:14
 - a) We have the privileges of Abraham
 - b) We have the promise of the Spirit

"I saw one hanging on a tree
In visions of my soul;
He turned His loving eyes on me
As near His Cross I stood;
And then I realized just for me
He suffered on that tree."

Grace takes its rise far back in the heart of God . . . ; but the channel through which it flows out to men is Jesus Christ, crucified and risen. The apostle Paul . . . never disassociates God's grace from God's crucified Son. Always in his teachings the two are found together, organically one and inseparable.

—A. W. Tozer

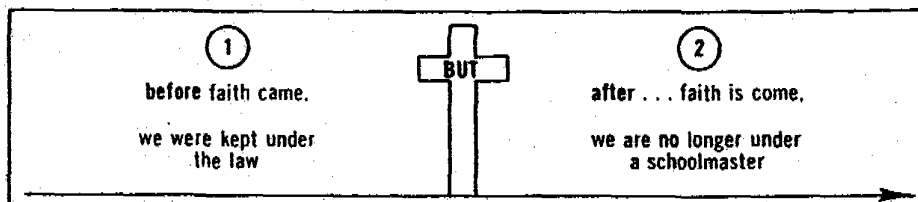
GOD KEEPS HIS WORD

Galatians 3:15-22

- I. God keeps His word concerning the promises to Abraham 3:15-18
- 1) The promises of salvation are permanent 3:15-16
 - 2) The promise of salvation has priority 3:17
 - 3) The promise of salvation brings privileges 3:18
- II. God keeps His word concerning the purpose of the law 3:19-20
- 1) The law as a revealer of sin is important 3:19
 - 2) The law via the mediator Moses is inferior 3:20
- III. God keeps His word concerning the plan of salvation 3:21-22
- 1) The Scripture shuts us up as prisoners 3:21-22
 - 2) The Scripture shows us our deliverer 3:22

BEFORE AND AFTER FAITH	
Before: Under Law	After: In Christ
1. condemned sinners	1. forgiven sons
2. sentence of death	2. promise of life
3. bondage	3. liberty
4. fear	4. assurance
5. astray	5. made nigh
6. sin uncovered	6. sin covered
7. alienated	7. accepted in the Beloved

LAW, BEFORE AND AFTER THE CROSS



FREE AT LAST

Galatians 3:23-29

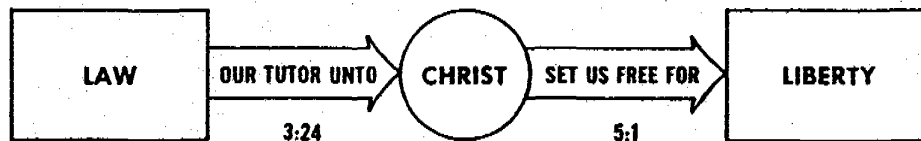
I. Faith sets us free from the law 3:23-25

- 1) The law was a guard 3:23
- 2) The law was a guide 3:24
- 3) The law is gone 3:25

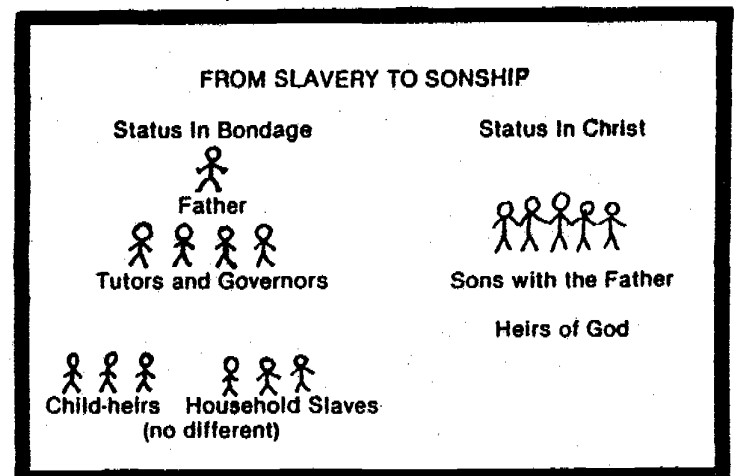
II. Faith secures us in the family of the Lord 3:26-29

- 1) We are in the family through adoption 3:26 (cf. 4:4-7)
- 2) We are in the family through immersion 3:27
- 3) We are in the family through transformation 3:28
- 4) We are in the family through identification 3:29

LAW AND LIBERTY



OLD TESTAMENT	GOSPELS	ACTS— REVELATION
<i>Preparation for Christ</i>	<i>Presentation of Christ</i>	<i>Appropriation of Christ</i>
All by the <u>grace</u> of God!		

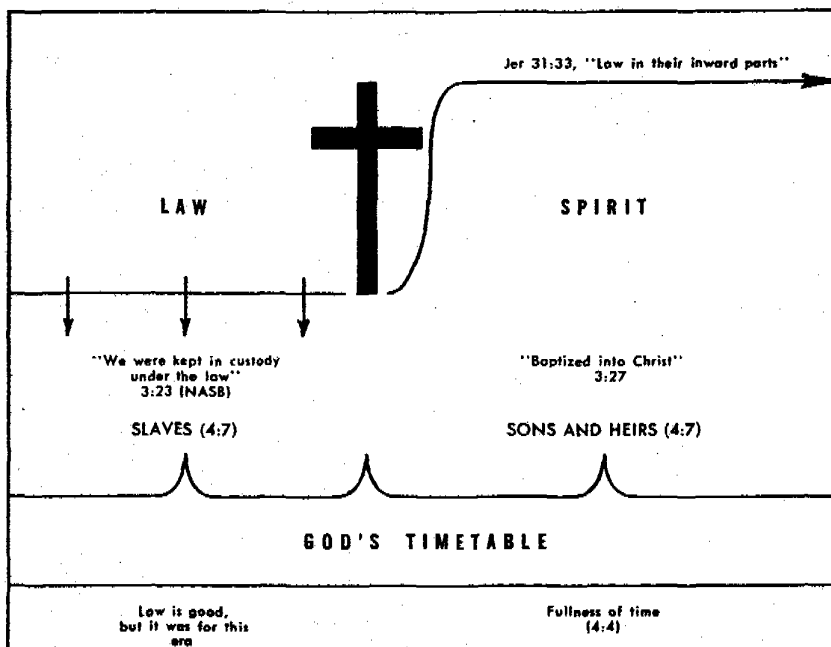


"Look What God Has Done For Me"
(A Lesson In Trinitarian Theology)

Galatians 4: 1-7

I.	<u>We Have Salvation Through The Father</u>	4: 1-4
	A. He saved us from subjection	4: 1-2
	B. He saved us out of slavery	4: 3
	B. He saved us by His Son	4: 4
II.	<u>We Have Redemption Through The Son</u>	4: 4-5
	A. There is a <u>perfection</u> to His coming	4: 4
	B. There is a <u>purpose</u> in His coming	4: 5
III.	<u>We Have Adoption Through The Spirit</u>	4: 5-7
	A. We have a new family	4: 5-6
	B. We have a new Father	4: 6
	C. We have a new future	4: 7

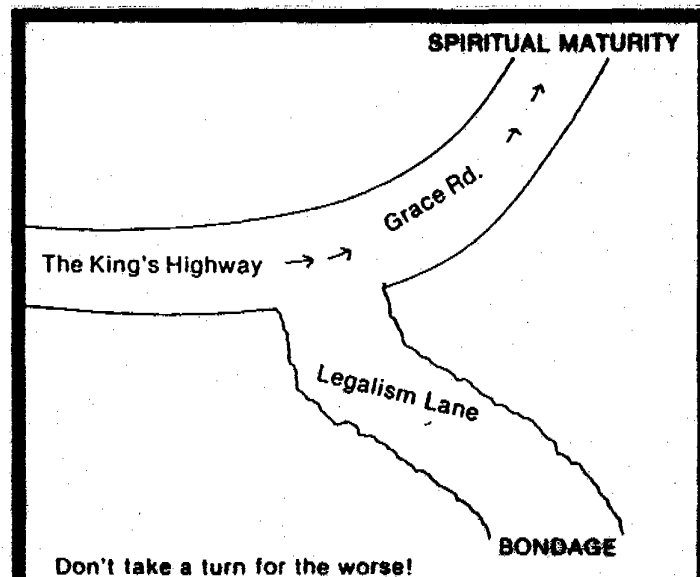
LAW AND SPIRIT IN GOD'S TIMETABLE



"The Genuine Servant Of God

Galatians 4: 8-20

- I. He Will Express His Anger 4: 8-11
 - A. Don't forget who you were 4:8
 - B. Don't forget who you are 4: 9-11
- II. He Will Explain His Actions 4: 12-13
 - A. He is honest in telling what he wants 4:12
 - B. He is honest in telling what he does 4:13
- III. He Will Express His Appreciation 4: 14
 - A. He is grateful for kind actions
 - B. He is grateful for kind attitudes
- IV. He Will Express His Alarm 4: 15-16
 - A. He is troubled over others loss of joy 4:15
 - B. He is troubled over others becoming his enemy 4:16
- V. He Will Extend His Advice 4: 17-18
 - A. Be zealous for good people: watch their guidance 4:17
 - B. Be zealous for good purposes: watch the goals 4:18
- VI. He Will Express His Anxiety 4: 19-20
 - A. He will be tender 4:19
 - B. He will be truthful 4:20



CONTRASTING WHAT WE HAD WITH WHAT WE HAVE

Galatians 4:21-31

I. We were slaves but now we are sons 4:21-22

- 1) To be under law for salvation is inconsistent 4:21
- 2) To be under law for salvation is illegitimate 4:22-23

II. We were natural but now we are supernatural 4:23

- 1) The law's way of works is ordinary leading to slavery
- 2) The Lord's way of faith is extraordinary leading to sonship

III. We were in bondage but now we are free 4:24-27

- 1) The Old Covenant is characterized by slavery and bondage 4:24-25
- 2) The New Covenant is characterized by sonship and blessing 4:26-27

IV. We may be persecuted but we must remain pure 4:28-31

- 1) We have the promise of life 4:28
- 2) We may be persecuted by legalists 4:29
- 3) We have the prophecy of liberation 4:30
- 4) We have the peace of the Lord 4:31

This text thus has a(n):

- * historical situation
- * spiritual interpretation
- * personal application

GRACE AND LAW ARE MUTUALLY EXCLUSIVE

Grace

Sarah, the freewoman
Isaac, son of promise

Covenant of grace
Jerusalem above
Freedom
Inheritance

Law

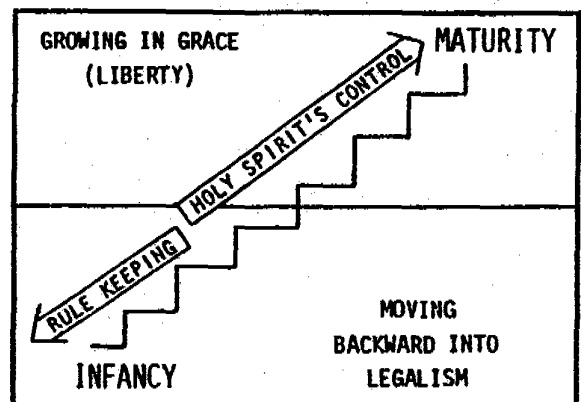
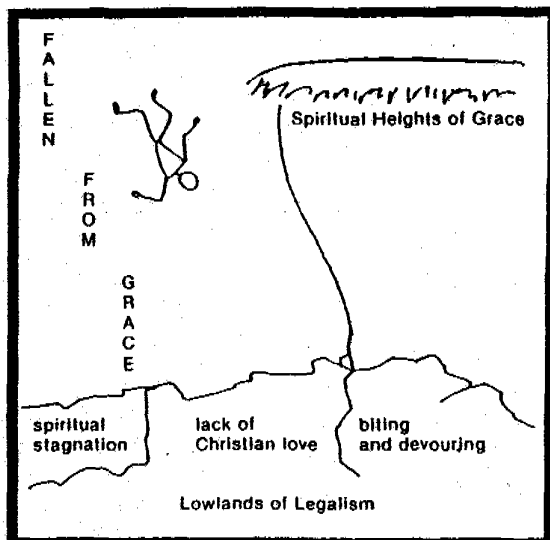
Hagar, the bondmaid
Ishmael, son after the
flesh

Covenant of law
Jerusalem on earth
Bondage
Cast out

FALLING FROM GRACE

Galatians 5:1-12

- I. When we fall from grace we forfeit our liberation 5:1
 - 1) We are called to be free in Christ
 - 2) We are called to stand firm in Christ
- II. When we fall from grace we fortify legalism 5:2-6
 - 1) Christ becomes of no benefit 5:2
 - 2) We are obligated with a tremendous burden 5:3
 - 3) There is a loss of numerous blessings 5:4-5
 - 4) There is a perversion of proper Christian behavior 5:6
- III. When we fall from grace we foster confusion 5:7-10
 - 1) Spiritual confusion results in distraction 5:7
 - 2) Spiritual confusion leads to deception 5:8
 - 3) Spiritual confusion is propagated by dissemination 5:9
 - 4) Spiritual confusion ends in discipline 5:10
- IV. When we fall from grace we make folly of the crucifixion 5:11-12
 - 1) Works - salvation adds to the cross 5:11
 - 2) Works - salvation is absurd to the Christian 5:12



THE PRIVILEGES AND RESPONSIBILITIES OF CHRISTIAN LIBERTY

Galatians 5:13-26

Definition: Christian liberty (freedom) is the supernatural, God-given ability to do what you ought, not what you want. This liberty is experienced only by faith in the emancipating work of Jesus Christ which He accomplished in His death and resurrection. This liberty is to be appropriated daily as we live in the power of God's Holy Spirit.

I. Christian liberty enables us to accept the call to serve. 5:13-15

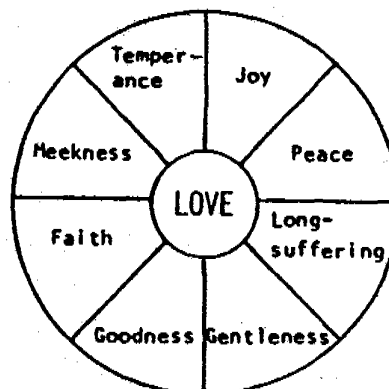
- 1) Serving others expresses love. 5:13-14
- 2) Serving others encourages life. 5:15

II. Christian liberty enables us to experience the control of the Spirit. 5:16-18

- 1) Living by the Spirit is essential in the warfare of the soul. 5:16-17
- 2) Leading of the Spirit is essential in the work of salvation. 5:18

III. Christian liberty enables us to develop the character of our Savior. 5:19-26

- 1) Sinful conduct is conquered. 5:19-21
 - a) Sensual sins are defeated. 5:19
 - b) Spiritual sins are defeated. 5:20
 - c) Social sins are defeated. 5:20-21
- 2) Savior-like characteristics are cultivated. 5:22-23
 - a) These characteristics have an inward dimension. 5:22
 - b) These characteristics have an outward dimension. 5:22-23
- 3) Spirit control is continuous. 5:24-26
 - a) Spirit control is possible since we've killed our sin nature with Christ. 5:24
 - b) Spirit control is experienced when we keep in step with the Spirit. 5:25-26



HE AIN'T HEAVY, HE'S MY BROTHER

Galatians 6:1-10

I. In the family we should remember the principle of restoration **6:1-2**

- 1) We must be spiritual in our hearts 6:1
- 2) We must be watchful in our heads 6:1
- 3) We must be available with our hands 6:2

II. In the family we should remember the principle of responsibility **6:3-5**

- 1) We should seek to be humble 6:3
- 2) We should seek to be testable 6:4
- 3) We should seek to be dependable 6:5

III. In the family we should remember the principle of reciprocity **6:6**

- 1) We are blessed by instruction
- 2) We should bless the instructor

IV. In the family we should remember the principle of reaping **6:7-10**

- 1) We reap what we sow 6:7
- 2) We reap more than we sow 6:8
- 3) We reap later than we sow 6:9
- 4) We reap where we sow 6:10

THE CHRISTIAN: A MARKED MAN

Galatians 6:11-18

- I. We may be marked by a humbling affliction 6:11
 - 1) It may be embarrassing
 - 2) It may be limiting
- II. We might be marked from unfair persecution 6:12
 - 1) Persecution can be avoided if we are superficial
 - 2) Persecution can be avoided if we are selfish
- III. We must be marked by genuine devotion 6:13-14
 - 1) Our devotion must be characterized by humility 6:13
 - 2) Our devotion must be characterized by fidelity 6:14
- IV. We must be marked as a new creation 6:15-16
 - 1) It is essential 6:15
 - 2) It is an equalizer 6:16
- V. We must be marked with Christ's identification 6:17-18
 - 1) We bear His brand 6:17
 - 2) We share His blessing 6:18

Christ must either be a *whole* Saviour, or *no* Saviour at all. The moment a man says, Except *ye* be this or that, ye cannot be saved, he totally subverts Christianity; for in Christianity I find God coming down to me, *just as I am* a lost, guilty, self-destroying sinner; and coming, moreover, with a full remission of *all* my sins, and a full salvation from my lost estate, all perfectly wrought by Himself on the cross.

—C. H. Mackintosh

GALATIANS

SET FREE FROM BONDAGE

"Magna Charta of spiritual emancipation" Favorite epistle of the Reformers.

ISSUE OF TRUTH		NATURE OF SALVATION		PRINCIPLE OF HOLINESS	
Confusion Clarification Correction	INTRODUCTION 1:1-10		Works vs. Faith Legalism vs. Justification Bondage vs. Freedom	Don't be enslaved! Through love, serve! Walk in the Spirit! Bear other's burdens! Let us do good!	CONCLUSION 6:11-18
	1:11	2:21			
	PERSONAL NARRATIVE				
THE GOSPEL IS AUTHENTIC (SOURCE)		DOCTRINAL EMPHASIS		PRACTICAL APPLICATION	
THE GOSPEL IS AUTHENTIC (SOURCE)		THE GOSPEL IS SUPERIOR (DEFENSE)		THE GOSPEL IS LIBERATING (IMPACT)	
AUTHORITY OF APOSTLE		FAILURE OF LEGALISM		POWER OF SPIRIT	

Ephesians

"INVADING SATAN'S TERRITORY"

(Founding the Church at Ephesus)

Acts 18:18-21; 19:1-41)

I. The gospel brings revelation 18:18-21; 19:1-10

- 1) Some respond to Jesus 18:18-21
- 2) Some receive Jesus 19:1-18
 - a) Finding 19:1
 - b) Asking 19:2-3
 - c) Explaining 19:4
 - d) Reasoning 19:8
 - e) Persuading 19:8
 - f) Trusting 19:5-7
- 3) Some reject Jesus 19:9-10

II. The gospel brings revival 19:11-20

- 1) There was exorcism of demons 19:11-12
- 2) There was exposure of hypocrisy 19:13-17
- 3) There was exaltation of Jesus 19:17-18
- 4) There was exclusion of evil 19:19
- 5) There was extension of the Word of God 19:20

III. The gospel brings resistance 19:21-41

- 1) Wicked men resist the gospel 19:21-24
 - 2) Wicked merchandising resists the gospel 19:24-28
 - 3) Wicked mobs resist the gospel 19:29-41
 - 4) Wicked minds resist the gospel 19:32
-

The Epistle to the Ephesians

2



WRITTEN BY PAUL ABOUT A.D. 63 FROM ROME	DELIVERED BY TYCHICUS (EPHESIANS 6:21)
THEME: "IN THE HEAVENLIES"	KEY THOUGHT "IN CHRIST JESUS"
MAIN DIVISIONS 1. THE BELIEVER'S POSITION 2. THE BELIEVER'S WALK	MOST FAMILIAR VERSES EPHESIANS 2:8,9

EPHESIANS--AN INTRODUCTION

1. **PRISON EPISTLES**--Ephesians, Philippians, Colossians, and Philemon comprise the Prison (or Captivity) Epistles of Paul. They are grouped together because they were penned while Paul was in prison. Each of these letters makes reference to Paul's imprisonment (Eph. 3:1, 4:1; Phil. 1:7, 13; Col. 4:3, 18; Philemon 10, 13). Two major questions are associated with these books:
 - a. From where were they written?
 - b. Can we determine in what order they were written?
2. **PLACE OF COMPOSITION**
 - a. There are two clear imprisonments of Paul in our N.T. which are of some length: 1) in Caesarea under the governorships of Felix and Festus (Acts 23-26) and 2) in Rome while Paul awaited trial before Caesar (Acts 28).
 - b. Armed with a very small amount of early church tradition, some have conjectured yet another imprisonment in Ephesus during Paul's extended ministry there. This position is weak with virtually no N.T. support.

- c. The traditional view assigns all the Prison Epistles to the two-year Roman imprisonment recorded in Acts 28 (approximately A.D. 60-63). This would be Paul's first Roman imprisonment when he was under house arrest. This confinement is not the same as the one noted in 2 Timothy, where Paul is in a dungeon awaiting his execution.

Conclusion:

Though the Ephesian and Caesarean possibilities should at least be kept in mind for the Prison Epistles, Rome is the better view biblically and historically.

3. ORDER OF COMPOSITION

- a. Colossians, Ephesians, and Philemon were written around the same time. Ephesians and Colossians have been called "twin epistles" because of their similar content, while Colossians and Philemon have been tabbed "sister epistles" because of their common destination/recipients. Both Ephesians and Colossians are carried to their destinations by Tychicus (Eph. 6:21; Col. 4:7). Furthermore, Tychicus is accompanied by Onesimus (Col. 4:9), the slave who is returning to Philemon. apparently, these three letters were delivered by the same group of individuals.

A related issue involves the order of Ephesians and Colossians. As noted, these books share a large amount of material; consequently, they were probably written about the same time. The textual evidence, however, is really insufficient to determine definitively which book was written first.

- b. Philippians was probably written after the other three Prison Epistles during the latter part of Paul's first Roman imprisonment (Acts 28), because the verdict of his trial seems more imminent.

4. **AUTHORSHIP**--The Pauline authorship of Ephesians is clearly affirmed in the text (1:1) and unanimously supported by the early church. Yet the book is rarely accepted in non-Evangelical circles in the modern era.

- a. Arguments against Pauline authorship:
 - i. Vocabulary and Style--Almost 100 words and phrases in Ephesians are not found elsewhere in Paul. The style of Ephesians is said to be much more complex and cumbersome than Paul's usual lively presentation.
 - ii. Dependence--The alleged dependence of Ephesians on the other Pauline letters (Colossians in particular) is taken as an indication that the writer was not Paul himself but one who freely appropriated Paul's material. The similarities between Colossians and Ephesians are greater than that of any other two Pauline writings. Approximately one-third of the words in Colossians are repeated in Ephesians. Parallels are numerous.
 - iii. Doctrinal discrepancies--It is argued that doctrinal differences between Ephesians and the accepted Pauline writings are so great as to render common authorship unlikely. The theology of this epistle is thought to be more advanced than the theology of the apostle as gleaned from his accepted works. For instance, in Ephesians the Church is universal and not local as it often is in Paul's other epistles.

Based on arguments such as these, many scholars reject the Pauline authorship of Ephesians. One theory suggests that the book was written as an introduction to Paul's writings by one of his disciples or admirers.

- b. Response to the arguments against Pauline authorship:
 - i. Vocabulary and Style--The fact that Paul resorts to a number of new words and expressions in this epistle is not without precedent or unusual. He is dealing with issues not previously covered, and new subject matter requires different vocabulary. Furthermore, the stylistic differences between Ephesians and other Pauline letters may be indicative of different circumstances. Paul was not facing the problems of a particular church; consequently, he could afford to be more reflective. That Ephesians was intended to be a circular letter is very likely.
 - ii. Dependence--The evidence is insufficient to demonstrate that the same author cannot be responsible for both Ephesians and Colossians.

- iii. Doctrinal discrepancies--While Ephesians may differ from other Pauline works in theological emphasis, its teachings do not contradict these books.
- c. Arguments for Pauline authorship:
 - i. Internal evidence--Ephesians clearly claims to be written by Paul.
 - ii. External evidence--The Pauline authorship of Ephesians was consistently accepted in the early church.
 - iii. Literary nature--The structure of Ephesians is in concert with the rest of Paul's correspondence.
 - iv. Theological consistency--While Ephesians contains distinctive theological insights, it also contains common Pauline themes (e.g., God's gracious sovereignty, the centrality of Christ's work of reconciliation on the cross, the distinctive ministry of the Holy Spirit).

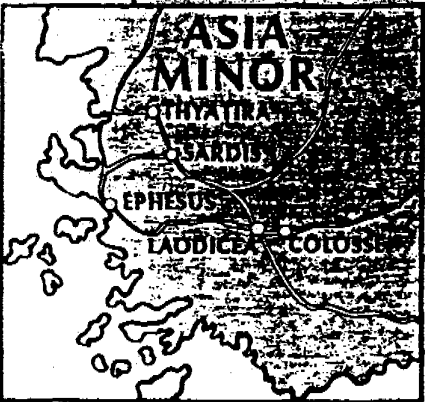
Conclusion: Overwhelming external evidence, the possibility of Ephesians being a circular letter, and the overall consistent internal data argues for Paul as the author of Ephesians, the date of writing being during his first Roman imprisonment around A.D. 60-63. His primary theme is the glory of Christ and His church. Our life in Christ brings position and privileges individually and corporately.

- 5. DESTINATION--To whom was the letter addressed?
 - a. The phrase "in Ephesus" (1:1) is omitted from some of the oldest Greek manuscripts (e.g., Sinaiticus, Vaticanus).
 - b. The letter does not appear to be addressing a particular situation. For instance, personal greetings, which are often found in Paul's letters, are conspicuously absent.
 - c. It is possible (probable) that Ephesians is a circular letter addressed to various churches in Asia Minor in the general vicinity of Ephesus. The circular address of the epistle explains the omission of a city name in the address. During Paul's stay in Ephesus (the bulk of his third missionary journey recorded in Acts 18:23-21:17), the impact of his ministry was felt beyond the boundaries of the city. Consequently, it would be quite natural for him to write the

Christian communities established during the Ephesian mission.

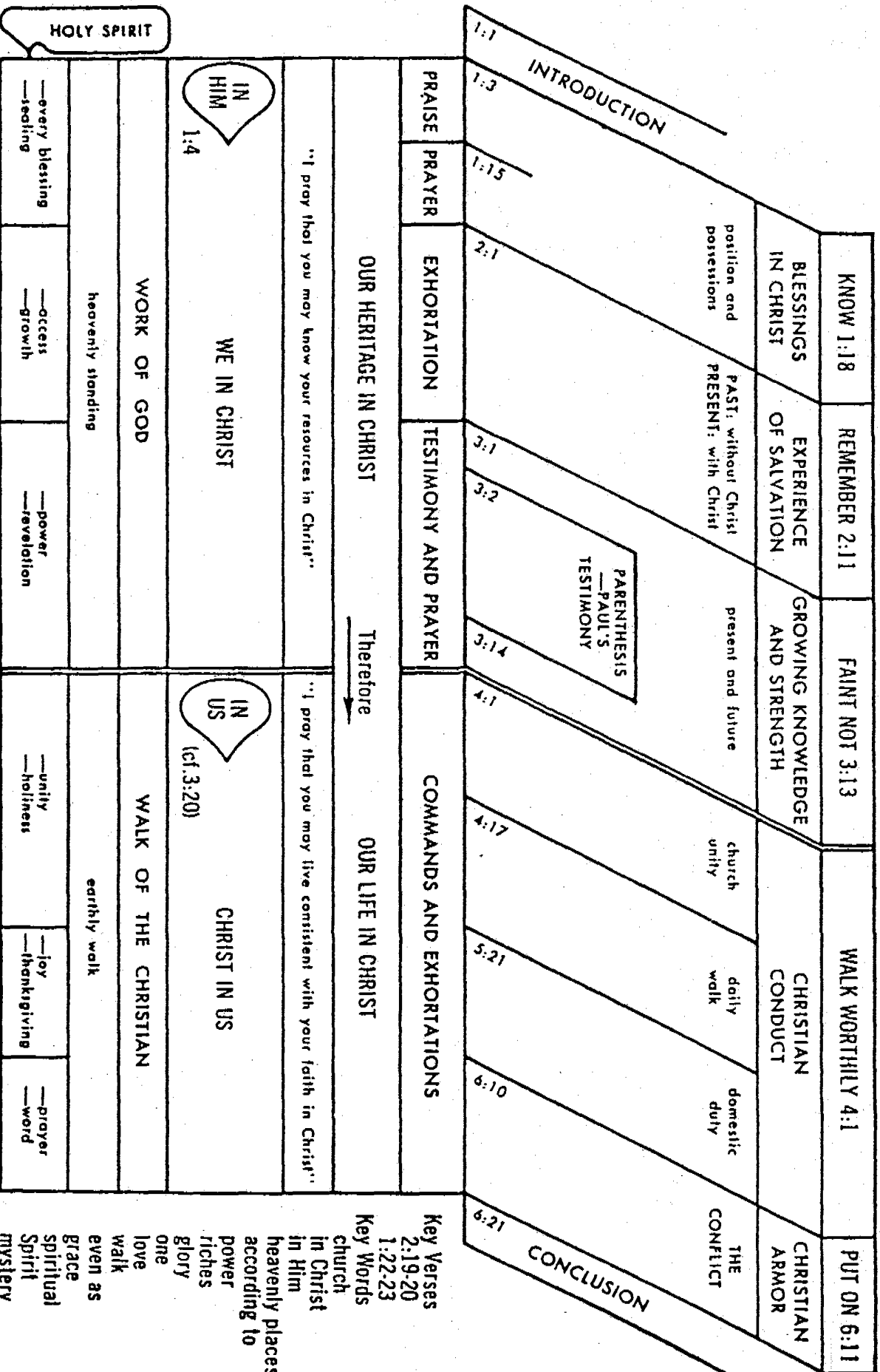
6. PURPOSE

- a. In Ephesians, Paul reflects primarily on two major themes:
 - i. Christ--Christ is the exalted Lord of the church and the whole creation. This is related to the work of the Spirit who continues the earthly ministry of Christ.
 - ii. Church--Ephesians addresses at length the privileges and responsibilities of believers.
- b. Unlike many of the other Pauline epistles, Ephesians does not address specific problems in a particular church. Indeed, this letter addresses a church experiencing remarkable peace and unity.
- c. "This document in large measure sums up the leading themes of the Pauline letters, and sets forth the cosmic implications of Paul's ministry as apostle to the Gentiles" (F. F. Bruce, Paul: Apostle of the Heart Set Free). Jew and Gentile are now one new people of God with all barriers being broken down. In the body of Christ there is no respect (prejudice) of persons. Ephesians, therefore, contains a timely message for our day as well when sexual, racial, social, and cultural biases are still present. In Christ there is an equity of position and privileges!

EPHESUS	
 ASIA MINOR THYATIRA SARDIS EPHESUS LAODICEA COLOSSE	• PAUL WITH PRISCILLA AND AQUILA WITNESSES TO EPHESIANS (ACTS 18:18-21)
	• APOLLOS PREACHES THERE, HELPED BY PRISCILLA AND AQUILA
	• PAUL MAKES EPHESUS HIS HEADQUARTERS FOR 2 YEARS, PROPAGATING GOSPEL TO ALL OF ASIA MINOR (ACTS 19:10)
	• MIRACLES WROUGHT, DEVILS CAST OUT, DEVILISH OBJECTS BURNED, WORD OF GOD GROWS.
	• DEMETRIUS CAUSES RIOT
	• PAUL BIDS ELDERS FAREWELL
	• JESUS SENDS LETTER TO EPHESUS (REVELATION 2:1-7)

EPHESIANS

CHRIST AND THE CHURCH



HOLY SPIRIT

Key Verses
2:19-20
1:22-23
Key Words
church
in Christ
in Him
heavenly places
according to
power
riches
glory
one
love
walk
even as
grace
spiritual
Spirit
mystery

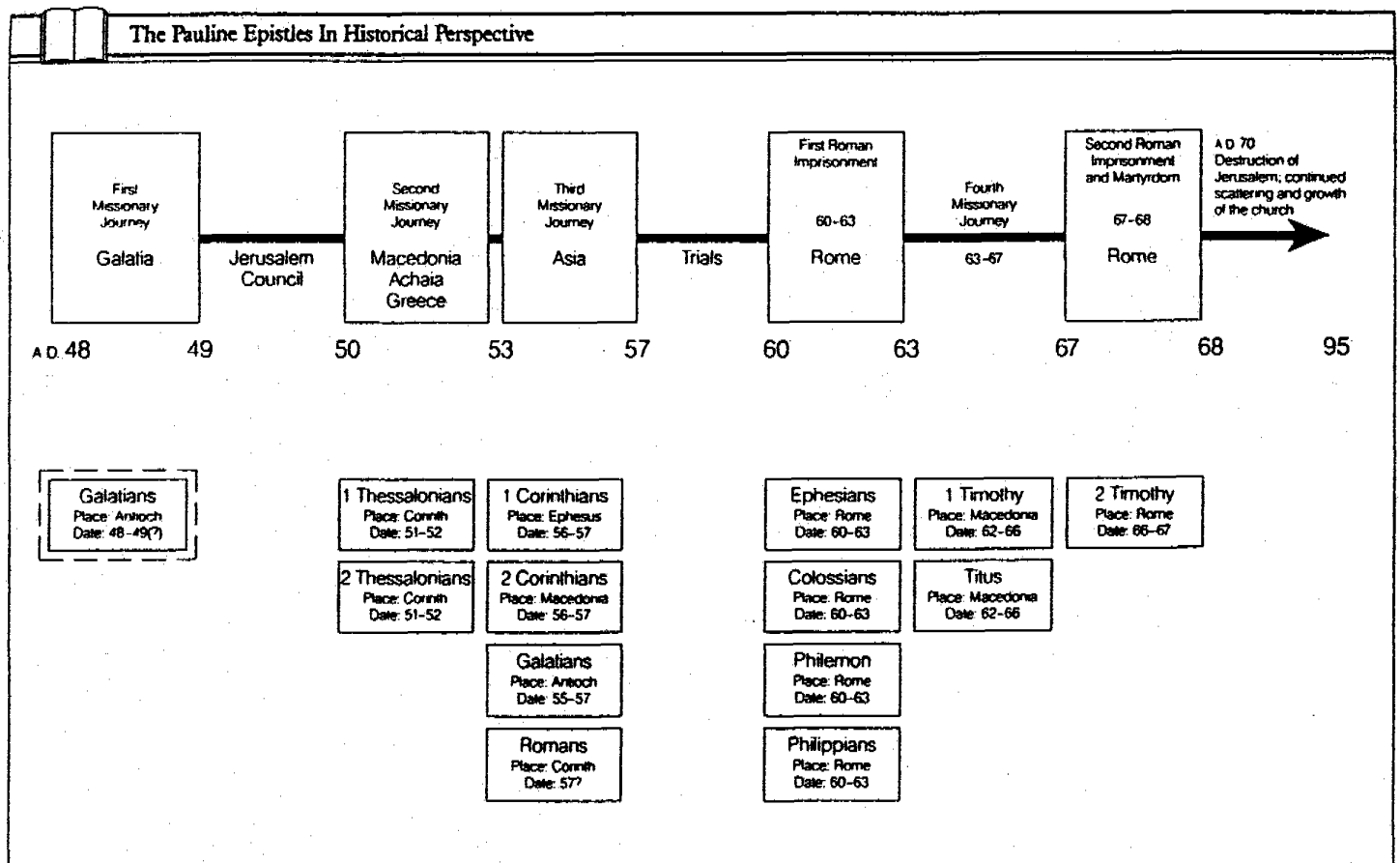
EPHESIANS

The Position of the Believer

The Practice of the Believer

12	INTRODUCTION
2:1-4	FULL REDEMPTION LEADS TO FULL WORSHIP The work of the Trinity in Salvation should lead to Praise.
1:8-15	OUR FUTURE RELATIONSHIP WITH CHRIST IS GREAT Paul prays for fuller insight into our position in Christ.
1:9-23	THE POWER OF CHRIST' RESURRECTION AND RULE IS OUR RESOURCE We can have the power which Christ has.
2:1-7	PRAISE GOD THAT HE WAS NOT WILLING TO LIVE AND LET DIE God has taken us when we were dead and made us alive in Christ. We cannot boast about our own salvation, because God has done it.
2:10	WE ARE GOD'S WORK OF ART, MADE FOR GOOD WORKS
3:1-12	THE PEACEFUL UNITY OF THE CHURCH IS WHERE GOD DWELLS Jews & Gentiles are united in the church thru the work of God in Christ
3:1-12	EVERYONE CAN HAVE INTIMACY WITH GOD THROUGH CHRIST Paul was shown that Jews & Gentiles are Equal in Christ
3:13-19	THE CHRISTIAN CONTROLLED BY CHRIST UNDERSTANDS GOD'S LOVE AND MODELS GOD'S CHARACTER
20:21	THE WORK OF GOD LEADS TO THE WORSHIP OF GOD
4:1-6	THE UNITY OF THE CHURCH SHOULD REFLECT THE UNITY OF GOD
7:1-6	DIVERSITY IN THE CHURCH SHOULD LEAD TO MUTUAL EDIFICATION AND UNITY
4:7-12	THE UNITY OF THE CHURCH IS THE UNIQUENESS OF THE CHURCH
4:13-16	MUTUAL EDIFICATION SHOULD CHARACTERIZE COMMUNICATION
6:1-9	THE HEIR OF THE KINGDOM MUST LOVE, NOT LUST
7:1-14	CHRISTIANS SHOULD BE LIVING LIGHTS WHO EXPOSE THE DEEDS OF DARKNESS AND SHOW OTHERS SALVATION
15:1-12	THE FILLING OF THE SPIRIT BRINGS ABOUT GOD'S GOAL OF MUTUAL EDIFICATION
22:3-33	THE CHRISTIAN MARRIAGE SHOULD DEMONSTRATE THE SACRIFICIAL LOVE AND SUBMISSION OF CHRIST & THE CHURCH
6:1-4	THE CHRISTIAN FAMILY SHOULD DEMONSTRATE HONOR AND EDIFICATION
5:9	CHRISTIAN EMPLOYERS AND EMPLOYEES SHOULD TREAT EACH OTHER AS THEY WOULD TREAT CHRIST
10:1-20	THE PROTECTION OF GOD'S ARMOR ENABLES THE CHRISTIAN TO WITHSTAND SATAN'S ATTACKS

Survey of the Thirteen Epistles of Paul					
Book	No. of Chapters	Theme	Place Written	Date Written	Recipients
Romans	16	The Righteousness of God	Corinth	Winter 57	Beloved of God in Rome called to be saints (1:1)
1 Corinthians	16	Solving Divisions and Disorders	Ephesus	56-57	Church of God at Corinth, those sanctified in Christ Jesus (1:2)
2 Corinthians	13	The Ministry of Reconciliation	Macedonia	56-57	Church of God at Corinth with all the saints in Achaia (1:1)
Galatians	6	Freedom in Christ	Antioch(?)	48-49 or 55-57	Churches of Galatia (1:2)
Ephesians	6	The Church, The Body of Christ	Rome	60-63	Saints of Ephesus, faithful in Christ Jesus (1:1)
Philippians	4	Joyful Christian Living	Rome	60-63	Saints in Christ Jesus in Philippi with the bishops and deacons (1:1)
Colossians	4	The Cosmic Christ	Rome	60-63	Saints and faithful brethren in Christ at Colosse (1:2)
1 Thessalonians	5	The Coming of Christ	Corinth	51-52	Church of the Thessalonians in God the Father and the Lord Jesus Christ (1:1)
2 Thessalonians	3	The Day of the Lord	Corinth	51-52	Church of the Thessalonians in God our Father and the Lord Jesus Christ (1:1)
1 Timothy	6	Pastoral Advice	Macedonia(?)	62-66	Timothy, a true son in the faith (1:2)
2 Timothy	4	A Farewell Word of Encouragement	Rome	66-67	Timothy, a beloved son (1:2)
Titus	3	A Christian Conduct Manual	Macedonia(?)	63-66	Titus, a true son in our common faith (1:4)
Philemon	1	Receiving a Slave as a Brother	Rome	60-63	Philemon, our beloved friend and fellow laborer (1:1)



"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"

Ephesians 1:1-14

In the plan of salvation:

I. We have been blessed by the Father 1:1-6

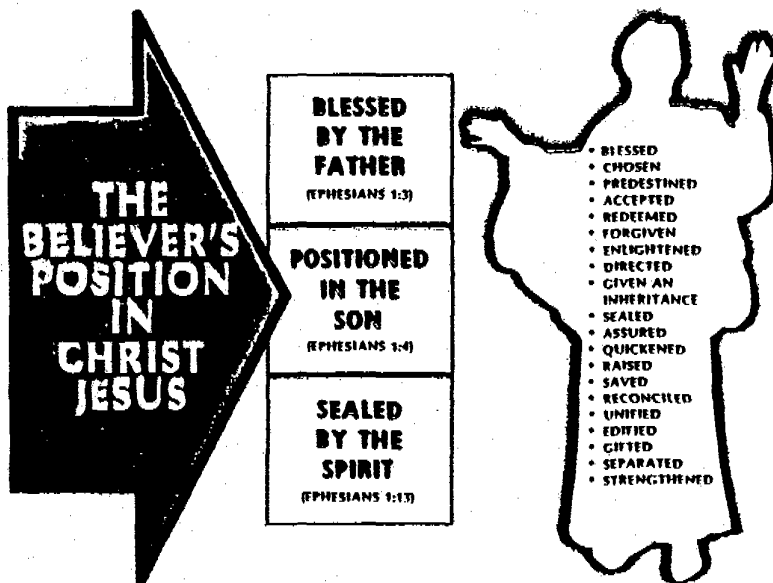
- 1) He has blessed us with a commission 1:1-2
- 2) He has blessed us in election 1:3-4
- 3) He has blessed us in separation 1:4
- 4) He has blessed us with affection 1:4
- 5) He has blessed us in predestination 1:5
- 6) He has blessed us with adoption 1:5
- 7) He has blessed us with union 1:6

II. We have been saved by the Son 1:7-12

- 1) We have redemption 1:7-8
- 2) We have revelation 1:9-10
- 3) We have riches 1:11-12

III. We have been sealed by the Spirit 1:13-14

- 1) We have God's protection 1:13
- 2) We have God's down payment 1:14
- 3) We are God's possession 1:14
- 4) We have God's praise 1:14



ELECTION AND THE DESTINATION. II

the tension and mystery

DOCKERY - God is the sole source and mainspring of all redemptive action, but He is not the sole actor; He is the sole, efficient cause of Salvation, but not the only causal factor in Salvation, there are also secondary and instrumental causes that have to be taken into account. Humans are not robots, yet salvation is of God. Salvation is not based only on Human response, yet humans respond.

AKIN - God elects and predestines persons to salvation in such a way as to be consistent with and not do violence to their free will, moral responsibility and personhood. This is a great mystery which results in a tension in theology, yet it must be maintained if we are to remain true to the whole counsel of God's revelation.

The Sovereignty of Grace and Responsibility of Believers - Only the person who is transformed by Divine Grace can make a positive response to God's gracious invitation, but, only the one who does indeed make such a response is transformed by Grace. Far from violating human personality, God's Grace appeals to our deepest yearnings and therefore when exposed to Grace, we are intrinsically drawn to it. Only persons who receive and are transformed by divine grace can make a favorable response to God's salvific initiation, but only those who do respond are indeed transformed by grace. Thus we affirm the priority of initiating grace without neglecting simultaneously to maintain our responsibility to believe.

Far from violating our wills or personality, God's grace appeals to our deepest yearnings and therefore when we are exposed to grace, intrinsically we are drawn toward it. As A. W. Tozer has said, "salvation is from our side a choice, from the divine side it is a seizing upon, an apprehending, a conquest by the Most High God." Our accepting and will are reactions rather than actions. The right of determination must always remain with God." We, therefore, affirm that in salvific grace, we are not merely passive. Neither do we want to imply that God does some and we do the rest, rather God does all and we do all. God does not override the will, but releases the will for believing response. It is certain that convicting grace can be rejected (Matthew 23:37; Luke 7:30; Hebrews 12:15), yet when we receive the gracious gift of regeneration our wills are turned in a completely new direction. When God extends His grace to us, He is the active agent but He always extends grace through various means. The means of grace include the preached gospel, the written word of God, the invitation to respond to grace, the prayers of other believers, and the faith of the respondent. This leads to the need to understand further the meaning of faith. The key is to affirm what the Bible says at all aspects and be willing to work with and love those with an acceptable, but differing perspective (ex. of Love and Cooperation despite differences - Whitfield and Wesley).

"PRINCIPLES FOR POWERFUL PRAYER"

Ephesians 1:15-23

I. We should be thankful when we pray 1:15-16

- 1) Thank God for the faith of others in the Saviour 1:15-16
- 2) Thank God for the love of others for the saints 1:15-16

II. We should be hopeful when we pray 1:16-19

- 1) God will help us in how to know 1:16-18
 - a) He gives wisdom 1:16-17
 - b) He gives revelation 1:17
 - c) He gives illumination 1:18
- 2) God will help us in what to know 1:18-19
 - a) We will know the hope of His calling 1:18
 - b) We will know the glory of His inheritance 1:18
 - c) We will know the greatness of His power 1:19

III. We should be worshipful when we pray 1:19-23

- 1) We worship Christ because he has been raised from the dead 1:19-20
- 2) We worship Christ because He has been seated at God's right hand 1:20-21
- 3) We worship Christ because He has had subjected all things to Himself 1:22
- 4) We worship Christ because He has been placed over the church 1:22-23

"IS THERE LIFE AFTER DEATH?"

Ephesians 2:1-10

I. Paul explains the position of man without Christ 2:1-3

- 1) Without Christ man is a corpse. 2:1-3
- 2) Without Christ man is controlled 2:2-3
 - a) Man walks in the domain of the world. 2:2
 - b) Man serves under the direction of Satan. 2:2
 - c) Man lives by the desires of the flesh. 2:3
- 3) Without Christ man is condemned. 2:3

II. Paul explains the privileges of man in Christ. 2:4-7

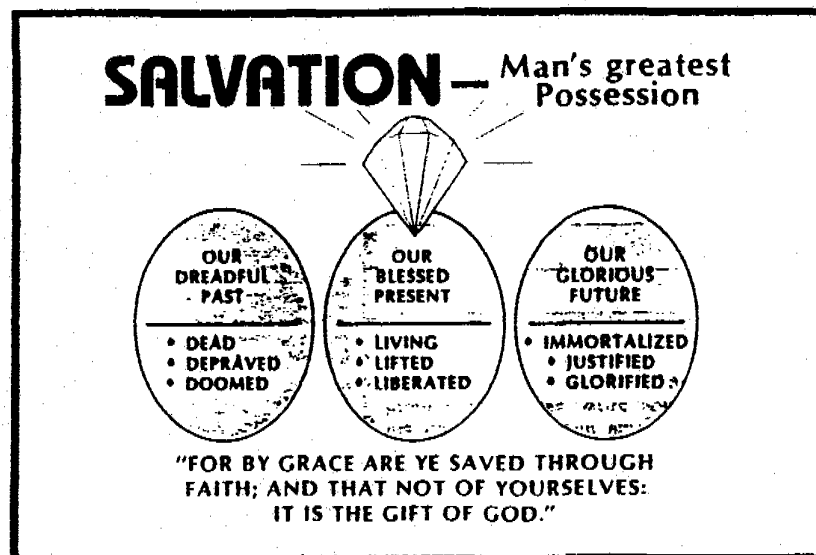
- 1) God has resurrected us with Christ. 2:4-5
- 2) God has raised us up with Christ. 2:6
- 3) God has seated us with Christ. 2:6-7

III. Paul explains the possibility of man in Christ. 2:8-9

- 1) God extends the grace in Christ for salvation. 2:8-9
- 2) Man exercises the faith in Christ for salvation. 2:8-9

IV. Paul explains the purpose of man in Christ. 2:10

- 1) God desires to work in us.
- 2) God desires to work through us.



"TEARING DOWN THE WALL" Ephesians 2:11-22

I. Christ ends our separation 2:11-13

- 1) We were without Christ 2:11-12
- 2) We were aliens 2:12
- 3) We were strangers 2:12
- 4) We were without hope 2:12
- 5) We were without God 2:12
- 6) We were far off 2:13

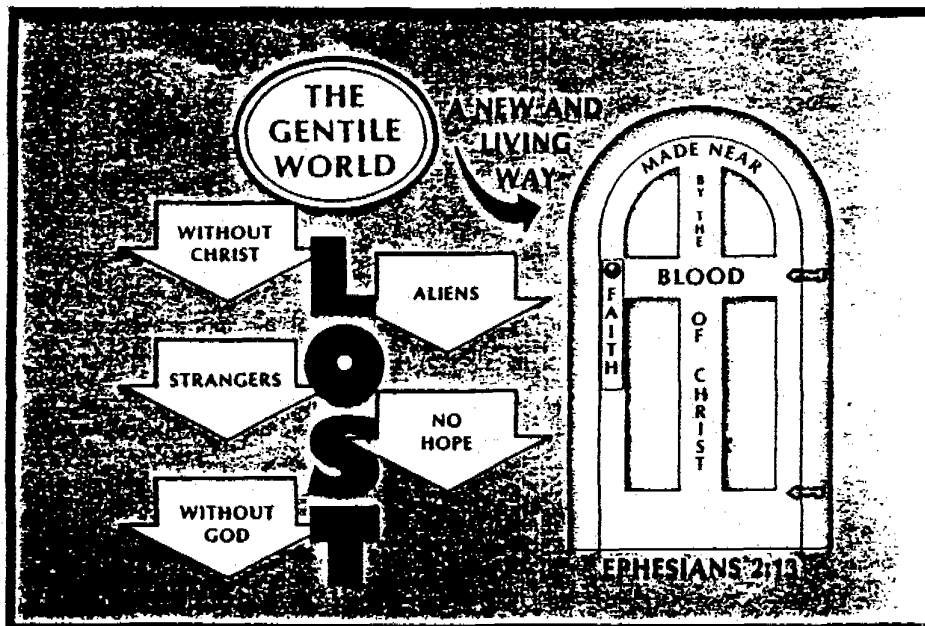
OLD POSITION	NEW POSITION
without Christ	in Christ — Eph. 2:13
aliens	a holy nation — 1 Peter 2:9
strangers	no more strangers — Eph. 2:19
no hope	called in one hope — Eph. 4:4
without God (Eph. 2:12)	The God and Father of our Lord Jesus Christ — Eph. 1:3

II. Christ effects our reconciliation 2:14-18

- 1) In Christ we have peace 2:14-16
- 2) Through Christ we have access 2:17-18

III. Christ enriches our communion 2:19-22

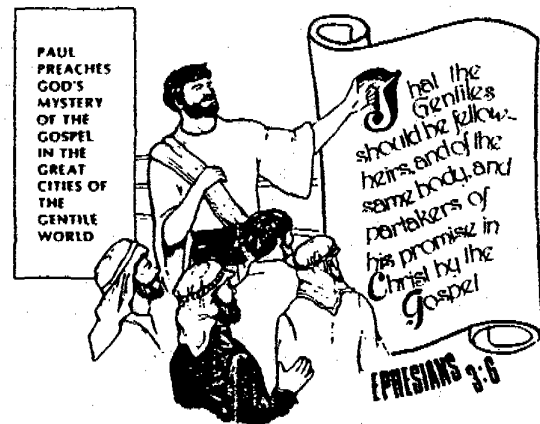
- 1) We are a single nation 2:19
- 2) We are a spiritual family 2:19
- 3) We are a secure building 2:20
- 4) We are a sacred temple 2:21-22



"SECOND-CLASS CITIZENS NOT ALLOWED"

Ephesians 3:1-13
(cf. Col. 1:24-29)

- I. The revelation of our equality in Christ is important 3:1-7
 - 1) As a prisoner we are enslaved 3:1
 - 2) As a dispenser we are educated 3:2-6
 - a) There is a stewardship of enlightenment in Christ 3:2-5
 - b) There is a fellowship of equality in Christ 3:6
 - 3) As a minister we are empowered 3:7
- II. The proclamation of our equality in Christ is incredible 3:8-9
 - 1) It is a proclamation of grace 3:8
 - 2) It is a proclamation of greatness 3:8
 - 3) It is a proclamation of goodness 3:9
 - 4) It is a proclamation of God 3:9
- III. The wisdom of our equality in Christ is indestructible 3:10-13
 - 1) It is cosmic 3:10
 - 2) It is certain 3:11
 - 3) It is complete 3:12
 - 4) It is comforting 3:13



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"PRINCIPLES FOR POWERFUL PRAYER"--Part II
Ephesians 3:14-21

Prayer that honors God is characterized by:

I. Submission 3:14-15

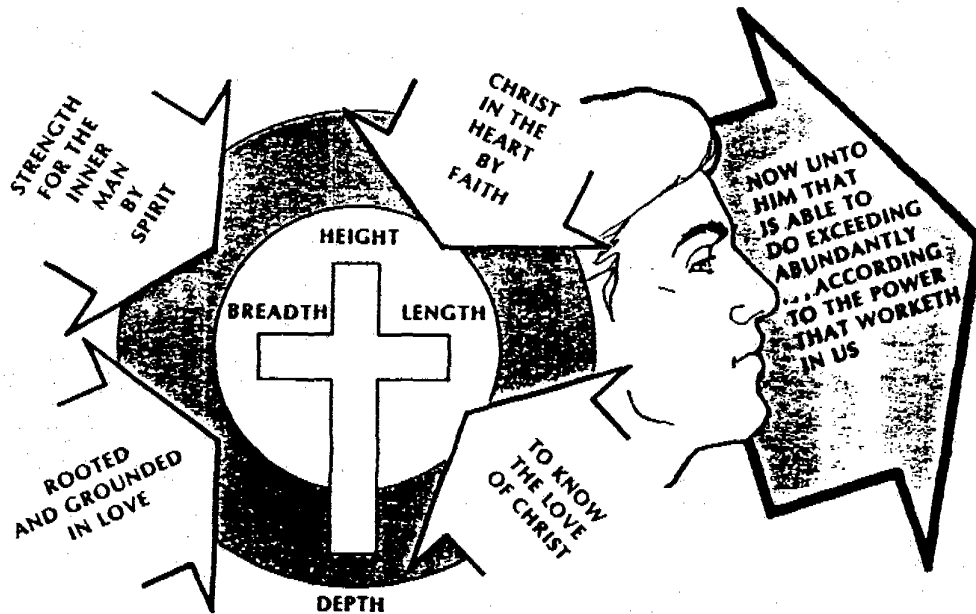
- 1) We submit because of the Fatherhood of God 3:14
- 2) We submit because of the family of God 3:15

II. Petition 3:16-19

- 1) God thru Christ gives me inner strength 3:16
- 2) God thru Christ gives me inner security 3:17
- 3) God thru Christ gives me inner sensitivity 3:17-19
- 4) God thru Christ gives me inner satisfaction 3:19

III. Adoration 3:20-21

- 1) We adore God for what He can do (His power) 3:20
- 2) We adore God for what He deserves (His person) 3:21



**THE BELIEVER'S
POWERFUL POTENTIAL**

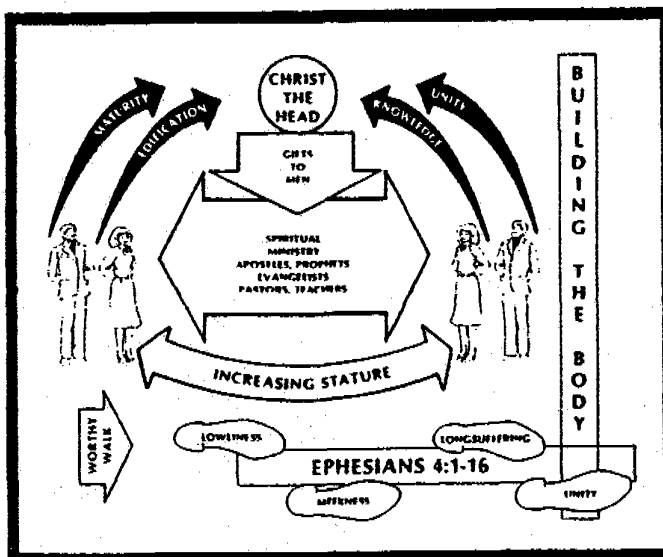
EPHESIANS 3:14-20

"THE MISSION OF THE CHURCH"

Ephesians 4:1-16

17

- I. The church is to be characterized by unity 4:1-6
 - 1) There is a oneness of humility (behavior) 4:1-3
 - 2) There is a oneness of theology (belief) 4:4-6
- II. The church is to be characterized by diversity 4:7-11
 - 1) We have a giving Saviour 4:7-10
 - 2) We have gifted saints 4:11
- III. The church is to be characterized by ministry 4:12-14
 - 1) Saints are to be equipped 4:12
 - 2) Saints are to be edified 4:12
 - 3) Saints are to be educated 4:13
 - 4) Saints are to be enlarged 4:13
 - 5) Saints are to be established 4:14
- IV. The church is to be characterized by maturity 4:15-16
 - 1) Maturity is evidenced by our speech 4:15
 - 2) Maturity is evidenced by our service 4:16
 - 3) Maturity is evidenced by our sensitivity 4:16



"THE CHRISTIAN LIFESTYLE FOR TODAY"

Ephesians 4:17-24

(Cf. Col. 3:1-11)

I. Life in Christ affects how I walk 4:17-19

- 1) It affects how I live 4:17-18
- 2) It affects how I think 4:17-18
- 3) It affects how I see 4:18
- 4) It affects how I feel 4:19
- 5) It affects how I am motivated 4:19

II. Life in Christ affects what I wear 4:20-24

- 1) I put off my old clothes (man) 4:20-22
 - a) I have a new instructor 4:20-21
 - b) I have a new insight 4:22
- 2) I put on my new clothes (man) 4:23-24
 - a) I seek to have a sanctified mind 4:23
 - b) I seek to be a sanctified man 4:24



WHILE IN A
ROMAN
PRISON,
PAUL...

- WROTE HIS IMMORTAL PRISON EPISTLES
- PRAYED FOR OTHER BELIEVERS WITHOUT CEASING
- WON MANY PEOPLE TO CHRIST
- DIRECTED HIS VAST WORK IN THE CHURCHES

"HOW TO BREAK THE HEART OF THE HOLY SPIRIT"

Ephesians 4:25-32

We grieve the Holy Spirit by:

I. Sins of the head 4:25, 29, 31

- 1) Lying 4:25
- 2) Criticizing 4:29
- 3) Quarreling 4:31
- 4) Slandering 4:31

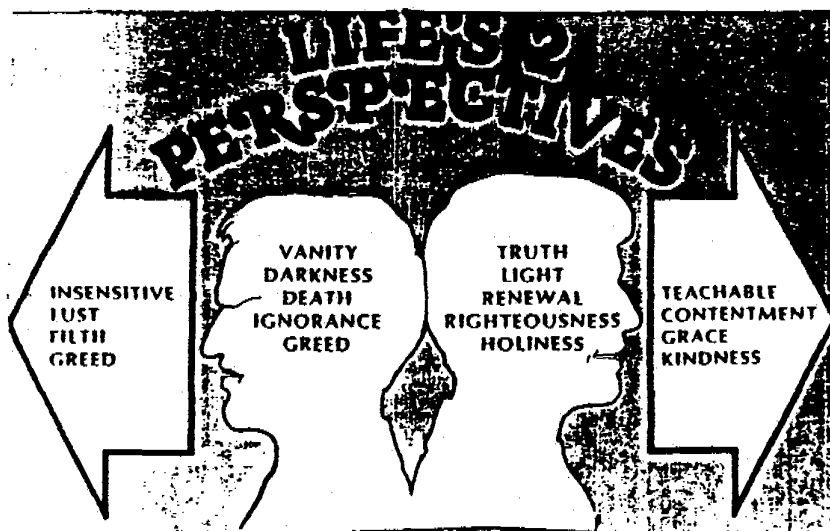
What I speak I
must first think.

II. Sins of the heart 4:26-27, 30-32

- 1) Angriiness 4:26-27, 31-32
- 2) Bitterness 4:31
- 3) Unkindness 4:32
- 4) Unforgiveness 4:32
- 5) Forgetfulness 4:30

III. Sins of the hand 4:28, 31

- 1) Stealing 4:28
- 2) Striking 4:31



EPHESIANS 4:17-32

"LIKE FATHER LIKE SON"

Ephesians 5:1-16

To be like my heavenly Father:

I. I must walk in love 5:1-7

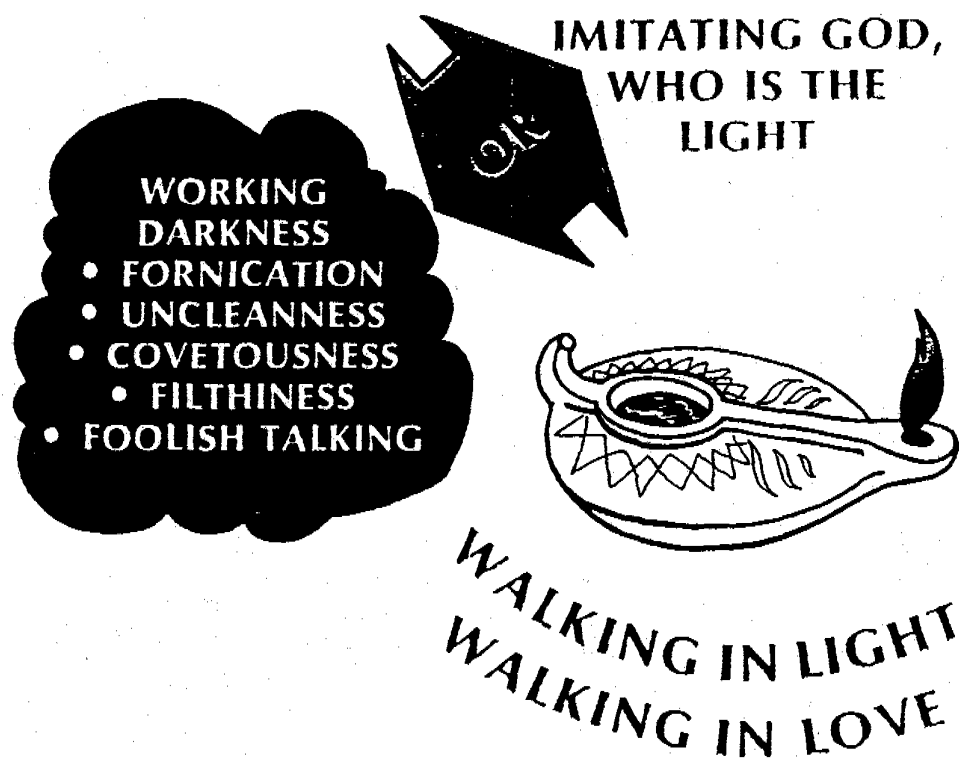
- 1) I am to imitate the Saviour 5:1-2
- 2) I am to be innocent concerning sin 5:3-5
- 3) I am to be involved in separation 5:6-7

II. I must walk in light 5:8-14

- 1) I will exhibit the fruit of the Spirit 5:8-10
- 2) I will expose the fruits of darkness 5:11-14

III. I must walk in wisdom 5:15-16

- 1) I will walk carefully 5:15
- 2) I will walk advantageously 5:16



"BEING FILLED WITH THE HOLY SPIRIT": Part 1
Ephesians 5:17-33

When Christians are filled with the Holy Spirit:

I. Believers will praise their God 5:17-20

- 1) We praise God by understanding Him 5:17
- 2) We praise God by submitting to Him 5:18
- 3) We praise God by singing to Him 5:19
- 4) We praise God by thanking Him 5:20

II. Wives will respect their husbands 5:21-24, 33

- 1) She will honor him with her submission 5:21-24
- 2) She will honor him with her admiration 5:33

III. Husbands will love their wives 5:25-33

- 1) His love will be sacrificial 5:25
 - 2) His love will be sanctifying 5:26-27
 - 3) His love will be serving 5:28
 - 4) His love will be satisfying 5:29-30
 - 5) His love will be specific 5:31-33
-

"BEING FILLED WITH THE HOLY SPIRIT": Part 2

Ephesians 6:1-9

When Christians are filled with the Holy Spirit:

I. Children will obey their parents 6:1-3

- 1) It is proper for children to obey 6:1
- 2) There is a promise for children who obey 6:2-3
 - a) Wellness of life
 - b) Longness of life

II. Parents will encourage their children 6:4

- 1) Parents will not discourage their children
- 2) Parents will direct their children
 - a) Instruction (what)
 - b) Admonition (why)

III. Employees will serve their employer 6:5-8

- 1) The manner of service is as unto the Lord 6:5-7
- 2) The motive for service is assurance from the Lord 6:8

IV. Employers will serve their employees 6:9

- 1) Masters will consider their servants
- 2) Masters will consider their Saviour

"SPIRITUAL WARFARE"
Ephesians 6:10-20

Standing For
The Right
In His Might

- I. Our attitude is one of confidence 6:10
 - 1) Our strength is in the Lord
 - 2) Our sufficiency is from the Lord
- II. Our adversary is one of craftiness 6:11-12
 - 1) He is wily 6:11
 - 2) He is a wrestler 6:12
 - 3) He is wicked 6:12
- III. Our armor is one of completeness 6:13-18
 - 1) We put on the belt of truth 6:13-14
 - 2) We put on the breastplate of righteousness 6:14
 - 3) We put on the shoes of the gospel of peace 6:15
 - 4) We put on the shield of faith 6:16
 - 5) We put on the helmet of salvation 6:17
 - 6) We put on the sword of the Spirit (the Word of God) 6:17
(cf. Heb. 4:12)
 - 7) We put on the inner garment of prayer 6:18
- IV. Our ambition is one of courage 6:19-20
 - 1) We should be courageous in our communication 6:19
 - 2) We should be courageous in our chains 6:20



I. Friends express to friends their circumstances 6:21

- 1) We may send a friend
- 2) We will share the facts

II. Friends express to friends their comfort 6:22

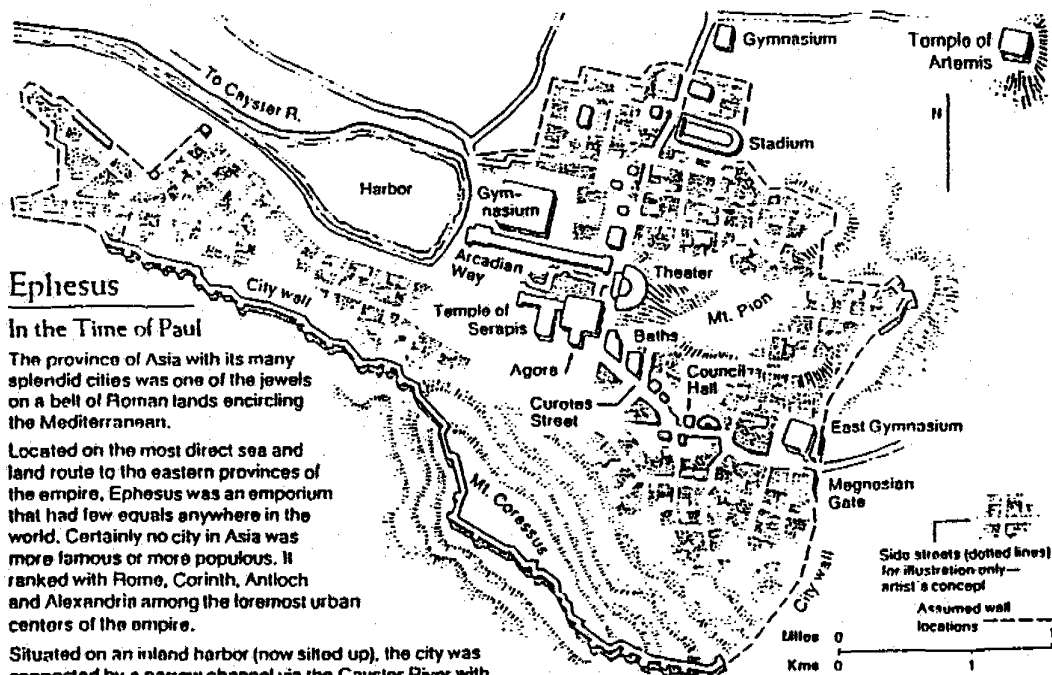
- 1) We comfort by revealing our affairs
- 2) We comfort by removing one another's anxiety

III. Friends express to friends their care 6:23

- 1) Family peace is to be enjoyed
- 2) Heavenly love is to be experienced

IV. Friends express to friends their concerns 6:24

- 1) We should value charity
- 2) We should value sincerity



dramatic events recorded in the NT, the apostle escaped a huge mob in the theater. This structure, located on the slope of Mt. Pion at the end of the Arcadian Way, could seat 25,000 people!

Other places doubtless familiar to the apostle were the Commercial Agora, the Magnesian Gate, the Town Hall or "Council House," and the Street of the Curetes. The location of the lecture hall of Tyrannus, where Paul taught, is unknown.



Colossians

COLLOSSIANS [Christ is All]

Personal	1:2	Salutation to Saints	1:1	SALUTATION
	1:8	The Growth of the Gospel of Grace	1:3	
	1:14	Paul's Prayer for a Worthy Walk	1:9	
Doctrinal	1:20	Christ the Supreme Lord	1:15	PRAYER
	1:23	Christ the Reconciler	1:21	
	1:29	Serving the Mystery and Striving for Maturity	1:24	
	2:5	Christ the Treasurehouse	2:1	
Polemical	2:15	Christ the Fullness and Forgiver	2:6	BODY
	2:23	Christ the Reality Should Result in Rejecting Regulations	2:16	
	3:4	Hearts and Minds Seated Above With Christ Our Life	3:1	
Practical	3:11	Christ is All So Sinful Practices Must Fall	3:5	CLOSING
	3:17	Christian Virtues and Christian Worship	3:12	
	4:1	Christian Relationships	3:18	
Personal	4:6	Prayer and Proclamation	4:2	CLOSING
	4:18	Farewells from Faithful Friends	4:7	

Key Verse:

"For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority." (2:9-10)

Introduction to Colossians

- I. Authorship - This book is one of the four prison letters of Paul (along with Ephesians, Philippians and Philemon) and was unanimously affirmed as authentic by the early church.
- Church tradition is in agreement with the epistle's claim of Pauline authorship (Col. 1:1, 23).
- Citations by the Church Fathers begins with Irenaeus. The letter was assumed as Pauline until 1838 when critical scholars argued for dependence on Ephesians (which was also rejected as being authentically Pauline) and non-Pauline ideas.

Various views of authorship include:

1. A second century Gnostic work--F. C. Baur.
2. A shorter and genuine Colossians was worked over with an anti-Gnostic polemic by a later author--Holtzmann.
3. Genuine with some later interpolations--P. N. Harrison.
4. A non-Pauline work of the Pauline school--Lohse, Schweizer, and many others. (Koester)
5. Genuinely Pauline--Bruce, Moule, Guthrie, O'Brien, Martin.

Issues of Authenticity have been discussed under:

- A. The language and style of the book.
 - B. Theological ideas: esp. Christology, ecclesiology, eschatology, and the authority of tradition.
 - C. Colossians relationship to both Ephesians and Philemon.
-

A. (Language and Style Issues)

Concerning vocabulary and sentence structure, there are 36 Pauline hapax legomena (one time occurrence) excluding Ephesians and the Pastorals, several cumbersome sentences, and the omission of key Pauline concepts.

In reply, the following can be noted: the cumbersome style may result from the use of liturgical materials and the polemical context; the omission of key concepts is not significant since a unique heresy with a Christological problem is present; the hapax words are mostly in the traditional material or are compound words that in their simple form do appear in Paul. (Even Galatians has 31 Pauline hapax and no one questions it.) Further, various Pauline stylistic characteristics do appear in the letter--the indicative-imperative letter structure and the use of the phrase "in Christ."

Conclusion: Language and style are not a decisive argument against authenticity. Even Lohse, who denies Pauline authorship, acknowledges this is so.

B. (Theological Ideas) -- This is the key area of debate.

1. It is argued that the form of the Gnostic heresy is too late for Paul. (This is an older argument and depends on the heresy being regarded as significantly Gnostic and a developed Gnosticism, which is unlikely. An emphasis on knowledge is possible this early [see 1 Corinthians 1:18--3:5] without full-blown Gnosticism being present).
2. The Expression of Pauline differs from Colossians' Christology. Colossian Christology is cosmic (universal) and comprehensive versus Pauline Christology which is legal and soteriological. (But cosmic Christology is present elsewhere in Paul: 1 Corinthians 2:8, 8:6; 2 Corinthians 4:4; Galatians 4:3, 9; Philippians 2:10; Romans 9:5).

3. The expression of Pauline ecclesiology differs from Colossians' ecclesiology. Colossian ecclesiology is universal versus Pauline ecclesiology which is local. Particularly, Christ as head of the body (1:18), is unique. (The cosmic character of ecclesiology and especially Christology is much like the early chapters of the book of Acts and in its traditional forms shows that these concepts were available to Paul. Christ as head of the body also has precedents in Romans 12:4-5; 1 Corinthians 12:12,14; 1 Corinthians 1:13; Galatians 3:28).
 4. The expressions of Pauline eschatology differs from Colossians' eschatology. Colossian eschatology is more expressed in present terms and is more cosmic than Pauline eschatology, which is more future looking and more imminent in emphasis. This is largely absent in Colossians. An example of this eschatology is Colossian's treatment of hope. (But this idea of "hope" is found in Romans 5:1-3; 8:24; Philippians 3:21. Christ as "mystery" is found in 1 Corinthians 2:7, 10. Raised with Christ is found in Romans 6:8. Imminence is a characteristic mainly of the Thessalonian epistles, though it is mentioned elsewhere in Paul. But the issue in this heresy was not its eschatology, but the way it took present attention away from Christ in realized knowledge, so a present eschatology was needed to deal with it.)
 5. The letter shows excessive dependence on tradition and on apostolic authority unlike Paul. The author uses opponent's terms rather than rejecting them. He uses tradition without giving Pauline exposition to it as is his style. (Paul is capable of using traditional material without comment: Romans 1:3-4, Philippians 2:5-11. Paul's focus on his ministry has adequate antecedents in Galatians 1:12-22 and 2 Corinthians. Also, this church was not founded by an apostle, so apostolic endorsement of its message would be important, much like Romans, with its introduction to Paul through an authoritative introduction of the Gospel).
-

6. Treatment of baptism is more comprehensive in Colossians than in Paul.
(1 Corinthians 12:13, Romans 6:3-5, and Philippians 1:20-21 all have concepts which are parallel to the Colossian ideas.)

C. (Relationship to Ephesians and Philemon)

It is generally regarded that Colossians preceded Ephesians. This is because within the parallelism between the two letters (which are quite extensive), Ephesians is more expanded and developed in its treatment of parallel themes (e.g. the discussion of husband-wives, parents-children, and developed ideas of the church as the body). The exception is the slave-master discussion, which is effected by the Philemon controversy in Colossae. However, no definite conclusion can be made as to which letter preceded the other.

Colossians is closely connected to Philemon. Many of the figures mentioned in Colossians are mentioned in Philemon. Compare Philemon 23 with Colossians 1:7, 4:12-19. This close connection to Philemon is one of the strongest arguments for the letter's authenticity. In contrast, many of the names tied to Philippians are different suggesting some distance between those letters.

Conclusion: The evidence supports the view that the letter is authentic, and that Paul wrote this letter during his first Roman prison.

II. Place of Writing

Rome is the traditional location. Caesarea and Ephesus also are suggested as possible origins of the letter. The evidence for an Ephesian imprisonment does not really exist and the size of Caesarea makes it unlikely as a missionary center while Paul is in prison, or the center of activity such as Paul's companions undertook while he was imprisoned (Col. 4:3-4). Against Rome is the supposed problem of the 1,200 miles Onesimus must travel to get back to (and escaped) Philemon. The visit to Colossae (Phil. 22) is said to contradict plans to go to Rome (Rom. 15:28). But change in travel plans do occur with Paul

(note: 1 Cor. 16: 7-9 with 2 Cor. 1:15, 24). The Rome hypothesis is still the best view in light of all the factors that must be considered.

III. Date of Writing

This may be the first of the Prison Epistles: Colossians, Philemon, Ephesians, Philippians (see above on the relation of this letter to Ephesians and Philemon). It would have been written early or in the middle of Paul's Roman imprisonment in A.D. 60-61.

IV. The City of Colosse

Colosse was a comparatively unimportant city; in fact, it was the least significant of the cities to which Paul addressed any of his letters. It was located near two other cities, Laodicea and Hierapolis. All three cities were on the Lycus River in Phrygia which is in modern South Central Turkey. On a highway leading east to the Euphrates area, the cities were approximately 100 miles east of Ephesus. Colosse was once an important city, but by the first century it was a market town smaller than both Laodicea and Hierapolis. Wealthy Jewish merchants living in the area would have some impact on the thinking of religious people in the area.

V. The Church at Colosse

The church was not founded by Paul. He writes after hearing of their faith in Christ (1:4, 9). In 2:1 he says they have not seen his face. Evidently the church was founded during Paul's stay at Ephesus (Acts 19:10). It is likely that Epaphras was the founder of the church (cf. 1:7; 4:12-13). It seems that the church was primarily Gentile. Several passages give this impression. In 1:21 Paul refers to them as "formerly alienated and hostile in mind" (cf. Ephesians 2:11-19). In 1:27 he speaks of ministering the mystery to Gentiles, evidently an allusion to the Colossians themselves. The sins that are listed in 3:5-7 fit particularly those of pagan Gentiles.

VI. The Heresy at Colosse

It seems Epaphras had brought a report of the heresy which was threatening the health of the church (cf. 1:7; 4:12-13).

The false doctrine seemed to have two convergent streams: Judaism and incipient Gnosticism. There are a number of allusions to the first of these. There are the references to circumcision in 2:11 and 3:11 (cf. 4:11). Paul also discusses dietary regulations and Jewish holidays in 2:16 (a shadow of coming things). The reference to angel worship also indicates a Jewish emphasis (2:18).

However, the more prominent false doctrine was incipient Gnosticism. The whole book breathes this heresy.

Gnosticism had two basic premises -- 1) matter is intrinsically and essentially evil and 2) salvation comes through mystic knowledge. Good is found only in the spirit world. This basic premise led to all sorts of teachings. (1) If matter is evil, the supreme and good God could not have created it. How then did matter come into being? This was explained by saying that God put out a series of emanations. The more distant these were from God, the less were they connected to (or knew about) Him until finally a distant evil emanation created matter and the world. (2) If matter is evil then "the Christ" did not have a physical body. He was only a phantom, or the Christ spirit came upon Him at His baptism and left at the cross. Of course this means Jesus Christ ultimately could not save mankind because He did not become flesh and blood. (3) This doctrine has implications in the realm of morality and ethics. It took its course in two opposite extremes. One side said because matter is evil and our bodies are matter, we must be ascetics. The only way to deal with our bodies is to starve, beat and deny them. The opposite view was to say the body is evil no matter what we do so it does not matter how much we sin. Of course, this led to all sorts of sensual practices.

There also was great stress on knowledge. There was much speculation and philosophizing about such things as emanations and secret knowledge. Salvation became a matter of knowledge and not faith.

Strangely the rituals of Judaism and the esoteric knowledge of incipient Gnosticism joined forces to produce this bizarre heresy which Paul combats in this epistle. Providentially this crucially important letter was written to a group of believers in an insignificant town, but it was necessary to check this false doctrine which has much in common with modern New Age teachings.

VII. The Occasion of the Epistle

Evidently while Paul was in prison in Rome, Epaphras brought him news concerning the church at Colosse (4:12-13).

VIII. The Bearer of the Letter

Tychicus carried this letter (Col. 4:7-9) along with Onesimus, and his private letter to Philemon (Col. 4:9).

"Amazing Grace How Sweet the Sound"

Colossians 1: 1-8

I. We Need To Hear About God's Gifts

1: 1-2

1. We have the perspective of a servant. 1:1
2. We have the position of a saint. 1:2
 - a. Holy means we are separated.
 - b. Faithful means we are steadfast.
 - c. In Christ means we are secure.
3. We have the privilege of sonship. 1:2

II. We Need To Hear About God's Graces

1: 3-5

1. There is the grace of faith in the Savior. 1: 3-4
2. There is the grace of love for the saints. 1:4
3. There is the grace of hope of our salvation. 1:5

III. We Need To Hear About God's Gospel

1: 5-8

1. The gospel truth is to reach the world. 1: 5-6
2. The gospel truth should reproduce fruit. 1:6
3. The gospel truth is rooted in grace. 1:6
4. The gospel truth is reported by us. 1: 7-8
 - a. We are to be faithful teachers. 1:7
 - b. We are to be faithful ministers. 1:7
 - c. We are to be faithful lovers. 1:8

PRODUCTIVE CHRISTIANS

FAITH "In Christ" (Colossians 1:4)

LOVE "to all the saints" (Colossians 1:4)

HOPE "which is laid up for you in heaven" (Colossians 1:5)

FRUIT "bringeth forth fruit" (Colossians 1:6)

"How To Pray For Others"

Colossians 1: 9-12

We Should Pray That Others Will:

I. Know The Will of God 1:9

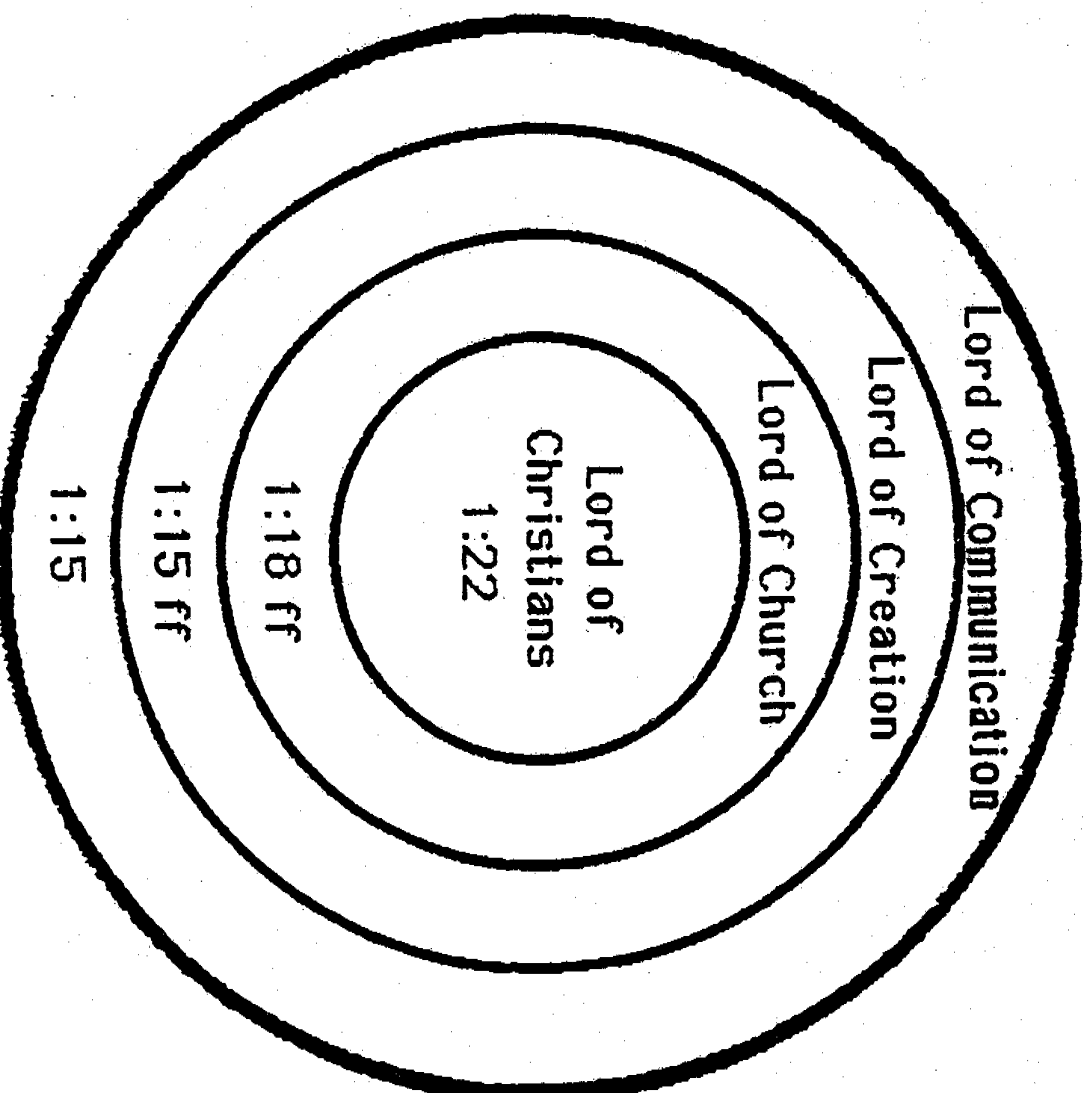
1. We need to know His plan (God's Will)
2. We need to know His principles (God's Wisdom)
3. We need to know His perspective (God's Ways)

II. Keep Their Walk With God 1:10-12

1. We maintain our walk by being concerned for the pleasure of God 1:10
2. We maintain our walk by being certain of the purpose of God 1:10
3. We maintain our walk by being controlled by the power of God 1:11
4. We maintain our walk by being consumed with the praise of God 1:12

Christology in Colossians 1:15-23 (His Preeminence Over All Things)

The Incarnate
Jesus Christ
As
Creator God



The Incarnate
Jesus Christ
As
Lord Over
All

"The Lordship of Jesus Christ"

Colossians 1: 13-20

- I. Jesus is Lord of the Cross (Savior) 1: 13-14**
(This denies universalism/deism/fatalism)
1. God has delivered us from the power of Satan. 1:13
 2. God has transferred us into the principality of His sovereignty. 1:13
 3. God has redeemed us through the payment of His Son. 1:14
- II. Jesus is Lord of Communication (Revealer) 1:15**
(This denies cultism/atheism/agnosticism)
1. He is the representation of God. (His reflection)
 2. He is the manifestation of God. (His revelation)
- III. Jesus is Lord of Creation (Creator) 1: 15-17**
(This denies evolution/naturalism)
1. He is Lord because of His sovereignty. 1:15
 2. He is Lord because of His agency. 1:16
 3. He is Lord because of His priority. 1:17
 4. He is Lord because of His consistency. 1:17
- IV. Jesus is Lord of The Church (Leader) 1: 18-20**
(This denies individualism)
1. He is first. 1:18
 - a. In position
 - b. By resurrection
 2. He has fullness. 1:19
 3. He provides forgiveness. 1:20
-

"Free At Last! Free At Last!"

Colossians 1: 21-23

- I. **We Have Been Delivered From The Penalty of Sin** 1:21
(This is regeneration/conversion)
 1. In the past we were alienated from God (a foe).
 2. In the present we are reconciled to God (friend/Father).

 - II. **We Will Be Delivered From The Presence of Sin** 1:22
(This will be glorification)
 1. We will be pure (holy).
 2. We will be perfect (blameless).
 3. We will be pardoned (above reproach).

 - III. **We Can Be Delivered From The Power of Sin** 1:23
(This is sanctification)
 1. We must be consistent in our walk.
 2. We must be convicted in our will.
 3. We must be confident in the Word.
-

My Heart, Christ's Home

or

Christ In You, The Hope of Glory

Colossians 1:24-29

When Christ reigns as Lord in our life:

I. We Will Suffer For Him

1:24

- 1) We suffer with joy
- 2) We suffer for His body

II. We Will Serve Under Him

1: 25-27

- 1) We have a trust from God 1:25
- 2) We have a truth of grace 1:26
- 3) We have a treasure that is glorious 1:27

III. We Will Share About Him

1:28

- 1) We preach Him to others
- 2) We present others to Him

IV. We Will Strive Through Him

1:29

- 1) We strive for His purpose
- 2) We strive with His power

How To Deal With Scriptural Deceivers

Colossians 2: 1-5

I. The Church Must Be Encouraged

2: 1-2

- 1) We express concern to those we love 2:1
- 2) We extend comfort to those we love 2:2

II. Christ Must Be Expounded

2: 2-3

- 1) We tell of His wealth 2:2
- 2) We tell of His wisdom 2:3

III. Christians Must Be Educated

2: 4-5

- 1) We must be warned concerning potential deception 2:4
- 2) We must be wise concerning spiritual diligence 2:5

Exposing The Spiritual Kidnappers

Colossians 2: 6-10

I. We Must Affirm Christ And His Conduct

2: 6-7

- 1) We are to follow after Him 2:6
- 2) We are to be founded in Him 2:7
- 3) We are to be faithful to Him 2:7
- 4) We are to be filled with Him 2:7

II. We Must Accept Christ And His Creed

2:8

- 1) You can be captive to the wrong philosophy
- 2) You can be controlled by the wrong people
- 3) You can be confused by the wrong principles

III. We Must Acknowledge Christ And His Completeness

2: 9-10

- 1) Christ is God in His person 2:9
- 2) Christ is glorious to His people 2:10
 - A. He is our perfecter
 - B. He is our protector

Victory In Jesus

Colossians 2: 11-15

I. In Him We Experience Spiritual Transformation 2:11

- 1) We have a new position of forgiveness
- 2) We have a new condition of freedom

II. In Him We Experience Personal Union 2:12

- 1) We have died with Him
- 2) We are alive in Him

III. In Him We Experience Supernatural Resurrection 2:13

- 1) In the past we were condemned in sin
- 2) In the present we are cleansed of sin

IV. In Him We Experience Legal Satisfaction 2:14

- 1) He has put away our debt to the law
- 2) He has paid our debt at the cross

V. In Him We Experience Total Liberation 2:15

- 1) He has expelled the forces of evil
- 2) He has exposed the forces of evil
- 3) He has embarrassed the forces of evil

FALSE RELIGION VS. A FULFILLING RELATIONSHIP

Colossians 2: 16-23

- I. False Religion Promotes Unspiritual Legalism** **2: 16-17**
 - 1) Legalism is always interested in the superficial 2:16
 - 2) Legalism always ignores the essential 2:17

 - II. False Religion Pursues Unprofitable Mysticism** **2: 18-10**
 - 1) Mysticism will encourage spiritual elitism 2:18
 - 2) Mysticism will experience spiritual emaciation 2:19

 - III. False Religion Preaches Unnecessary Asceticism** **2: 20-23**
 - 1) Asceticism is a form of slavery 2:20
 - 2) Asceticism is a future of futility 2: 21-22
 - 3) Asceticism is flawed by inability 2:23
-

BIBLICAL SUICIDE

Colossians 3: 1-11

If we are to die to self:

- I. **We Must Pursue The Things of Christ In Our Attitudes** 3: 1-4
 - 1) Our position in Christ provides motivation 3: 1-2
 - a) Being in Christ affects our hearts 3:1
 - b) Being in Christ affects our minds 3:2
 - 2) Our position in Christ provides protection 3:3
 - 3) Our position in Christ provides expectation 3:4
- II. **We Must Perform The Things of Christ in Our Actions** 3: 5-11
 - 1) Toward ourselves we must put to death sinful desires 3: 5-7
 - a) Sinful desires may express themselves sexually 3:5
 - b) Sinful desires may express themselves selfishly 3:5
 - c) Sinful desires may express themselves short-sightedly 3:6
 - d) Sinful desires may express themselves shamefully 3:7
 - 2) Toward others we must put away sinful deeds 3: 8-11
 - a) Sinful deeds may express themselves emotionally 3:8
 - b) Sinful deeds may express themselves verbally 3: 8-9
 - c) Sinful deeds may express themselves inconsistently 3: 9-10
 - d) Sinful deeds may express themselves racially 3:11
 - e) Sinful deeds may express themselves socially 3:11

THE WELL DRESSED CHRISTIAN

Colossians 3: 12-17

I. He Will Clothe Himself With Love

3: 12-14

- 1) There are reasons for our clothing 3:12
 - a) We have been selected by God
 - b) We have been set apart by God
 - c) We have become special to God
- 2) There are resources for our clothing 3:12
- 3) There are results from our clothing 3: 13-14
 - a) We will be longsuffering 3:13
 - b) We will be forgiving 3:13
 - c) We will be loving 3:14

II. He Will Clothe Himself With Peace

3:15

- 1) We are to be controlled by peace
- 2) We have been called to peace

III. He Will Clothe Himself With Thankfulness

3:15

IV. He Will Clothe Himself With The Word of God

3: 16-17

- 1) It will encourage instruction 3:16
- 2) It will encourage admonition 3:16
- 3) It will encourage celebration 3:16
- 4) It will encourage consecration 3:17
- 5) It will encourage appreciation 3:17

WHEN CHRIST IS LORD OF THE HOME

Colossians 3: 18-21

I. Wives Will Yield To Their Husbands 3:18

- 1) Wives will give their submission to their husbands.
- 2) Wives will give their adoration to the Lord.

II. Husbands Will Love Their Wives 3:19

- 1) Husbands will provide the best for their wives.
- 2) Husbands will avoid bitterness towards their wives.

III. Children Will Honor Their Parents 3:20

- 1) Obedient children will bless their earthly parents.
- 2) Obedient children will please their heavenly Father.

IV. Parents Will Encourage Their Children 3:21

- 1) Parents should not unfairly demean their children.
- 2) Parents should not unwisely discourage their children.

TAKING JESUS TO THE WORKPLACE

Colossians 3:22 - 4:1

I. Employees Will Be Faithful To Their Employer 3:22-25

- 1) We serve with the character of our Lord. 3:22
- 2) We serve with commitment to our Lord. 3:23
- 3) We serve with confidence in the Lord. 3:24
- 4) We serve with caution towards our Lord. 3:25

II. Employers Will Be Fair To Their Employees 4:1

- 1) There should be integrity in what we do.
- 2) There should be accountability in what we do.

ESSENTIALS FOR EFFECTIVE EVANGELISM

Colossians 4: 2-6

I. We Must Have A Committed Prayer Life 4: 2-4

- 1) We must pray with intensity. 4:2
- 2) We must pray in intercession. 4:3
- 3) We must pray with intend. 4: 3-4

II. We Must Have A Consistent Public Life 4: 5-6

- 1) We must walk in wisdom. 4:5
- 2) We must talk with wisdom. 4:6
 - a. Controlled by grace.
 - b. Careful in response.
 - c. Concerned for others.

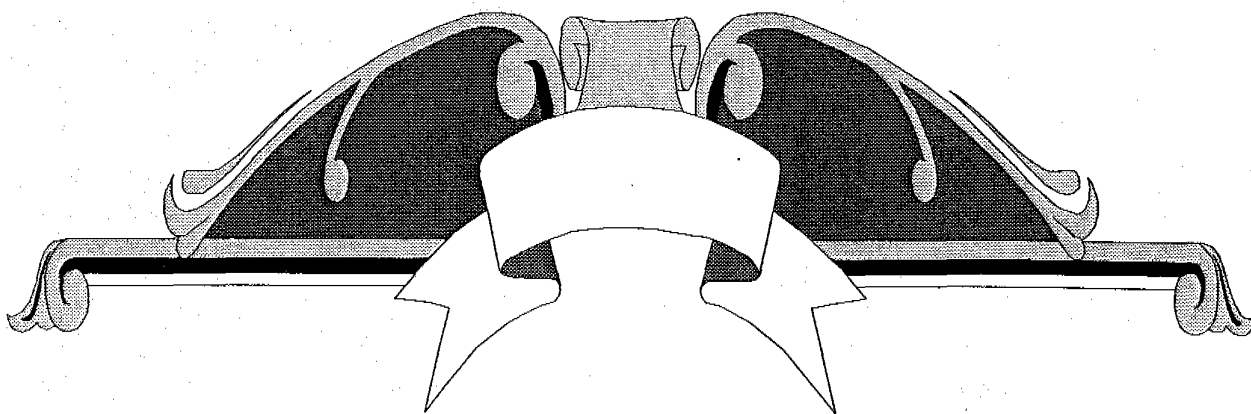
FRIENDS WORTH DYING FOR

Colossians 4: 7-18

Friends worth dying for are:

I.	<u>Faithful</u>	4: 7-9
	1) They are trusted servants.	4:7
	2) They are trusted confidants.	4: 8-9
II.	<u>Fellow-Laborers</u>	4:10
	1) They provide companionship.	4:10
	2) They provide comfort.	4:11
III.	<u>Fervent</u>	4: 12-13
	1) They are fervent in their calling.	4:12
	2) They are fervent in their concern.	4:13
IV.	<u>Family</u>	4: 14-15
	1) They are special.	4:14
	2) They are hospitable.	4:15
V.	<u>Finishers</u>	4: 16-17
	1) They share encouragement with others.	
	2) They need encouragement from others.	
VI.	<u>Fighters</u>	4:18
	1) They remember us in the battle.	
	2) We remember them in the battle.	
-

1 Thessalonians



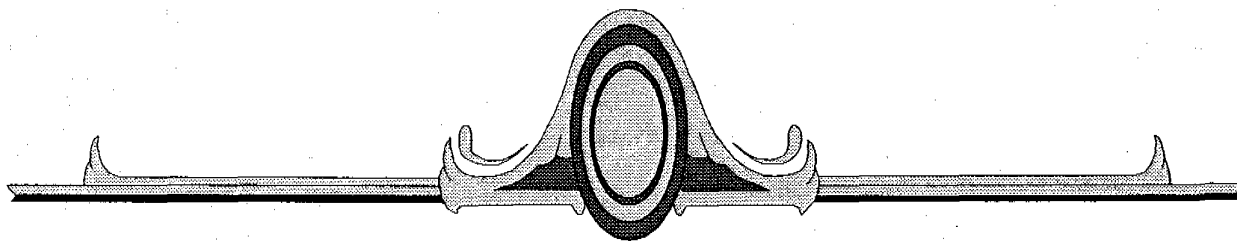
FIRST THESSALONIANS

Author: Apostle Paul

Date: c. A.D. 50-52

Reasons for Writing:

1. to commend the Thessalonian believers (1:1-10)
2. to comfort them (Chapter 2)
3. to confirm his own conduct and motives: why he had not returned to see them (2:17-18)
4. to correct wrong doctrine (3:10, 4:13, 5:1-11)
5. to challenge to persevere in the face of opposition and persecution (2:14ff)
6. to caution against cliques and errors in living (4:1-12, 5:12-18)
7. to cement the affection between the Thessalonian believers and himself (3:10)
8. to call them to obey and respect their leaders (5:12ff)



1 THESSALONIANS

1. AUTHORSHIP--Paul is the author of this epistle. The writings of many early church fathers (Irenaeus, Tertullian, Clement of Alexandria) affirm Paul's claim to be the author of this epistle. Indeed, early external testimony is virtually unanimous in affirming that Paul is the author. The internal evidence (writing style and subject matter) for Pauline authorship is also strong, and historical allusions in the book harmonize well with what we know about Paul's life as recorded in Acts. The author identifies himself as Paul (1:1; 2:18), but he does not use the title of "apostle." This is because at Thessalonica his apostleship was accepted, and there was no need to defend it. His companions include Silvanus (Silas) and Timothy (1:1), who accompanied him during his second missionary journey (Acts 15:36-18:22). Many biblical scholars consider 1 Thessalonians to be the first of Paul's New Testament epistles; some date Galatians earlier.

2. THE CHURCH AT THESSALONICA

- a. Thessalonica was the capital of Macedonia, and was located on a major highway (the *Via Egnatia*) which connected Rome with the East. Apparently it included a substantial number of Jews since it had a synagogue (Acts 17:1).
 - b. Paul visited this city on his second missionary journey after leaving Philippi (Acts 17:1ff). Paul's mission was immediately successful as a number of Jews and Greeks accepted his message (Acts 17:4).
 - c. Paul's success stirred other Jews of the city to a jealous rage; they violently attacked the house of Jason (Acts 17:5) where Paul was staying. Jason and some fellow Christians were dragged before the magistrates as disturbers of the peace. Because of this hostility, Paul was forced to leave the city (Acts 17:9-10).
 - d. According to Acts 17:2, Paul spent three Sabbaths preaching in the synagogue at Thessalonica. Luke's narrative seems to imply that the riot that forced Paul to leave occurred immediately following his ministry in the synagogue, and Acts 17:10 indicates that the Christians sent Paul away right after the riot. However, some believe that there is a longer time gap between Paul's synagogue ministry and
-

his subsequent departure from the city. The exact chronology of this period is open to debate.

3. DATE AND PLACE

- a. After leaving Thessalonica, Paul went to Berea, where he again met with opposition from Thessalonian Jews and was forced to leave again (Acts 17:13-14). He came to Athens and then moved on to Corinth. While at Athens, Paul sent Timothy to Thessalonica to ascertain the condition of the church. After Timothy's return to Paul at Corinth, he wrote 1 Thessalonians.
- b. Paul wrote 1 Thessalonians from Corinth during his second missionary journey (AD 50-52).

4. PURPOSE--The specific news received through Timothy both prompted the letter and dictated its contents. The whole letter is quite practical, containing a message directly geared to the problems of this church. The purposes for this epistle include the following:

- a. Paul expresses his general satisfaction over the progress of the Thessalonian church (1:1-10).
- b. Paul answers charges which have been brought against him, apparently by his Jewish opponents (chapter 2).
- c. He gives exhortations toward further progress and perseverance (chapter 3).
- d. He seeks to correct certain misunderstandings about future events (chapters 4 and 5).

5. A MAJOR ISSUE OF ESCHATOLOGY BETWEEN PRETRIBULATIONISTS AND POSTTRIBULATIONISTS--what is the relationship of 4:13-18 and 5:1-11, and the shift at 5:1? 5:1-3 clearly speaks of the Lord's return in judgment. Do chapters 4 and 5 describe the same event or two different events?

- a. Several comments should be made:

- i. Both 4:13-18 and 5:1-11 have the same purpose. These sections are intended to provide comfort and encouragement to his readers (4:18; 5:11).
- ii. Paul seems to be describing two separate events. For the believer the rapture will be a time of blessing and thus Paul uses the word Parousia, whereas for the unbeliever what follows (chapter 5) will be a time of judgment and hence Paul shifts his terminology to "the Day of the Lord."
- iii. Paul seems to give the chronological relationship between these events of blessing and judgment. The events of 5:1-11 follow the events of 4:13-18. In Paul's presentation of future events he uses a variety of designations to describe God's final intervention through Christ:
 - 1) "day of the Lord"--2 Thess. 2:2
 - 2) "day of Christ"--Phil. 1:10
 - 3) "day of Jesus Christ"--Phil. 1:6
 - 4) "day of the Lord Jesus"--2 Cor. 1:14
 - 5) "day of our Lord Jesus Christ"--1 Cor. 1:8
 - 6) "this day"--1 Thess. 5:4
 - 7) "the day"--2 Thess. 1:10
- iv. In examining these passages, interpreters should recognize that the time of the Rapture with respect to the Tribulation, though implied (pretribulationally), is nowhere plainly stated. Therefore, one should hold their position as to the time (not the truth!) of the rapture with grace and humility. It should not be a test of Christian fellowship.

6. Value of the Thessalonian epistles:

- a. They present insight into the heart of the Apostle Paul.
- b. These epistles indicate how Paul worked with and helped young converts.
- c. First and Second Thessalonians picture a local church in its most rudimentary New Testament form.
- d. They contain vital teachings concerning last things.

AN OUTLINE OF FIRST THESSALONIANS

I.	<u>Personal: "We give thanks remembering..."</u>	1-3
1.	How the church was born--(The ideal church)	1
a.	An elect group.	1:1-5
b.	An exemplary group.	1:6-7
c.	An enthusiastic group.	1:8
d.	An expectant group.	1:9-10
2.	How the church was nurtured--(The ideal pastor)	2
a.	A faithful preacher.	2:1-6
b.	A gentle mother.	2:7-8
c.	A concerned father.	2:9-16
d.	A loving brother.	2:14-20
3.	How the church was established--(The ideal fellowship)	3
a.	Through the Word.	3:1-5
b.	Through prayer.	3:6-13
II.	<u>Practical: "We beseech you..."</u>	4-5
1.	Walk in holiness (the home).	4:1-8
2.	Walk in love (the church).	4:9-10
3.	Walk honestly (the job).	4:11-12
4.	Walk in hope (the dead).	4:13-18
5.	Walk in light (the family of God).	5:1-11
6.	Walk in gratitude (the saint).	5:12-13
7.	Walk in obedience (the sanctified).	5:14-28

Each chapter ends with a reference to the second coming of Christ, and relates His coming to: salvation (1:9-10); service (2:19-20); stability (3:13); sorrow (4:18); and sanctification (5:23).

1 Thessalonians: A Heart-to-Heart Talk

WRITER: Paul, the Apostle
DATE: Early, probably about A.D. 50
KEY PASSAGES: 1:8-10, 4:9-11
BACKGROUND: Acts 17:1-9

UNIQUE CONTRIBUTIONS

- First of Paul's letters
- Sets forth his style of ministry
- Provides insight into the Rapture of the Church
- Offers needed balance regarding the Lord's imminent return
- Emphasis on vocational diligence

THE PASTOR'S HEART ...

THE PASTOR'S BURDEN ...

PERSPECTIVE SUBJECT ESPECIALLY APPROPRIATE FOR...	Thanksgiving	The Pastor before the Flock	Personal Concern	Sexual Purity	Stay Alert!
	Remembering				Encourage One Another!
	Affirming	The Flock's Response to Him	Comfort and Relief	Prophetic Urgency	
	Reporting				Live in Peace!
	Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 5
LOOKING BACK					
THE CHURCH ITSELF	THE MAN HIMSELF	THE OCCASION	THE CONCERN	THE BALANCE	
...NEW CONVERTS	...YOUNG PASTORS	...SUFFERING CHRISTIANS	...TEMPTED AND UNINFORMED CHRISTIANS	...SLEEPY CHRISTIANS	

— THE SECOND COMING AND YOU —

PURPOSES:

- Encourage for Spiritual Progress; Exhort toward greater Maturity.
- Teach concerning Christ's return.
- Defend ministry against critics.

- Encourage for

Spiritual Progress;

Exhort toward greater

Maturity

- **Teach concerning**

Christ's return

- *Defend ministry*

against critics

- Joy, Peace, Thanksgiving
- Proper Regard For Holy Spirit
- Complete Sanctification

(At Parousia)

KEY WORD:

Parousia - "Coming"

Found 4 x in the book

(2:19; 3:13; 4:15; 5:23)

and alluded to in 1:10

A REALISTIC PICTURE OF CHURCH PLANTING

Acts 17:1-9

- I. Church planting requires proclamation. 17:1-3
 - 1. We must have a strategy. 17:1-2
 - 2. We must honor the Savior. 17:2-3
 - a. We proclaim His crucifixion.
 - b. We proclaim His resurrection.

 - II. Church planting results in conversion. 17:5-9
 - 1. Some will receive Christ. 17:4
 - 2. Some will reject Christ. 17:5,7

 - III. Church planting raises opposition. 17:4-5,7
 - 1. We may encounter evil actions. 17:5-6
 - 2. We may encounter false accusations. 17:6-9
-

WHAT KIND OF CHURCH SHOULD WE BE?

1 Thessalonians 1:1-10

I.	<u>We should be an encouraged church.</u>	1:1
1.	Be encouraged by your brothers.	
2.	Be encouraged by your Father.	
3.	Be encouraged by your Savior.	
II.	<u>We should be an energetic church.</u>	1:2-4
1.	Be ceaseless in your prayer.	1:2
2.	Be constructive in your faith.	1:3
3.	Be constant in your love.	1:3
4.	Be confident in your hope.	1:3
5.	Be certain in your election.	1:4
III.	<u>We should be an exemplary church.</u>	1:5-7
1.	Proclaim the right message.	1:5
2.	Pursue the right men.	1:6
3.	Provide the right model.	1:7
IV.	<u>We should be an evangelistic church.</u>	1:8-9
1.	Evangelism requires our proclamation.	1:8
2.	Evangelism results in others salvation.	1:9
V.	<u>We should be an expectant church.</u>	1:10
1.	Look for the Savior's return.	
2.	Look for the Savior's rescue.	
-

MODELS FOR EFFECTIVE MINISTRY

1 Thessalonians 2:1-12

- I. There are times when we need to be a preacher. 2:1-6
 - 1. Be confident in persecution. 2:1-2
 - 2. Be careful how you preach. 2:3
 - 3. Be certain who you please. 2:4
 - 4. Be clear about your priorities. 2:5
 - 5. Be charitable in your position. 2:6

 - II. There are times when we need to be a mother. 2:7-8
 - 1. We share our love. 2:7-8
 - 2. We share our lives. 2:8

 - III. There are times when we need to be a worker. 2:9-10
 - 1. Work with sincerity. 2:9
 - 2. Witness with integrity. 2:10

 - IV. There are times when we need to be a father. 2:11-12
 - 1. A good father exhorts his children. 2:11
 - 2. A good father encourages his children. 2:11
 - 3. A good father entreats his children. 2:11
 - 4. A good father entrusts his children. 2:12
-

ARE YOU READY TO STAND BEFORE THE LORD?

1 Thessalonians 2:13-20

To be ready to meet Jesus:

- I. Receive the Word. 2:13
 1. The Word must enter us.
 2. The Word must energize us.

- II. Reprove the wicked. 2:14-16
 1. Mimic those who have suffered for the Savior. 2:14
 2. Mark those who have opposed the Savior. 2:15-16

- III. Rejoice in your witnesses. 2:17-20
 1. Long for the presence of your converts. 2:17-18
 2. Live for the praise of your converts. 2:19-20

WHY DO THE RIGHTEOUS SUFFER?

1 Thessalonians 3:1-10

- I. Facing the test of afflictions is a divine appointment. 3:1-4
 - 1. Difficulties have a divine purpose. 3:1-2
 - 2. Difficulties are according to a divine plan. 3:3-4

 - II. Failing the test of afflictions impedes divine activity. 3:5
 - 1. Our spiritual adversary may be victorious.
 - 2. Our spiritual activity may be in vain.

 - III. Faithfulness in the test of afflictions invites divine assistance. 3:6-10
 - 1. Personally we grow closer. 3:6-7
 - 2. Spiritually we grow stronger. 3:8
 - 3. Prayerfully we grow happier. 3:9-10
-

ARE YOU READY TO MEET JESUS?

1 Thessalonians 3:11-13

I. Let God guide you. 3:11

1. The Father is our guide.
2. The Savior is our guide.

II. Let God grow you. 3:12

1. Grow in love to one another.
2. Grow in love towards all.

III. Let God ground you. 3:13

1. God will strengthen you.
2. God will sanctify you.

IV. Let God greet you. 3:13

1. Look for the coming of the Son.
 2. Look for the company of saints.
-

WHY IS SEX OUTSIDE OF MARRIAGE WRONG?

1 Thessalonians 4:1-8

- I. It disappoints the pleasure of God. 4:1-2
 - 1. We are encouraged to please God. 4:1
 - 2. We are expected to please God. 4:1-2

 - II. It distorts the plan of God. 4:3-5
 - 1. We are to be committed to our sanctification. 4:3
 - 2. We are to be in control of ourselves. 4:4-5

 - III. It defrauds the people of God. 4:6
 - 1. Do not take advantage of your brother.
 - 2. God will avenge your brother.

 - IV. It destroys the purpose of God. 4:7
 - 1. God did not call us to uncleanness.
 - 2. God did call us to holiness.

 - V. It denies the presence of God. 4:8
 - 1. We must not reject what God says.
 - 2. We have received who God is.
-

HOW TO BE ATTRACTIVE TO THOSE WHO NEED JESUS

1 Thessalonians 4:9-12

- I. When it comes to believers let them see how you love. 4:9-10
 - 1. We should love faithfully. 4:9
 - 2. We should love obediently. 4:9
 - 3. We should love increasingly. 4:10

 - II. When it comes to unbelievers let them see how you live. 4:11-12
 - 1. Lead a quiet life. 4:11
 - 2. Mind your own business. 4:11
 - 3. Work with your own hands. 4:11
 - 4. Conduct yourself with integrity. 4:12
-

THE RAPTURE

1 Thessalonians 4:13-18 (cf. I Cor, 15:50-58)

- I. The rapture is an event for Christians. 4:13-16
 - 1. There is a promise to the disciples of Christ. 4:13-14
 - 2. There is a privilege for the dead in Christ. 4:15-16
 - 3. There is a proclamation of the day of Christ. 4:16
 - a. Heaven shouts.
 - b. The archangel speaks.
 - c. The trumpet sounds.

 - II. The rapture is an event of celebration. 4:17
 - 1. We will celebrate in the clouds.
 - 2. We will celebrate with Christ.
 - 3. We will celebrate continuously.

 - III. The rapture is an event of comfort. 4:18
 - 1. We comfort one another personally.
 - 2. We comfort one another with His promise.
-

THE DAY OF THE LORD

1 Thessalonians 5:1-11

- I. The Day of the Lord is a day of destruction. 5:1-3
 - 1. It will come certainly. 5:1
 - 2. It will come unexpectedly. 5:2
 - 3. It will come suddenly. 5:3

 - II. The Day of the Lord is a day that divides. 5:4-7
 - 1. Some are in the dark but others are in the light. 5:4-5
 - 2. Some are asleep but others are awake. 5:6-7
 - 3. Some are not ready but others are getting prepared. 5:8

 - III. The Day of the Lord is a day of deliverance. 5:9-11
 - 1. We should prepare for that day. 5:8
 - 2. We were predestined for that day. 5:9-10
 - 3. We must persevere for that day. 5:11
-

GOD'S PRESCRIPTION FOR A HEALTHY CHURCH FAMILY

1 Thessalonians 5:12-15

I.	<u>Honor your leadership.</u>	5:12-13
1.	Honor them for their labor.	5:12
2.	Honor them with your love.	5:13
II.	<u>Help your fellowship.</u>	5:14
1.	Confront the disorderly.	
2.	Comfort the discouraged.	
3.	Care for the destitute.	
III.	<u>Heal your relationships.</u>	5:14-15
1.	Practice patience.	5:14
2.	Refuse to retaliate.	5:15
3.	Go for the good.	5:15

SPIRITUAL EXERCISES TO MAKE YOU STRONG

1 Thessalonians 5:16-22

- I. Rejoice consistently. 5:16
 - II. Pray unceasingly. 5:17
 - III. Give thanks comprehensively. 5:18
 - IV. Desire the Spirit fervently. 5:19
 - V. Honor prophecy joyfully. 5:20
 - VI. Live life wisely. 5:21
 - VII. Keep the good zealously. 5:21
 - VIII. Abstain from evil completely. 5:22
-

WHAT DOES GOD WANT TO DO WITH ME?

1 Thessalonians 5:23-28

- I. God plans for us to be like Jesus. 5:23
 - 1. The God of peace will do it.
 - 2. The God of perfection will do it.

 - II. God promises us we will be like Jesus. 5:24
 - 1. He is faithful to His saints.
 - 2. He will finish what He started.

 - III. God provides for us to be like Jesus. 5:25-28
 - 1. We have prayer. 5:25
 - 2. We have love. 5:26
 - 3. We have the Word. 5:27
 - 4. We have grace. 5:28
-

Προς Φιλιππησιους

Philippians

AUTHOR - Paul (1:1). This was unanimously affirmed by the early church. It was never challenged until the rise of higher critical studies birthed at the Enlightenment.

DESTINATION - Philippi - named after Philip of Macedon, father of Alexander the Great. Chief city of that part of Macedonia (Acts 16:12 - *From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days.*

Population: approx. 200,000 to 500,000. Mostly **Greek**. Note that Paul's first evangelistic meeting was held outside the city by a river - this maybe suggests there was no synagogue (Acts 16:13 - *On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there*). The first converts: **Lydia** and a **jailor**.

The city is commonly referred to as the "birthplace of European Christianity." The first converts resulted from the organized mission work in Europe on Paul's 2nd missionary journey, approx. A.D. 50 Luke ministered there after Paul left (Acts 16).

A reputable school of medicine was there. (Some think this was Luke's home town)

DATE - A.D. 60-63, approx. 12 years elapsed between the first conversions and the writing of the letter.

ORIGIN - From prison in **Rome**. This is one of the four prison epistles (cf. Ephesians, Colossians and Philemon).

1:13 - As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ.

4:22 - All the saints send you greetings, especially those who belong to Caesar's household.

A. (Language and Style Issues)

Concerning vocabulary and sentence structure, there are 36 Pauline hapax legomena (one time occurrence) excluding Ephesians and the Pastorals, several cumbersome sentences, and the omission of key Pauline concepts.

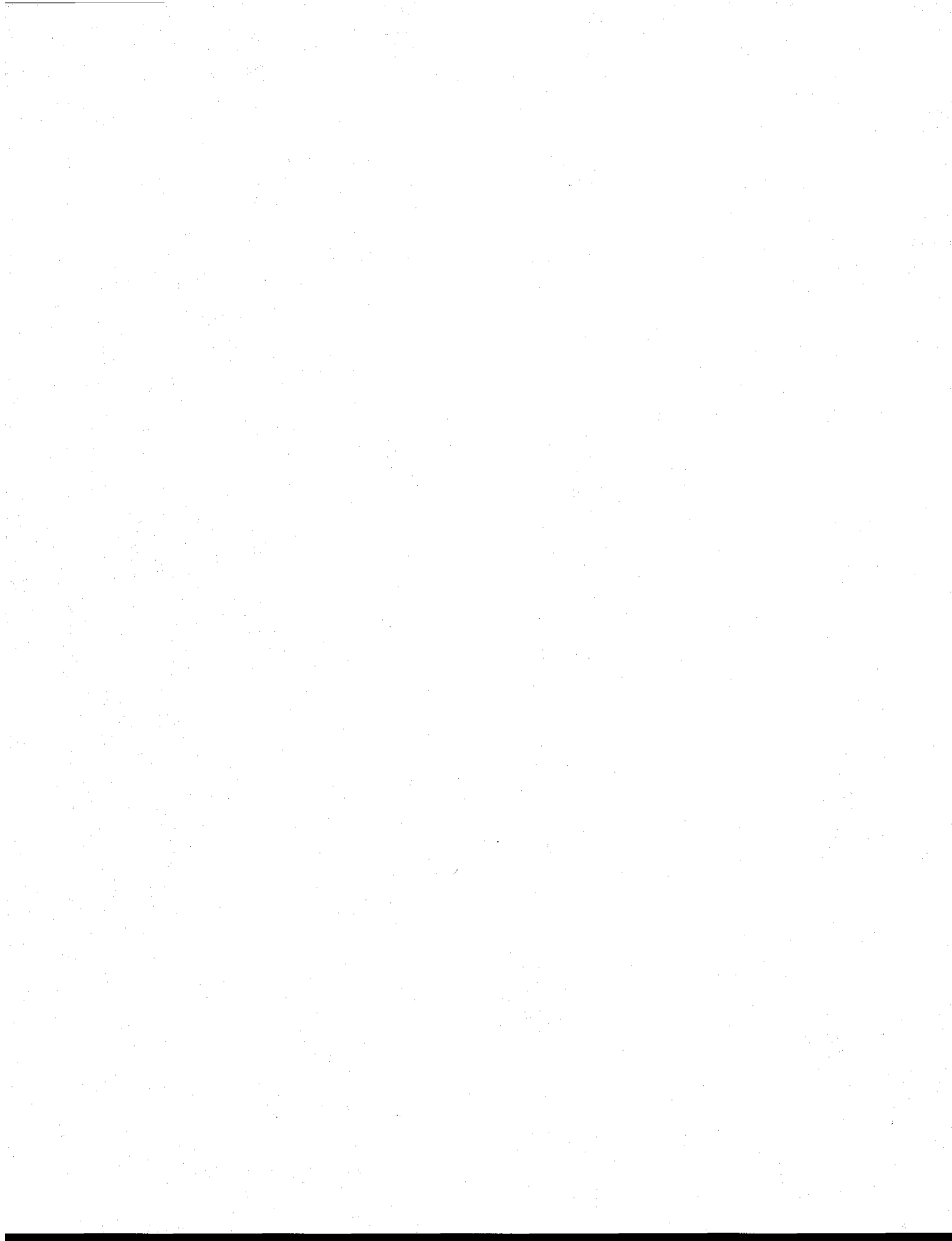
In response, the following can be noted: the cumbersome style may result from the use of liturgical materials and the polemical context; the omission of key concepts is not significant since a unique heresy with a Christological problem is present; the hapax words are mostly in the traditional material or are compound words that in their simple form do appear in Paul. (Even Galatians has 31 Pauline hapax and no one questions it.) Further, various Pauline stylistic characteristics do appear in the letter--the indicative-imperative letter structure and the use of the phrase "in Christ."

Conclusion: Language and style are not a decisive argument against authenticity. Even Lohse, who denies Pauline authorship, acknowledges this is so.

B. (Theological Ideas) -- This is the key area of debate.

1. It is argued that the form of the Gnostic heresy is too late for Paul. (This is an older argument and depends on the heresy being regarded as significantly Gnostic and a developed Gnosticism, which is unlikely. An emphasis on knowledge is possible this early [see 1 Corinthians 1:18-3:5] without full-blown Gnosticism being present).
2. The Expression of Pauline Christology differs from Colossians' Christology. Colossian Christology is cosmic (universal) and comprehensive versus Pauline Christology which is legal and soteriological. (But cosmic Christology is present elsewhere in Paul: 1 Corinthians 2:8, 8:6; 2 Corinthians 4:4; Galatians 4:3, 9; Philippians 2:10; Romans 9:5).

3. The Expression of Pauline ecclesiology differs from Colossians' ecclesiology. Colossians ecclesiology is universal versus Pauline ecclesiology which is local. Particularly, Christ as head of the body (1:18), is unique. (The cosmic character of ecclesiology and especially Christology is much like the early chapters of the book of Acts and in its traditional forms shows that these concepts were available to Paul. Christ as head of the body also has precedents in Romans 12:4-5; 1 Corinthians 12:12, 14; 1 Corinthians 1:13; Galatians 3:28).
4. The Expressions of Pauline eschatology differs from Colossians' eschatology. Colossians eschatology is expressed more in present terms and is more cosmic than Pauline eschatology, which is more future looking and more imminent in emphasis. This is largely absent in Colossians. An example of this eschatology is Colossian's treatment of hope. (But this idea of "hope" is found in Romans 5:1-3; 8:24; Philippians 3:21. Christ as "mystery" is found in 1 Corinthians 2:7, 10. Raised with Christ is found in Romans 6:8. Imminence is a characteristic mainly of the Thessalonian epistles, though it is mentioned elsewhere in Paul. But the issue in this heresy was not its' eschatology, but the way it took present attention away from Christ in realized knowledge, so a present eschatology was needed to deal with it.)
5. The letter shows excessive dependence on tradition and on apostolic authority unlike Paul. The author uses opponent's terms rather than rejecting them. He uses tradition without giving Pauline exposition to it as is his style. (Paul is capable of using traditional material without comment: Romans 1:3-4, Philippians 2:5-11. Paul's focus on his ministry has adequate antecedents in Galatians 1:12-22 and 2 Corinthians. Also, this church was not founded by an apostle, so apostolic endorsement of its message would be important, much like Romans, with its introduction to Paul through an authoritative introduction of the Gospel).



2 Thessalonians

FIRST AND SECOND THESSALONIANS COMPARED

1 THESSALONIANS	2 THESSALONIANS
describes how the Thessalonians received the Word of God	mentions their progress in faith, love, and patience
teaches the imminency of the Lord's return	corrects misapprehensions about that event
comforts and encourages the saints	assures coming judgment on Christ's foes
concerns the church	concerns Satan, Antichrist, and the world
presents outstanding eschatological passage in 4:13-18	presents outstanding eschatological passage in 2:1-2
tells about the parousia (coming, presence)—4:15	tells about the apocalupsis (revelation)—1:7
presents the Day of Christ (cf. Phil 1:10)	presents the Day of the Lord (2 Th 2:2)

2 THESSALONIANS

I. Authorship -- Paul is the stated author of this letter (1:1). However, the Pauline authorship of this book has been challenged by some and is more debated than that of 1 Thessalonians.

1. Alleged differences between 1 and 2 Thessalonians have caused some scholars to reject the Pauline authorship of 2 Thessalonians. For example, some argue that the books present different eschatologies: Christ's return is imminent in 1 Thess. but not in 2 Thess. A careful reading of both letters, however, actually reveals a substantial similarity in style, thought and theme.
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V. The features of the epistle.

1. Second Thessalonians is much like 1 Thessalonians. However, there are some features which make them different.
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 - b. In 1 Thessalonians the coming of Christ stands out. In 2 Thessalonians the coming of the antichrist stands out.

- c. In 1 Thessalonians there is much said about comfort. In 2 Thessalonians there is much to do with correction.

VI. A general outline.

- I. The pastoral: a word of comfort and commendation (1:1-12).
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-

2 Thessalonians: Christ's Coming . . . My Response

Writer: Paul (early A.D. 51)
 Theme: "Hang tough!"
 Key Verse: 2:15

	AFFIRMATION AMIDST AFFLICTION	EXPLANATION OF PROPHECY	CLARIFICATION REGARDING RESPONSE
	"We give thanks for you." "We speak proudly of you."	"Let no one deceive you." • Mystery of Lawlessness • Restraint Removed • Man of Sin "So then . . . stand firm."	"Now we command you." "If anyone does not obey . . ." "May the Lord grant peace."
Question	Chapter 1	Chapter 2	Chapter 3
Contrasts	Why are we suffering?	What will occur?	How do I respond?
Statement	Peace amidst Pain	Lawlessness versus Restraint	Work while Waiting
Emphasis	"The Lord knows!"	"The day of the Lord has not yet come!"	"Do not grow weary of doing good!"
	COMMENDATION	CORRECTION	CLARIFICATION

HOW TO HAVE A BALANCED PERSPECTIVE ON LIFE

2 Thessalonians 1:1-12

- I. Be renewed by your privileges. 1:1-2
 - 1. There is encouragement through our brothers. 1:1
 - 2. There is grace from our Father. 1:2
 - 3. There is peace in our Savior. 1:3

 - II. Be ready for persecution. 1:3-4
 - 1. Keep up the good work. 1:3
 - 2. Maintain the good witness. 1:4

 - III. Be realistic about punishment. 1:5-10
 - 1. God is righteous in His judgment. 1:5
 - 2. God will repay in His judgment. 1:6
 - 3. God will give rest in His judgment. 1:7
 - 4. God will remove in His judgment. 1:8-9
 - 5. God will reign in His judgment. 1:10

 - IV. Be regular in prayer. 1:11-12
 - 1. Pray for our good. 1:11
 - 2. Pray for God's glory. 1:12
-

WHAT DOES THE BIBLE SAY ABOUT THE ANTICHRIST: PART I

2 Thessalonians 2:1-8

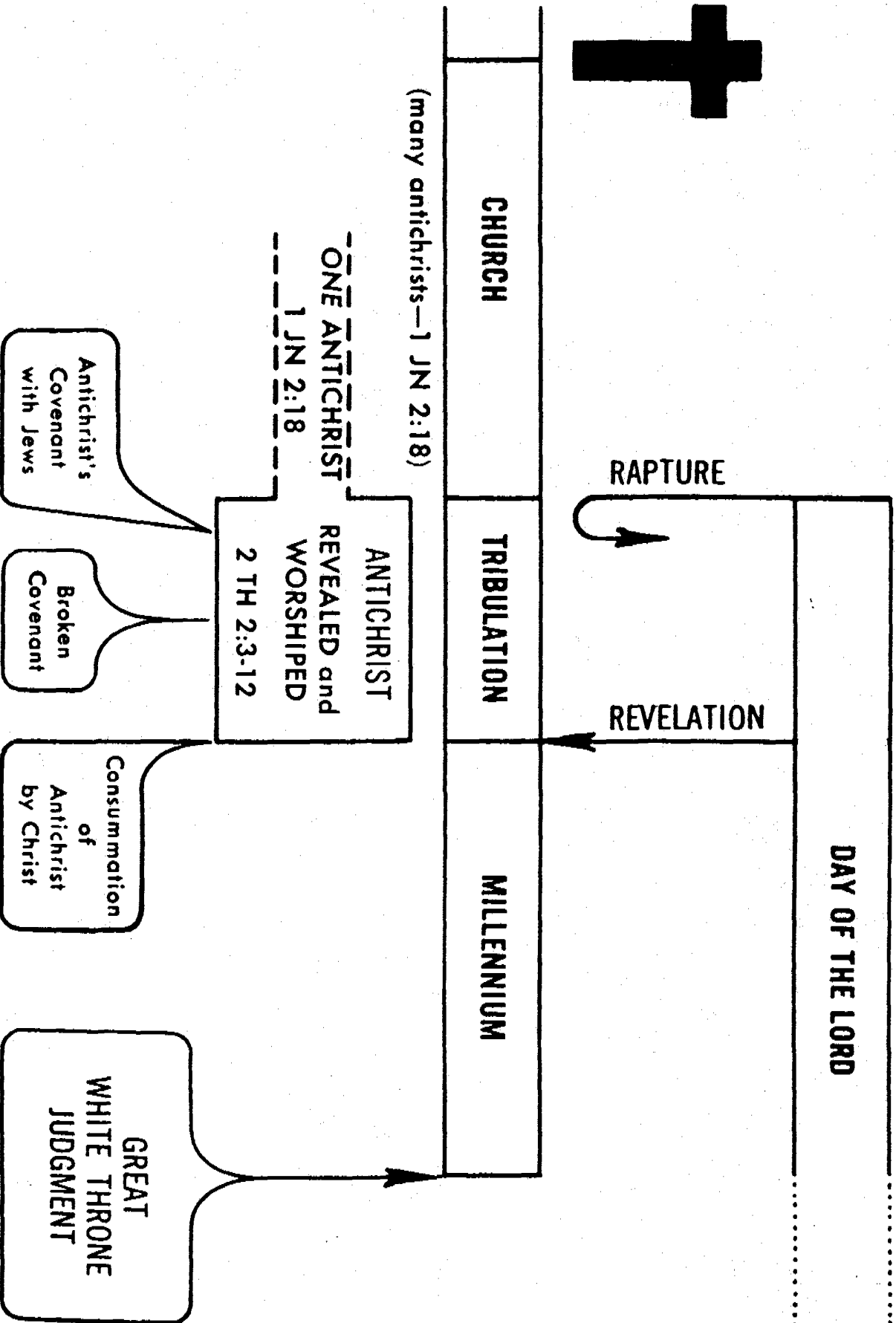
- I. Antichrist will reign after the rapture of the saints. 2:1-2
 - 1. Believers are to be comforted by Christ's coming for them. 2:1
 - 2. Believers are to be confident of Christ's coming for them. 2:2

 - II. Antichrist is revealed as the man of sin. 2:3-5
 - 1. There will be an apostasy. 2:3
 - 2. The man of sin will appear. 2:3
 - 3. The temple will be active. 2:4
 - 4. The son of perdition will show his arrogance. 2:4-5

 - III. Antichrist is restrained until the removal of the Spirit. 2:6-7
 - 1. Today the restrainer is active. 2:6-7
 - 2. Then the restrainer is absent. 2:7

 - IV. Antichrist is rewarded at the return of the Son. 2:8
 - 1. The lawless one will have his day.
 - 2. The Lord will hasten his destruction.
-

THE TEMPORARY REIGN OF ANTICHRIST



WHAT DOES THE BIBLE SAY ABOUT THE ANTICHRIST: PART II

2 Thessalonians 2:9-12

- I. Antichrist is enabled by signs from the devil. 2:9
 - 1. He serves a corrupt master.
 - 2. He performs counterfeit miracles.

 - II. Antichrist engages in spiritual deception. 2:10
 - 1. He keeps persons from loving the truth.
 - 2. He keeps persons from being saved.

 - III. Antichrist affects strong delusion. 2:11
 - 1. Lost persons receive God's judgment.
 - 2. Lost persons believe Satan's lie.

 - IV. Antichrist excels in sinner's destruction. 2:12
 - 1. Lost persons do not believe what is true.
 - 2. Lost persons do approve what is wrong.
-

TAKE A STAND FOR THE LORD

2 Thessalonians 2:13-17

Take a stand for the Lord because:

- I. He chose you for salvation. 2:13
 1. The motive was divine love.
 2. The means was the work of the Spirit.
 3. The manner was belief in the truth.

 - II. He called you for greatness. 2:14
 1. We are called by the gospel.
 2. We are called for glory.

 - III. He committed to you His truth. 2:15
 1. Do not move away from the truth.
 2. Do not let go of the truth.

 - IV. He comforts your heart. 2:16-17
 1. God encourages us with love and hope. 2:16
 2. God establishes us in word and work. 2:17
-

HOW SHOULD WE PRAY FOR THE CHURCH?

2 Thessalonians 3:1-5

- I. Pray that God's word will be declared. 3:1
 1. The word is to go.
 2. The word is to be glorified.

 - II. Pray that believers will be delivered. 3:2
 1. Pray for deliverance from unbelievers who lack wisdom.
 2. Pray for deliverance from unbelievers who are wicked.

 - III. Pray that the Church will be dedicated. 3:3-4
 1. The Lord is faithful. 3:3
 2. We must be fervent. 3:4

 - IV. Pray that God will give direction. 3:5
 1. He will guide us into the love of God.
 2. He will guide us into the patience of Christ.
-

HOW DO YOU DEAL WITH TROUBLEMAKERS?

2 Thessalonians 3:6-18

I.	<u>Sometimes you avoid them.</u>	3:6
1.	Withdraw from the disorderly (behavior).	
2.	Withdraw from the divisive (belief).	
II.	<u>Sometimes you appeal to them.</u>	3:7-11
1.	Appeal by example.	3:7-9
2.	Appeal to everyone.	3:10-11
III.	<u>Sometimes you advise them.</u>	3:12-13
1.	Work quietly.	3:12
2.	Work responsibly.	3:12
3.	Work diligently.	3:13
IV.	<u>Sometimes you admonish them.</u>	3:14-15
1.	Admonish with your absence.	3:14
2.	Admonish with your affection.	3:15
V.	<u>Sometimes you affirm them.</u>	3:16-18
1.	You pray for God's peace.	3:16
2.	You pray for God's presence.	3:16
3.	You pray for God's power.	3:17-18

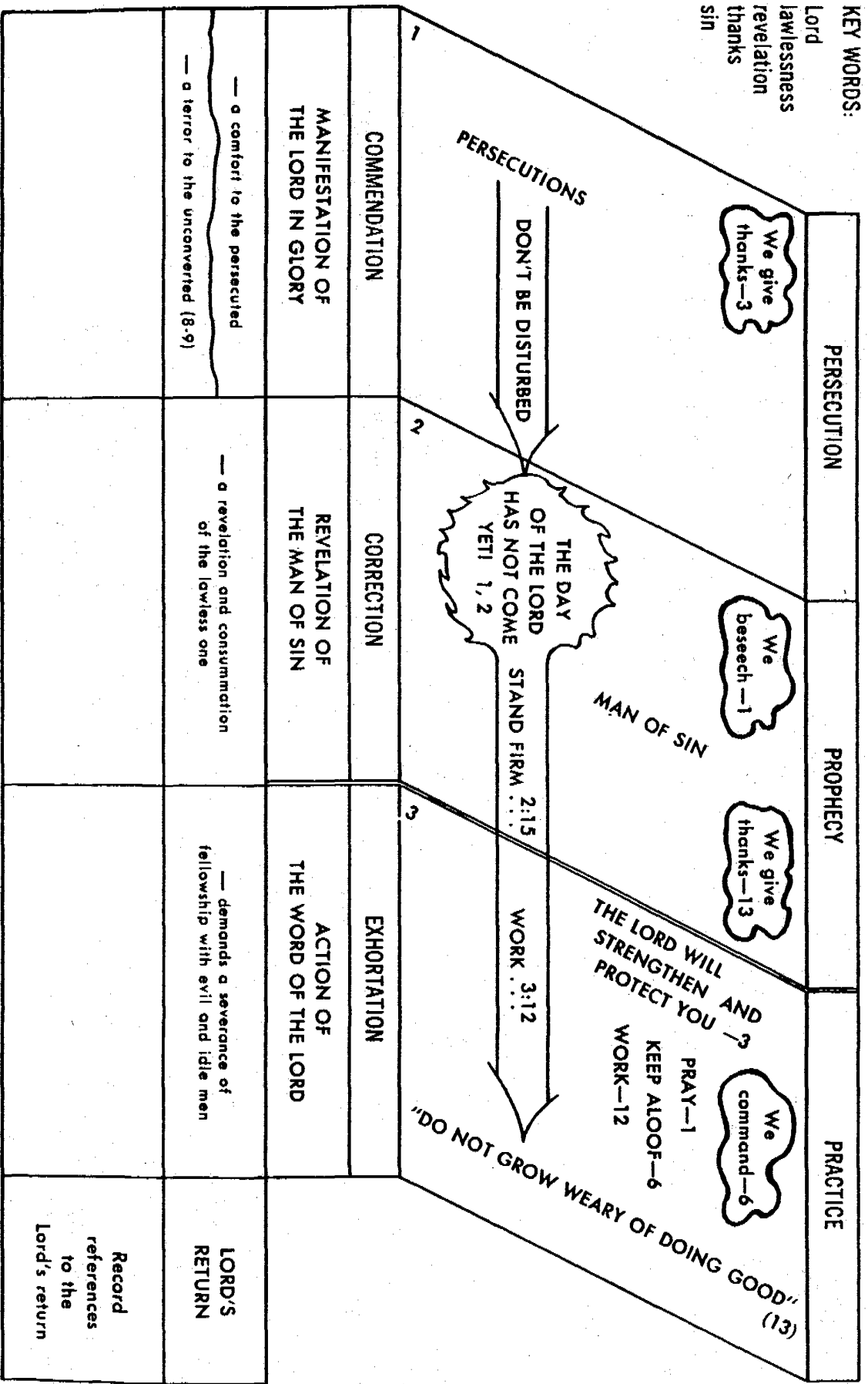
2 THESSALONIANS

HE HAS NOT COME YET

KEY VERSE: "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2:15).

KEY WORDS:

Lord
lawlessness
revelation
thanks
sin



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 - 3. God will give rest in His judgment. 1:7
 - 4. God will remove in His judgment. 1:8-9
 - 5. God will reign in His judgment. 1:10

 - IV. Be regular in prayer. 1:11-12
 - 1. Pray for our good. 1:11
 - 2. Pray for God's glory. 1:12
-

WHAT DOES THE BIBLE SAY ABOUT THE ANTICHRIST: PART I

2 Thessalonians 2:1-8

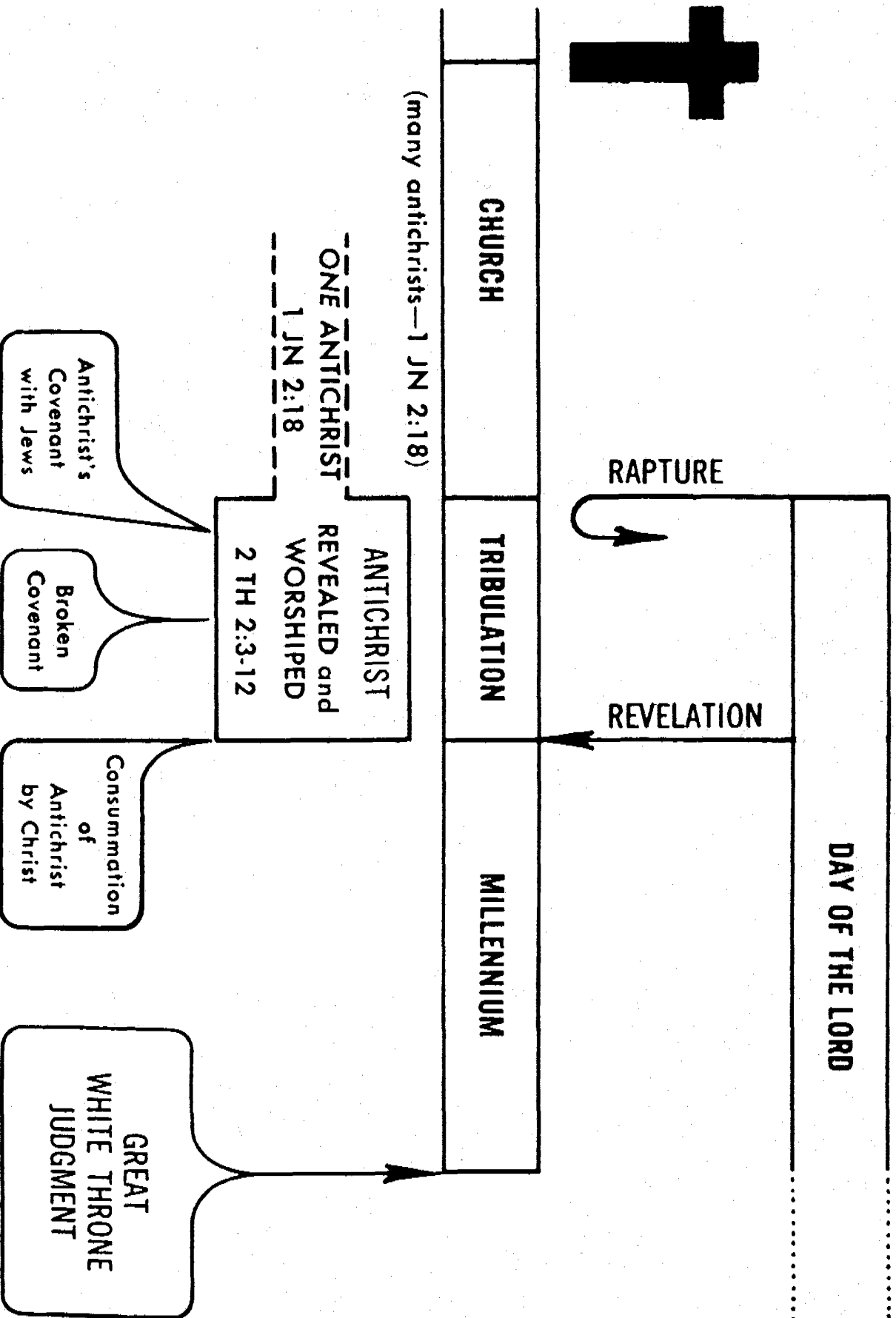
- I. Antichrist will reign after the rapture of the saints. 2:1-2
 - 1. Believers are to be comforted by Christ's coming for them. 2:1
 - 2. Believers are to be confident of Christ's coming for them. 2:2

 - II. Antichrist is revealed as the man of sin. 2:3-5
 - 1. There will be an apostasy. 2:3
 - 2. The man of sin will appear. 2:3
 - 3. The temple will be active. 2:4
 - 4. The son of perdition will show his arrogance. 2:4-5

 - III. Antichrist is restrained until the removal of the Spirit. 2:6-7
 - 1. Today the restrainer is active. 2:6-7
 - 2. Then the restrainer is absent. 2:7

 - IV. Antichrist is rewarded at the return of the Son. 2:8
 - 1. The lawless one will have his day.
 - 2. The Lord will hasten his destruction.
-

THE TEMPORARY REIGN OF ANTICHRIST



WHAT DOES THE BIBLE SAY ABOUT THE ANTICHRIST: PART II

2 Thessalonians 2:9-12

- I. Antichrist is enabled by signs from the devil. 2:9
 - 1. He serves a corrupt master.
 - 2. He performs counterfeit miracles.

 - II. Antichrist engages in spiritual deception. 2:10
 - 1. He keeps persons from loving the truth.
 - 2. He keeps persons from being saved.

 - III. Antichrist affects strong delusion. 2:11
 - 1. Lost persons receive God's judgment.
 - 2. Lost persons believe Satan's lie.

 - IV. Antichrist excels in sinner's destruction. 2:12
 - 1. Lost persons do not believe what is true.
 - 2. Lost persons do approve what is wrong.
-

TAKE A STAND FOR THE LORD

2 Thessalonians 2:13-17

Take a stand for the Lord because:

- I. He chose you for salvation. 2:13
 - 1. The motive was divine love.
 - 2. The means was the work of the Spirit.
 - 3. The manner was belief in the truth.

 - II. He called you for greatness. 2:14
 - 1. We are called by the gospel.
 - 2. We are called for glory.

 - III. He committed to you His truth. 2:15
 - 1. Do not move away from the truth.
 - 2. Do not let go of the truth.

 - IV. He comforts your heart. 2:16-17
 - 1. God encourages us with love and hope. 2:16
 - 2. God establishes us in word and work. 2:17
-

HOW SHOULD WE PRAY FOR THE CHURCH?

2 Thessalonians 3:1-5

- I. Pray that God's word will be declared. 3:1
 - 1. The word is to go.
 - 2. The word is to be glorified.

 - II. Pray that believers will be delivered. 3:2
 - 1. Pray for deliverance from unbelievers who lack wisdom.
 - 2. Pray for deliverance from unbelievers who are wicked.

 - III. Pray that the Church will be dedicated. 3:3-4
 - 1. The Lord is faithful. 3:3
 - 2. We must be fervent. 3:4

 - IV. Pray that God will give direction. 3:5
 - 1. He will guide us into the love of God.
 - 2. He will guide us into the patience of Christ.
-

HOW DO YOU DEAL WITH TROUBLEMAKERS?

2 Thessalonians 3:6-18

- I. Sometimes you avoid them. 3:6
 - 1. Withdraw from the disorderly (behavior).
 - 2. Withdraw from the divisive (belief).

- II. Sometimes you appeal to them. 3:7-11
 - 1. Appeal by example. 3:7-9
 - 2. Appeal to everyone. 3:10-11

- III. Sometimes you advise them. 3:12-13
 - 1. Work quietly. 3:12
 - 2. Work responsibly. 3:12
 - 3. Work diligently. 3:13

- IV. Sometimes you admonish them. 3:14-15
 - 1. Admonish with your absence. 3:14
 - 2. Admonish with your affection. 3:15

- V. Sometimes you affirm them. 3:16-18
 - 1. You pray for God's peace. 3:16
 - 2. You pray for God's presence. 3:16
 - 3. You pray for God's power. 3:17-18

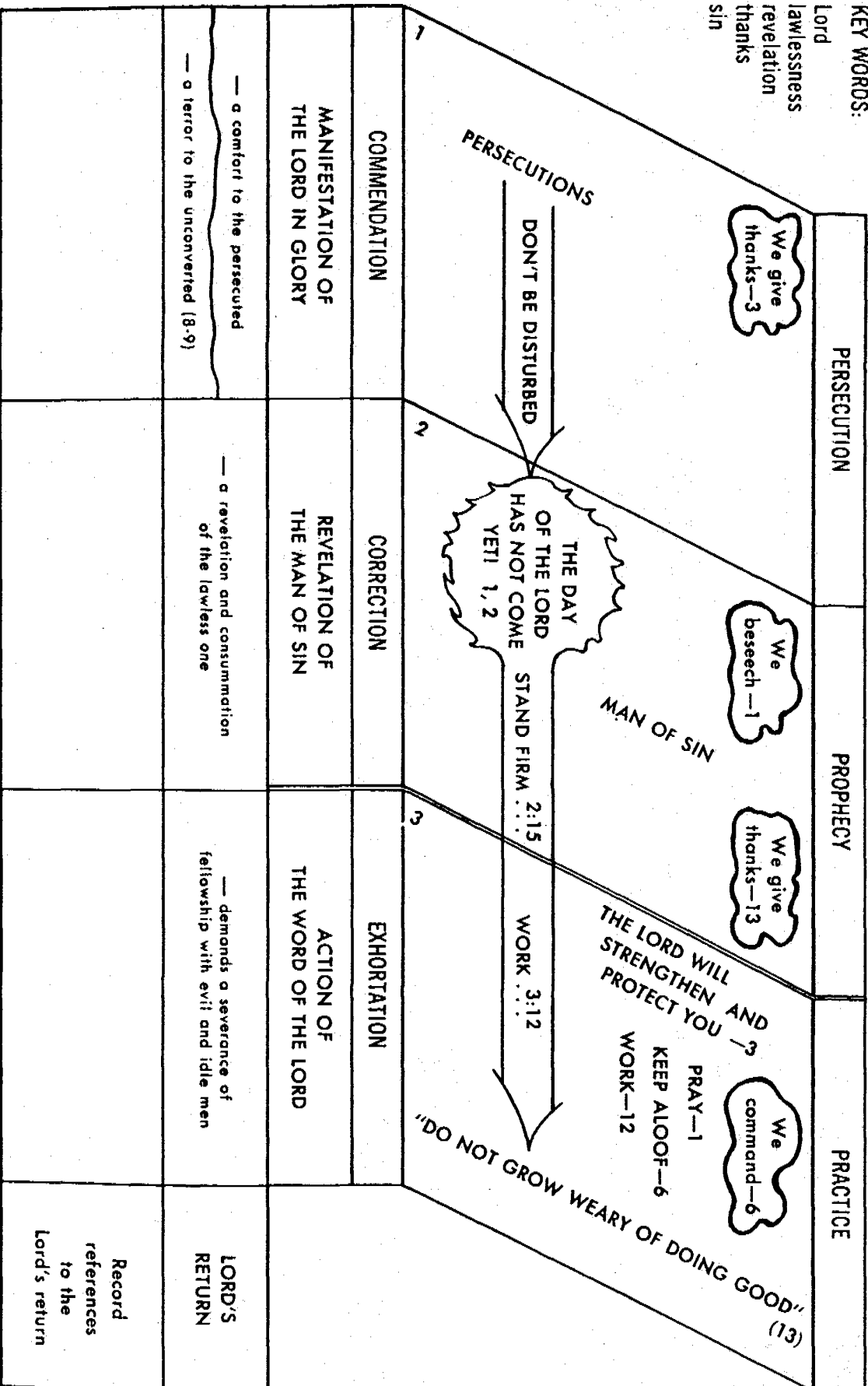
2 THESSALONIANS

HE HAS NOT COME YET

KEY VERSE: "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2:15).

KEY WORDS:

Lord
lawlessness
revelation
thanks
sin



2 TIMOTHY

THE PASTORAL EPISTLES COMPARED

1 TIMOTHY (A.D. 64)	TITUS (A.D. 65-66)	2 TIMOTHY (A.D. 67)
Mainly Pastoral	Mainly Pastoral	Mainly Personal
Protect the gospel (6:20)	Practice the gospel (3:8)	Preach the gospel (4:2)

THE PASTORAL EPISTLES

(1 & 2 Timothy, Titus)

1. **AUTHENTICITY** -- Virtually all agree the authorship of the pastorals stand together. Modern scholarship casts more doubt on the authenticity of these epistles than on any of the other Pauline letters. Arguments against Pauline authorship include the following:
 - a. **Vocabulary and Style Problem**
 - i. A large number of words not found in other Pauline books are present in the Pastorals.
 - ii. 175 different words which appear in the Pastorals appear nowhere else in the New Testament.
 - iii. Significant stylistic differences exist between the Pastorals and other Pauline books.
 - b. **The Ecclesiastical Problem**
 - i. Some believe that the church government of the Pastorals is too advanced for the time of Paul.
 - ii. The Pastorals, it is said, belong to a later period when the organization of the churches was more developed and hierarchical.
 - c. **The Doctrinal Problem**
 - i. The Pastorals do not emphasize characteristic Pauline doctrines (e.g., the Fatherhood of God, the work of the Holy Spirit).
 - ii. The emphasis on passing on the Christian tradition (e.g., 2 Tim. 2:2) reflects second-century Christianity.
 - d. **The Historical Problem**
 - i. All three of the Pastorals contain historical allusions to the life of Paul and his associates. For example:
 - (1) 1 Tim. 1:3--Paul has been with Timothy and left him in Ephesus while he went on to Macedonia.
 - (2) Titus 1:5--Paul has left Titus in Crete.
 - (3) 2 Tim. 1:16--Paul refers to Onesiphorus seeking him in Rome.
 - (4) 2 Tim. 1:8, 16, etc.--Paul is a prisoner and anticipating execution (2 Tim. 4:6-8).
 - ii. These events cannot be located within the book of Acts or the other Pauline literature.

Conclusion--Some scholars argue that the Pastorals were written after the time of Paul by a fiction writer who used Paul's name to strengthen the authority of these letters. In a somewhat similar vein, others suggest that these books are the work

of a Pauline admirer (Luke, Timothy?) who included some notes from Paul in his material, but who still chose to write under Paul's name.

2. **DEFENSE OF PAULINE AUTHORSHIP**-- In light of these arguments, can Pauline authorship be defended? It most certainly can. Responses to these arguments include the following:

a. **Church Tradition**

- i. The church was unanimous in its affirmation of the authenticity of the Pastoral epistles until the modern era. There was no dissenting voice.

b. **Vocabulary and Style**

- i. The difference in subject matter, purpose, and destination may account for many of these.
- ii. The stylistic arguments against Pauline authorship tend to be very subjective; there are differences within the other Pauline epistles which are as extensive as those between these epistles and the Pastorals.

c. **The Ecclesiastical Problem**

- i. The fact that Paul appointed elders at the very outset of his missionary work is strong evidence of his interest in orderly church government (cf. Acts 14:23).
- ii. The instructions regarding bishops in 1 Timothy and Titus do not reflect the monarchical government which began to develop in the second-century. This is a forced reading.

d. **The Doctrinal Problem**

- i. The alleged absence of typical Pauline themes is overstated. For example, the shortage of references to the Holy Spirit (only 1 Tim. 4:1; 2 Tim. 1:14; Titus 3:5) is only a surface problem. Colossians as well as 2 Thessalonians only mention the Spirit once. This is an inadequate criteria for authenticity.
- ii. The emphasis on Christian tradition does not require a second-century date. Tradition is also stressed in 1 Cor. 11:2; furthermore, Paul employs creedal sayings and hymns throughout his epistles (e.g., 1 Cor. 15:3ff.; Phil. 2:6ff.; Col. 1:15ff.; etc.).

e. **The Historical Problem**

- i. There are many aspects of Paul's life which Acts does not record (cf. 2 Cor. 11). Consequently, it should not be surprising that Acts does not record a second Pauline imprisonment (in Rome). If Acts was written in the early 60's (A.D. 61-63), it could have been written before the historical references described in the Pastorals.

- ii. If Paul was martyred at the end of his imprisonment recorded in Acts 28, it is difficult to imagine that Luke would have concluded the book without mentioning this event. Thus, the ending of Acts is compatible with the suggestion that Paul had a subsequent release, mission journey and imprisonment, which is not recorded in Luke's work.
- iii. Paul's expectation of being released in Philippians (1:19, 25; 2:24) favors the hypothesis of two separate Roman imprisonments. In contrast to these references in Philippians, Paul does not anticipate freedom from prison in 2 Timothy 4:6-8.

3. HISTORICAL RECONSTRUCTION

- a. Since the historical allusions in the Pastorals do not fit into the narrative of Acts, it can be argued that Paul was released after two years in Rome (Acts 28:30-31) and spent a period of time in the eastern Mediterranean/Macedonia (1 Tim. 1:3), Crete (Titus 1:5), Troas (2 Tim. 4:13), and Nicopolis (Titus 3:12).
 - i. 1 Timothy is written from Macedonia to Timothy at Ephesus (1:3).
 - ii. Titus is written as Paul is moving toward Nicopolis (western Greece). He had previously left Titus in Crete.
 - iii. 2 Timothy shows that Paul is once again imprisoned in Rome (1:17), anticipating that his death is not far off (4:6).

(For a more extensive discussion of these issues, cf. Guthrie, *Introduction to the New Testament*, 584-622).

The Career of the Apostle Paul	
Origin:	Tarsus in Cilicia (Acts 22:3) Tribe of Benjamin (Phil. 3:5)
Training:	Learned tentmaking (Acts 18:3) Studied under Gamaliel (Acts 22:3)
Early Religion:	Hebrew and Pharisee (Phil. 3:5) Persecuted Christians (Acts 8:1-3; Phil. 3:6)
Salvation:	Met the risen Christ on the road to Damascus (Acts 9:1-8) Received the infilling of the Holy Spirit on the street called Straight (Acts 9:17)
Called to Missions:	Church at Antioch was instructed by the Holy Spirit to send out Paul to the work (Acts 13:1-3) Carried the gospel to the Gentiles (Gal. 2:7-10)
Roles:	Spoke up for the church at Antioch at the council of Jerusalem (Acts 15:1-35) Opposed Peter (Gal. 2:11-21) Disputed with Barnabas about John Mark (Acts 15:36-41)
Achievements:	Three extended missionary journeys (Acts 13-20) Founded numerous churches in Asia Minor, Greece and possibly Spain (Rom. 15:24, 28) Wrote letters to numerous churches and various individuals which now make up one-fourth of our New Testament
End of Life:	Following arrest in Jerusalem, was sent to Rome (Acts 21:27; 28:16-31) According to Christian tradition, released from prison allowing further missionary work in Macedonia; rearrested, imprisoned again in Rome, and beheaded outside of the city.

“FAITHFUL TO THE FINISH”

Introduction to the Epistle of 2 Timothy

Written by Paul to Timothy from Rome about A.D. 66-67	Paul's last letter; his farewell address to Timothy
Theme Be Faithful	Key thought The Gospel
Main Divisions ◆ Be faithful to keep the gospel ◆ Be faithful to endure for the gospel ◆ Be faithful to focus on the gospel ◆ Be faithful to the word of the gospel	Key Verses ◆ 2 Timothy 2:15 ◆ 2 Timothy 3:16-17 ◆ 2 Timothy 4:2-5, 7-8

PAUL'S TWO IMPRISONMENTS COMPARED

FIRST IMPRISONMENT	SECOND IMPRISONMENT
Accused by the Jews of Heresy and Sedition (Acts 24-26)	Pursued by Rome and Arrested as a Criminal
Good Living Conditions in a Rented House (Acts 28:30-31)	Poor Conditions, in a Cold, Dark Dungeon
Many Friends Visited Him	Virtually Alone
Had Many Opportunities for Christian Witness	Opportunities Restricted
Expected Freedom (Phil. 1:24-26)	Anticipated Execution (2 Ti. 4:6)

2 TIMOTHY

The Pastoral Epistles	2 Timothy is the middle book in the modern collection commonly known as the "Pastoral Epistles" (1 and 2 Timothy and Titus). These letters were written to two pastors, Timothy and Titus. All of Paul's other epistles were written to churches, with the exception of Philemon. It is generally believed that 2 Timothy is Paul's final letter of record.
Date of 2 Timothy	The date of 2 Timothy depends on whether or not it must fit into the history of Acts. If Pauline authorship is dismissed, then there are many possibilities. It seems clear that 2 Timothy, as well as the other Pastorals, refers to history lying outside the scope of Acts. The traditional date for the close of Acts is A.D. 61-63, making 2 Timothy subsequent to that date. Pauline authorship preludes a date after c. A.D. 67, the time of Paul's death. Paul hopes to see Timothy again (4:9-12), so sufficient time is needed for Timothy to get to Paul. However, Paul clearly indicates his death is not far off (4:6-8). A probable date would be somewhere between A.D. 66-67.
Origin	According to 2 Timothy 1:16-17, Paul is in Rome (the generally accepted view). Also, 4:6 and 16 seem to indicate Paul had already undergone one trial and was awaiting another where the outcome did not look favorable. Paul was awaiting trial in Rome because he was a Roman citizen and could appeal to Caesar (at this time Nero). The epistle was written from a Roman prison.
Audience	The letter is clearly meant for Timothy (1:2) and is very personal in nature. It would appear Timothy was still in Ephesus as pastor (1 Timothy 1:3, 18; 4:19). Paul asked him to stop in Troas and then to come to him quickly.
Purpose	This is the last of Paul's letters of which there is any record. The closeness of his death (4:6-9) and the urgency of his message (4:1) reveal that Paul is giving his last instructions to his "dear son," should Timothy not be able to reach him in time (4:21). Paul wants Timothy to remain faithful (4:1-5). This is the theme that runs throughout the letter and it ties all the pieces together. A strong secondary theme is "the gospel." Paul uses many different terms and phrases to describe the gospel, but all of them focus on the person and work of Jesus. Paul is urging Timothy to follow in his steps and finish the race faithfully. The nature and occasion of this epistle make it extremely important for all Christians to hear and heed its message.

1. Paul wrote to stimulate Timothy
 1. To courage and faith (2 Tim. 1:7-8; 2:1-6, 11-13; 3:14; 4:1-2, 5)
 2. To withstand false doctrine (2 Tim. 1:13; 2:18, 23, 25; 3:14-15; 4:2-3)
 3. To choose faithful men for ministry (2 Tim. 2:2)
2. Paul wrote to summon Timothy to Rome (2 Tim. 4:9, 11, 13, 21)

**The Outlook of
2 Timothy**

- a. More personal than official (2 Tim. 1:4-6; 2:2; 3:14-15)
- b. A combination of pessimism and optimism (2 Tim. 1:15-16; 2:9, 20-21; 3:10-11, 13-14; 4:3-5)

**An Outline of
2 Timothy**

- I. A call to loyalty 1:1-18
- II. A call to endurance 2:1-13
- III. A call to orthodoxy 2:14--3:17
- IV. A call to service 4:1-22

2 TIMOTHY

INTRODUCTION

- I. The setting of the epistle
 - A. From a prison in Rome about A.D. 65-68
 - 1. In Rome (2 Tim. 1:16-17)
 - 2. In prison (2 Tim. 2:9)
 - 3. Paul's death was near (2 Tim. 4:6-9)
 - 4. Evidently during Neronian persecution
 - B. Timothy in Ephesus at time of writing
 - 1. Greetings were sent to Onesiphorus who was of Ephesus (2 Tim. 1:16-18; 4:19)
 - 2. The reference to Tychicus' coming to Ephesus may imply Timothy was in Ephesus (2 Tim. 4:12)
 - 3. Timothy was to come to Rome by way of Troas, a normal route for journeying from Ephesus to Rome (2 Tim. 4:13)
- II. The purpose of 2 Timothy
 - A. To stimulate Timothy
 - 1. To courage and faith (2 Tim. 1:7-8; 2:106, 11-13; 3:14; 4:1-2, 5)
 - 2. To withstand false doctrine (2 Tim. 1:13; 2:18, 23, 25; 3:14-15; 4:2-3)
 - 3. To choose faithful men for ministry (2 Tim. 2:2)
 - B. To summon Timothy to Rome (2 Tim. 4:9, 11, 13, 21)
- III. The outlook of 2 Timothy
 - A. More personal than official (2 Tim. 1:4-6; 2:2; 3:14-15)
 - B. A combination of pessimism and optimism (2 Tim. 1:15-16; 2:9, 20-21; 3:10-11, 13-14; 4:3-5)
- IV. An outline of 2 Timothy
 - I. A call to loyalty 1:1-18
 - II. A call to endurance 2:1-13
 - III. A call to orthodoxy 2:14--3:17
 - IV. A call to service 4:1-22

EXPOSITION

- I. A call to loyalty 1:1-18
 - A. Salutation and thanksgiving 1:1-5
- II. A call to endurance 2:1-13
 - A. The exhortation to Timothy 2:1-2
 - B. The examples for Timothy 2:3-6
 - 1. Of a soldier 2:3-4
 - 2. Of an athlete 2:5
 - 3. Of a farmer 2:6
 - C. The expectation for Timothy 2:7-13

III. A call to orthodoxy 2:14--3:17

- A. In his words 2:14-19
- B. In his walk 2:20-26
 - 1. His spiritual cleanliness 2:20-21
 - 2. His pursuit of good works 2:22
 - 3. His cultivation of peace 2:23-26
- C. In his warning 3:1-17
 - 1. To watch for apostasy 3:1-9
 - 2. To withstand apostasy 3:10-17
 - a. By following the pattern of Paul 3:10-13
 - b. By following the precepts of his training 3:14-15
 - c. By following the principles of Scripture 3:16-17

IV. A call to service 4:1-22

- A. The exhortation by Paul 4:1-5
 - 1. The content of the charge 4:1-2
 - 2. The context of the charge 4:3-4
 - 3. The continuation of the charge 4:5
 - B. The expectation of Paul 4:6-8
 - 1. The present 4:6
 - 2. The past 4:7
 - 3. The future 4:8
 - C. The expedition of Timothy 4:9-18
 - 1. Paul's personal needs 4:9-13
 - 2. Paul's particular warning 4:14-15
 - 3. Paul's personal defense 4:16-18
 - D. The expression of personal matters 4:19-22
 - 1. The greetings to Paul's friends 4:19
 - 2. The news of Paul's co-workers 4:20
 - 3. The greetings from Paul's friends 4:21
 - 4. The benediction 4:22
-

Empowered By God

2 Timothy 1:1-7

- I. Thank God for power for service. 1:1-2
 - a. We are His possession. 1:1
 - b. We have His promise. 1:1
 - c. We receive His peace. 1:2

 - II. Thank God for preparation for service. 1:3-5
 - a. Thank Him for prayers and truth. 1:3
 - b. Thank Him for passion and tears. 1:4
 - c. Thank Him for parents and teachers. 1:5

 - III. Thank God for privileges for service. 1:6-7
 - a. We have the Spirit. 1:6
 - b. We are secure. 1:7
-

The God Who Knows What He Is Doing

2 Timothy 1:8-12

- I. We are a participant in suffering. 1:8-10
 - a. Take pride in the gospel. 1:8
 - b. Trust the purpose of God. 1:9-10

 - II. We have an appointment to service. 1:11
 - a. Go and tell.
 - b. Go and teach.

 - III. We can be confident in the Savior. 1:12
 - a. We can trust in His providence.
 - b. We can trust in His power.
-

How To Be Loyal To The Lord

2 Timothy 1:13-18

- I. Be faithful to God's Word. 1:13
 - a. Be committed to doctrine.
 - b. Be compassionate in dedication.

 - II. Be watchful by God's witness. 1:14
 - a. We have a commitment to keep.
 - b. We have a companion to help.

 - III. Be prayerful for God's workers. 1:15-18
 - a. Some will hurt us. 1:15
 - b. Some will help us. 1:16-18
 - 1. They satisfy us. 1:16
 - 2. They seek us. 1:17
 - 3. They serve us. 1:18
-

A PORTRAIT OF THE MINISTER OF GOD

2 TIMOTHY 2:1-7

I. A Minister is a Teacher 2:1-2

1. He know where to stand. 2:1
2. He knows what to share. 2:2
3. He knows who to send. 2:2

II. A Minister is a Soldier 2:3-4

1. You are called to participate in conflict. 2:3
2. You are called to please Christ. 2:4

III. A Minister is a Competitor 2:5

1. Get into the contest.
2. Go for the crown.
3. Engage with care.

IV. A Minister is a Farmer 2:6-7

1. The requirement: hard work. 2:6
2. The reward: heavenly wisdom. 2:7

Good News That Cannot Be Destroyed

2 Timothy 2:8-13

I. Remember the power of the resurrection 2:8

1. God promised that a Savior would come.
2. God proved that the Savior had come.

II. Receive the persecution that results 2:9-10

1. Persecution cannot stop the word of God. 2:9
2. Persecution cannot stop the work of God. 2:10

III. Recall the promises that remain 2:11-13

1. We will be resurrected with Him. 2:11
 2. We will reign with Him. 2:12
 3. We will remain with Him. 2:13
-

The Servant Who Pleases The Savior

2 Timothy 2:14-18

The servant who pleases the Savior:

- I. Knows how to talk. 2:14
 - a. You have received an exalted charge.
 - b. You must exercise extreme caution.

 - II. Knows how to work. 2:15
 - a. Be approved to God.
 - b. Be accurate with the Word.

 - III. Knows how to walk. 2:16-18
 - a. Walk away from false messengers. 2:16-17
 - b. Walk away from false messages. 2:18
-

Know What to Flee/Know What to Follow

2 Timothy 2:19-26

- I. Be secure in Christ. 2:19
 - a. Affirm your standing in Him.
 - b. Avoid any sin for Him.

- II. Be set apart for Christ. 2:20-23
 - a. Be worthy by your preparation. 2:20-21
 - b. Be wise in your pursuits. 2:22-23

- III. Be a servant of Christ. 2:24-26
 - a. Be an encourager. 2:24
 - b. Be an admonisher. 2:25
 - c. Be a deliverer. 2:26

How to Prepare For The Last Days

2 Timothy 3:1-13

- I. Know the times. 3:1-4
 - a. They will love the wrong things. 3:1-2,4
 - b. They will think the wrong way. 3:2
 - c. They will speak the wrong words. 3:2-3
 - d. They will act with the wrong passions. 3:3
 - e. They live by the wrong priorities. 3:4

 - II Turn from the troubling. 3:5-9
 - a. They are spiritually impotent. 3:5
 - b. They are morally inadequate. 3:6
 - c. They are theologically ignorant. 3:7
 - d. They are personally insubordinate. 3:8
 - e. They are ultimately inexcusable. 3:9

 - III. Follow the truth. 3:10-13
 - a. Emulate examples that are good. 3:10-11
 - b. Exhibit endurance that is godly. 3:11-12
 - c. Expect evil to grow. 3:13
-

The Believer and His Bible

2 Timothy 3:14-17

I The Word of God is **Precious** 3:14-15

- 1) We should continue in it. 3:14
- 2) We should have confidence in it. 3:14
- 3) We are converted by it. 3:15

II The Word of God is **Perfect** 3:16

- 1) It is completely inspired.
- 2) It is verbally inspired.
- 3) It is divinely inspired.

III The Word of God is **Profitable** 3:16

- 1) It is beneficial for doctrine (teaching).
- 2) It is beneficial for discernment (rebuking).
- 3) It is beneficial for direction (correcting).
- 4) It is beneficial for discipline (training).

IV The Word of God is **Powerful** 3:17

- 1) It produces maturity.
 - 2) It prepares for ministry.
-

THE GREAT COMMISSION FOR PREACHERS

2 Timothy 4:1-5

I. We have received a divine mandate. 4:1

1. It is a solemn charge.
2. It is a serious charge.
3. It is a sovereign charge.

II. We must preach a divine message. 4:2-4

1. Preach with devotion. 4:2
2. Preach with anticipation. 4:2
3. Preach with passion. 4:2
4. Preach with dedication. 4:2
5. Preach with instruction. 4:2
6. Preach with conviction. 4:3-4

III. We should fulfill a divine ministry. 4:5

1. Be sound in your decisions.
2. Be steadfast in your afflictions.
3. Be a soul winner in your occupation.
4. Be a servant in your administration.

“Marching Orders For The Minister of God”

2 Timothy 4:1-5

I. Be true to the Master 4:1

1. You stand before Him
2. You will see Him

II. Be true to the Message 4:2-4

1. Preach the word convictionally 4:2
2. Preach the word consistently 4:2
3. Preach the word convincingly 4:2
4. Preach the word compassionately 4:2
5. Preach the word correctly 4:2
6. Preach the word courageously 4:3
 - a. Some will withdraw from the truth
 - b. Some will welcome false teaching

III. Be true to the Ministry 4:5

1. Be smart
 2. Be steadfast
 3. Be a soulwinner
 4. Be a servant
-

“A Life Worth Living/A Death Worth Dying”

2 Timothy 4:6-8

A life worth living and a death worth dying involves:

I. Present Sacrifices 4:6

1. I must die to this life (a pouring out)
2. I will depart to the next life (a packing up)

II. Past Service 4:7

1. We are called to fight
2. We are called to finish
3. We are called to the faith

III. Future Satisfaction 4:8

1. We seek a crown
 2. We will see Christ
 3. We will share with companions
-

HOW TO FINISH WELL IN THE MINISTRY

2 Timothy 4:6-15

I. Look to the past for your record. 4:6-7

1. Let it show that you prepared for the finish.
2. Let it show that you fought the fight.
3. Let it show you kept the faith.

II. Look to the future for your reward. 4:8

1. You will receive a crown of righteousness.
2. You will see Christ the righteous.

III. Look to the present for your relationships. 4:9-15

1. Some persons will give you hope. 4:9-13
 2. Some persons will cause you heartbreak. 4:10
 3. Some persons will bring you harm. 4:14-15
-

What Do You Do When Everyone Forsakes You?

2 Timothy 4:16-22

When everyone forsakes you, remember:

- I. We enjoy God's presence with us. 4:16-17
 - a. God stands with us.
 - b. God strengthens us.

 - II. We experience God's purpose through us. 4:17
 - a. The proclamation of the gospel is declared.
 - b. The power of God is displayed.

 - III. We embrace God's promises for us. 4:18-22
 - a. We have the certainty of God's salvation. 4:18
 - b. We have the concern of the saints. 4:19-21
 - c. We have the comfort of the Savior. 4:22
-



TITUS

Titus

“A Call to Sound Doctrine”

I. Author

The author of Titus is Paul the apostle. This conclusion is supported by the text itself (1:1), the internal evidence of theology and language, and the external testimony of the overwhelming majority of the church fathers. Arguments against Pauline authorship of this book are the same as those marshalled against the other two pastoral epistles (e.g. 1 and 2 Timothy). There are differences between these three letters and the other Pauline epistles. Those differences, however, are adequately explained by the fact that the other letters are written to churches, whereas the pastorals (and Philemon) are personal letters to associates. Linguistic differences are probably due the use of an amanuensis (secretary), possibly Luke (c.f. 2 Timothy 4:11) and/or the difference of subject matter being addressed. The extremely personal nature of this letter further supports its genuineness as the work of the apostle Paul.

II. Date and Place of Writing

The historical references of this book fall outside the Book of Acts and between Paul's two Roman imprisonments (Acts 28:30-31; 2 Timothy). The events between these two imprisonments may be reconstructed from various information throughout the epistles.

1. Paul was released from his first imprisonment c. A.D. 62-63 (Acts 28:30).
 2. He then journeyed to Asia Minor visiting Ephesus and Colossae in the spring and autumn of the same year (1 Timothy 1:3, Philemon 22).
 3. After leaving Timothy in Ephesus, he traveled to Macedonia where he spent the winter (1 Timothy 1:3, Philippians 2:24).
 4. In A.D. 64 he revisited Asia Minor on his way to Spain (Romans 15:28).
 5. He returned from Spain in A.D. 65-66 and spent some time on Crete.
 6. Sometime later he departed for Asia Minor leaving Titus (A.D. 66).
 7. Shortly after his arrival in Asia Minor, Paul wrote a personal letter to Titus (A.D. 66).
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8. Paul spent the winter of A.D. 66/67 in Macedonia in the city of Nicopolis where Titus was to rejoin him (2 Timothy 4:13, Titus 3:12).
9. Paul was re-arrested in A.D. 67 and sent to Rome.
10. Near the time of his death under Nero's reign in c. A.D. 67-68, Paul's last letter was written (2 Timothy 4:20).

From this brief chronology we can project that Paul wrote Titus from Asia Minor perhaps in the summer or autumn of c. A.D. 66.

III. Destination

This epistle from Paul was written to Titus who was laboring to organize the local assemblies of believers on the island of Crete in the Mediterranean Sea.

IV. Occasion and Purpose

Apparently Titus was appointed by the apostle to organize the churches in Crete. Paul seems to have evangelized the island, but could not stay long enough to develop local leadership. Because this was lacking (1:5) and false teachers were infiltrating the scattered flocks (1:10-16), Titus was summoned to temporarily remain on Crete to "set in order the things which are lacking and ordain elders in every city." In the midst of little, if any, local leadership and the encroachment of false teachers, Paul penned this letter to Titus to serve as a manual of instruction. Paul and Titus apparently discussed the task of organizing the churches when they were together (1:5), but the letter affirmed Paul's instructions telling Titus both what to do (1:5-16) and what to say (2:1-3:11).

V. Recipient

Though he does not appear by name in Acts, Titus is mentioned thirteen times in the New Testament (2 Corinthians 2:13, 7:6, 13, 8:6, 23, 12:18 twice; Galatians 2:1, 3; 2 Timothy 5:10; Titus 1:4). Titus was a convert from a non-Jewish heritage early in Paul's ministry. Titus first appears with Paul at the Jerusalem Council (Acts 15:2; Galatians 2:1,3) where he is the apostle's proof that one does not need to become a Jew to be a Christian. Later, Titus' work is related to the Corinthians as he appears as an emissary to Paul concerning the Corinthian's reaction to 1 Corinthians (2 Corinthians 7:16) and as the bearer of the second epistle to them. We do know that Titus had a specific burden for the spiritual welfare of the Corinthians (2 Corinthians 8:16). There is little

information in the New Testament with respect to Titus between A.D. 56 (when he delivered 2 Corinthians to Corinth) and A.D. 66 (when we find him laboring on Crete). The most distinct biographical note concerning Titus was written by Paul when he said that they “walked in the same spirit and in the same steps (2 Corinthians 12:18; c.f. also 8:23).” Titus may have rejoined Paul in Nicopolis where they spent the winter of A.D. 66-67 (Titus 3:12), and accompanied Paul to Rome (2 Timothy 4:10). The final biographical entry notes that Titus was in Dalmatia (2 Timothy 4:10).

VI. **Purpose**

It is likely that the church on Crete suffered from two sources: 1) visiting Judaizers who mixed law and grace and 2) ignorant Christians who abused the grace of God and turned it into license. Paul had several purposes in mind when he wrote: 1) to remind Titus of his work of re-organizing the church and appointing elders; 2) to warn him about false teachers; 3) to encourage him in pastoring the different kind of people in the church; 4) to emphasize the true meaning of grace in the life of the Christian; 5) to explain how to deal with church trouble-makers.

VII. **Emphasis**

Several words are repeated in this brief letter, helping us to understand the burden that was on Paul's heart. Savior occurs six times (1:3,4; 2:10,13; 3:4,6). Good works is a major emphasis (1:16; 2:7,14; 3:1,5,8,14). Saved by grace means saved unto good works. Christian doctrine and Christian living are to be sound (1:9, 13; 2:1-2, 8). There ought to be a life of godliness (1:1 and 2:12) not worldliness. God's grace leads a person to live a godly life (1:4; 2:11ff; 3:7, 15). The key verse of the book is probably 3:8 - “...they which have believed in God might be careful to maintain good works.”

VIII. **Theme**

The theme of Titus is the proper relationship of God, the brethren, and society in general within the developing church. Passages occur in this short epistle concerning the qualifications and responsibilities of pastors (1:5-9), the ethics of the believer (2:1-10), the return of Christ (2:11-14), and the nature of salvation (3:3-7).

AN OUTLINE OF TITUS
“A Call to Sound Doctrine”

- I. Sound doctrine and the church's leadership. 1:1-9
 - 1. Greeting. 1:1-4
 - 2. The selection and qualification of elders. 1:5-9
 - II. Sound doctrine and false teaching. 1:10-16
 - III. Sound doctrine in the lives of certain groups. 2:1-15
 - 1. Different age groups. 2:1-8
 - a. Older men. 2:1-2
 - b. Older women. 2:3-4
 - c. Younger women. 2:4-5
 - d. Younger men. 2:6-8
 - 2. Slaves. 2:9-10
 - 3. All persons. 2:11-15
 - a. Proper teaching. 2:11-12
 - b. Proper looking. 2:13
 - c. Proper living. 2:14-15
 - IV. Sound doctrine in the world. 3:1-15
 - 1. In the community. 3:1-8
 - 2. In the church. 3:9-11
 - 3. In our calling. 3:12-14
 - 4. Conclusion. 3:15
-

Titus 1:1-4

4. We are sanctified.

2. We have His word. 1:3

2. We share a common faith. 1:3

QUALIFICATIONS OF A GODLY LEADER

Titus 1:5-9

- I. He is a man with godly commitments. 1:5-6
 - 1. He is faithful to the church. 1:5
 - 2. He is faithful to others. 1:6
 - 3. He is faithful to his wife. 1:6
 - 4. He is faithful to his children. 1:6

 - II. He is a man of godly conduct. 1:7
 - 1. He understands the need of a good reputation.
 - 2. He understands the nature of his calling.
 - 3. He understands the necessity of a balanced life.

 - III. He is a man of godly character. 1:8
 - 1. He pursues the right priorities.
 - 2. He possesses the right perspective.
 - 3. He produces the right pattern.
 - 4. He promotes the right passion.

 - IV. He is a man with godly convictions. 1:9
 - 1. He is devoted to the truth.
 - 2. He is diligent to teach.
-

THE MINISTRY OF CONFRONTATION
Titus 1:10-16

- I. We must confront the divisive. 1:10-11
 - 1. They are destitute in how they talk. 1:10
 - 2. They are dangerous in what they think. 1:10-11
 - 3. They are dishonest in why they teach. 1:11

- II. We must confront the deceived. 1:12-14
 - 1. Who they are is clear to outsiders. 1:12-13
 - 2. What they believe must be confronted in obedience. 1:13-14

- III. We must confront the defiled. 1:15-16
 - 1. They lack purity. 1:15
 - 2. They lie in their profession. 1:16
 - a. They are detestable.
 - b. They are disobedient.
 - c. They are disqualified.

THE ROLE OF MEN AND WOMEN IN THE CHURCH
Titus 2:1-8

- I. God has an assignment for *older men*. 2:1-2
- | | |
|----------------------|-------------------------------|
| 1. Be a teacher. 2:1 | 5. Be sound in the faith. 2:2 |
| 2. Be sober. 2:2 | 6. Be loving. 2:2 |
| 3. Be reverent. 2:2 | 7. Be patient. 2:2 |
| 4. Be temperate. 2:2 | |
- II. God has an assignment for *older women*. 2:3
- | | |
|-----------------|------------------|
| 1. Be reverent. | 3. Be sober. |
| 2. Be truthful. | 4. Be a teacher. |
- III. God has an assignment for *younger women*. 2:4-5
- | | |
|----------------------------|------------------------------------|
| 1. Love your husband. 2:4 | 5. Be a homemaker. 2:5 |
| 2. Love your children. 2:4 | 6. Be good. 2:5 |
| 3. Be self-controlled. 2:5 | 7. Be subject to your husband. 2:5 |
| 4. Be pure. 2:5 | |
- IV. God has an assignment for *younger men*. 2:6-8
- | | |
|---------------------------|------------------------------|
| 1. Be sober. 2:6 | 3. Be sound in doctrine. 2:7 |
| 2. Be a good example. 2:7 | 4. Be sound in speech. 2:8 |

HOW TO BE A GOOD SERVANT
Titus 2:9-10

- I. Be productive for your superior. 2:9

 - II. Be pleasing in your spirit. 2:9

 - III. Be polite in your speech. 2:9

 - IV. Be principled in your service. 2:10

 - V. Be proud in your sincerity. 2:10

 - VI. Be praiseworthy for your Savior. 2:10
-

THE AMAZING GRACE OF GOD
Titus 2:11-15

- I. God's grace teaches us how we should live. 2:11-12
 - 1. God's grace has come to us. 2:11
 - 2. God's grace must change us. 2:12

 - II. God's grace teaches us where we should look. 2:13
 - 1. We know what to look for: His coming.
 - 2. We know who to look for: Our Savior.

 - III. God's grace teaches us who is Lord. 2:14
 - 1. Jesus paid for us.
 - 2. Jesus purifies us.
 - 3. Jesus possesses us.
 - 4. Jesus prepares us.

 - IV. God's grace teaches us what we should learn. 2:15
 - 1. We need to learn doctrine.
 - 2. We need to learn duty.
 - 3. We need to learn discernment.
 - 4. We need to learn dedication.
-

GOOD WORKS AND SALVATION: WHAT'S THE RELATIONSHIP
Titus 3:1-8

- I. We must be ready for good works. 3:1-3
 - 1. In the present we can help others. 3:1-2
 - a. We submit obediently. 3:1
 - b. We serve eagerly. 3:1
 - c. We speak gently. 3:2
 - d. We show humility. 3:2
 - 3. In the past we harmed others. 3:3
 - a. Sin deceives.
 - b. Sin disobeys.
 - c. Sin dictates.
 - d. Sin detests.
 - e. Sin desires.
 - f. Sin destroys.
 - II. We have been regenerated for good works. 3:4-7
 - 1. God cares for us. 3:4
 - 2. God cleanses us. 3:5
 - 3. God changes us. 3:5
 - 4. God has come for us. 3:6
 - 5. God comforts us. 3:7
 - III. We will be rewarded for good works. 3:8
 - 1. We should affirm good works.
 - 2. We should be active in good works.
-

GOD'S FORMULA FOR A FRUITFUL LIFE

Titus 3:9-15

I. Avoid the foolish. 3:9

1. They are unwise.
2. They are unprofitable.

II. Reject the divisive. 3:10-11

1. They must be disciplined. 3:10
2. They are dangerous. 3:11
3. They are destructive. 3:11

III. Follow the leader. 3:12-13

1. Listen to their advise. 3:12
2. Lend your assistance. 3:13

IV. Maintain good works. 3:14

1. Good works must not be neglected.
2. Good works do meet needs.

V. Welcome the faithful. 3:15

1. Express the love we share.
2. Pray for the grace we need.



PHILEMON

PHILEMON

*"From Bondage to Brotherhood"
Forgiveness and Restitution*

Focus	Prayer of Thanksgiving	Petition for Onesimus	Promise to Philemon
Divisions	Commendation of Philemon's Love 1 7 8	Intercession for Onesimus 16 17	Confidence in Philemon's Obedience 25
Topics	Character of Philemon	Conversion of Onesimus	Confidence of Paul
Key	You...have refreshed the hearts of the saints		Refresh my heart in Christ
Phrase	I hear about your faith...and love	I appeal to you on the basis of love	Charge it to me
Place	ROME (Prison)		
Time	A.D. 60-61		

The book of Philemon is about a slave (Onesimus) who ran away from his master (Philemon). Onesimus ran to Rome where he came in contact with Paul and he was saved. Paul now sends Onesimus back to Philemon with a letter which asks the master to forgive his former slave who is now his brother in Christ.

INTRODUCTION TO PHILEMON

This brief 25-verse letter is unique in the corpus of Pauline writings. Though addressed to Philemon of Colossae, it is not, strictly speaking, a private letter as its content reveals. Yet it is occasioned by a personal problem that the Apostle hopes to resolve. The letter provides an interesting glimpse into the Apostle Paul's strategy in handling personal issues as they impact the lives of his converts. Philemon is one of the five one-chapter books of the Bible, the other four being Obadiah, II and III John, and Jude.

I. Authorship

Paul is the author of this letter (v. 1). Only the most radical and skeptical scholars have questioned its genuineness. Such critics are usually motivated by the fact that the book strongly supports the authenticity of Colossians which they question or reject. The book, however, was unanimously affirmed by the early church. In spite of its brevity, the authenticity (that it is Pauline) and canonicity (that it belonged in our N.T. as an inspired writing) of it was never seriously questioned. Style, vocabulary and other internal considerations are consistent with what we know of Paul.

II. Date and Location of Writing

Philemon is a prison epistle and its date and location of writing is tied to this issue. The traditional view is that the epistle was written from Rome between A.D. 60-63, and the imprisonment is that of his first Roman incarceration as recorded in Acts 28:30-31. Altogether Paul penned four epistles during his first Roman imprisonment--Ephesians, Philippians, Colossians and Philemon. Ephesians and Colossians are sometimes called twin epistles because of their similar content. Colossians and Philemon are often called sister epistles because of their common recipients and destination.

An alternate theory is that the epistle of Philemon was written either from Caesarea or Ephesus in the mid-50's. The Ephesian hypothesis has especially been attractive to some recent scholars because of its nearer proximity and therefore more convenient location to Colossae (about 100 miles). This theory also makes the return trip by Onesimus and Tychicus to Colossae easier, as well as Paul's intended forthcoming visit (v. 22). It is further argued that this scenario clears up two previously obscure appeals the apostle made in Colossians 4:16-17. Paul requested there that Colossians be read by the church at Laodicea, and of the church at Colossae he asked that "ye likewise read the epistle from Laodicea" (v. 16). If this theory is correct, Philemon is the "lost" letter to the Laodiceans. Then Paul told the church at Colossae to remind Archippus to fulfill the service he received from the Lord (Col. 4:17), i.e., the freeing of Onesimus. Through both appeals Paul invited the church to intercede with the slavemaster to release Onesimus and return him to Paul's service.

Though an attractive alternative, this latter theory is not sufficiently strong to overturn the virtually unanimous testimony of the early church. In addition, though the Roman hypothesis makes correspondence and travel more difficult, it does not make it impossible. It is also questionable whether the Ephesian imprisonment allowed enough time for any correspondence. When all things are considered, a date of A.D. 60-63 from Rome is the most likely.

III. Occasion of the Epistle

This letter is a semi-private and personal appeal by Paul to Philemon asking him to unconditionally forgive and receive back his slave Onesimus without penalty (v. 17). Before he was a slave, but now he is a beloved brother (v. 16). Paul will personally be responsible for any debts Onesimus has incurred (v. 18). We do not know why Onesimus ran away or if he took anything from his master. All we know about is the conversion of Onesimus and Paul's appeal. Since a slave was subject to severe discipline for running away, even death, Paul's appeal is a kind and gracious act on behalf of Onesimus.

It is also an insightful guide as to how believers might go about the task of mediating conflicts within the family of God. As an instruction manual in resolving personal difficulties between Christians, this short epistle is of great value. Tychicus probably accompanied Onesimus back to Philemon as he returned from Paul with the letter of Colossians (cf. Col. 4:7-9).

IV. Key Personalities in the Epistle

Philemon means "affectionate." He was a citizen of Colossae. This point seems to emerge from the fact that Onesimus (Col. 4:9) and Archippus (Col. 4:17) are from Colossae. He was wealthy enough to have slaves and was converted to Christianity by Paul (v. 19). The church in Colossae met in his home (v. 2).

Onesimus means "useful" or "profitable." There is a play on his name in verse 11. He was Philemon's slave, who had run away only to come into contact with Paul and become a Christian (vv. 11, 16). He became close to Paul and was regarded as a valuable assistant by him (vv. 13-15).

Apphia means "endearment." Chrysostom and Theodoret believed she was Philemon's wife. According to tradition, she died as a martyr.

Archippus means "master of the horse" or perhaps "chief groom." Many think he was perhaps the son of Philemon and Apphia. He may have even been the pastor of the church meeting in their home (note his description in v. 2 as a "fellow soldier," also cf. Col 4:17).

Others mentioned in the epistle are Timothy (v. 1), Epaphras (v. 23), Mark, Aristarchus, Demas, and Luke (v. 24, cf. also 2 Tim. 4:9-11). There are a total of 11 names that appear in this short letter.

V. Social Impact

Dealing with a problem arising out of the institution of slavery, this epistle has figured prominently in debate surrounding that issue. It has been confidently appealed to both by those who sanctioned slavery as well as those who advocated its abolition. While it is true that the words of the Apostle here cannot be construed to advocate the abolition of slavery, yet the spirit of the epistle has definitely supported that position. The manner in which Paul treats the problem of Onesimus indicates the way in which Christianity confronted the evils of human society. To have directly denounced the institution of human slavery would have precipitated an immediate conflict between Rome and Christianity. It would have marked Christianity as being anti-social, and would have turned all the powers of the Empire against it. Instead of making a frontal attack upon the institution of slavery, Christianity inculcated a spirit of love, grace, compassion, and consideration which ultimately meant the death-knell of that institution. That anyone claiming the name of Jesus Christ could advocate slavery is simply another indictment of our depravity and wickedness.

VI. Structure and Key Verse

Philemon is a marvelous example of the use of mitigated exhortation. Indeed, as a type of hortatory (exhortation) discourse, it contains the three salient components of 1) problem, 2) command, and 3) motivation. However, Paul mitigates the command to the final position of the text. This is borne out by the fact that there is not a single imperative in vv. 1-16, but in verse 17-20 there are three imperatives which rapidly follow one another (a fourth is in v. 22). Verse 17, therefore, is the key to the book where Paul says to Philemon, "Receive him (Onesimus) as you would receive me." Paul employs psychological tact while at the same time not sacrificing his apostle's authority.

VII. Points of Interest Concerning Philemon

- 1) Paul's shortest epistle (25 verses)
- 2) Only 335 words in the Greek text
- 3) Most private of all of Paul's epistles

- 4) Presents a beautiful picture of the gospel by way of analogy
 - a) All of us were once like Onesimus, runaways (sinners) from our rightful owner (God).
 - b) Someone on our behalf has pleaded our case, even to the paying of our debt (Jesus Christ) 1 Tim. 2:5
 - * Substitution v. 17
 - * Imputation v. 18
 - c) Through our advocate we can be restored, even to the adoption of sons!

What is accountability? Charles Swindoll defines it this way : "a willingness to explain one's actions, the ability to answer for ones life and to supply the reasons why." That seems to be a hard thing to do for American Christians. Very few people are actually accountable to another person. But the fact that it is not often practiced does not excuse us. Sure it's threatening - but it's good for us. Accountability encourages growth. And it's biblical.

We know very well that the Bible tells us that we are accountable to God but the Bible also tells us that we should be accountable to one another as well - at least if we are wise. Let's just look at some passages which speak to this issue.

Proverbs 13:10: "Pride only breeds quarrels, but wisdom is found in those who take advice."

Proverbs 13:18: "He who ignores discipline comes to poverty and shame, but whoever heeds correction is honored."

Proverbs 15:31: "He who listens to a life-giving rebuke will be at home among the wise."

Proverbs 27:9: "Perfume and incense bring joy to the heart, and the pleasantness of one's friend springs from his earnest counsel."

Proverbs 27:17: "As iron sharpens iron, so one man sharpens another."

Romans 15:14: "I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another."

All these passages tell us that we should be accountable to one another. Accountability is good for us. By being accountable we are less likely to stumble into a trap. By being accountable we don't get away with unwise and sinful action. It's good for us.

PHILEMON

Paul's Greeting to Philemon	vv. 1-3	
Paul's Thanksgiving and Prayer	vv. 4-7	
Paul is always thankful	v. 4a	
When is Paul thankful	v. 4b	When he mentions them in prayer.
Reason for thanksgiving	v. 5	Because he heard of their 1) <u>faith</u> in Christ 2) <u>love</u> for the saints
Content of the prayer	v. 6	For an effective sharing from faith in the context of a full know- ledge of God's will for us in Christ
Reason for Paul's joy and comfort	v. 7	Because of Philemon's love that refreshed the saints
Paul's Approach to the Request	vv. 8-12	
A possible basis of the request	v. 8	Paul could request the proper response on the ground of his authority (i.e., as an apostle)
The proper basis of Paul's request	v. 9a	For love's sake he appeals, he does not command
The humble condition of the one who requests	v. 9b	An aged man who is now a prisoner
The subject of the request	vv. 10-12	Onesimus 1) Paul's son 2) converted while Paul was in chains 3) formerly <u>useless</u> but now <u>useful</u> to Paul and Philemon 4) the one sent to Philemon is to be received as if he were Paul
The Context of the Request	vv. 13-14	
Paul's original desire	v. 13	To keep Onesimus as Philemon's minister to him
Why Paul refused his desire	v. 14a	He did not wish to act without Philemon's consent.
The reason Paul wanted Philemon's input	v. 14b	So that Philemon would act voluntarily

Paul's View of the Situation	vv. 15-16	
Paul's explanation of the separation and why he cannot keep Onesimus	v. 15	That Philemon might receive back in full Onesimus for eternity
Paul's view of Onesimus that Philemon should share	v. 16	Regard him as a brother, not as a slave. As he has been to Paul, may he be so much more to Philemon.
Paul's Request	vv. 17-20	
Paul's request	v. 17	Receive Onesimus as you would me.
Paul's offer	vv. 18-19a	Any obligation should be credited to Paul. He will pay it back.
Reminder about the offer of Paul	v. 19b	Paul could remind Philemon he owes Paul his life (spiritual).
Paul's request for himself	v. 20	Give Paul this benefit and refresh his affection in Christ.
Paul's Confidence	vv. 21-22	
Paul's knowledge	v. 21	Paul writes knowing Philemon will do what Paul requests.
Paul's hope	v. 22	Philemon is to prepare a guest room, for Paul hope to visit him because of answered prayer.
Paul's Final Greetings and Benediction	vv. 23-25	

PHILEMON

A CALL TO FORGIVENESS AND FELLOWSHIP

I. Paul's Greeting to Philemon and the Christian Community - vv. 1-3

- 1) Paul addresses Philemon as an equal in anticipation of his appeal. v. 1
- 2) Others are greeted and affirmed within the community, promoting a joint awareness about the problem which will be addressed in the letter (accountability). v. 2
- 3) A Christian greeting is extended which recognizes the need for God to be with them in what they are about to consider. v. 3

II. Paul's Thanksgiving and Prayer for Philemon's Love and Faith - vv. 4-7

- 1) Love and faith are the energizers of the spiritual life as the vertical relationship translates into horizontal relationships. vv. 4-5
- 2) The basis of faith's action is Christ Jesus. v. 6
- 3) Praise for the care of others and the good appeal to past action will be an encouragement to many. v. 7
- 4) We should not assume that past action guarantees a present proper response. (implied) vv. 7-8

III. Paul's Plea for Onesimus - vv. 8-20

- 1) The appeal is made on the basis of a filial relationship, not an authoritative one (non-use of a personal right). v. 9
- 2) Love has the capacity to change the dynamic in relationships. v. 9
- 3) Love exhibits tasteful gentleness in defending a brother in the wrong. vv. 10-11
- 4) Faith has the ability to see benefits in the midst of difficulties. vv. 10-11
- 5) God's wondrous transformation of a slave into a brother and a bad situation into a good one demonstrates God's ability to triumph over a disaster. vv. 12-13
- 6) Paul is courteous as he addresses Philemon. v. 14
- 7) The value of "free will" motivation rather than forced authority is apparent. v. 15
- 8) God transforms not only a person's position, but his relationships with others. v. 16
- 9) Paul provides a marvelous example (substitution) of an appeal to reconciliation among Christians. v. 17

- 10) Paul as the third party proposes to deal with any debt to help created a climate for reconciliation (The mediator goes beyond what is required). vs. 18-19
- 11) Paul looks forward to the encouragement that comes from the kind treatment of one's brother (How we treat one another does matter not only to God, but also to others). vs. 20

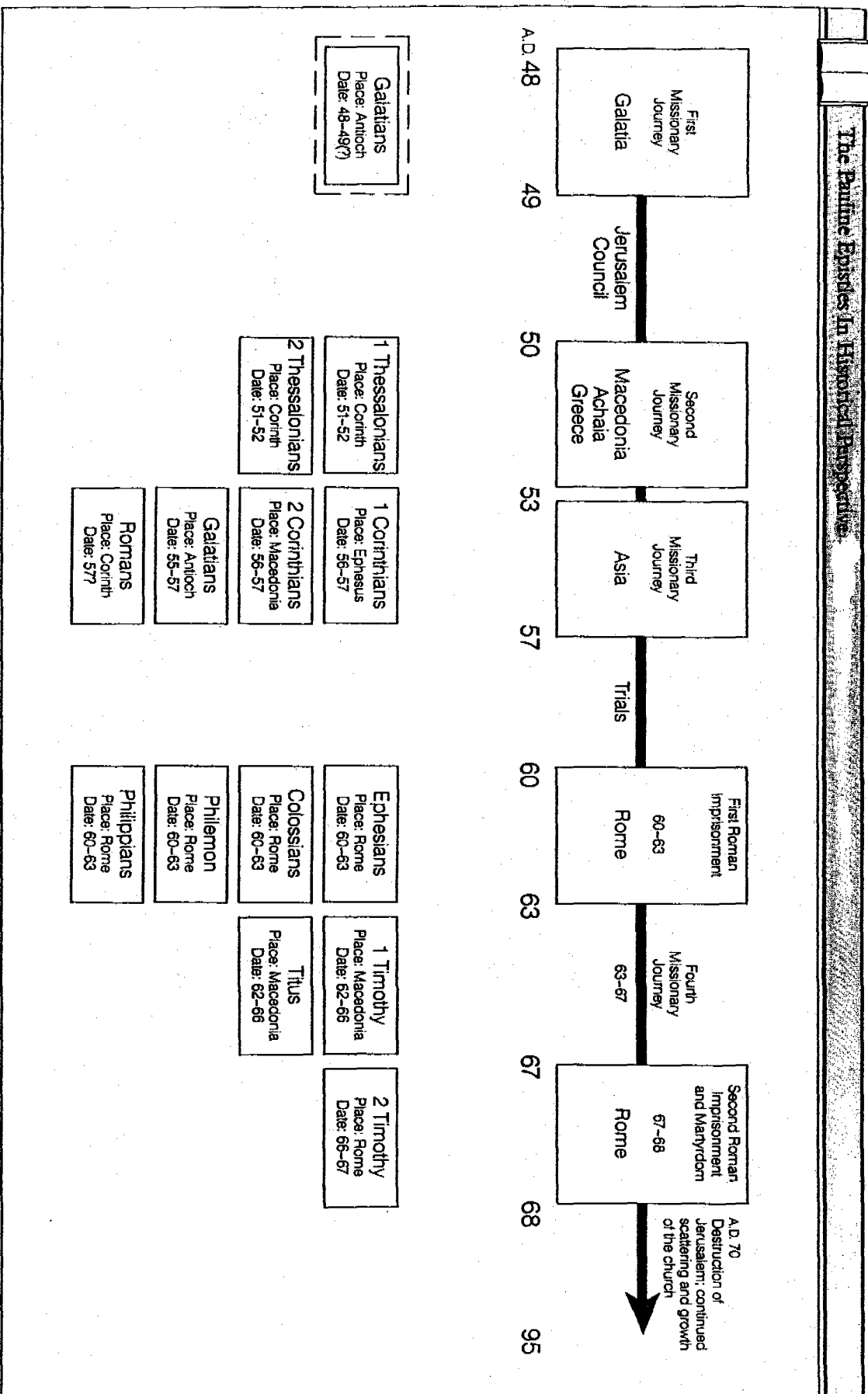
IV. Paul's Declaration of His Confidence and His Desire to Visit Soon - vs. 21-22

- 1) Paul is an encourager. vs. 21
- 2) Paul is hopeful of personal fellowship: People are brothers, not tools for ministry. vs. 22

V. Paul's Final Greetings - vs. 23-24

- 1) Paul conveys the good wishes of others. vs. 23-24
 - 2) Paul commends them all to the grace of God found in Christ Jesus. vs. 25
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The Pauline Epistles In Historical Perspective



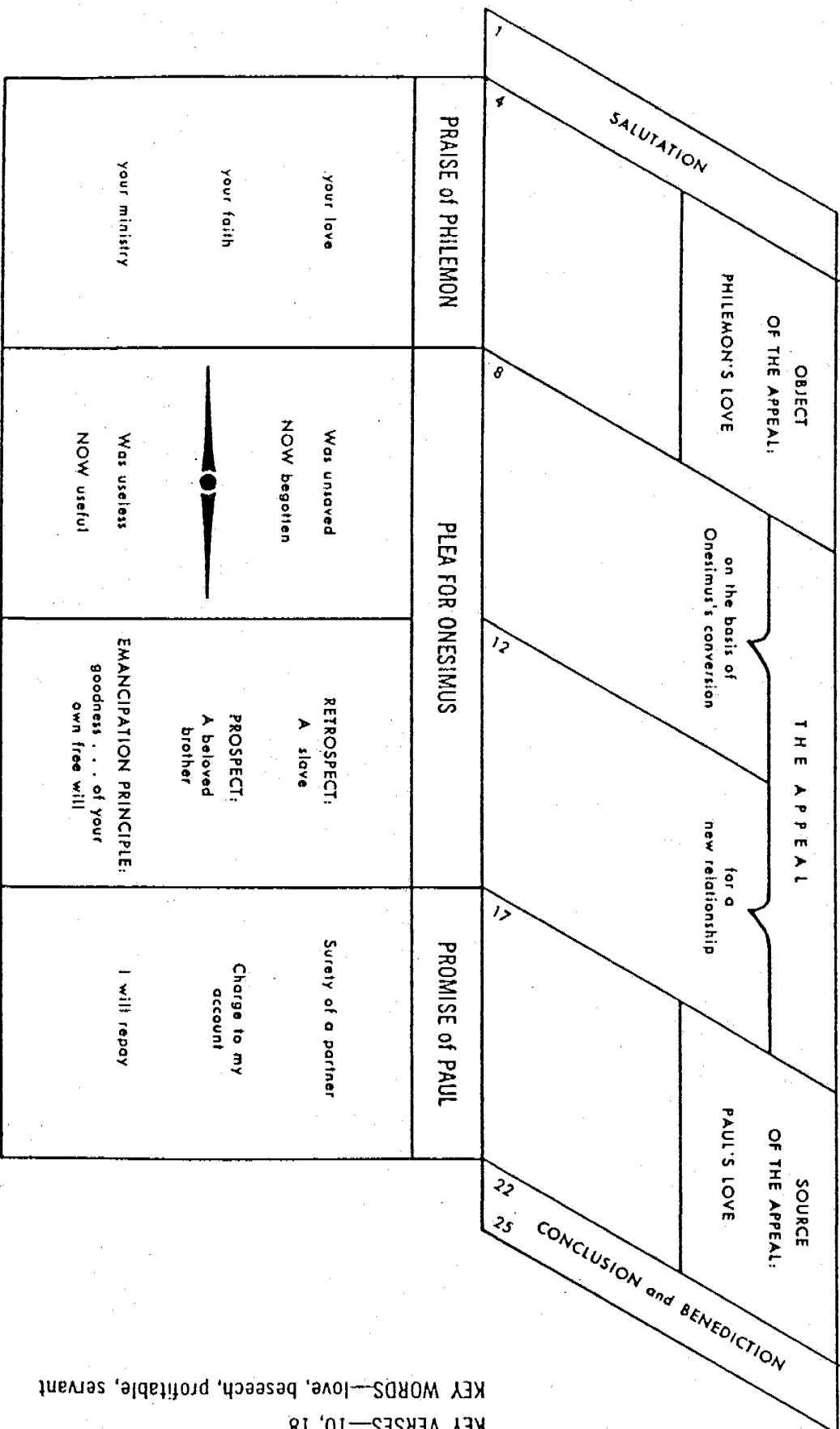
Survey of the Thirteen Epistles of Paul

Book	No. of Chapters	Theme	Place Written	Date Written	Recipients
Romans	16	The Righteousness of God	Corinth	Winter 57	Beloved of God in Rome, called to be saints (1:1)
1 Corinthians	16	Solving Divisions and Disorders	Ephesus	56-57	Church of God at Corinth, those sanctified in Christ Jesus (1:2)
2 Corinthians	13	The Ministry of Reconciliation	Macedonia	56-57	Church of God at Corinth with all the saints in Achaia (1:1)
Galatians	6	Freedom in Christ	Antioch(?)	48-49 or 55-57	Churches of Galatia (1:2)
Ephesians	6	The Church: The Body of Christ	Rome	60-63	Saints of Ephesus, faithful in Christ Jesus (1:1)
Philippians	4	Joyful Christian Living	Rome	60-63	Saints in Christ Jesus in Philippi with the bishops and deacons (1:1)
Colossians	4	The Cosmic Christ	Rome	60-63	Saints and faithful brethren in Christ at Colosse (1:2)
1 Thessalonians	5	The Coming of Christ	Corinth	51-52	Church of the Thessalonians in God the Father and the Lord Jesus Christ (1:1)
2 Thessalonians	3	The Day of the Lord	Corinth	51-52	Church of the Thessalonians in God our Father and the Lord Jesus Christ (1:1)
1 Timothy	6	Pastoral Advice	Macedonia(?)	62-66	Timothy, a true son in the faith (1:2)
2 Timothy	4	A Farewell Word of Encouragement	Rome	66-67	Timothy, a beloved son (1:2)
Titus	3	A Christian Conduct Manual	Macedonia(?)	63-66	Titus, a true son in our common faith (1:4)
Philemon	1	Receiving a Slave as a Brother	Rome	60-63	Philemon, our beloved friend and fellow laborer (1:1)

PHILEMON

APPEAL FOR FORGIVENESS

"That your goodness should not be . . . by compulsion, but of your own free will" (v. 14, NASB)



EXEGETICAL INSIGHTS IN PHILEMON

I. KEY WORDS AND THEIR OCCURRENCE.

- A) *Lord* (6 times: vs.3,5,16,20,20,25)
- B) *Jesus* (5 times: vs.1,3,5,6,25)
- C) *Christ* (7 times: vs.1,3,6,8,9,23,25)
- D) *Love* (agape in some form; 5 times: vs.1,5,7,9,16)
- E) *Heart* (bowels, innermost being; 3 times: vs.7,12,20)
- F) *Prisoner* (sometimes translated "chains;" 5 times: vs.1,9,10,13;
also "fellow prisoner" in vs.23, but there it is a different Greek word.)

*In Greek there are three (possibly four) key words for love:

- 1) *Eros* - from which we derive our word erotic. It speaks of sensual, physical desire for something.
- 2) *Phileo* - which speaks of brotherly (or friendship) love one for another.
- 3) *Agape* - a word uniquely developed in the N.T. It speaks of a sacrificial giving for the ultimate good of another. This love is not emotional or sensual, it is volitional.
- 4) *Storge* - familial or family love.

It has been said by one that:

Eros is the *take* kind of love.

Phileo is the *give and take* kind of love.

Agape is the *give* kind of love.

II. A KEY IDEA.

The house church - There is no evidence for church buildings of any magnitude until the third century. Interestingly, without elaborate buildings, budgets, programs, and in some cases gross opulence, the early church took the gospel message literally across the world with tremendous success via the hand of God. There are numerous references in the N.T. to house churches and their hosts:

Gaius at Rome (Rom. 16:23)

Aquila and Priscilla at Ephesus (1Cor. 16:19)

Aquila and Priscilla at Rome (Rom. 16:3,5)

Lydia at Philippi (Acts 16:15,40)

Nympha at Laodicea (Col.4:15)

Philemon at Colossae (Philemon 2)

Mary at Jerusalem (Acts 12:12)

Jason at Thessalonica (Acts 17:5-6)

THE PARAMETERS AND PRIVILEGES OF THE CHRISTIAN

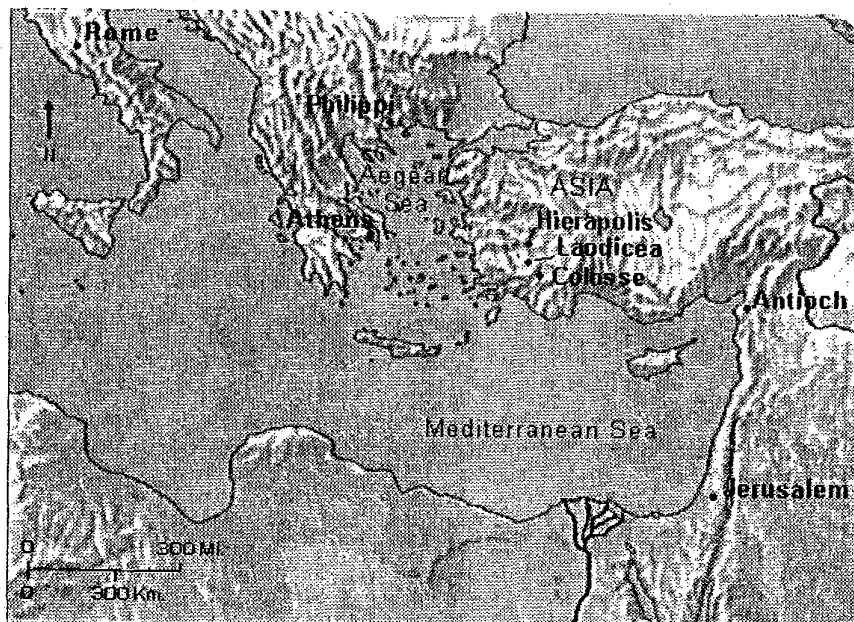
Philemon 1-3

- I. A believer is a prisoner of the Lord Jesus. (vs.1)
 - A) His *condition* is one of divine confinement (a prisoner).
 - B) His *companions* should be those of "delightful encouragement (a brother)."

- II. A believer has partners through the Lord Jesus. (vs.1-2)
 - A) Philemon: the embodiment of a *fellow worker*. (vs.1)
 - B) Apphia: the embodiment of a *faithful sister*. (vs.2)
 - C) Acchippus: the embodiment of a *fellow soldier*. (vs.2)
 - D) The church: the embodiment of a *faithful equipper*. (vs.2)

- III. A believer experiences privileges in the Lord Jesus. (vs.3)
 - A) He is blessed by the *Father*. (cf. Eph. 1:3-6)
 - B) He is blessed by the *Son*. (cf. Rom. 5:1; 8:1, Eph. 1:7-12)

Location of Colosse



Paul had no doubt been through Laodicea on his third missionary journey, as it lay on the main route to Ephesus, but he had never been to Colosse. Though a large city with a significant population, Colosse was smaller and less important than the nearby cities of Laodicea and Hierapolis. §

"GOD'S SUPERLATIVE SERVANT"
(Philemon 4-7)

I. He gives cause for thanksgiving to God vv. 4-5

- 1) He has faith in God's Son
- 2) He has love for God's saints

(v. 5 is a chiasmus

Love Faith
Christ Saints

cf. Col. 1:4)

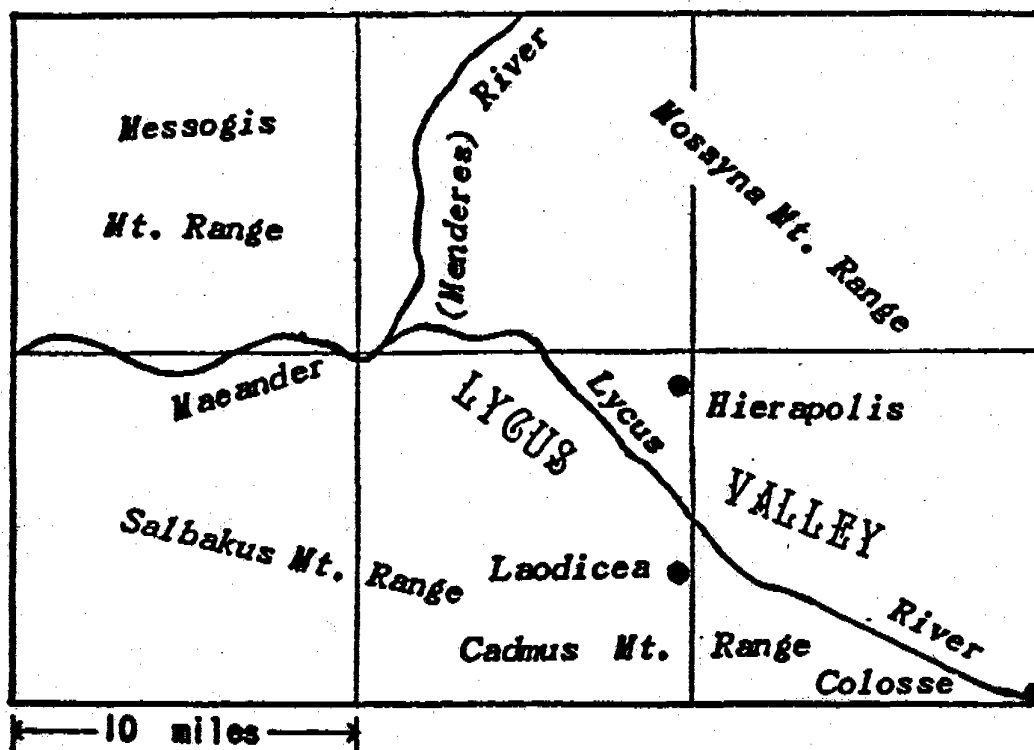
II. He grows in understanding of God v. 6

- 1) He is active in sharing his faith with the saints.
- 2) He is active in knowing his blessings from the Son.

III. He generates the blessings of God. v. 7

- 1) He is a source of joy.
- 2) He is a source of encouragement.
- 3) He is a source of refreshment.

SKETCH OF THE LYCUS VALLEY



"HOW TO ASK A FAVOR"
(Philemon 8-16)

- I. **Remember the principle of humility** vv. 8-9
 - 1) Do not take advantage of a higher position v. 8
 - 2) Do make the appeal from a proper motivation v. 9
 - II. **Remember the principle of sensitivity** vv. 10-11
 - 1) Be hopeful v. 10
 - 2) Be honest v. 11
 - III. **Remember the principle of integrity** vv. 12-13
 - 1) Let others see your sincerity (show yourself faithful) v. 12
 - 2) Let others know where you stand (share all the facts) v. 13
 - IV. **Remember the principle of accountability** v. 14
 - 1) Know who is responsible
 - 2) Know what is right
 - V. **Remember the principle of sovereignty** vv. 15-16
 - 1) God's goals are eternal not temporal v. 15
 - 2) God's goals are spiritual not carnal v. 16
-

"THE GRACE OF GENTLE ARM-TWISTING"
A Marvelous Model of Tact
(Philemon 17-25)

I. Choose the right words vv. 17-20

- 1) Receive - Love him as you love me (substitution) v. 17
- 2) Reckon - If a wrong needs to be corrected lay it to my account (satisfaction) vv. 18-19
- 3) Refresh - Do what you should for Christ's sake (reconciliation) v. 20 (note the 3 imperatives in vv. 17, 18, 20 and the way in which Paul softens their sting)

II. Communicate with reaffirming wisdom vv. 21-22

- 1) Express your confidence as to their action v. 21
- 2) Express your confidence as to your reception v. 22
 (A fourth imperative is in v. 22. It also is conveyed in a gentle and gracious manner.)

III. Covenant with respected witnesses vv. 22-23

- 1) There should be earthly confirmation vv. 23-24
- 2) There should be heavenly confirmation v. 25

* Remember: "Friends are no good unless you can use them."
 Jim Parker

* Also remember: "When you use a friend use him good."

Ten Characteristics of Paul's Masterpiece of Tactful Pleading

- 1) Listen to me, that is, to Paul, a man who has grown old in the service of his Lord (v. 9).
- 2) I am now a prisoner of Christ Jesus (vv. 1, 9). Surely, compared to the hardships of my imprisonment how small is the favor I am asking of you.
- 3) Besides, I am your friend, who loves you, and admires you for the manner in which you have again and again refreshed the hearts of the saints (vv. 4, 5, 7, 8, 9, 20).
- 4) We are in debt to God for all his goodness shown to us (v. 6). Also, you are in debt to me. In fact, you owe me your very life (v. 19).
- 5) Onesimus is my child, my very heart, a brother beloved (vv. 10, 12, 16).
- 6) It is to your advantage to grant my request that you accept Onesimus, for the once useless one has become useful. I, for one, surely so regard him (vv. 11, 13, 14).
- 7) Favorable action on your part would be in line with God's providential direction, which we should gratefully acknowledge (vv. 15, 22b).
- 8) The fellowship of all believers in Christ demands this, for not only you and I are included in this but so is Onesimus (v. 17).
- 9) I have confidence in your obedience (v. 21).
- 10) I want you to prepare a guest room for me, for I hope, in answer to the prayers of God's children, to be granted to you (v. 22b). Surely, you would not wish to disappoint me.

William Hendriksen

CONCLUDING OBSERVATIONS

The book of Philemon is one which emphasizes the dual track of accountability and sensitivity. It is indeed a "model of tact."

Proverbs tell us that the wise man will make a good choice of the words he uses when he speaks. The right word at the right time to the right person is an effective and beautiful thing. Note the following verses:

Proverbs 10:32 "The lips of the righteous know what is fitting, but the mouth of the wicked only what is perverse."

Proverbs 12:18 "Reckless words pierce like a sword, but the tongue of the wise brings healing."

Proverbs 15:1 "A gentle answer turns away wrath, but a harsh word stirs up anger."

Proverbs 15:23 "A man finds joy in giving an apt reply--and how good is a timely word!"

Proverbs 15:28 "The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things."

Proverbs 16:24 "Pleasant words are a honeycomb, sweet to the soul and healing to the bones."

Proverbs 25:11 "A word aptly spoken is like apples of gold in settings of silver."

Proverbs 26:4-5 "Do not answer a fool according to his folly, or you will be like him yourself. Answer a fool according to his folly, or he will be wise in his own eyes."

Again, the right word at the right time to the right person is a wonderful thing, a beautiful thing, a sweet thing, a pleasant thing, even a joyful thing.

However, this doesn't mean that the facts are not considered. Tact is honest. It involves no sacrifice of honesty or candor. The tactful person does not shirk his duty even when he is convinced that he must admonish or rebuke. But he has learned the art of doing this without being rude. Paul told the truth about Onesimus and set forth an honest case. He admitted that the runaway slave had been useless. But Paul notes that there had been a radical change in the man. He was honest, but he was kind. He was tactful. He leaves us a marvelous pattern to follow. Therefore, may all remember the following:

A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may smite and kill;
A brutal word will accomplish nil;
A gracious word may smooth the way;
A joyous word may light the way;
A timely word may lessen stress;
A loving word may heal and bless.

Love Is . . .

(Practical Manifestations of LOVE from the Epistle to PHILEMON)

RESPECTFUL	"Timothy, our brother"; "Philemon, our dearly beloved"	v. 1
HUMBLE	"Archippus...fellow soldier; Mark, Demas, Luke...fellow workers"	v. 2, 24
APPRECIATIVE	"I thank my God..."	v. 4a
CONSTANT	"making mention of you always in my prayers"	v. 4b
RESPONSIVE	"hearing of your love and faith...toward the Lord and the saints"	v. 5
BENEVOLENT	"the acknowledging of every good thing which is in you..."	v. 6b
FULFILLING	"we have great joy and consolation in your love"	v. 7a
RECIPROCAL	"the hearts of the saints are refreshed by you, brother"	v. 7b
GENTLE	"I might be bold...yet for love's sake I beseech you"	v. 8, 9
RESPONSIVE	"I beseech you for my son, Onesimus..."	v. 10a
ADVENTUROUS	"whom I have begotten in my bonds..."	v. 10b
PERCEPTIVE	"who was...unprofitable, but now profitable to you and to me"	v. 11
TENDER	"whom I have sent again...receive him as my own heart"	v. 12
COMPLIANT	"whom I would have retained with me, that in your stead..."	v. 13
RIGHTEOUS	"but without your mind would I do nothing, that your benefit..."	v. 14
TACTFUL	"for perhaps therefore he departed for a season..."	v. 15a
SENSIBLE	"that you should receive him forever...as a brother beloved"	v. 15b, 16
GRACIOUS	"If you count me a partner, receive him as myself"	v. 17
GENEROUS	"If he has wronged you, owes anything, put that to my account"	v. 18
HUMOROUS	"I will repay...albeit you owe unto me even your own self"	v. 19
UPLIFTING	"having confidence in your obedience..."	v. 21a
EXPECTANT	"knowing that you will also do more than I say"	v. 21b
HOSPITABLE	"prepare me a lodging..."	v. 22a
SUPPORTIVE	"for I trust that through your prayers I shall be given to you"	v. 22b

by B. ALLEN RAE, North Vancouver, BC

JAMES

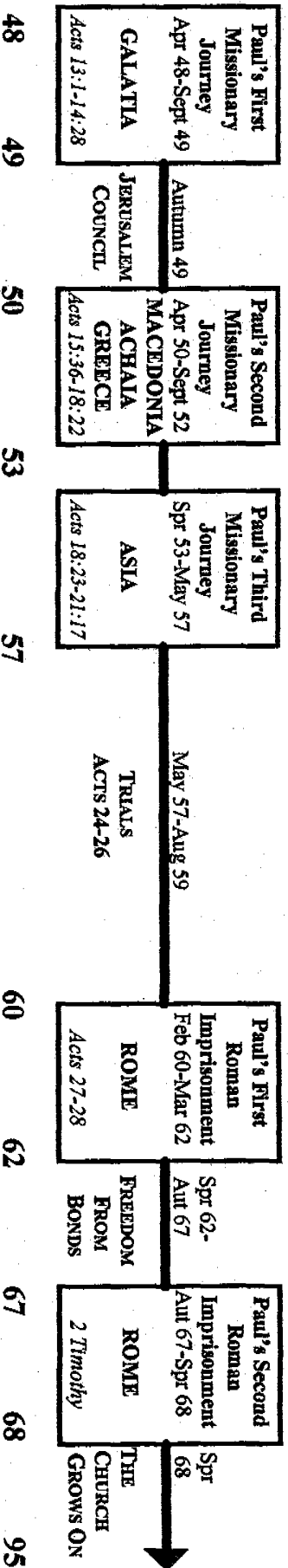
SUMMARY OF HEBREWS, THE GENERAL EPISTLES AND REVELATION

Book	# of Chapters	Author	Theme	Place Written	Date Written	Recipients
Hebrews	13	Unknown (Luke?)	Go on to maturity	Unknown (Rome?)	67	Unstated (Former Jewish priest?)
James	5	James, brother of Jesus	Faith that works	Jerusalem?	45-50	The twelve tribes dispersed abroad
1 Peter	5	Peter	Suffering unto glory	Rome	64	Those who reside as foreigners in this world
2 Peter	3	Peter	Beware of false prophets	Rome	65-66	Those who have received a faith the same as ours
1 John	5	John	Joy and fellowship with God	Ephesus	80-95	My little children
2 John	1	John	Truth and love in balance	Ephesus	80-95	The chosen lady and her children
3 John	1	John	Three men and their reputation	Ephesus	80-95	The beloved Gaius
Jude	1	Jude, brother of Jesus	Fight for the Faith	Unknown	67-68	Those who are the called, beloved in God the Father, and kept for Jesus Christ
Revelation	22	John	The Lamb upon the throne	Patmos	90-96	The seven churches in Asia

The Place of Hebrews, the General Epistles and Revelation in New Testament History

“Unto the uttermost part of the earth . . .” (Acts 13-28)

13 14 15 16 18 21 22 24 27



James
Place: Jerusalem
Date: 45-50

1 Peter
Place: Rome
Date: 64

Hebrews
Place: Unknown
Date: 67

1 John
Place: Ephesus
Date: 80-95

2 Peter
Place: Rome
Date: 65-66

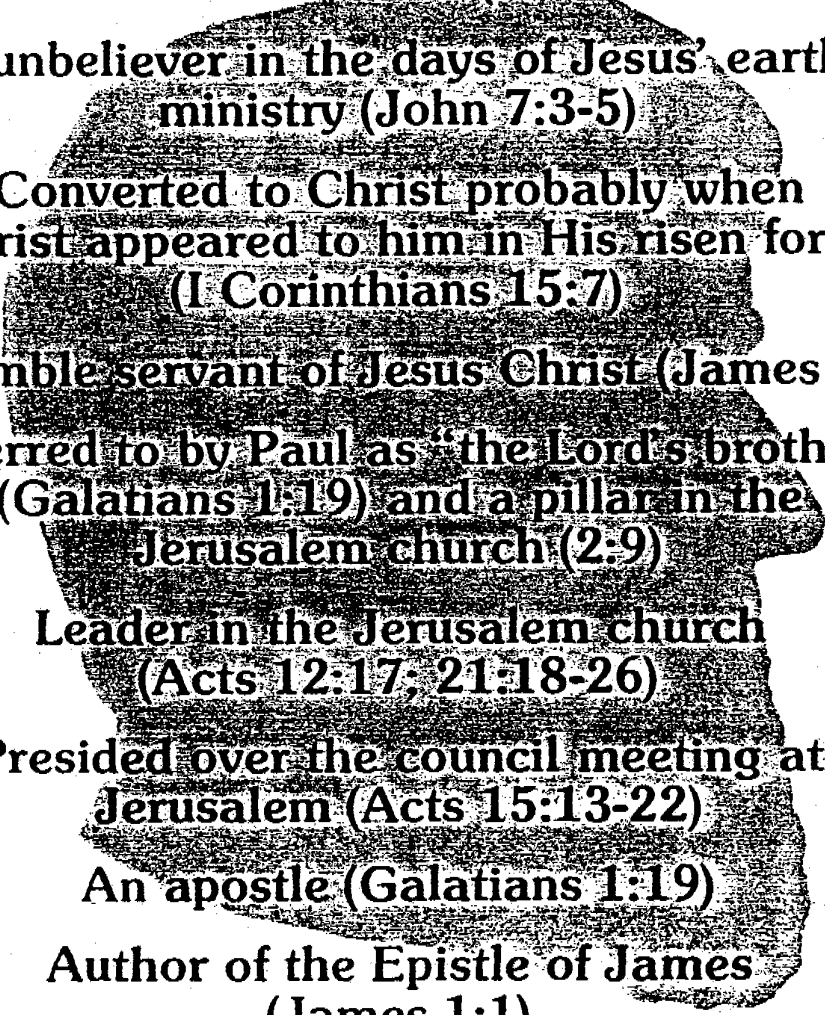
Jude
Place: Unknown
Date: 67-68

2 John
Place: Ephesus
Date: 80-95

3 John
Place: Ephesus
Date: 80-95

Revelation
Place: Patmos
Date: 90-96

PROFILE of JAMES

- 
- A half brother of Jesus (Matthew 13:55)
 - An unbeliever in the days of Jesus' earthly ministry (John 7:3-5)
 - Converted to Christ probably when Christ appeared to him in His risen form (I Corinthians 15:7)
 - A humble servant of Jesus Christ (James 1:1)
 - Referred to by Paul as "the Lord's brother" (Galatians 1:19) and a pillar in the Jerusalem church (2:9)
 - Leader in the Jerusalem church (Acts 12:17; 21:18-26)
 - Presided over the council meeting at Jerusalem (Acts 15:13-22)
 - An apostle (Galatians 1:19)
 - Author of the Epistle of James (James 1:1)

Church historians report that his knees were hard like a camel's knees because of constant kneeling in prayer, and he died as a martyr, stoned by order of Ananus, the high priest, c. A.D. 62 or 63.

A Scrapbook of James

By Dr. Jim Rosscup
Professor of New Testament
The Master's Seminary

James

Theme:

Some view James as a string of unrelated pearls, without a central theme. But faith is the theme that binds the epistle into a unit. In each section James shows genuine faith in action. His message is that real faith always produces practical righteousness. There is only one kind of authentic faith, but differing degrees or capacities of faith. Our capacity depends on our appropriation of God's grace, our spiritual growth, and our response to life's circumstances.

Author:

The author of the book is James (cf. 1:1). One of four Jameses in the New Testament, he was the half-brother of our Lord (Mark 6:3). He rose to leadership in the Jerusalem church (Acts 12:17; 15:13-21; 21:18; Gal. 2:9-10). There are more than 50 commands in James' 108 verses. It is fitting that they come from James, the recognized authority among Jewish Christians.

Recipients:

James was written to "the twelve scattered tribes." They were Jews who at least professed to be Christians (2:14). James calls them "my brethren" eighteen times and "beloved" three times. There is a Jewish flavor to the epistle (e.g., "synagogue," 2:2; "Lord of hosts," 5:4) and strong reflections of Proverbs and the Sermon on the Mount. All Christians can apply this epistle's principles on living righteously just as they apply Proverbs and Jesus' teaching.

An Outline of James:

I. FAITH'S REALITY IN ACTION (1:1-4:17)

- A. Faith Overcomes Testings and Temptations (1:1-20)
- B. Faith Receives God's Word (1:21-27)
- C. Faith Produces Impartiality (2:1-13)
- D. Faith Generates Sharing (2:14-26)
- E. Faith Controls the Tongue (3:1-12)
- F. Faith Produces Godly Wisdom (3:13-18)
- G. Faith Replaces Worldliness with Subjection to God (4:1-17)

II. FAITH'S REASSURANCE IN ANTICIPATION (5:1-20)

- A. The Certainty of Judgment on the Unsaved Rich (5:1-6)
- B. Consolations to Persecuted Believers (5:7-20)

Recommended Commentaries

• Lucid readability:

Guy King, *A Bellef That Behaves* (Christian Literature Crusade, 1974)
C. L. Milton, *The Epistle of James* (The Altic Press, 1966)
Lehman Strauss, *James Your Brother* (Loizeaux Brothers, 1959)

• Detailed exposition:

D. Edmond Hiebert, *The Epistle of James* (Moody, 1979)
J. B. Mayor, *The Epistles of St. James* (Klock & Klock, 1977)

I. Distinctive Characteristics of the Epistle of James.

Characteristics that make the letter distinctive are: (1) its unmistakable Jewish nature; (2) its emphasis on vital Christianity characterized by good deeds and a faith that works (genuine faith must and will be accompanied by a consistent lifestyle); (3) its simple organization; (4) its familiarity with Jesus' teachings preserved in the Sermon on the Mount (see accompanying chart); (5) its similarity to O.T. wisdom writings such as Proverbs; (6) its excellent Greek.

II. General Observations.

- The Proverbs of N.T. in it's wisdom emp.
 - Much like the Sermon on the Mount.
 - Reads like a homily or sermonic work for public reading effect.
 - Early Luther called it an "epistle of straw," due to the absence of major doctrinal themes.
 - Author was called James the Just and Camel Knees because of his prayer life.
 - It was penned in A.D. 44-48 thus the earliest epistle of the N.T., unless Galatians is prior.
 - Emp.: practical Christian living; i.e., faith that works, faith that is alive.
Conduct not creed.
Behavior not belief.
Practical not doctrinal.
 - Most Jewish of all N.T. books.
 - At least 26 allusions to words of Jesus.
- THEME: Test for genuine and living faith.
Key verse 1:3
(Hiebert Bib. Sac. July 1978)
- The Amos of the N.T. (Strong in condemning sin)
 - 108 verses/
54 imperatives

III. Areas which receive special attention in James.

1. riches
2. tongue
3. impartiality
4. doing good
5. self-control

IV. Key Words.

brothers - 15 times
faith - 16 times
believe - 3 times
works - 10 times
trials/temptation
perseverance
perfect

V. Various approaches to the style & structure of James (notoriously difficult to classify).

1. Greek diatribe - formed used by popular moralist (see Donald Guthrie p. 165).
2. Parenesis Form - (means to exhort, advise, counsel) - a loosely organized series of exhortations without any concern to develop a theme or line of thought in the entire writing (Harold Songer). Material characterized by ethical instruction & exhortation ("moral exhortations").
3. Sermon abstracts - which James preached at Jerusalem (Scroggie).
4. Homiletic/didactic discourses - (Shepherd) - eight discourses developing a principle theme linked together by skillful use of work-links & thematic recapitulations.
5. Sermon expansions of the sayings of Jesus - (Sermonic origin of some type is probable).
6. A unifying theme of faith that is alive & test which prove its reality - Hiebert (also Fry) "A saving Faith is a living Faith."
7. Parentic discourse with a concentric structure e.g., a chiasmic structure.
 - A. 1:2-27 Testing, prayer, wisdom, maturity
 - B. 2:1-26 Warning to rich
 - C. 3:1-18 Central message for community leaders
 - B'. 4:1-5:6 Warning to rich
 - A'. 5:7-20 Testing, prayer & maturity
8. A literary or secondary letter with a double introduction which expresses a theology of suffering.
(Peter Davids) "A call for eschat. joy in the face of testing situations."
9. A letter for public reading consisting of two installments chapters 1 & 2, and 3, 4 & 5.

Introduction (1:2-11)

The Need For:

- Patience (1:2-4)
 - and
 - Prayer (1:5-8)
- in all the contrasting circumstances of life (1:9-11)

• JAMES •

B O D Y (1:13-5:6)

Recapitulation of Introduction (1:12) Through trials, by patience, to the crown

• BIRTH • (1:13-19a)

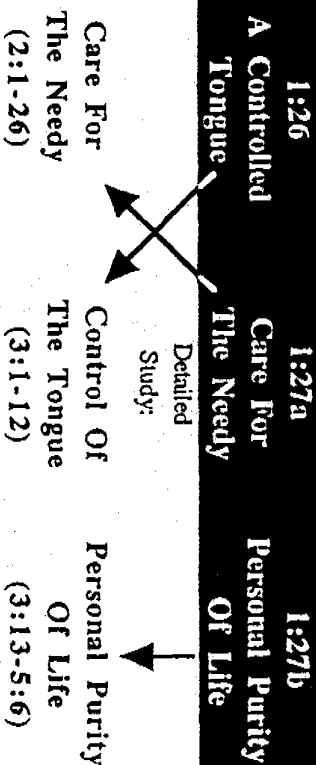
Though the old nature remains active (13-16)
the Father has brought us to new birth by His Word (17-19a);

• GROWTH • (1:19b-25)

We grow by hearing (19b-20),
receiving (21),
and obeying (22-25)
the Father's Word;

• DEVELOPMENT • (1:26-5:6)

There are three notable characteristics which are the characteristics
of true Christian growth:



Conclusion (5:7-20)

The Need For

- Patience (5:7-12)
 - and
 - Prayer (5:13-18)
- and
- Care (5:19-20)

in all the contrasting circumstances of life

Marks of a Mature Christian

(from the Book of James)

Chapter	Verses
1. He is patient in testing	
a. Trials on the outside	1-12
b. Temptations on the inside	13-27
2. He practices the truth	
a. Faith and love	1-13
b. Faith and works	14-26
3. He has power over his tongue	1-18
4. He is a peacemaker, not a troublemaker	1-17
5. He is prayerful in troubles	
a. Economic troubles	1-9
b. Physical troubles	10-16
c. National troubles	17-18
d. Church troubles	19-20

I. Double Opening Statement (1:2-27):

1. First segment:

2. Second segment:

(Summary and Transition (1:26-27))

II. Body (2:1-5:6):

III. Closing Statement:
(5:7-20)

Testing Produces
Joy
(1:2-4)

Wisdom through
Prayer
(1:5-8)

Poverty Excels
Wealth
(1:9-11)

Testing Produces
Blessedness
(1:12-18)

Pure Speech
Contains No Anger
(1:19-21)

Obedience Requires
Generosity
(1:22-25)

The Excellence of
Poverty and Generosity
(2:1-26)

The Demand for
Pure Speech
(3:1-4:12)

Testing through
Wealth
(4:13-5:6)

Endurance in the Test (summary of the three major themes) 5:7-11

Rejection of oaths (5:12)

Helping One Another through Prayer and Forgiveness (5:13-18)

Closing Encouragement (5:19-20)

VARIOUS OUTLINES OF JAMES

	1:1	2:1	3:1	4:1	5:1
①	NATURE OF TRUE RELIGION	NATURE OF TRUE FAITH	3:13 NATURE OF TRUE WISDOM	5:19 PURPOSE OF WISDOM	
②	LIVING FAITH TESTED BY TRIAL	LIVING FAITH PROVED BY WORKS	LIVING FAITH EVIDENCED BY CONDUCT	LIVING FAITH EXERCISED BY PERSECUTION	
③	Test of Faith	Nature of Faith	Works of Faith	4:13 Application of Faith	

Restoring One who is Failing the Test of Faith

Characteristics of Living Faith

5:18/5:19 5:20

1:19-B-06 **quik lo bees**

महोदय

1.31 FIVE IN THE WOODS

1:22 "You're powerful, but it's not like you'd and not exactly beauty"

130 (b)(6) and (b)(7)(C)
"Under your name"

127 (United Kingdom)

1.2.7 (Unpinned components)

Keep your cell walls strong
by the world.

2:1 "Do not hold your faith ...
with no evidence of

1

6-8 I am really loving your
neighbor as yourself!

2:13-50 speak — as those who are to be judged by the law of liberty

3.1 "You think we're bad boys"

3.7 The patient

"So together you beauty"

3:9 "Do not complain against one another"

Let your feet be still and your mouth be silent

"Is anyone else out there?"

2:14 "Is anyone among you sick? Let him call for the elders"

5:16 "Confess your sins to one another"

10/11/2015

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*Effective
Prayer
in
Every
Circumstance
of
Life*

James

Attitude Toward Trials	Attitude Towards God And His Word	Prayer	Attitude Towards Others	Speech
1:2 "Consider it all joy when you encounter various trials"	1:9 Humble Man -- "Glory in your humble circumstances"	1:5 "Ask of God"	1:27 (Implied imperative) "Visit orphans and widows"	1:19 "Be quick to hear slow to speak"
1:4 "Let endurance have its perfect result"	1:10 Rich Man -- "Glory in your humiliation"	5:13 "Let him pray" "Let him sing praises"	2:1 "Do not hold your faith with an attitude of personal favoritism"	1:26 (Implied imperative) "Bridle your tongue"
1:13 "Do not say, 'I am being tempted by God'"	1:19 "Be quick to hear slow to speak"	5:14 "Let him call for the elders" "Let them pray over him"	2:8 "You shall love your neighbor as yourself"	2:13 "So speak ... as those who are to be judged by the law of liberty"
1:16 "Do not be deceived"	1:21 "Receive the word implanted"	3:13 "Let him show by his good behavior his deeds in the gentleness of wisdom"	3:14 "Do not be arrogant"	3:1 "Let not many of you become teachers"
5:7 "Be patient"	1:22 "Prove yourselves doers of the word"	5:16 "Confess your sins to one another" "Pray for one another"	4:11 "Do not speak against one another"	4:11 "Do not speak against one another"
5:8 "You too be patient" "Strengthen your hearts"	1:27 "Keep yourself unstained by the world"	5:9 "Do not complain against one another"	5:19-20 (Implied imperative) "Try to turn back one who strays away from the truth"	5:9 "Do not complain against one another"
	3:14 "Do not be arrogant"			5:12 "Do not swear" "Let your yes be yes and your no, no"
	4:7 "Submit therefore to God" "Resist the devil"			
	4:8 "Draw near to God" "Cleanse your hands" "Purify your hearts"			
	4:9 "Be miserable" "Mourn" "Weep" "Let your laughter be turned into mourning" "and your joy to gloom"			
	4:10 "Humble yourselves in the presence of the Lord"			
	4:15 "Say, 'If the Lord wills, we shall live and also do this or that'"			

JAMES' EMPHASES

	<u>CHAPTER 1</u>	<u>CHAPTER 2</u>	<u>CHAPTER 3</u>	<u>CHAPTER 4</u>	<u>CHAPTER 5</u>
AREA OF BEHAVIOR	TRIALS	PREJUDICE	SPEECH	CONFLICTS	MONEY
GOD'S GOAL	PERSONAL MATURITY	LOVE FOR OTHERS	BLESSING OF OTHERS	PEACE WITH OTHERS	SERVICE TO OTHERS
GOD'S METHOD	ACCEPTANCE FROM GOD	FAITH IN GOD	WISDOM FROM GOD	SUBMISSION TO GOD	PATIENCE/PRAYER WITH TO GOD

PERILS TO THE LIFE OF FAITH

<u>WITH REGARD TO</u>	<u>THE WORLD SAYS</u>	<u>THE FLESH SAYS</u>	<u>THE DEVIL SAYS</u>
TRIALS (Chapter 1)	AVOID THEM	INDULGE YOURSELF	GOD HATES YOU
PREJUDICE (Chapter 2)	FAVOR THOSE WHO CAN HELP YOU	LOVE YOURSELF	GOD IS WITHHOLDING SOMETHING FROM YOU
SPEECH (Chapter 3)	PROMOTE YOURSELF	GLORIFY YOURSELF	GOD HAS ABANDONED YOU
CONFLICTS (Chapter 4)	DEMAND YOUR RIGHTS	ASSERT YOURSELF	GOD WILL NOT DEFEND YOU
MONEY (Chapter 5)	GRAB ALL YOU CAN GET	SERVE YOURSELF	GOD WILL NOT PROVIDE FOR YOU

The Parallels and Possible Allusions of James to the Sermon on the Mount

James	Sermon on the Mount	Subject
1:2	Matt. 5:10-12 (Lk. 6:23)	Joy in the midst of trials
1:4	Matt. 5:48	God's desire and work in us: perfection
1:5	Matt. 7:7	Asking God for good gifts
1:17	Matt. 7:11	God is the giver of good gifts
1:20	Matt. 5:22	Command against anger
1:22-23	Matt. 7:24-26	Contrast between hearer and doers (illustrated)
1:26-27	Matt. 7:21-23	Religious person whose religion is worthless
2:5	Matt. 5:3	The poor as heirs of the kingdom
2:10	Matt. 5:19	The whole moral law to be kept
2:11	Matt. 5:21-22	Command against murder
2:13	Matt. 5:7; 6:14-15	The merciful blessed; the unmerciful condemned
2:14-26	Matt. 7:21-23	Dead, worthless (and deceiving) faith
2:15	Matt. 6:25	Brother without food or clothing
3:12	Matt. 7:16 (Lk. 6:44-45)	Tree producing what is in keeping with its kind
3:18	Matt. 5:9	Blessing of those who make peace
4:2-3	Matt. 7:7-8	Importance of asking God
4:4	Matt. 6:24	Friendship of the world = hostility towards God
4:8	Matt. 5:8; 6:22	Blessing on and call for the pure in heart
4:9	Matt. 5:4 (Lk. 6:25)	Blessing and call for those who mourn
4:11-12	Matt. 7:1-5	Command against wrongly judging others
4:13-14	Matt. 6:34	Not focusing too much on tomorrow
5:1	(Lk. 6:24-25)	Woe on the rich
5:2	Matt. 6:19-20 (Lk. 6:37)	Moth and rust spoiling earthly riches
5:6	(Lk. 6:37)	Against condemning the righteous man
5:9	Matt. 5:22; 7:1	Not judging — the Judge standing at the door
5:10	Matt. 5:12	The prophets as examples of wrongful suffering
5:12	Matt. 5:33-37	Not making hasty and irreverent oaths

References to Nature in the Book of James

1:6	"wave of the sea"
1:6	"tossed by the wind"
1:10	"wild flower"
1:11	"sun . . . with scorching heat"
1:11	"the plant . . . blossom falls"
1:17	"the heavenly lights"
1:17	"shifting shadows"
1:18	"firstfruits"
3:3	"bits into the mouths of horses"
3:4	"ships . . . driven by strong winds"
3:5	"a great forest is set on fire by a small spark"
3:6	"a fire"
3:7	"animals, birds, reptiles, and creatures of the sea"
3:8	"deadly poison"
3:11	"fresh water and salt water"
3:12	"can a fig tree bear olives, or a grapevine bear figs?"
3:18	"sow in peace [and] raise a harvest of righteousness"
4:14	"you are a mist"
5:2	"moths have eaten your clothes"
5:3	"gold and silver are corroded"
5:4	"workmen who mowed your fields"
5:4	"the cries of the harvesters"
5:5	"fattened yourselves in the day of slaughter"
5:7	"the farmer waits for the . . . crop"
5:7	"how patient he is for the fall and spring rains"
5:14	"anoint him with oil"
5:17	"prayed . . . that it would not rain"
5:17	"it did not rain on the land"
5:18	"the heavens gave rain"
5:18	"the earth produced its crops"

“WHAT DO WE DO WHEN THE TOUGH TIMES COME?”

James 1:1-11

- I. Remember that trials have a purpose. 1:1-4
 1. They are unavoidable. 1:1-2
 2. They are valuable. 1:3-4
 - a. Trials strengthen us to endure. 1:3
 - b. Trials help us to mature. 1:4
 - II. Remember that trials should engender prayer. 1:5-8
 1. We can ask for wisdom from the Father. 1:5
 2. We must ask for wisdom in faith. 1:6-8
 - III. Remember that trials put things in perspective. 1:9-11
 1. God can exalt the humble. 1:9
 2. God can humble the exalted. 1:10-11
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“HOW TO TRIUMPH OVER TEMPTATION”

James 1:12-18

I. Remember the promises of God. 1:12-13

1. God will try us. 1:12
2. God will not tempt us. 1:13

II. Recognize the pattern of sin. 1:14-15

1. It begins with desire. 1:14
2. It moves to deception. 1:14
3. It results in disobedience. 1:15
4. It ends with death. 1:15

III. Rejoice in the power of the Word. 1:16-18

1. The Word teaches us who God is (He is always the same). 1:16-17
 2. The Word teaches us what God does (He actively saves). 1:18
-

"Balanced Christianity"

James 1:19-27

I. Balanced Christianity comes from hearing the Word of God. 1:19-20

1. We should hear the word readily. 1:19
2. We should hear the word quietly. 1:19
3. We should hear the word calmly. 1:19-20

II. Balanced Christianity comes from receiving the Word of God. 1:21

1. Wickedness will be rejected.
2. The Word will take root.

III. Balanced Christianity comes from doing the Word of God. 1:22-27

1. Doing the Word involves personal responsibility. 1:22
2. Doing the Word involves personal reflection. 1:23-24
3. Doing the Word involves personal remembrance. 1:25
4. Doing the Word involves personal righteousness. 1:26-27.
 - a) We will have control over our tongue. 1:26
 - b) We will have compassion for the needy. 1:27
 - c) We will have cleanliness in our lifestyle. 1:27

“The Perversion of being Prejudice”

James 2:1-13

I.	<u>Prejudice is UnChristlike.</u>	2:1
	1. It is contrary to His person.	
	2. It is contrary to His practice.	
II.	<u>Prejudice is Ugly.</u>	2:2-4
	1. It decides on external matters.	2:2-3
	2. It reveals one's evil motives.	2:4
III.	<u>Prejudice is Unreasonable.</u>	2:5-7
	1. We dishonor those whom God blesses.	2:5-6
	2. We honor those who blaspheme God.	2:6-7
IV.	<u>Prejudice is Unloving.</u>	2:8-9
	1. Loving others honors our Lord.	2:8
	2. Loving others honors the Law.	2:9
V.	<u>Prejudice is Unlawful.</u>	2:10-11
	1. The law of God is whole.	2:10
	2. The law of God is holy.	2:11
VI.	<u>Prejudice is Unmerciful.</u>	2:12-13
	1. Complete impartiality brings liberty.	2:12
	2. Complete impartiality brings mercy.	2:13
-

“Faith and Works: the Two Go Together”

James 2:14-26

- I. Biblical Faith is more than verbal expression. 2:14-17
 1. Mere verbal faith cannot save us. 2:14
 2. Mere verbal faith cannot serve others. 2:15-17

 - II. Biblical Faith is manifested by visible evidence. 2:18-19
 1. True faith is demonstrable. 2:18
 2. False faith is demonic. 2:19

 - III. Biblical Faith is made clear by victorious examples. 2:20-26
 1. Abraham, the patriarch, demonstrates that the spiritually privileged can please God with a balance of faith and works. 2:20-24
 2. Rahab, the prostitute, demonstrates that the spiritually poor can please God with a balance of faith and works. 2:25-26
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“The Power of the Tongue”

James 3:1-12

- I. Our teachers need to be spiritually guided. 3:1-2
 - 1. Our words relate to how we will be judged. 3:1
 - 2. Our words reveal who we are. 3:1

 - II. Our tongues need to be strictly controlled. 3:3-12
 - 1. The tongue directs disproportionately. 3:3-5
 - 2. The tongue destroys uncontrollably. 3:5-6
 - 3. The tongue defiles universally. 3:7-8

 - III. Our testimony needs to be consistently lived. 3:9-12
 - 1. It avoids contradictions in our witness. 3:9-10
 - 2. It avoids confusion in our witness. 3:11-12
-

“Looking at Life From God’s Perspective”

James 3:13-18

A. There is a godly wisdom we should do. 3:13

1. God’s wisdom affects our actions.
2. God’s wisdom affects our attitude.

B. There is an earthly wisdom we should deny. 3:14-16

1. Human wisdom is devisive. 3:14
2. Human wisdom is deceptive. 3:14
3. Human wisdom is devilish. 3:15
4. Human wisdom is disorderly. 3:16
5. Human wisdom is destructive. 3:16

C. There is a heavenly wisdom we should desire. 3:17-18

1. Heavenly wisdom is characterized by purity. 3:17
 2. Heavenly wisdom is characterized by peace. 3:17
 3. Heavenly wisdom is characterized by pity. 3:17
 4. Heavenly wisdom is characterized by prosperity. 3:17
 5. Heavenly wisdom is characterized by perseverance. 3:17
 6. Heavenly wisdom is characterized prudence. 3:18
-

“A Friendship God Hates”

James 4:1-10

- I. The Cause of Worldliness is our Appetites. 4:1-3
 - 1. They lead to uncontrolled passions. 4:1-2
 - 2. They lead to an inconsistent prayer life. 4:2-3

 - II. The Consequences of Worldliness is Spiritual Adultery. 4:4-6
 - 1. It results in personal enmity with God. 4:4
 - 2. It results in persistent envy by the Spirit. 4:5-6

 - III. The Cure for Worldliness is our Attitude. 4:7-10
 - 1. We must develop an attitude of submission. 4:7
 - a. Passively we repose in God.
 - b. Actively we resist the devil.
 - 2. We must develop an attitude of confession. 4:8
 - 3. We must develop an attitude of contrition. 4:9
 - 4. We must develop an attitude of humiliation. 4:10
-

“The Danger of Playing God”

James 4:11-17

I. We are not to assume the role of God in relation to others.

4:11-12

1. We should not speak against others (4:11) outward action.
2. We should not judge others (4:12) inward attitude.

II. We are not to assume the role of God in relation to ourselves.

4:13-17

1. It leads to presumption. (4:13)
 - a. about opportunity
 - b. about mobility
 - c. about geography
 - d. about durability
 - e. about prosperity
 2. It leads to deception. (4:14-15)
 - a. We have no knowledge of tomorrow. (4:14)
 - b. We have no assurance of a long life. (4:14)
 - c. We have no right to ignore God's will. (4:15)
 3. It leads to transgression. (4:16-17)
-

**“Money, Money, Money:
What Does God Say”**

James 5:1-6

- I. The misuse of money can lead to foolish living. 5:1-3
 - 1. You ignore the fact that judgment is coming. 5:1
 - 2. You ignore the fact that judgment is clear. 5:2-3
 - 3. You ignore the fact that judgment is consuming. 5:5-3

 - II. The misuse of money can lead to slavish living. 5:3
 - 1. You forget what is imminent.
 - 2. You forget what is important.

 - III. The misuse of money can lead to selfish living. 5:4-6
 - 1. You begin to act unjustly. 5:4
 - 2. You begin to live extravagantly. 5:5
 - 3. You begin to respond violently. 5:6
-

“How Do You Learn Patience?”

James 5:7-12

- I. Follow the example of the farmer. 5:7-9
 - 1. Learn to wait on the Lord. 5:7
 - 2. Learn the wisdom of the Lord. 5:8
 - 3. Learn to watch for the Lord. 5:9

 - II. Follow the example of the prophets. 5:10
 - 1. Recognize you may suffer for the Lord.
 - 2. Recognize you must speak for the Lord.

 - III. Follow the example of Job. 5:11-12
 - 1. God wants you to persevere while He works. 5:11
 - 2. God wants you to be a person of your word. 5:12
-

“How To Pray”

James 5:13-20

- I. We should pray for the suffering. 5:13
 - 1. Petition God when you are hurting.
 - 2. Praise God when you are happy.

 - II. We should pray for the sick. 5:14-15
 - 1. The believer is responsible to ask for healing. 5:14
 - 2. The elders are responsible to anoint for healing. 5:14-15
 - 3. The Saviour is responsible to affect healing. 5:15

 - III. We should pray for the saints. 5:16-18
 - 1. Confession is necessary for effective prayer. 5:16
 - 2. Character is necessary for effective prayer. 5:16
 - 3. Conviction is necessary for effective prayer. 5:17-18

 - IV. We should pray for the sinful. 5:19-20
 - 1. Believers can stray from the truth. 5:19
 - 2. Believers can be saved by the truth. 5:19-20
 - a. Their soul is reached.
 - b. Their sin is removed.
-

The General Epistle of James - Outline and Study by Joel Gregory

I. Introduction

A. The Author - James, the half-brother of Christ

1. He is a half-brother of Christ, but here considers himself the bond-servant of the Lord Jesus Christ.
2. Strong grammatical emphasis upon the deity of Christ.

B. Recipients - Christians of the Jewish Diaspora

The Diaspora began in the 8th century before Christ and included deportations of Jews to Assyria, Babylon, Rome, Egypt, Assyria, and the entire Roman world.

II. The Believer and Testing Trials

A. The Command to Joy in his testings

1. The believer is to make up his mind decisively, once for all, that he will endure trial with deep inner joy.
2. The joy demanded is to be unmixed, all joy.
3. The time of the trials to be so endured is anytime, whenever.
4. The trials themselves are variegated, many-hued.
5. This should be tempered with our Lord's prayer, "lead us not into temptation (trial)."

B. The enduring value in testings

1. Tests reveal the genuine element in your faith
2. This genuine element in your faith when practiced results in "manly endurance" - Chrysostom "a root of all the goods, mother of piety, fruit that never withers, a fortress that is never taken, a harbour that knows no storms, queen of virtues, foundation of right actions, peace in war, calm in tempest, security in plots"
3. A life of manly endurance will bring us to our proper goal (perfect) and make us complete in all our parts.

C. The availability of wisdom for testings

1. Paul takes it for granted that some lack wisdom, "Since some of you lack wisdom...."
2. Encouragements in asking for wisdom
 - a. God gives it to all
 - b. God gives it liberally, simply, unconditionally
 - c. God does not give it in a way that shames the inquirer - there is a way to give that ruins the gift. (I Kings 3.5-12)
3. A failure to ask in faith leads to catastrophe
 - a. Faith here means not only that God is, but that He is benevolent.
 - b. The man who does not do so is "two-souled" and "unreliable".

II. (cont.) The Believer and Testing Trials

D. The test of affluence or poverty 1:9-11

1. Two possible interpretations

- a. James refers to spiritual attitudes on the part of the permanently poor or rich respectively
- b. James speaks of the actual gain or loss of standing, and how the Christian acts therein.

2. Some practical implications

- a. Poverty carries no automatic spiritual blessings
- b. All men should hold what they have with a loose hand

E. A beatitude for both the affluent and the impoverished 1:12

1. Reflects James' relationship to Jesus
2. Manly, steadfast endurance leads to sterling character
3. A lost word from Jesus, a secret saying of the living Lord
4. The significance of crowns in the Jewish and Greek worlds

F. Do not blame God for temptation to sin 1:13

1. The Jewish background - yetzer hara, yetzer hatob
2. The predictable human reaction is to shift blame for sin
3. God Himself
 - a. "Untemptable"
 - b. God cannot even be tempted with the wish to tempt others

G. The chain of events that leads to sin 1:14-15

1. Carried away - drawn out of repose, fishing term
2. Enticed - to lead to bait, a hunting term
3. Sin is "spawned" - subhuman
4. Sins full completeness - death

H. God is a source only of Good gifts 1:16-17

1. Man is in danger of deception at this point
 2. The character of God
 - a. He is the Creator of all that is luminous, nothing that is dark
 - b. He is immutable - He cannot change nor can He be
-

III. THE BELIEVER AND THE WORD OF GOD 1:18-27

A. The believer is born of the Word of God 1:18

1. This is according to the deliberate, elective will of God.
2. We are thus made firstfruits
 - a. The choicest part of humanity
 - b. Priority in time of the apostolic converts

B. How the believer must hear the word of God 1:19-20

1. Readily and eagerly
2. Quietly
3. Without resentment or smoldering anger
 - a. The word of God cannot achieve its righteous purposes in our life in the presence of anger
 - b. Anger does not work out the righteous purposes of God in the world

C. How the believer must receive the word of God 1:21

1. Our duty is to welcome the word of God
2. The condition for receiving the Word
 - a. Put aside all moral sordidness
 - b. Put aside all malice - vicious disposition that wishes to hurt others
3. The manner of reception must be with meekness
4. The incentive for reception is the power of the Word to bring about full and final salvation

D. How the believer must do the word of God

1. The example of one who hears without acting 1:23-24
 2. The example of one who hears and acts 1:25
 - a. He acts with intent, serious interest
 - b. He makes this a habit of life
 3. Practical application of those who do the word 1:26-27
 - a. Control of speech
 - b. Compassion for the weak
 - c. Personal integrity and purity
-

IV. Genuine Faith and Social Distinctions 2:1-13

A. Faith and Favoritism 2:1-4

1. Christians must cease to show favoritism while holding the faith 2:1
 - a. The noun "faith" is used more often in James than in all but four other N.T. books.
 - b. Favoritism means literally "that which receives face" or "that which lifts a countenance." Either way it refers to superficial assessment of another.
 - c. Three times the N.T. uses this very word in reference to God. Of Jesus, "Neither acceptest thou the person of any" (Lk. 20:21).
 - d. This statement cuts both ways. There can be a snobbery against the rich as well as against the poor.
2. A concrete example of social distinctions in the church 2:2-4
 - a. The entrance of an affluent man
 - (1) How judged
 - (2) Where seated
 - b. The entrance of a poor man
 - (1) How judged
 - (2) Where seated
 - c. The church ought to be the one place where no distinctions exist
 - d. Such discriminations root in evil motives 2:4

B. God's Deliberate Choice of the Poor 2:5

1. God's choice of the poor is not accidental.
2. There is abundant biblical evidence of the prominence of the poor in God's plan (Lk. 4:18; 7:22; Mtt. 11:5 etc)
3. A qualification: this does not mean that God's choice is limited only to the poor or that only the poor are chosen.

C. The Treatment Given Poor Believers by the Rich 2:6-7

1. The rich oppress them by spontaneous arrest over debt.
2. The rich blaspheme the name Christian (or Christ) Why? A converted slave showed a new independence, honesty, and spirit of worship (Barclay)

D. The Unity and Impartiality of the Divine Law 2:8-13

1. The law of love applies to all men equally 2:8
 - a. It is a royal law: makes men royal, the king of laws a law given by the King of Kings
 - b. This statement may be a protest by an imagined hearer of James who shows partiality to the rich.
 2. The unity of the divine law 2:9-11
 3. The Christian will not be judged by minute commandments but on the basis of a life in the spirit of love 2:12
 4. The person who exhibits no mercy on the human level will receive none on the divine level 2:13
-

V. Vital Faith and Christian Works 2:14 - 26

A. Faith must be more than verbal confession 2:14 - 17

1. James imagines an opponent 2:14
 - a. "Faith" here means both body of belief and an attitude of heart toward God
 - b. "Save" denotes final acquittal before God at the last day
2. An example of barren religious profession 2:15-16
 - a. A fellow-believer is in desperate need, "cold and hungry"
 - b. The professing believer seriously holds that he has discharged his responsibility with mere words (perhaps a misunderstanding of Matthew 6:25ff?)
 - c. Such faith is of "no use" either to those in need or to the empty professor of religion.
3. A stark conclusion 2:17
 - a. Such faith is not dead just in the sense of being outwardly barren; it is inwardly dead to the roots.
 - b. Paul and James are back-to-back fighting enemies coming from different directions. They are part of the same army!

B. The genuineness of faith is vindicated by works 2:18-20

1. Another imaginary opponent 2:18
 - a. An opponent flippantly suggests that it is a matter of complete indifference.
 - b. James insists that it is a matter of demonstrable difference.
2. A mere creed is not enough 2:19
 - a. To confess the unity (existence) of God is good so far as it goes (the background of the Jewish shema)
 - b. Even demons do more than merely mouth a creed - they bristle with reaction to the living God.
3. Faith without work is useless 2:20
 - a. The ability to see this is a matter of will
 - b. Not to see it is vacuous foolishness.

C. Two Entirely different personalities demonstrate this truth 2:21 - 26

1. Jewish Abraham's faith was vindicated by works 2:21-24
 - a. The offering of Isaac (Gen. 22) demonstrated the reality of Abraham's confession of faith years earlier (Gen. 15).
 - b. Faith is matured by works
 - c. A working faith brings one into a special relationship with God - "friend of God."
 2. Gentile Rahab vindicated her faith by works 2:25
 3. The union of faith and works is as close as the union of body and soul - workless faith is a corpse 2:26
-

VI. The Believer and the Tongue 3:1-18

James mentions the tongue in every chapter of the epistle.

A. The tongue and the teacher 3:1

1. The teaching situation in the early church - informal and unstructured
2. The prestige of the rabbi-teacher
3. The implication - relatively few are so called and fitted
4. The warning - the final judgment will be more discriminating toward those who teach.

B. The tongue and the transgressor 3:2

1. Speech is not the only possibility for sin; sin of every kind is universal and repetitive.
2. To control the tongue is the best way to put a check on the universal tendency to sin.
3. This is not a plea for total silence.

C. The tongue and its disproportionate influence 3:3-6

1. Three illustrations of the great controlled by the small
 - a. The horse and the bit 3:3 - the tongue controls great power
 - b. The ship and the helm 3:4 the tongue directs great matters
 - c. The forrest and the fire 3:5 the tongue is easily out of control.
2. Four illustrations of the tongue's potency
 - a. It is the internal incarnation of the external unrighteous world
 - b. It is a defiling influence over the entire personality
Our words shape us as much as we shape them.
 - c. It is an inflammatory source at the center of life -
like a hub on fire that ignites the spokes
 - d. It is combustible with the flames of hell itself

D. The tongue and the tamer 3:7-8

1. Man's domesticated power to tame every kind of brute beast.
2. Man's demonstrated inability to tame the tongue.

E. The tongue and the contradiction 3:9-12

1. We use the tongue for both the highest and the lowest of purposes 3:9
2. This ought not to be 3:10
3. Such contradiction is incomparable in all of nature 3:11-12

VII. Life in the Church and Divine Wisdom 3:13 - 4:10

A. The practical character of divine wisdom 3:13

1. This text addresses the church members who consider themselves to be in possession of unusual discernment.
2. Truly divine wisdom is demonstrated by works, not by words.
3. Where there is no meekness, there is no wisdom.

B. Marks of the "Wisdom" that is not Spiritual 3:14-16

1. The evidence of unspiritual wisdom 3:14
 - a. An unholy zeal that refuses reconciliation accompanied by a fierce desire to promote one's own opinion.
 - b. A factious party spirit that exults in what ought to be its shame, namely, contradicting the Kingdom Law of love.
2. The traits of unspiritual wisdom 3:15
 - a. It is terrestrial, not celestial.
 - b. It is animal, not spiritual.
 - c. It is demonic - it raises the very devil in the hearts of the opposer and the opposed.
3. The consequences of unspiritual wisdom 3:16
 - a. Anarchy in the church
 - b. It opens a Pandora's Box of every vile thing

C. Marks of the Wisdom that is Divine 3:17-18

1. Its character 3:17
 - a. The basic quality is one word -- pure
 - b. Heavenly wisdom in its relationship to others
 - Peaceable Merciful
 - Gentle Good fruits
 - Reasonable
 - c. Its inner consistency
2. Its effects 3:18
It not only loves but promotes peace.

D. The consequences of worldly wisdom in the church 4:1-10

1. Worldly wisdom is the cause of chronic hostility and periodic skirmishes 4:1-2
 - a. James traces the source of church conflict to a hedonistic life-style (self-centered, not God centered)
 - b. Human nature is in the grips of an army of occupation that wages war in all of our faculties, mental and physical.
2. Worldly wisdom destroys the prayer life 4:3
It leads to legitimate requests for illegitimate reasons.

3. Worldly wisdom brings the hostility of God 4:4
 - a. Worldliness of lifestyle is spiritual infidelity
 - b. What is worldliness?
 - 1) Not disdain for the world of people
 - 2) Not rejection of the world of creation
 - 3) Not to stand aloof or to abandon the ordinary concerns of daily life in the world
 - 4) A deliberate by a professing believer to court the approval and cherish the priorities of the Christless age.
4. Worldly wisdom provokes the jealousy of God 4:5-6a
 - a. Questions of interpretation
 - 1) Quotation
 - 2) Punctuation
 - 3) Capitalization
 - b. An alternate translation: "He yearns jealously over the Spirit he has put in our hearts...."
 - c. God as a jealous God
 - d. Formidable difficulties, but sufficient grace.
5. Worldly wisdom manifests itself as pride 4:6
 - a. God's implacable opposition to pride.
 - b. God's predictable exaltation of the humble.
6. Wordly wisdom demands repentance 4:7-10
 - a. A general summation - submission to God
 - b. A particular demonstration
 - 1) Active resistance to Satan
 - Possible
 - Demonstrable
 - Successful
 - 2) Active access to God
 - 3) External and spiritual purity
 - d) Reversal of shallow levity
 - c. A definite elevation 4:10
7. Worldly wisdom generates slanderous criticism 4:11-12
 - a. The warning itself - the Greek word means to speak maliciously of a person in his absence.
 - b. The principle involved
 - 1) Criticism of a brother abrogates the Royal Law of God-love
 - 2) Criticism usurps the sole prerogative of God- judgment

VIII. WORLDLY PRESUMPTION OF THE EXPLOITIVE AFFLUENT 4:13 - 5:6

A. Arrogant presumption concerning the future 4:13 - 17

1. A demonstration of worldly presumption 4:13

- a. Opportunity
- b. Mobility
- c. Geography
- d. Durability

2. A revelation of worldly frailty 4:14

3. A correction of worldly language 4:15

- a. A formal command?
- b. An attitude of life?
- c. A relationship to the future
 - Hedonism
 - Nihilism
 - Submission to God

4. A remonstrance about worldly boasting 4:16

- a. Its impropriety
- b. Its judgment

5. A summation about worldly presumption 4:17

- a. In relationship to the immediate context
- b. As a general principle of life

B. Arrogant exploitation in the present 5:1 - 6

1. The judgment of the exploitive, greedy rich 5:1-3

- a. Pertinent questions of interpretation: Who? Why?
- b. The severity of judgment - weep and howl
- c. The certainty of judgment - presently coming
- d. The objects of the judgment - food, clothing, money
- e. The manner of the judgment - the very gains of their exploitation will turn against them
- f. The time of their judgment - they live in the last days; their lifestyle is utterly inappropriate

2. The sins of the exploitive, greedy rich 5:4-6

- a. Injustice 5:4
 - (1) The twofold indictment
 - (2) The singular opponent - Lord of Hosts
- b. Extravagance 5:5
 - (1) Demonstrated insensitivity
 - (2) Illustrated judgment
- c. Physical violence 5:6
 - Usurpation and corruption of the legal process

A. Live with long-suffering, steadfast endurance 5:7-11

1. The request itself 5:7a

The request is for makrothumia - the character that is long-tempered. With people never to lose patience or hope. With events never to admit defeat. Trench, "a long holding out of mind, before it gives room to action or to passion."

It is that attribute of God which in the O.T. is translated "slow to anger" (Ex. 34:6, Neh. 9:17; Psalms passim). It is the very uniform of the Christian life (Col. 3:12).

- a. Fraternal - note the change of tone in this section and the frequent use of "brother"
- b. Resumptive - James 1:4 opens with a mandate for patience in the believer's life
- c. Imperative - the simple aorist imperative indicates that this is not an option for the Christian. Since it is a fruit of the Spirit it is possible, not exceptional.
- d. Inclusive - the command is plural. It includes all believers and all situations.
- e. Durative - there is no boundary until Christ comes

2. Three examples of the patience expected 5:7b-11

a. The patience of the farmer 5:7b-9

- (1) The explicit - the farmer must wait in passive dependence until processes beyond himself bring about his desired situation
- (2) The implicit - the farmer has worked, taken the necessary precautions, and now he lives carefree in dependence upon God
- (3) The inferred
 - a) We must be stout-hearted because of the nearness of the Lord (even as the farmer is patient while waiting for the harvest)
 - b) Do not grumble at fellow Christians (even as the farmer cannot hasten providence by complaining).

b. The patience of the prophets 5:10

- (1) Our responsibility - take them seriously as an example (Elijah, Jeremiah, Daniel)
- (2) Their value - a paradigm for us
- (3) Their comparative worth - they were divinely inspired spokesmen

c. The patience of Job 5:11

- (1) A beatitude for perseverence

We are not helped much by those for whom everything is easy. Our lives are benedictory when people see victory out of hardship
- (2) The lessons of Job

Endurance even in the midst of complaint
He did not understand the divine purpose until the end of the process.

IX. HOW TO LIVE UNTIL THE LORD COMES 5:7-20

A. Live with long-suffering, steadfast endurance 5:7-11

B. Live with appropriate prayer and praise 5:13-16a

1. General observations

a. Prayer in James

1:5-8 for wisdom

4:2,3 neglected and misdirected

b. The pattern of prayer - occasion, type, attendant circumstances

2. Specific exhortations 5:13-15

a. In the presence of difficult experiences, pray.

b. In the presence of inward well-being, praise.

c. In the presence of illness

(1) The believer's responsibility - call the elders
(App. If you are in the hospital and want the attention of the minister, it is your responsibility).

(2) The elders' responsibility
Pray over them - with literal physical presence
Anoint them - medicinal, apostolic, aid to faith
Pray in faith - perhaps the charism of faith

(3) The Lord's responsibility

a. He may raise them up from their sick-bed
(An implied condition must be understood)

b. If the illness is related to sin, recovery is an indication of forgiveness.

3. Related explanation 5:16

a. Effective prayer is related to confession

Mutuality

Discretion

Context

b. Effective prayer is resultant in restoration

C. Live with effective prayer and praise

1. The character of effective prayer 5:16

a. The character of the petitioner - righteous

b. The character of the petition - earnest

c. The character of the result - energetic

2. The example of effective prayer 5:17-18

a. The nature of the one praying - a regular man

b. The nature of the praying - intense

c. The nature of the results - immediate and effective

D. Live for spiritual restoration 5:19-20

1. The probability of believers straying from truth 5:19

2. The possibility and rewards of restoring such a believer 5:20



1 PETER



1 PETER

INTRODUCTION TO 1 PETER

Author: This letter makes a direct claim to have been written by the apostle Peter (1:1) with the help of Silvanus (5:12). Peter, the brother of Andrew and son of Jonah (Matt. 16:17), was a fisherman from Bethsaida on the Sea of Galilee. The name Peter (meaning "rock") was given to him by Jesus (Mark 3:16; John 1:42). Generally it is believed that Peter held leadership in the circle of the twelve. He is always listed first in the lists of disciples in the New Testament (Matt. 10:2; Mark 3:16; Luke 6:14-16).

Silvanus is almost certainly the same Silvanus (Silas) who served with Paul on the second missionary journey (Acts 15:40). The phrase "Silvanus" (5:12) may indicate that he did not simply write down Peter's words, but put in his own words what Peter expressed to him. Peter then was the author of the letter, but Silvanus was the penman or secretary (amanuensis).

Recipients: Peter wrote for Christians in a wide area in the five Roman provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia (1:1). The recipients are referred to as "Pilgrims" or "Sojourners," a term normally reserved for Jews who from the time of the fall of Jerusalem (to the Babylonians in 586 B.C.) were scattered into many countries. It appears that many of the initial readers of this letter were not Jews, and the term could be applied to the "new people of God" (2:4-10) who were scattered from their permanent heavenly home (see Phil. 3:20).

Date: A.D. 63-64 would be the approximate date for the writing of this epistle. It was a time of suffering for many believers, and it is just prior to the intensive persecution by the Roman emperor Nero (A.D. 64-68) under whose hand, according to ancient traditions, Peter eventually suffered martyrdom (cf. John 21:18-19).

Place of Writing: In 5:13 Peter seems to indicate "Babylon" as his location when he wrote this epistle. Four main interpretations have been set forth as to his meaning: 1) Mesopotamian Babylon; 2) Egyptian Babylon; 3) Jerusalem and 4) Rome. Views one and four have been the more popular, with Rome being the traditional view. If this is correct, "Babylon" is being used symbolically for Rome as is the case in Rev. 17:9-10. However, the possibility of Mesopotamian or historic Babylon being correct should not be prematurely dismissed. Babylon did exist as a small town on the Euphrates River in Peter's day. Also, it is not certain "Babylon" was used symbolically for Rome until late in the first century when Revelation was probably written. One could interpret the reference in 5:13 literally, though church tradition would seem to favor the identification as Rome.

Theme: First Peter, while addressing many issues, focuses on the theme of "hope (and eventual "glory") in the midst of suffering." While unbelievers cannot accept or understand this paradox, believers, because they have received a living hope by the resurrection of Jesus from the dead, can face fiery trials (4:12). Christ provides both the model and inspiration for responding to such suffering (2:21-24).

SURVEY OF 1 PETER

Major message: Stand firm in the true grace of God! (5:12) **Goal:** To give hope and encouragement to all who hurt.
Date: About A.D. 63. **Recipients:** Christians who were scattered, persecuted, and maligned.

	Our Living Hope	Our Strange Life	Our Fiery Ordeal	
Introduction	"May grace and peace be yours . . ." (1:2) as we claim our hope. (1:3-12) as we walk in holiness. (1:13-25) as we grow in Christ. (2:1-10)	"Beloved, I urge you . . ." (2:11) abstain! (2:11-12) submit! (2:13-3:7) be humble! (3:8-22) arm yourselves! (4:1-6) glorify God! (4:7-11)	"Beloved, do not be surprised . . ." (4:12) Don't be surprised. (4:12) Keep on rejoicing. (4:13) Entrust your soul. (4:19) Cast your anxiety. (5:7)	Conclusion
1:1	1:2-2:10	2:11-4:11	4:12-5:13	5:14
Emphasis	Informing	Exhorting	Comforting	
Grace	. . . to go on	. . . to stand firm	. . . to rejoice	
Hope	A living hope through Christ's resurrection (1:3)	A calm hope through personal submission (3:6)	A firm hope through faith (4:19)	

1 PETER

SYLLABUS FOR SUFFERING SAINTS

How to Hold Up—Not Fold Up

SALVATION	SUBMISSION	SUFFERING
privileges of salvation 1:2-12 products of salvation 1:13-25 process of salvation 2:1-10	in the state 2:13-17; civil in the household 2:18-25; social in the family 3:1-7; domestic	as a citizen 3:13 - 4:6 as a saint 4:7-19 as a shepherd 5:1-7 as a soldier 5:8-11
DOCTRINE IS DYNAMIC!	THE CHRISTIAN'S LIFESTYLE!	THE CHISEL TO SHAPE THE SOUL!
1:3 2:10	2:11 3:12	3:13 5:11
The DESTINY of the Christian	The DUTY of the Christian	The DISCIPLINE of the Christian

Here is one way to outline 1 Peter

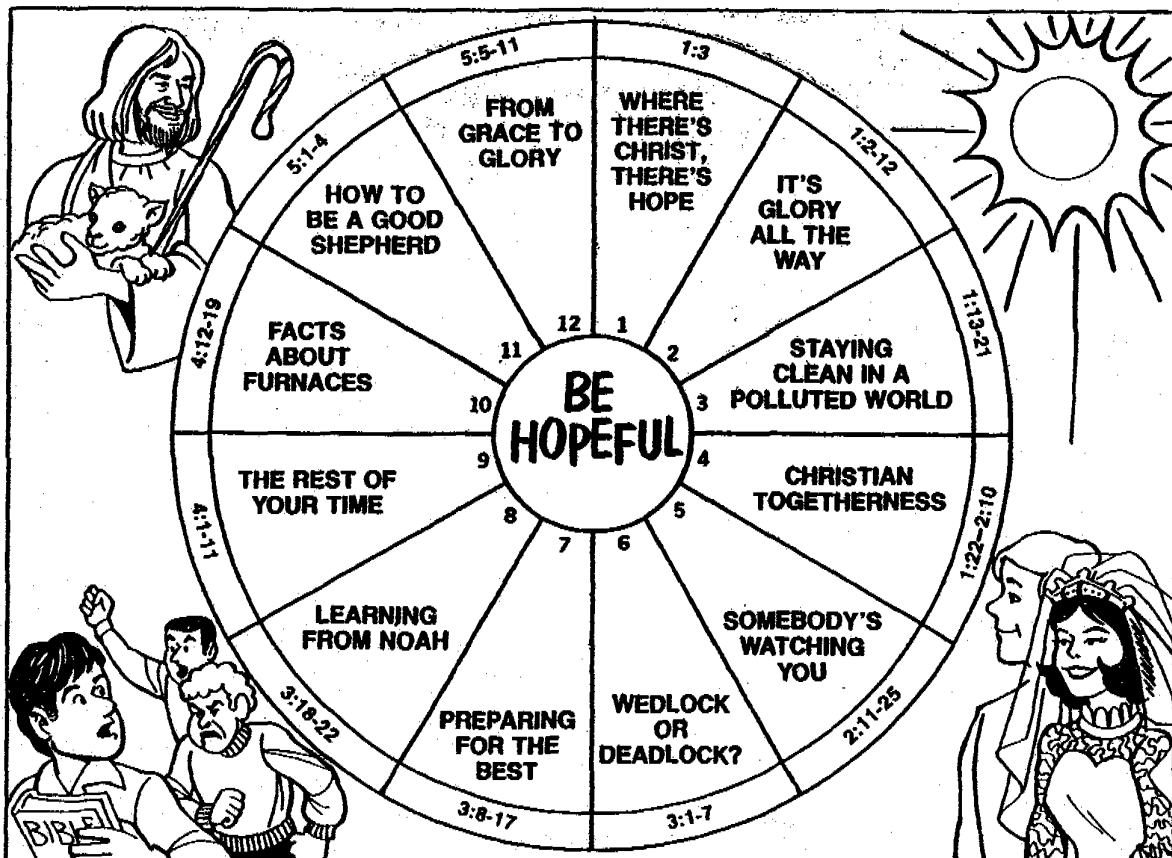
- I. GOD'S GRACE AND SALVATION—
1:1—2:10**
 - A. Live in hope—1:1-12**
 - B. Live in holiness—1:13-21**
 - C. Live in harmony—1:22—2:10**
- II. GOD'S GRACE AND SUBMISSION—
2:11—3:12**
 - A. Submit to authorities—2:11-17**
 - B. Submit to masters—2:18-25**
 - C. Submit in the home—3:1-7**
 - D. Submit in the church—3:8-12**
- III. GOD'S GRACE AND SUFFERING—
3:13—5:11**
 - A. Make Jesus Christ Lord—3:13-22**
 - B. Have Christ's attitude—4:1-11**
 - C. Glorify Christ's name—4:12-19**
 - D. Look for Christ's return—5:1-6**
 - E. Depend on Christ's grace—5:7-11**

**Be
Hopeful**

**Warren W.
Wiersbe**

PETER—APOSTLE OF VICTORY

SCRIPTURE	EVENT	IMPACT
JOHN 1:42	INTRODUCED TO CHRIST	CONVERSION
LUKE 4:38,39	HEALING OF HIS MOTHER-IN-LAW	CONSECRATION
MATTHEW 14:29,30	PETER WALKS ON WATER	CONFIRMATION
MATTHEW 16:16	PETER CALLS JESUS "THE CHRIST"	CONFESSION
LUKE 22:54-62	PETER DENIES CHRIST	CRISIS
ACTS 2	PENTECOST MESSAGE	CLIMAX
ACTS 4;5	PETER IMPRISONED	CONFLICT
PETRINE EPISTLES	HE SHARES HIS CONVICTION	COMMUNICATION



Outline

- I. Introduction 1:1-2
- II. Joy in suffering 1:3-12
 - A. The expectation of the Christian 1:3-9
 - B. The example of Christ 1:10-12
- III. Responsibilities in suffering 1:13--2:10
 - A. Duties to God 1:13-21
 - B. Duties to the brethren 1:22-25
 - C. Duties to the world 2:1-10
- IV. Conduct in suffering 2:11--3:2
 - A. Conduct in the world 2:11-25
 - 1. Behavior toward unbelievers 2:11-12
 - 2. Behavior toward the state 2:13-17
 - 3. Behavior toward personal superiors 2:18-25
 - B. Conduct in the family 3:1-7
 - 1. The behavior of wives 3:1-6
 - 2. The behavior of husbands 3:7
 - C. Conduct in the church 3:8-12
- V. Confidence in suffering 3:13--4:11
 - A. The prerequisite for confidence 3:13-17
 - B. The basis for confidence 3:18-22
 - C. The fruits of confidence 4:1-11
 - 1. Commitment to the will of God 4:1-6
 - 2. Continuation in the work of God 4:7-11
- VI. Encouragement in suffering 4:12--5:11
 - A. The reasons for suffering 4:12-19
 - B. The responses to suffering 5:1-11
- VII. Conclusion 5:12-14

“Wonderful Truths About Salvation”

1 Peter 1:1-12

I.	<u>Salvation was planned.</u>	1:1-2
1.	We are elected by the Father.	1:1-2
2.	We are sanctified by the Spirit.	1:2
3.	We are redeemed by the Son.	1:2
II.	<u>Salvation is permanent.</u>	1:3-5
1.	We are protected by the person of God.	1:3
2.	We are protected in the place of God.	1:4
3.	We are protected by the power of God.	1:5
III.	<u>Salvation is precious.</u>	1:6-9
1.	It enables us to <u>live</u> for Jesus.	1:6-7
2.	It enables us to <u>love</u> Jesus.	1:8-9
IV.	<u>Salvation was promised.</u>	1:10-12
1.	The scriptures prophesied the saints' salvation.	1:10
2.	The scriptures predicted the Saviour's suffering.	1:11
3.	The scriptures proclaim the Spirit's service.	1:11-12
-

“THE VANITY OF ‘HAPPY MEAL’ CHRISTIANITY”

1 Peter 1:13-21

True happiness is found in:

I. The “Hope” of His Coming 1:13-14

1. We are motivated to discipline our lives 1:13
2. We are motivated to deny former lusts 1:14

II. The “Holiness” of His Conduct 1:15-16

1. Holiness is the essence of God’s character 1:15
2. Holiness is the expectation for God’s children 1:16

III. The Humility of His Character 1:17-21

1. He is an impartial Father 1:17
2. He is an incorruptible Redeemer 1:18-19
3. He is an indestructible Savior 1:20-21

"How Can I Love Other People"

1 Peter 1:22-25

You Can Love Others When:

I.	<u>The Spirit cleanses your heart.</u>	1:22
1.	It purifies the soul.	
2.	It purifies the heart.	
II.	<u>The Scriptures change your nature.</u>	1:23-25
1.	The Word of God is powerful.	1:23
2.	The Word of God is eternal.	1:24-25
III.	<u>The sermon challenges your mind.</u>	1:25
1.	The Word must be precise.	
2.	The Word must be preached.	

“How Can I Please God”

1 Peter 2:1-10

- I. As God’s child I must desire the Scriptures. 2:1-3
 - 1. We put away every evil work. 2:1
 - 2. We pursue the energizing Word. 2:2-3

 - II. As God’s house I must dedicate my service. 2:4-8
 - 1. Those who receive Jesus Christ serve Him. 2:4-7
 - 2. Those who reject Jesus Christ stumble over Him. 2:7-8

 - III. As God’s people I must proclaim His Salvation. 2:9-10
 - 1. We are a chosen generation. 2:9
 - 2. We are a royal priesthood. 2:9
 - 3. We are a holy nation. 2:9
 - 4. We are a special people. 2:9-10
 - a. We proclaim His majesty. 2:9
 - b. We partake of His mercy. 2:10
-

HOW TO MAKE A DIFFERENCE WITH YOUR LIFE

1 Peter 2:11-12

I. Know who you are 2:11

1. You are a visitor in this world
2. You are a traveler through this world

II. Know how to live 2:11-12

1. Resist carnal appetites 2:11
2. Expect critical attacks 2:12

III. Know who will come 2:12

1. Exalt Him until He comes
 2. Expect Him to come
-

“Submission Is Not A Dirty Word”

1 Peter 2:13-25

I.	<u>It silences the foolish.</u>	2:13-17
1.	Submit in action.	2:13-16
2.	Submit in attitude.	2:17
II.	<u>It pleases God.</u>	2:18-20
1.	Do good to those who do you good.	2:18
2.	Do good to those who bring you grief.	2:18-20
III.	<u>It exemplifies the Saviour.</u>	2:21-25
1.	Christ is our sufferer.	2:21-23
2.	Christ is our substitute.	2:24
3.	Christ is our shepherd.	2:25

HOW TO WIN A LOST SPOUSE TO JESUS

1 Peter 3:1-7

- I. You win your spouse by your conduct. 3:1-2
 1. They are not won by what they hear. 3:1
 2. They are won by what they see. 3:2
 - II. You win your spouse by your character. 3:3-6
 1. A godly personality is essential. 3:3-4
 2. A godly example will encourage. 3:5-6
 - III. You win your spouse by your concern. 3:7
 1. You must know them personally.
 2. You must know them physically.
 3. You must know them spiritually.
-

“How To Be A Blessing To Others”

1 Peter 3:8-12

- I. Redefine how you think. 3:8
1. Think harmoniously.
 2. Think compassionately.
 3. Think lovingly.
 4. Think graciously.
 5. Think courteously.
- II. Reward when you respond. 3:9
1. Giving a blessing is your decision.
 2. Receiving a blessing is your motivation.
- III. Restrain how you talk. 3:10
1. It contributes to an enjoyable life.
 2. It controls evil lips.
- IV. Regulate how to act. 3:11
1. Do good.
 2. Pursue peace.
- V. Remember who is watching. 3:12
1. God has eyes which see.
 2. God has ears which hear.

The Ever-Ready Christian

1 Peter 3:13-17

I. We must be ready for action 3:13-14

1. Seek what is good 3:13
2. Suffer for what is right 3:14

II. We must be ready with an answer 3:15

1. We must know what we believe
2. We must know why we believe
 - a. Be ready to defend the faith
 - b. Have a reason(s) for defending the faith

III. We must be ready in attitude 3:15-17

1. Develop godly character 3:15
2. Develop a good conscience 3:16
3. Develop a good conduct 3:16
4. Develop a Godly confidence 3:17

“Why Would Jesus Die For Me”

1 Peter 3:18-4:6

- I. Jesus died that I might come to God. 3:18-22
 - 1. Jesus Christ was punished for sinners. 3:18
 - 2. Jesus Christ preached to sinners. 3:19-20
 - 3. Jesus Christ provides for sinners. 3:21
 - 4. Jesus Christ pleads for sinners. 3:22
 - 5. Jesus Christ presides over sinners. 3:22

 - II. Jesus died that I might cease from sin. 4:1-3
 - 1. I can think differently. 4:1
 - 2. I can live differently. 4:2-3
 - a. I have a new Master in life. 4:2
 - b. I have a new manner of life. 4:3

 - III. Jesus died that I might confound the world. 4:4-6
 - 1. The lost do not understand the Christian's actions. 4:4
 - 2. The lost are not prepared to give an account. 4:5-6
-

“How Can I Give Glory to God”

1 Peter 4:7-11

I can glorify (honor) my God by:

- I. Praying guardedly as God has told me. 4:7
 - 1. I should pray expectantly.
 - 2. I should pray earnestly.
 - 3. I should pray eagerly.

 - II. Doing good like God has shown me. 4:8-9
 - 1. I am to love others fervently. 4:8
 - 2. I am to help others joyfully. 4:9

 - III. Using gifts which God has given me. 4:10-11
 - 1. God gives speaking gifts. 4:10-11
 - 2. God gives serving gifts. 4:11
-

“How To Smile When You Suffer For Jesus”

1 Peter 4:12-19

When I suffer for Jesus:

- I. I am reminded of God's promise. 4:12-13
 - 1. God said I can expect suffering. 4:12
 - 2. God said I can enjoy suffering. 4:13

 - II. I am reminded of God's pleasure. 4:14
 - 1. I get His glory.
 - 2. I give Him glory.

 - III. I am reminded of God's parameter's. 4:15-16
 - 1. I do not honor God when I suffer because of sin. 4:15
 - 2. I do honor God when I suffer for my Saviour. 4:16

 - IV. I am reminded of God's purging. 4:17-18
 - 1. God rightly judges the saints first.
 - 2. God ultimately judges sinners last.

 - V. I am reminded of God's plan. 4:19
 - 1. God is in control: it is His will.
 - 2. God is the Creator: He is working.
-

SHEPHERDING THE SAVIOR'S SHEEP

(I Peter 5:1-4)

I. There is encouragement for the servant of God 5:1

1. It comes from our partners in service
2. It comes from our perception of the Savior
3. It comes from our participation in salvation

II. There are expectations for the servant of God 5:2-3

1. He is to shepherd God's people 5:2
 - a. The flock is God's possession
 - b. The flock is under our protection
2. He is to serve (supervise) God's people 5:2-3
 - a. He is to serve willingly 5:2
 - b. He is to serve eagerly 5:2
 - c. He is to serve humbly 5:3

III. There will be an exaltation of the servant of God 5:4

1. It comes from the chief Shepherd
 2. It consists of a crown of splendor
-

“HOW TO DEAL WITH THE DEVIL”

(I Peter 5:5-14)

- I. Be submissive under the power of God 5:5-7
 - 1. Be submissive to the right people 5:5
 - 2. Be submissive because of divine purposes 5:5-7
 - a. He blesses the humble 5:5
 - b. He exalts the humble 5:6
 - c. He cares for the humble 5:7
 - II. Be steadfast through the principles of God 5:8-9
 - 1. Recall the basics 5:8
 - 2. Resist the devil 5:9
 - 3. Remember the saints 5:9
 - III. Be secure in the providence of God 5:10-11
 - 1. Rest in His provision 5:10
 - 2. Realize His purpose 5:10
 - 3. Rejoice in His power 5:11
 - IV. Be strengthened by the peace of God 5:12-14
 - 1. Enjoy God's grace 5:12
 - 2. Express family greetings 5:13-14
 - 3. Experience Christ's goodness 5:14
-



2 PETER

2 PETER

Author: Simon Peter is the stated author of this letter (1:1). This affirmation is supported by the text of the epistle by the following: (1) the use of the first person pronoun in the context of Jesus' prediction of his death (cf. 1:15), (2) the claim to be an eyewitness of the transfiguration (cf. 1:18), (3) the acknowledgment to these readers that this is his second epistle (3:1), and (4) his references to Paul as "our beloved brother" (3:15) and his honest admission that in Paul's letters are "some things hard to understand" (3:16).

External evidence for the authenticity of 2 Peter is also present, though it must be admitted, that evidence is not as strong as it is for his first epistle.

1 Clement (A. D. 95) and the Didache may allude to it. In the late second and early third centuries, support for its canonicity grows, though some doubted its genuineness. Eusebius (A. D. 265-340) classified the book as antilegomena or disputed (other N. T. books disputed but eventually recognized as divinely inspired include Hebrews, James, 2 and 3 John, Jude, and Revelation). By the end of the 4th century the epistle was generally accepted by the vast majority of the Christian world.

Modern critical scholars have assailed this book more than any other in the N. T. Many have judged it as pseudepigraphic (meaning "false writing"), i.e., a forgery, and date it well after the time of Peter's death

(c. A. D. 67-68). Some would even date it in the second century.

Skeptical scholars do not wish to remove the book from its authoritative place in Holy Scriptures, but they argue that the style and vocabulary of 2

Peter is so different from that of 1 Peter as to rule out a common author.

Some believe the differences to be so significant that if the two letters had been anonymous, no one would have thought to attribute a common

authorship. There is indeed a difference in style. However, the real

difference is between the Petrine epistles and the rest of the N. T. Indeed,

no other book is as much like 1 Peter as 2 Peter (with the exception of

Jude). The differences that do exist may be explained by a change in

subject matter, by time and circumstances of writing, and especially by the

part played by an amanuensis (secretary). Interestingly, in 1 Peter 5:12,

Peter suggests the possibility that Silvanus (Silas) served as an

amanuensis. 2 Peter has no such reference. Perhaps some differences in

style and vocabulary can be attributed to the service of Silvanus as an

amanuensis for the writing of 1 Peter, whereas Peter himself (or some other

secretary) is responsible for the actual and direct penning of 2 Peter. When

a careful study and balanced investigation is made, there is no compelling

reason for rejecting 2 Peter as genuine. The letter is authentic and comes

from the apostle whose name it carries.

- Date:** The second epistle was written shortly after the first and from the same location, probably from Rome (cf. 1 Peter 5:13 and the cryptic use of "Babylon" for Rome). Proper assignment then is c. A. D. 65-66, during the latter part of the reign of the infamous Roman emperor Nero (A. D. 54-68).
- Recipients:** The reference in 2 Peter 3:1 to the present epistle as the second letter indicates that the recipients were the same saints in Asia Minor who were addressed in 1 Peter (cf. 1 Peter 1:1).
- Theme:** A variety of subjects is discussed in 2 Peter, but all reaffirm the truthfulness of the apostolic witness and the need to be forewarned of the imminent danger to that testimony by false teachers. The book concludes with an eschatological note designed to encourage and fortify the faith of believers. Second Peter is a short letter of just 61 verses and 3 chapters. Its message however is concise and clear: beware of false teachers, moral corruption and theological error as we live in the last days before Jesus comes again.
-

	CHARACTERISTICS OF SPIRITUAL TEACHERS
FALSE TEACHER	1. CONTROLLED BY THE FLESH 2. IMMORAL 3. SLAVE OF SIN 4. STARVE SINNERS 5. DESTINATION: LAKE OF FIRE
FAITHFUL TEACHER	1. CONTROLLED BY THE SPIRIT 2. MORAL 3. SLAVE OF THE SAVIOR 4. FEEDS SINNERS 5. DESTINATION: HEAVEN

The Relation of 2 Peter and Jude

There is a close relationship between 2 Peter and Jude. The resemblances are largely between Jude 4-13, 16-18 and 2 Peter 2:1-18; and 3:1-3. There are four possible explanations for this close resemblance. (1) Jude is dependent on 2 Peter. (2) 2 Peter is dependent on Jude. (3) Both letters were dependent on a common source. (4) Common authorship. The majority view is that 2 Peter is dependent on Jude. Since Jude is shorter, there seems to be no reason to suppose that it would have been published after 2 Peter if all the common points had been covered. Jude is seen as "harsher" and it is argued that 2 Peter softened the tone. Jude makes use of apocryphal material, Peter corrects this in his

letter. However, it is certainly conceivable that Jude may have used 2 Peter to meet his particular situation. Just because it is shorter does not mean that Jude could not have used the pertinent parts and adapted them to suit his own purpose. It is also possible that Jude saw the need to adopt a stronger approach.

It is quite probable that Jude makes a reference to 2 Peter. This is seen most clearly in Jude 17 which exhorts the readers to remember the apostle's predictions and the words cited occur almost verbatim in 2 Peter 3:3. Further, **it seems that Jude is experiencing what Peter prophesied. Peter said false prophets were coming and Jude says that false prophets are actually here.** This could also help to explain the harsher tone of Jude. Another reason to hold to Petrine priority is that it is harder to conceive of Peter (a well-known apostle) making use of a lesser known non-apostle, than it is to conceive of Jude referring to Peter.

SURVEY OF 2 PETER

Purpose: To warn against false teaching, moral compromise, and doctrinal error in the last days.

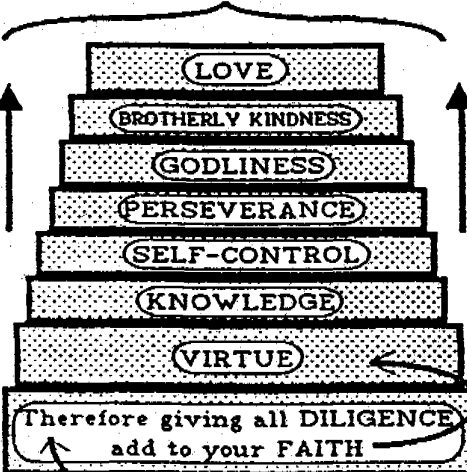
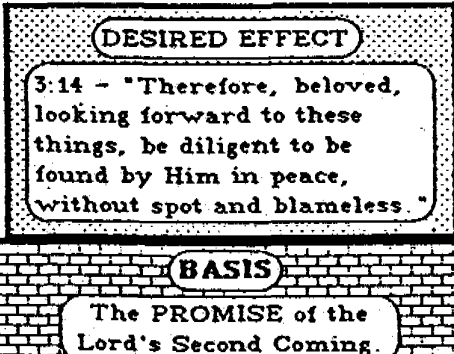
Date: A.D. 66-67

Key Words: Know, Diligence,

Remember / Remind, Corruption

Tone: Urgency, Intensity

	Moral Corruption	Doctrinal Compromise	Prophetic Concern	
Introduction	<i>Answers Question:</i> How can I escape defilement?	<i>Answers Question:</i> What shall I expect from "prophets"?	<i>Answers Question:</i> Where will all this end?	Conclusion
1:1-3	Chapter 1	Chapter 2	Chapter 3	3:18
<i>Warning</i>	Be Pure! (v. 4)	Be Aware! (vv. 1-3)	Be Strong! (v. 14)	
<i>Reminder</i>	Verses 12-13	Verses 21-22	Verses 1-2	
<i>Promise</i>	"You will never stumble" (v. 10)	"God will rescue you" (v. 9)	"We look for new hope" (v. 13)	
<i>Perspective</i>	Looking within	Looking back	Looking ahead	

1:1	Ref.	1:3	1:21	2:1	2:22	3:1	3:16	3:17									
	Primary Focus	A Firm Foundation for Christian Character		A False Foundation from False Teachers		A Fixed Future in Christ's Coming											
	Divisions	1:1	1:15	1:16	1:21	2:1	2:32	4	2:9	2:10	2:22	3:1	3:4	3:5	3:10	3:11	3:16
		Steps to Fruitfulness		Foundation for Fruitfulness -- God's Word		THE EVIL INFLUENCE OF FALSE TEACHERS		THE END OF FALSE TEACHERS		THE IDENTIFICATION OF FALSE TEACHERS		THE SECOND COMING QUESTIONED		THE SECOND COMING CONFIRMED		THE SECOND COMING'S EFFECT ON OUR CONDUCT	
	Topics	HOLINESS		HERESY		HOPE											
	God's Commandments	Chapter ONE					Chapter TWO										
		• "FOR IF THESE THINGS ARE YOURS AND AROUND, YOU WILL BE NEITHER BARREN NOR UNFRUITFUL IN THE KNOWLEDGE OF OUR LORD JESUS CHRIST." - "FOR HE WHO LOVES THESE THINGS IS SHORT-SIGHTED - EVEN TO BLISSFULNESS - AND HAS FORGOTTEN THAT HE WAS PURGED FROM HIS OLD SIN."  1:4 - "Exceedingly great and precious promises have been given to us."					YOU THEREFORE, BELOVED, SINCE YOU KNOW THESE THINGS BEFOREHAND, BEWARE LEST YOU ALSO FALL FROM YOUR OWN STEADFASTNESS, BEING LED AWAY WITH THE ERROR OF THE WICKED, BUT GROW IN THE GRACE AND KNOWLEDGE OF OUR LORD AND SAVIOR JESUS CHRIST. TO HIM BE THE GLORY BOTH NOW AND FOREVER. AMEN.  3:18										
1:2																	

NOTE: Some of this material is adapted (and some taken, viz.. the "TOPICS" section above) from the Open Bible introductory notes to II Peter.

Outline

- I. Introduction 1:1-2
- II. The condition of the Christian 1:3-11
 - A. The believer's resources 1:3-4
 - B. The believer's needs 1:5-9
 - C. The believer's adequacy 1:10-11
- III. The authority for the Christian 1:12-21
 - A. The need for a reminder 1:12-15
 - B. The trustworthiness of the apostles' witness 1:16-18
 - C. The divine origin of Scripture 1:19-21
- IV. The danger to the Christian 2:1-22
 - A. The characteristics of false teachers 2:1-3
 - B. The consequences of false teaching 2:4-10a
 - C. The conduct of false teachers 2:10b-19
 - D. The condemnation of false teachers 2:20-22
- V. The prospect for the Christian 3:1-16
 - A. The purpose of this epistle 3:1-2
 - B. Scoffing in the last days 3:3-6
 - C. End-time events 3:7-10
 - D. Living in view of the future 3:11-16
- VI. Conclusion 3:17-18

“How Do I Grow As A Christian”

2 Peter 1:1-11

- I. Accept the foundation you have in Jesus. 1:1-4
 - a. We have received righteous perfection. 1:1-2
 - b. We have received divine power. 1:3
 - c. We have received precious promises. 1:4

 - II. Add to the faith you have in Jesus. 1:5-9
 - a. Pursue Christian character. 1:5-7
 - b. Perceive Christ’s cleansing. 1:8-9

 - III. Abound in the future you have in Jesus. 1:10-11
 - a. Look back to your call and election. 1:10
 - b. Look forward to Christ and eternity. 1:11
-

“Why I Am A Christian”

2 Peter 1:12-21

- I. We have the teaching of God’s servants. 1:12-15
 - 1. We are established in present truth. 1:12-13
 - 2. We enjoy a proven testimony. 1:14-15

- II. We have the testimony concerning God’s Son. 1:16-18
 - 1. We have earthly eyewitnesses of His majesty. 1:16
 - 2. We have a heavenly exalted witness of His glory. 1:17-18

- III. We have the truth of God’s Scriptures. 1:19-21
 - 1. The Scriptures illuminate our souls. 1:14
 - 2. The Scriptures are inspired by the Spirit. 1:20-21
 - a. God guides in the interpretation of Scripture. 1:20
 - b. God governs the production of Scripture. 1:21

False Teachers: Their Deeds and Destiny

2 Peter 2:1-3

I. False teachers work diligently. 2:1

1. They were active in the past.
2. They will be active in the future.

II. False teachers witness deceptively. 2:1

1. They destroy secretly.
2. They deny the Savior.

III. False teachers win disciples. 2:2

1. They are effective recruiters.
2. They are erroneous blasphemers.

IV. False teachers will be destroyed. 2:3

1. They are judged by their works.
2. They are judged by their words.

“The Judgment of God”

1 Peter 2:4-11

- I. God has proven in the past He judges the ungodly. 2:4-8
 - 1. He judged wicked angels. 2:4
 - 2. He judged wicked men. 2:5
 - 3. He judged wicked cities. 2:6-8
 - a. He destroyed the unrighteous. 2:6
 - b. He delivered the righteous. 2:7-8

 - II. God promises in the future He will judge the unjust. 2:9-11
 - 1. He judges the sinful. 2:9
 - 2. He judges the sensual. 2:10
 - 3. He judges the self-willed. 2:10
 - 4. He judges the scoffers. 2:10-11
-

“A Portrait of Spiritual Deceivers”

2 Peter 2:12-17

- I. Spiritual deceivers are sensual. 2:12-13
 - 1. They are sensual in their conversation. 2:12
 - 2. They are sensual in their conduct. 2:13

 - II. Spiritual deceivers are seductive. 2:14
 - 1. They have careless eyes.
 - 2. They have a corrupt will.
 - 3. They have a covetous heart.

 - III. Spiritual deceivers are senseless. 2:15-16
 - 1. Forsaking truth they go astray. 2:15
 - 2. Desiring treasures they go crazy. 2:15-16

 - IV. Spiritual deceivers are a sham. 2:17
 - 1. They are destitute.
 - 2. They disappoint.
 - 3. They are doomed.
-

Preachers Who Cannot Deliver

2 Peter 2:18-22

- I. They proclaim when they do not know. 2:18
 - 1. Their words are empty of wisdom.
 - 2. Their words entice the weak.

 - II. They promise what they can not deliver. 2:19
 - 1. Liberty is what they declare.
 - 2. Slavery is what they deliver.

 - III. They proceed where they will not escape. 2:20-22
 - 1. They return to the pollutions of the world. 2:20
 - 2. They reject the revelation of righteousness. 2:21
 - 3. They reveal the corruption of their nature. 2:22
-

Things God Wants Me To Remember

2 Peter 3:1-13

- I. Every Christian should think about the Lord. 3:1-7
 - 1. We should listen to His words. 3:1-4
 - 2. We should learn from His works. 3:5-7

 - II. Every Christian should work like the Lord. 3:8-9
 - 1. Patience marks our God. 3:8
 - 2. People matter to God. 3:9

 - III. Every Christian should look for the Lord. 3:10-13
 - 1. When the Lord comes there will be judgment. 3:10-12
 - 2. When the Lord comes there will be justice. 3:13
-

Until Then
(Jesus is coming again: What should I do?)
2 Peter 3:14-18

- I. Be diligent to maintain certain priorities 3:14
 - 1) Pursue peace
 - 2) Pursue purity

 - II. Be devoted to meditate on our Master's patience 3:15-16
 - 1) It expresses His heart 3:15 (cf. 3:9)
 - 2) It exposes the heretic 3:16 (cf. 2:1-2)

 - III. Be determined to mark your position 3:17
 - 1) Remember what you were taught
 - 2) Remain where you stand

 - IV. Be dedicated to magnify God's praise 3:18
 - 1) Grow in grace daily
 - 2) Give God glory eternally
-



I JOHN

1 JOHN

INTRODUCTION TO FIRST JOHN

Author: Though this epistle does not state the name of its author, solid evidence suggests that it was written by John, the son of Zebedee and the brother of James (cf. Mk. 1:19-20). Strong similarities between this letter and the Gospel of John (see chart) substantiate the testimony of many early Church Fathers--e.g., Papias, Polycarp, and Irenaeus--that both works

SIMILARITIES BETWEEN THE GOSPEL OF JOHN AND FIRST JOHN

	<u>John</u>	<u>1 John</u>
<u>SIMILAR Themes</u>		
Light vs. Darkness	1:5; 3:19-20; 8:12; 12:35	1:5-7; 2:8-11
"Children" of God and "Children" of the Devil	1:12; 8:39-44; 13:33	3:1, 7-10; 5:18
Those who know God also know his Son	5:23; 6:40; 8:42; 14:6-11	2:23; 4:15; 5:1
	<u>John</u>	<u>1 John</u>
<u>Similar Wording</u>		
"No one has seen God at any time" (1:18)		"No one has seen God at any time" (4:12)
"He gave His only begotten Son" (3:16)		"God has sent his only begotten Son" (4:9)
"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life" (3:36)		"He who has the Son has life; he who does not have the Son of God does not have life" (5:12)
"he who hears My word and believes... has passed from death into life" (5:24)		"We know that we have passed from death to life" (3:14)
"But one of the soldiers pierced His side... immediately blood and water came out" (19:34)		"This is He who came by water and blood--Jesus Christ" (5:6)

are the products of John, the apostle of Jesus.

Date and Place: The three Johannine epistles were probably written to churches in Asia Minor while John was ministering in

1 JOHN

Ephesus. The epistles of John are usually dated between 85-95 AD. However, the exact date and place cannot be determined with certainty.

Purpose: 1 John was written to a church or group of churches in crisis--churches being bombarded by false teaching. Some individuals who had once been associated with the Christian community had adopted unorthodox doctrine and left the church (2:19). Evidently, after their departure, they continued to spread their propaganda to those who remained. Undoubtedly, this influx of heresy created confusion within the believing community. In response to this situation, the author penned 1 John, which has two primary objectives:

(1) To combat the propaganda of certain false teachers--As the author addresses the beliefs of these heretics, he argues that these individuals are not genuine believers--they lack the marks of authentic Christianity (see chart). Doctrinally, they have compromised the person and work of Jesus Christ. The author criticizes those who did not confess Jesus as the Christ (2:22) and denied that Jesus had come in the flesh (4:2-3). Most likely, these false teachers were influenced by early Gnostic ideas. Gnosticism was a heretical movement which became prominent in the second century A.D. While Gnosticism took many forms, it usually emphasized the essential goodness of spirit and the inherent evil of all matter. Influenced by this type of understanding, these heretics may have viewed Christ as some type of spirit, perhaps a spirit who had equipped Jesus during part of

1 JOHN

his ministry. However, they did not directly associate the Christ with the human Jesus; this led to a rejection of Jesus Christ as the unique God-man. Combined with this faulty view of the person of Christ was a deficient view of his death. 1 John contains specific statements which emphasize the atoning results of Christ's death (2:2; 4:10). Thus, as the author highlights the importance of the incarnation, he also stresses the distinctive nature of Christ's work. Morally, the false teachers minimized the seriousness of sin (1:6-10). They claimed that it was possible to have fellowship with God regardless of one's behavior (1:6). By contrast, 1 John insists that one's relationship to God has ethical implications (2:3-4)--genuine love toward God demands obedience (5:3). Finally, these heretics failed socially. Their spiritual pride resulted in a lack of brotherly love (2:9, 11). On the other hand, the author states that love for believers is a manifestation of genuine Christianity (3:14).

(2) To reassure believers--With the onslaught of these false teachings, doubt and confusion probably developed among believers. What were they to believe--"the traditional teachings of the apostle" or the doctrines of these false leaders? To clear up this uncertainty, the author reminds his audience of the truthfulness of Christianity. He wants them to understand the reality of their faith so that they might know that they have eternal life (5:13). In fact, over nine percent of the verbs in the book are occurrences of words meaning "know" (ginosko, oida,

1 JOHN

Gk.). John depicts Christian assurance from both an objective and a subjective perspective. Objectively, believers know the historicity of Jesus Christ's life and work. The events of his life were observed by eyewitnesses (1:1-3). Similarly, those who have trusted God's Son possess eternal life (5:12).

Subjectively, Christians know that their lives have been transformed through faith in Christ. John summarizes the characteristics of true Christianity as right belief, righteousness, and love; he wants these believers to observe the manifestations of their faith which are evident in their lives.

The contrast between the condemnation of the false teachers and the reassurance of believers is apparent throughout the book. 1 John shows that humanity can be divided into two groups--the children of God and the children of the devil (3:10). No other classification is possible.

John's Purposes in Writing First John

I John 1:3: "That which we have seen and heard *declare we unto you*, that ye also may have



with us: and truly our



is with the Father, and with his Son Jesus Christ."

I John 1:4: "And these things *write we unto you*, that your



may be full."

Outline of I John

I. <u>The Fellowship of Believers</u>	Chapters 1 and 2
1. A result of obedience	1: 1 - 2: 6
2. A result of love	2: 7-17
3. A result of truth	2: 18-29
 II. <u>The Sonship of Believers</u>	 Chapters 3 through 5
1. Revealed by obedience	3: 1-24
2. Revealed by love	4: 1-21
3. Revealed by truth	5: 1-21

Why These Three Test?

1. A Spirit-controlled mind knows and understands truth.
2. A Spirit-controlled heart will love.
3. A Spirit-controlled will yields obedience.

A believer loses fellowship with God for either 1) disobeying God's will (obedience), 2) not caring properly for others (love), and 3) believing and living a lie (truth).

Purposes of I John

1. To promote in the child of God true joy. (1:4)
2. To prevent the child of God from committing sin. (2:1)
3. To protect the child of God from those who would lead them astray. (2:26)
4. To provide assurance of salvation for the child of God. (5:13)

Introduction

Author: John
Date: c. A.D. 80-95
Place: Ephesus
Recipients: Surrounding Asian churches (cf. the 7 churches of Revelation 2-3)
Reason: Crisis, heresy and division resulting from a growing movement perhaps an incipient Gnosticism.

I John: Truth vs. Error - How to know and abide
Key Clause - "Hereby we know"

1 JOHN

DESCRIPTION OF THE FALSE TEACHERS IN 1 JOHN

	<u>Explanation</u>	<u>Response of 1 John</u>
<u>A New Theology</u>	They compromised the uniqueness of the person and work of Jesus Christ.	Jesus Christ is the incarnate Son of God whose death provides forgiveness of sin.
<u>A New Morality</u>	They minimized the importance of sin; they claimed to have fellowship with God despite their unrighteous behavior.	Christianity has ethical implications; fellowship with God requires righteousness.
<u>A New Spirituality</u>	Their teachings resulted in spiritual arrogance; consequently, they did not show love to genuine believers.	God is love; thus, love for fellow Christians is a mark of true Christianity.

FELLOWSHIP WITH GOD BASES FOR:	
<u>HAVING (+)</u>	<u>LOSING (-)</u>
> obedience	> disobedience
> love	> disharmony with
> truth (light)	other Christians
[3 great themes in 1 John]	> believing lies

1 JOHN

FELLOWSHIP WITH GOD AND WITH HIS CHILDREN

"IF WE WALK IN THE LIGHT . . .

WE HAVE FELLOWSHIP ONE WITH ANOTHER *

GOD IS LIGHT		GOD IS LOVE		BELIEVE		KNOW	
1:1	1:5	2:29	3:1	4:21	5:1	5:12	5:13 5:21
PERSONS of the FELLOWSHIP	LIGHT OF FELLOWSHIP		LOVE OF FELLOWSHIP		WAY TO FELLOWSHIP		CERTAINTY OF FELLOWSHIP
* AND THE BLOOD OF JESUS HIS SON CLEANSETH US FROM ALL SIN." (1:7)							
JOYFUL LIFE--VICTORIOUS LIFE				LIFE OF KNOWLEDGE			
CHRIST SHALL BE MANIFESTED				WHAT MANNER OF LOVE			

KEY WORDS: KNOW, LOVE, SON, FELLOWSHIP, DARKNESS, LIGHT, SPIRIT, WRITE,
FATHER, CHILDREN, BELIEVE

"What A Life"

I John 1: 1-4

I. We must examine the Word of Life v. 1-2

1. He is eternal in His deity v. 1
2. He is historical in His humanity v. 1-2
 - a. They heard Him with their ears (v.1)
 - b. They saw Him with their eyes (v.1)
 - c. They touched Him with their hands (v.1)
 - d. They shared Him with their mouth (v.2)

II. We must expound the Word of Life v. 3

1. With Jesus you have fellowship
2. With Jesus you have a family

III. We must enjoy the Word of Life v. 4

1. There is the joy of salvation Psalm 51:12; Hab. 3:18
2. There is the joy of the Scriptures Jeremiah 15:16
3. There is the joy of His strength Nehemiah 8:10
4. There is the joy of service Psalm 100:2
5. There is the joy of the Spirit Galatians 5:22; I Thess. 1:6
6. There is the joy of soul winning Psalm 126:5
7. There is the joy of suffering Acts 5:41; James 1: 2-3
8. There is the joy of sharing I John 1:4

THE LIFE THAT IS REAL VITAL FACTS

- 1- Revealed
 - 2- Experienced
 - 3- Shared
- to have fellowship
to have joy
that may not sin
that may not be deceived
that may know are saved*

"When Men Call God A Liar"

I John 1: 5 - 2:2

I. They Deny The Character Of God 1:5

- A. God is the proclaimed light
- B. God is the perfect light

II. They Deny The Consequences Of Disobedience 1:6

- A. We tell a lie concerning our fellowship with God
- B. We live a lie concerning our fellowship with God

III. They Deny The Cure In The Blood Of Jesus 1:7

- A. Jesus provides communion for the saints
- B. Jesus provides cleansing from sin

IV. They Deny The Condition Of All Humanity 1:8

- A. To deny our sin is to be deceived concerning the truth
- B. To deny our sin is to be devoid of the truth

V. They Deny The Confession Of Sin 1:9

- A. We are to confess our sins personally
- B. We are to confess our sins continually
- C. We are to confess our sins confidentially

VI. They Deny The Correctness Of God's Word 1:10

- A. They defame the Lord
- B. They are destitute of His Word

VII. They Deny The Cost Of Salvation 2: 1-2

- A. Jesus is our advocate
- B. Jesus is our atonement

THREE WAYS TO DEAL WITH SIN		
1 Cover up - lie to: others self God	2 Tell God - confess - forsake	3 Defeat sin by abiding in Christ

DIVINE TRIBUNAL	
JUDGE (God)	
ADVOCATE	ACCUSER
DEFENSE	DISTRICT
ATTORNEY	ATTORNEY
Joshua (Jesus)	(Satan)

"Know and Obey for There's No Other Way"
1 John 2:3-11

I. Obedience is the test of our confidence 2:3-5

1. We enjoy certainty 2:3
2. We escape hypocrisy 2:4
3. We experience maturity 2:5

II. Obedience is the test of our confession 2:6

1. We have a statement to prove
2. We have a Savior for a pattern

III. Obedience is the test of our commandment 2:7-8

1. It is proclaimed in conversion 2:7
2. It is personified in Christ 2:8
3. It is present in the Christian 2:8
4. It is perfected in the consummation 2:8
(cf. 1 Corinthians 13:13)

IV. Obedience is the test of our communion 2:9-11

1. It affects our position 2:9
2. It affects our practice 2:10
3. It affects our perception 2:11

"The Love That God Hates"
1 John 2:12-17

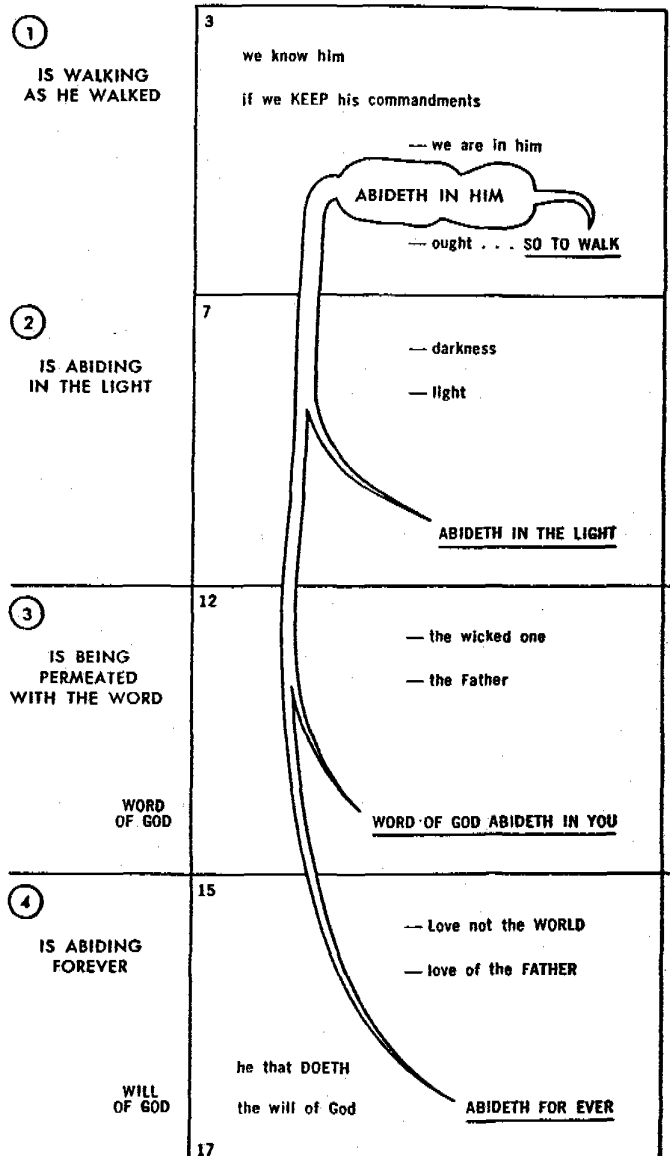
I. It will discourage our maturity 2:12-14

1. Little children are in the family 2:12, 13c
2. Young men are in the fight 2:12b, 14b
3. Fathers are in the Faith 2:13a, 14a

II. It will destroy our fidelity 2:15-17
 (cf. Genesis 3:6; Matthew 4:1-11)

1. The world is treacherous 2:15
 - a. the lust of the flesh appeals to our appetites
 - b. the lust of the eyes appeals to our affections
 - c. the pride of life appeals to our ambitions
3. The world is temporal 2:17

ABIDING IN CHRIST 1 JOHN 2:3-17



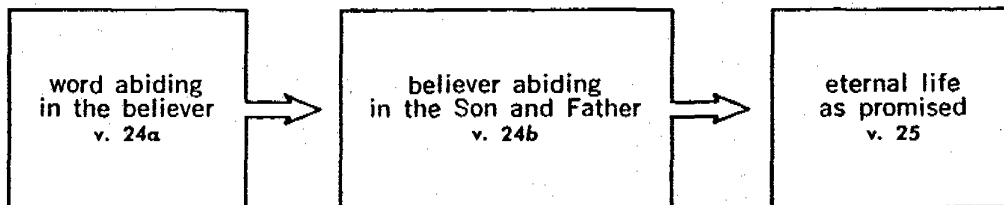
The Antichrist(s)

I John 2: 18-27

- I. **They Attack Christ** 2:18
 - A. Antichrist has a period
 - B. Antichrist is a principle (cf 4:3)
 - C. Antichrist is a person

- II. **They Abandon The Church** 2: 19, 22-23
 - A. Physically they desert the fellowship 2:19
 - B. Spiritually they deny the faith 2: 22-23
 - 1. They reject the Savior
 - 2. They reject the Father

- III. **They Assault the Christian** 2: 20-21, 24-25, 27
 - A. We must experience the anointing of the Spirit 2: 20-21, 27
 - B. We must embrace the authority of the Scriptures 2: 24
 - C. We must enjoy abiding in the Son 2: 24-25



"The Blessings of Abiding In Christ"

I John 2:28 - 3:3

I. We Have Confidence At His Coming 2: 28-29

- A. We are confident because of our position 2:28
- B. We are confident at His parousia 2:28
- C. We are confident in our practice 2:29

II. We Have Certainty We Are His Children 3: 1

- A. We have a new Father
- B. We have a new family
- C. We have a new foe

III. We Will Conform To His Character 3: 2

- A. We have an indestructible position
- B. There is an inevitable revelation
- C. There will be an incredible transformation

IV. We Will Commit To Consecration 3: 3

- A. We possess a glorious hope
 - B. We pursue a godly holiness
-

Child Of God / Child Of Satan

I John 3: 4-10

The Child of God:

- I. Recognizes The Wickedness of Sin** **3: 4, 7, 8**
 - A. Sin is disobedience 3: 4
 - B. Sin is deceptive 3: 7
 - C. Sin is of the devil 3: 8

 - II. Remembers The Work of The Savior** **3: 5, 8**
 - A. He delivers us from sin 3: 5
 - B. He destroys the work of Satan 3: 8

 - III. Rejoices In The Walk of The Saint** **3: 6, 9, 10**
 - A. We have a new liberty 3: 6
 - B. We have a new life 3: 9
 - C. We have a new love 3: 10
-

"It's Love That Makes The World Go Right"

I John 3: 11-18

- I. We Have A Message Commanding Love 3:11**
 - A. It is essential (from the beginning)
 - B. It is personal (one another)

 - II. We Have A Murderer Contradicting Love 3: 12-15**
 - A. We can murder by action 3: 12-13
 - B. We can murder in attitude 3: 14-15

 - III. We Have A Master Compelling Love 3:16**
 - A. His sacrifice proves His loves for us
 - B. Our service proves our love for Him

 - IV. We Have A Mission Calling For Love 3: 17-18**
 - A. We must not be selfish with our possessions 3: 17
 - B. We must not be satisfied with our profession 3: 18
-

Help For A Hurting Heart

I John 3: 18-24

I. Love Provides Acceptance In His Presence 3: 18-20

- A. We have certainty in the Faith 3: 18-19
- B. We have confidence before the Father 3: 19-20

II. Obedience Provides Confidence In Our Prayers 3: 21-22

- A. We are confident in our position 3: 21
- B. We are confident in our petitions 3: 22
- C. We are confident in our performance 3: 22

III. Faithfulness Provides Assurance In Our Position 3: 23-24

- A. We will confess the Son 3: 23
- B. We will care for the saints 3: 23
- C. We will commune with the Spirit 3: 24

REWARDS FOR LOVING IN DEED/TRUTH
<i>assurance (3:19,20) because right with brother answered prayer (3:21,22) because right with God abiding (3:23,24) because close to God</i>

Marks Of A False Prophet

I John 4: 1-6

- I. They are known by examination 4:1**
 - A. They are different as to their master.
 - B. They are deceptive in their message.
 - C. They will depart on their mission.

 - II. They are known by confession 4: 2-3**
 - A. Faithful prophets declare the truth about Jesus. 4:2
 - B. False prophets deny the truth about Jesus. 4:3

 - III. They are known by their identification 4: 4-5**
 - A. Faithful prophets have a foundation in God. 4:4
 - B. False prophets have a congregation of the world. 4:5

 - IV. They are known by their corruption 4: 6**
 - A. Faithful people hear God's word and know truth.
 - B. False prophets hate God's word and know error.
-

"How's Your Love Life"

I John 4: 7-21

I. <u>Biblical Love Is Specific</u>	4: 7
A. It is individual in responsibility	
B. It is inclusive in reach	
 II. <u>Biblical Love Is Supernatural</u>	 4: 7-8
A. It shows we are born of God	4: 7
B. It shows we know God	4: 7-8
 III. <u>Biblical Love Is Sacrificial</u>	 4:9
A. It proves God loves us	
B. It provides life for us	
 IV. <u>Biblical Love Is Satisfying</u>	 4: 10-11
A. It satisfies the righteousness of our Lord	4:10
B. It sustains the relationships of life	4:11
 V. <u>Biblical Love Is Spiritual</u>	 4: 12-16
A. God is present in us	4: 12
B. Love is perfected in us	4: 12
C. The Spirit is possessed by us	4: 13
D. Jesus is professed by us	4: 14-15
E. Assurance is provided for us	4: 16
 VI. <u>Biblical Love Is Secure</u>	 4: 17-19
A. It produces confidence before God	4: 17
B. It provides comfort from God	4: 18
C. It promotes consecration to God	4: 19
 VII. <u>Biblical Love Is Searching</u>	 4: 20-21
A. It exposes hypocrisy	4: 20
B. It expresses sincerity	4: 21
-

7 Things Every Child Of God Can Know

I John 5: 1-21

We Can Know:

- I. That We Love One Another 5: 1-3
- II. We Have Overcome The World 5: 4-6
- III. Jesus Is God 5: 6-10
- IV. We Have Eternal Life 5: 11-13
- V. God Answers Prayer 5: 14-15
- VI. Christians Do Not Practice Sin 5: 16-19
- VII. That We Know The True God 5: 20-21

CENTRAL CERTAINTIES

- 1- Jesus is God
witness-water, blood, spirit
- 2- Eternal life through faith in Christ
- 3- God answers prayer
- 4- Christians don't practice sin
- 5- Christian life is only real life

2 JOHN

INTRODUCTION TO 2 JOHN

Author: In both 2 and 3 John, the author identifies himself as "the Elder." The following similarities suggest that these letters were penned by the same author: 1) The author is identified as "the Elder" in both epistles (2 John 1; 3 John 1). 2) The recipients are those "whom I love in truth" (2 John 1; 3 John 1). 3) They are the two shortest books in the N.T.: 2 John is 245 words, and 3 John is 219 words. 4) They have a common theme. The author rejoices because his "children walk in truth" (2 John 4; 3 John 4). 5) He hopes to see his audience shortly (2 John 12; 3 John 14). 6) The reception of itinerant missionaries/teachers is the historical context for both (2 John 7-11; 3 John 5-10).

Furthermore, 2 and 3 John share certain characteristics with 1 John: 1) The emphasis on "truth": In 1 John, "truth" (aletheia, Gk.) occurs 9 times, and in 2 and 3 John "truth" occurs 11 times. 2) The reference to "Antichrists" who deny that Jesus Christ has "come in the flesh" (1 John 4:3; 2 John 7). 3) The observation that genuine love involves obedience (1 John 5:3; 2 John 6). 4) The declaration that the command to love is not new (1 John 2:7; 3:11; 2 John 5-6). 5) The statement that those who do evil have not seen God (1 John 3:6; 3 John 11).

Thus, the common features of 1, 2, and 3 John indicate that all three were written by the same author. This cumulative evidence suggests that the author was John, the apostle of Jesus. If these letters were written by John the apostle (see 1 John: "Author"), why would he call himself "the elder"? The term "elder" (presbuteros, Gk.) can refer to an older individual (e.g., Luke 15:25) or to a person who functions in some official capacity (e.g., Luke

2 JOHN

7:3; 1 Tim. 5:17, 19). Both nuances may be involved in the Johannine use of "elder." On the one hand, if the Apostle John were the author, he would have been an old man at this time. On the other hand, "elder" would be an accurate expression to explain the apostle's role among the churches to whom he wrote. The fact that the author describes himself as "the elder" implies that his audience would have immediately recognized his identity and authority.

Date and Place: This epistle was probably penned from Ephesus between 85-95 AD. However, the date, place and order of these letters cannot be determined with certainty.

Recipients: 2 John is addressed to the "elect lady" (eklekte kuria, Gk.) and her children. Some argue that it was written to a specific woman and her family. However, a more plausible theory suggests that the author personified a particular local church as a "lady" and the members as "her children." If this is the case, 2 John is not the only N.T. book to symbolize the church, either local or universal, in this fashion (cf. 2 Cor. 11:2; Eph. 5:23-24; 1 Pet. 5:13; Rev. 21:9).

Purpose: 1 and 2 John reflect a comparable background; in each book, the author warns against the propaganda of false teachers and offers encouragement to genuine believers (cf. 1 John: "Purpose"). Particularly, 2 John cautions its readers about receiving heretics into their home or church (v. 10). Like 1 John (see note on 1 John 4:2-3), this epistle characterizes these "antichrists" as people who have compromised the doctrine of Christ (v. 7). Though believers are to exercise love (v. 5), this love must be discriminating. Genuine love does not include the acceptance of false doctrine. Along with this admonition, the author expresses his joy that his "children" are "walking in truth" (v. 4) and exhorts these believers to continued faithfulness.

"How To Confront & Conquer The Cults"

II John 1-13

I. We must love the truth vv. 1-3

1. We must embrace the truth vv. 1-2
2. We may enjoy the truth v. 3

II. We must live the truth vv. 4-6

1. Truth is concerned with what we believe (creed) v. 4
2. Truth is concerned with how we behave (conduct) vv. 5-6

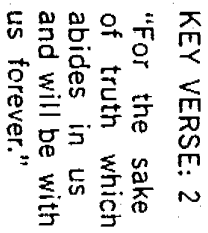
III. We must look for the truth vv. 7-11

1. We must recognize the deceptive v. 7
2. We must resist the destructive v. 8
3. We must reprove the destitute v. 9
4. We must reject the dangerous vv. 10-11

IV. We must long for the truth vv. 12-13

1. We will experience the fullness of joy v. 12
 2. We will experience the fellowship of the family v.13
-

TRUTH AND THE CHRISTIAN





3 JOHN

INTRODUCTION TO THIRD JOHN

Author: In both 2 and 3 John, the author identifies himself simply as "the elder." Most likely, "the elder" is John, the apostle of Jesus (see 2 John: "Author").

Date: Along with the first two epistles, 3 John is normally dated between 85-95 AD (see 1 John: "Date").

Purpose: Like 2 John, 3 John concerns the reception of itinerant missionaries/teachers. However, these letters address different problems (see chart). 2 John cautions believers about receiving false teachers; by contrast, 3 John criticizes those who refuse to accept instructors of the true gospel. This letter contains three personal names--Gaius, Diotrephes, and Demetrius. The author applauds the hospitality shown by Gaius toward traveling Christians. On the other hand, Diotrephes is rebuked for refusing to welcome these people. Demetrius, who is mentioned briefly (v. 12), probably delivered the letter.

CONTRASTING II JOHN AND III JOHN

II JOHN

Written to a lady and her children

Written to one who was entertaining the wrong visitors

Need was for love to be balanced by truth

Truth the key

No personal names
(I John also)

III JOHN

Written to a man and his acquaintanc

Written to one who was refusing to entertain the right visitors

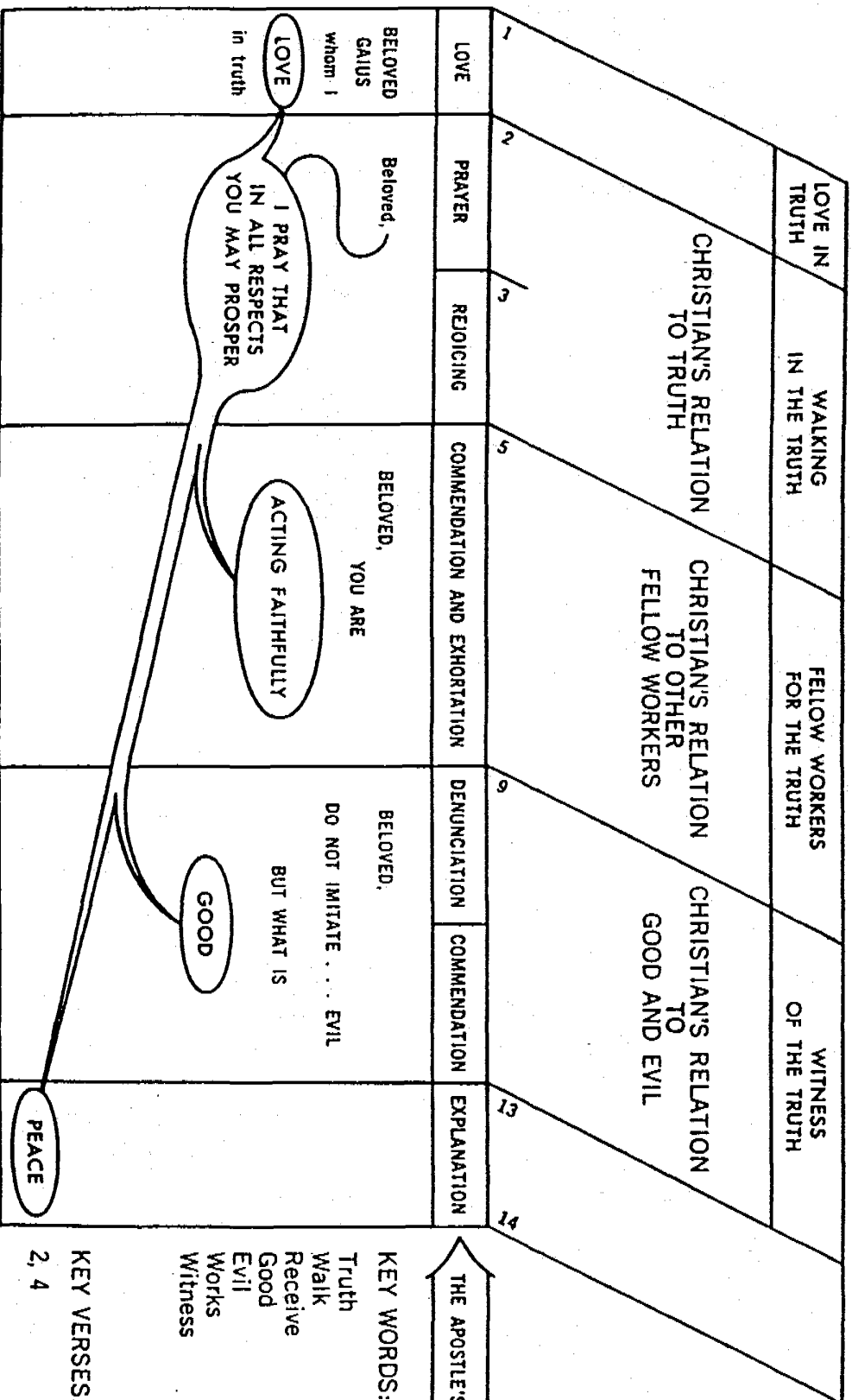
Need was for truth (?) to be balanced by love

Love (hospitality) the key

Three personal names:
Gaius
Diotrephes
Demetrius

3 JOHN

SPIRITUAL HEALTH AND PROSPERITY



— shortest book in New Testament (in Greek, one line shorter than 2 John)
 — epistle gives an intimate glimpse into some aspects of church life in Asia Minor toward the close of the first century

"Four Men and Their Reputations"

III John 1-14

I. Gaius Is A Commendable Christian (vv. 1-8)

1. He is living spiritually	vv. 1-2
2. He is walking truthfully	vv. 3-4
3. He is serving faithfully	vv. 5-6
4. He is ministering generously	vv. 7-8

II. Diotrephes Is A Conceited Christian (vv. 9-10)

1. He is driven by prideful ambition	v. 9
2. He displays pompous arrogance	v. 9
3. He delivers perverse accusations	v. 10
4. He dominates with profane activity	v. 10

III. Demetrius Is A Consistent Christian (vv. 11-12)

1. He pursues a Godly example	v. 11
2. He possesses a good testimony	v. 12

IV. John Is A Caring Christian (vv. 13-14)

1. He desires the presence of fellow believers	v. 13
2. He desires peace for fellow believers	v. 14
-

LEADERSHIP

IS...

IS NOT...

THE ABILITY TO MAKE QUALITY
DECISIONS

THE ABILITY TO INFLUENCE OUR
FRIENDS TO DO WHAT IS
RIGHT

THE ABILITY TO DISCERN THE
MOTIVES OF OUR LEADERS

THE ABILITY TO ACT AFTER
PRAYER

THE ABILITY TO HEAR THE VOICE
OF GOD

THE ABILITY TO BE FIRM

THE ABILITY TO ACT QUICKLY

THE ABILITY TO WAIT ON GOD

CONFIDENCE

CALM

THE ABILITY TO QUESTION IN
FAITH

DECISIVENESS

HEARING WISE COUNSEL

PATIENCE

COMPASSION

THE ABILITY TO MAKE SNAP
DECISIONS

THE ABILITY TO MANIPULATE
OUR FRIENDS TO DO WHAT
WE WANT THEM TO DO

THE ABILITY TO JUDGE OTHER
PEOPLE HARSHLY

THE ABILITY TO ACT WITHOUT
PRAYER

THE ABILITY TO SPEAK IN
GOD'S STEAD

THE ABILITY TO BE STUBBORN

THE ABILITY TO ACT WITHOUT
THOUGHT

THE ABILITY TO
PROCRASTINATE

COCKINESS

ERRATIC

THE ABILITY TO CAST AWAY
FAITH BECAUSE OF
QUESTIONS

THE INABILITY TO CHANGE

LISTENING TO ANYONE WITH
AN OPINION

STAGNATION

GIVING IN



[REDACTED]

JUDE

[REDACTED]

[REDACTED]

INTRODUCING JUDE: DEFENDER OF THE FAITH

AUTHOR:

Jude (Heb: Judah, Gr: Judas) the full brother of James, the half-brother of Jesus. cf. Matt. 13:55; Mark 3:21; Mark 6:3; John 7:5; Acts 1:14

DATE:

65 - 80 A.D.; Depends on its relationship to II Peter, especially II Peter 2. Probably before 70 A.D.

THEME:

- 1) To encourage sound doctrine
- 2) To encourage believers to contend for the once for all FAITH. (v. 4)
- 3) To assure believers of their eternal security in Christ.

POINTS OF INTEREST:

- 1) Jude and II Peter 2 are very similar.
- 2) Jude quotes non-biblical sources.
- 3) Jude is confronting a Gnostic type apostasy.
- 4) Jude deals with several mysterious and very difficult topics.

See verses 6, 9, and 14 - 16.

JUDE

I. Introduction.

A) The writer.

It is generally believed to be Jude, the brother of James (Matt. 13:55; Mark 6:3). This would make him a half-brother to the Lord Jesus. His name is the same as Judah or Judas and means "praise" (cf. Romans 2:29).

B) The occasion.

This is stated in verses 3-4. He originally intended to write a treatise on soteriology (the doctrine of salvation), but found it necessary to compose a polemical apology.

II. Exposition.

A) The danger of apostasy. (1-16)

1. The demand for the epistle. (1-4)

vs.3 "The faith once and for all delivered to the saints" is a clause implying the body of revealed truth which is complete. It refers to the non-negotiable foundation of Christian doctrine rooted in the person and work of Jesus Christ.

vs.4 This verse may refer to the prophecies spoken of in verses 14-15.

2. The denunciation of the apostates. (5-7)

vs.5-7 In these verses Jude presents three examples of judgment. They represent Jews, angels and Gentiles.

vs.7 The verse concludes with two present tense verbs which indicates the unbelieving dead are suffering eternal fire now.

3. The description of the apostates. (8-13)

a) In the realm of humans. (8-11)

vs. 9 Even Michael respected the position and dignity of the devil. How much more should men respect dignity in deity?

The quotation is found in Zechariah 3:2 but is a statement

of the Lord to Satan there and it is not in connection with a dispute over the body of Moses. Origen says the quotation is from The Ascension of Moses (or The Assumption of Moses). The fragments in our possession do not contain this quote.

We are not sure why Satan wanted the body of Moses.
1) Perhaps because of Deut. 18:15 he wanted to counterfeit Moses, 2) he may have known of Rev. 11:1-13, or 3) he felt a just claim on Moses because he was a murderer.

vs.11 The three men used as illustrations of apostasy are Cain, Balaam, and Korah. Note all three of these men were religious men who professed belief in God.

b) In the realm of nature. (12-13)

4. The denunciation of the apostates. (14-16)

a) By Enoch. (14-15)

Enoch who walked with God (Gen. 5:21-24) must have known of the coming flood. He evidently recognized the flood as a foreview of God's coming judgment of the world.

One third of the text of Enoch in Greek has been found including this quotation.

b) By Jude. (16)

B) The duty of believers. (17-25)

1. To remember. (17-19)

2. To react. (20-23)

a) By remaining in the love of God. (20-21)

Note main verb and attendant participles.

b) By redeeming the opportunities. (22-23)

3. To render praise. (24-25)

a) The cause. (24)

b) The content. (25)

JUDE: DEFENDER OF THE FAITH

Verses 1 - 25

- I. Jude reminds us of the delights of Christianity. vs. 1-2**
 - II. Jude reminds us of the dangers to Christianity. vs. 3-16**
 1. Jude gives a description of apostates. vs. 3-4
 2. Jude gives the destruction of apostates. vs. 5-7
 3. Jude gives the deeds of apostates. vs. 8-11
 4. Jude gives the deceit of apostates. vs. 12-13
 5. Jude gives the destiny of apostates. vs. 14-15
 6. Jude gives the delights of apostates. v. 16
 - III. Jude reminds us of the defenses of Christianity. vs. 17-19**
 - IV. Jude reminds us of the disciplines of Christianity. vs. 20-23**
 - V. Jude reminds us of the doxology of Christianity. vs. 24-25**
-

Jude

Here Now - But Soon, Gone Forever

An Eternal Perspective On False Teachers

(Past - Present - Future)

Introduction		Occasion		B		O		D		Y		Conclusion							
Protection	Admonition	Infiltration	Recollection	Description	Recollection	Description	Prediction	Description	Admonition	Adoration									
1	2	3	4	5	7	8	10	11	12	13	14	15	16	17	23	24	25		
Called - Loved - Kept		Intended Subject: Salvation Actual Subject: Ungodly Infiltration		Kadesh-Barnea Angels Sodom and Gomorrah		Polluted and Proud Animals		Cain Balaam Korah "Woe!"		Selfish/Unsatisfying Shameful/Sufferers		Christ is Coming To Judge Ungodliness		Complainers Lustful Shameful Tongues		Remember Keep: Wait/Grow/Pray Help Others		Power of God: (Keep and Present Us) Praise For God	
Who We Are		What They Are Like										How We Respond		What God Is Like					
		J . . . U . . . D . . . G . . . E . . . M . . . E . . . N . . . I . . .																	
		Predicted		Death Chains Fire		Self-Destruction		Banished Plague Death		Darkness		Predicted							
		"They"		3 O T		"These"		3 O T		"These"		ENOCH		"These"		"These"			
We Are Kept For Christ -		They Are Kept For Judgement																	

THEIR FALSE TEACHING: Denial of Lordship
Practice of License

2 PETER: False Teachers Are COMING
JUDE: False Teachers Are HERE

KEY WORDS: "Mercy" (4 X)

"Ungodly" (5 X)

"Keep" (tereo - 5 X; phulasso - 1 X)

JUDE

Salutation		Secure in Christ		Appeal		Contend for the Faith		The Problem		False Teachers		The Problem				Appeal		KEEP YOURSELF IN THE LOVE OF GOD		1. Building Faith 2. Praying in HS 3. Expecting the Lord		ASSIST OTHERS		1. Mercy 2. Save 3. Mercy		Doxology		God is Able					
												3 O.T. Examples		3 O.T. Examples																Enoch		Apostles	
												Israel Angels Sodom & Gommorah		Cein Balaam Korah																P r o p h e c y		W o r d s	
												Application		Application																App.		App.	
												These' vv 8,10		These' v 12																These' v 16		These' v 19	
DESCRIPTIONS OF THE FALSE TEACHERS																																	
1		2		3		4		5		10		11		13		14		16		17		19		20		23		24		25			
A		B		C								C'												B'						A'			
Cultivate Holiness as a means of Firm Opposition to False Teachers																																	

Relationship to 2 Peter

2 Peter = False Teachers are Coming
Jude = False Teachers are Here

Authorship

Judas - not Iscariot
The Brother of James & Jesus

STANDING STRONG ON THE TRUTH OF CHRIST

Jude 1-4

I. Jude reminds us of the delights of Christ. (vs.1-2)

- 1) We are *purchased* by God. (vs.1)
- 2) We are *called* by God. (vs.1)
- 3) We are *loved* by God. (vs.1)
- 4) We are *protected* by God. (vs.1)
- 5) We are *blessed* by God. (vs.2)

II. Jude reminds us of the dangers to Christ. (vs.3-16)

1) Jude gives us a description of apostates. (vs.3-4)

- A. Believers are characterized as *defenders* of the faith. (vs.3)
- B. Apostates are characterized as *destroyers* of the faith. (vs.4)

1) They *penetrate secretly*.

2) They are *predicted scripturally*.

3) They are *portrayed sinfully*.

a. They are deficient *spiritually*.

b. They are deficient *morally* (behaving).

c. They are deficient *doctrinally* (believing).

APOSTASY: PAST AND PRESENT

Jude 5-11

2) Jude gives the destruction of apostates. (vs.5-7)

A. Israel was judged for *unbelief gradually*. (vs.5)

- 1) God delivered to show His *power*.
- 2) God destroyed to separate His *people*.

B. Angels are judged for *insubordination temporally*. (vs.6)

- 1) The angels rebelled against God's *plan*.
- 2) The angels are restricted by God's *power*.

C. Sodom and Gomorrah were judged for *immorality eternally*. (vs.7)

- 1) They *practiced* the sin of sexual perversion.
- 2) They *provide* the sign of eternal punishment.

3) Jude gives the deeds of apostates. (vs.8-11)

A. Their conduct is *shameful*. (vs.8-10)

- 1) Physically they are *immoral*. (vs.8)
- 2) Spiritually they are *irreverent*. (vs.8-9)
- 3) Intellectually they are *ignorant*. (vs.10)

B. Their companions are *scoundrels*. (vs.11)

- 1) They go the wrong way due to *humanism*.
- 2) They rush into error due to *materialism*.
- 3) They perish without life due to *intellectualism*.

*They reverse John 14:6

APOSTATES: DECEITFUL, DOOMED, AND DISTASTEFUL

Jude 12-16

4) Jude gives the deceit of apostates. (vs.12-13)

- A. Hidden rocks tell us they ultimately *destroy*. (vs.12)
- B. Waterless clouds tell us they ultimately *disappoint*. (vs.12)
- C. Fruitless trees tell us they are ultimately *dead*. (vs.12)
- D. Waves of the sea tell us they ultimately *defile*. (vs.13)
- E. Wandering stars tell us they ultimately *disappear*. (vs.13)

5) Jude gives the destiny of apostates. (vs.14-15)

- A. Their doom is *prophesied*. (vs.14)
- B. Their doom is *proper*. (vs.14-15)
 - 1) Their doom is proper because of their *character*. (vs.15)
 - 2) Their doom is proper because of their *conduct*. (vs.15)
 - a. They *walk* ungodly.
 - b. They *think* ungodly.
 - c. They *talk* ungodly.

6) Jude gives the delights of apostates. (vs.16)

- A. They *complain* about *situations*.
 - B. They *criticize* like *serpents*.
 - C. They *cater* to the *sensual*.
 - D. They *compliment* the *self*.
 - E. They *charm* the *simple*.
-

HOW SHOULD WE RESPOND WHEN BIBLICAL AUTHORS
CITE NON-BIBLICAL SOURCES?

- 1) Recognize that such actually occurs:

Jude 9 - The Assumption of Moses

Jude 14 - The Book of Enoch

also Jesus, Stephen, and Paul (Acts 17:28)

- 2) Recognize that all truth is God's truth, wherever it is found.
- 3) Recognize that the 66 books of the Bible, though true, do not contain all truth.
- 4) The Holy Spirit may and did direct the biblical writers to a variety of sources for the creation of their books.
- 5) To cite or quote a part of a non-biblical source does not demand that one believe all of it is correct, or that it is inspired.
- 6) With guidance of the Holy Spirit, the early church came to recognize and compile the books of the Bible which truly belong.

* The 66 books of the Bible belong not because the early church said they belonged, but rather they belonged (were inspired) and the early church recognized this as the case.

KEYS TO VICTORY IN AN AGE OF APOSTASY

Jude 17-25

III. Jude reminds us of the defenses of Christianity. (vs.17-19) (Key word: *remember*)

- 1) Remember that apostates are *predicted*. (vs.17)
- 2) Remember what apostates *practice*. (vs.18-19)
 - A. They *scoff*. (vs.18)
 - B. They *separate*. (vs.19)
 - C. They are *sensual*. (vs.19)
 - D. They are *Spirit-less*. (vs.19)

IV. Jude reminds us of the disciplines of Christianity. (vs.20-23) (Key words: *remain* and *rescue*) (Key concepts: *edification* and *evangelism*)

- 1) Remain in God's love. (vs.20-21)
 - A. We remain by *growing* in our *salvation*. (vs.20)
 - B. We remain by *praying* in the *Spirit*. (vs.20)
 - C. We remain by *watching* for the *Son*. (vs.21)
- 2) Rescue ungodly lost. (vs.22-23)
 - A. Rescue the *doubters*. (vs.22)
 - B. Rescue the *deceived*. (vs.23)
 - C. Rescue the *defiled*. (vs.23)

V. Jude reminds us of the doxology of Christianity. (vs.24-25) (Key word: *rejoice*)

- 1) We can rejoice in God's *person*. (vs.24)
 - 2) We can rejoice in God's *power*. (vs.24)
 - 3) We can rejoice in God's *protection*. (vs.24)
 - 4) We can rejoice in God's *purpose*. (vs.24)
 - 5) We can rejoice in God's *praiseworthiness*. (vs.25)
-

In his short epistle, Jude gave seven commands to believers:

1. Earnestly contend for the faith (v. 3).
2. Remember the teaching and warning of the apostles (v. 17).
3. Build yourselves up in the most holy faith (v. 20).
4. Pray in the Holy Spirit (v. 20).
5. Keep yourselves in the love of God (v. 21).
6. Look for the mercy of the Lord to bring you to eternal life (v. 21).
7. Show mercy to Christians who are doubting, snatch unbelievers from the fire, and cautiously show mercy to the corrupt (vv. 22-23).



REVELATION

The Revelation of Jesus Christ

- **TITLE:** The Revelation of Jesus Christ (1:1)
“revelation”--*apokalupsis*: disclosure, unveiling
(The book of Revelation is the disclosure
from Jesus Christ,
about Jesus Christ,
belonging to Jesus Christ.)
 - **AUTHOR:** The Apostle John (1:1,4)
 - **PURPOSE:** “To show...things which must shortly
come to pass” (1:1)
 - **PROMISE:** Blessing for those who read and heed
(1:3)
 - **OUTLINE:** (1:19)
 - I. *The Past*: “the things which thou hast seen”
(chapter 1)
 - II. *The Present*: “the things which are” (chapters 2,3)
 - III. *The Prospect*: “the things which shall be
hereafter” (chapters 4-22)
-

AN INTRODUCTION TO THE BOOK OF REVELATION

I. Authorship (Authenticity/Genuineness)

- A. The traditional view is that the Apostle John, the brother of James, both of whom were sons of Zebedee, was the author of the last book of the Bible.
 1. The author calls himself John, the bond-servant of Jesus Christ (1:1,4) and "I, John" (1:9; 22:8) without any further qualification. His treatment of the seven churches in Asia suggests that he was a man of acknowledged apostolic authority.
 2. The external evidence for Johannine authorship is both strong and early. For example: Justin Martyr, *Dialogue 81* from Ephesus (ca. A.D. 130) and Irenaeus, *Against Heresies* from Gaul (ca. A.D. 185), both affirm John the apostle as the author. Irenaeus knew Polycarp (d. A.D. 155), who was a personal disciple of the Apostle John (*Against Heresies* 3.3.4). This is significant evidence.
 3. The internal evidence presents important considerations that are difficult to explain unless the author was the Apostle John.
 - a. He knows and is known fully by the seven Asian churches.
 - b. He prophesies in his own name (not a pseudonym) and is conscious of divine inspiration (cf. 1:1, 11, 19; 10:10; 12:6-9).
 - c. There are similarities in the description of John in the Synoptic Gospels and the Revelation.
 - d. There are similarities between Revelation and the Gospel of John and the Johannine Epistles.

B. Objections to the traditional view

1. Dionysius of Alexandria (c. ca. A.D. 264) denied the apostolic authorship of John based on a comparison of Revelation with the Gospel of John. He noted linguistic, stylistic, and conceptual differences. Modern objections build on these. **Response:** However, there are also significant similarities, and the difference in genre observations (John is a Gospel and Revelation is an apocalypse) accounts for much of the difference.

2. Revelation contains marked grammatical irregularities in comparison to John's Gospel. **Response:** This is correct, but these irregularities are best accounted for by 1.) the nature of apocalyptic literature and 2.) the fact John may have had an amanuensis (secretary) when he wrote the gospel and epistles, but most certainly did not when he wrote the Revelation as a prisoner on the island of Patmos.
3. The author of Revelation makes no claim of apostolic authority nor does he allude to incidents in the Gospel or to having known Jesus Christ in the flesh. Thus, it is argued, he was not an eyewitness, i.e., an apostle. **Response:** However, the purpose of Revelation is eschatological and apocalyptic. One would not expect it to address the Jesus who walked with the disciples.
4. The differences between Revelation and the other Johannine literature far outweigh the similarities. **Response:** Actually Revelation is probably more like the gospel and epistles of John than any other books of the New Testament.
5. There is conflicting tradition regarding the date of the Apostle John's death--the stronger tradition maintains John lived to a very old age at Ephesus (ca. A.D. 96) but another tradition (accepted by some) claims that he was martyred at the same time as his brother James (ca. A.D. 44). **Response:** This later tradition is weak and therefore it is not the more defensible position.

C. Alternative theories on authorship

1. John the Elder. This theory stems from Papias' reference to John the Elder (cf. Eusebius, *Hist. Eccl.* 3.39.4) and Dionysius' statement about a second John at Ephesus (cf. Eusebius, *H.E.*, 7.25.16). Eusebius (and various modern scholars) concluded that there were two Johns at Ephesus--the Apostle John and John the Elder. To the latter he attributed the authorship of Revelation. However, the theory is not convincing, and their negative perspective of Revelation (they were amillennial) probably influenced their argument.
2. John the Prophet. R.H. Charles proposed this third John because he had attributed the Johannine epistles to John the Elder and the Gospel of John to John the Apostle. This theory also is weakly supported.
3. An Intentional Pseudonym. Some unknown author appropriated John's name to add support to his writing. This view raises more problems than it solves, and there is little evidence to support the view that the early church would have accepted a pseudepigraphical writing.

D. In conclusion, the external evidence strongly supports the traditional view that John, the apostle, is the author and the internal difficulties can be satisfactorily

resolved without rejecting it. Hence, John authored five of our New Testament books.

II. Origin and Date

A. Traditional view: Revelation was written from the island of Patmos (1:9; an island in the Aegean sea about 70 miles SW of Ephesus) where John had been exiled during the latter part of the reign of Emperor Domitian, who was the Roman emperor from A.D. 81-96. This would place the date of writing c. A.D. 90-95.

1. The earliest and weightiest external witness attest this date. For example: Irenaeus, *Against Heresies*, 5.30.3.
2. Other arguments in favor of this view are: a.) the historical background of imperial persecutions; b.) the condition of the churches in Asia--marked spiritual deterioration in some cases; c.) the relationship of Revelation to other NT writings.

B. Alternative views

1. During the latter part or just after Nero's reign, who was Roman emperor from A.D. 54-68. This view suggests a date of writing c. A.D. 66-69.
2. During the reign of Vespasian (A.D. 70-80).

C. Conclusion: The external evidence and also the internal evidence would point to the Domitian dating ca. A.D. 90-95.

III. Destination

- A. The immediate destination is the seven local churches in the Roman province of Asia (cf. 1:4, 11).
- B. The representative character of the seven churches (cf. 2:7, 11, 17, 29; 3:6, 13, 22) and the prophetic message of the whole book indicate that it was intended for a much wider Christian audience, the universal Church at large.

IV. Occasion (Historical Setting) and Purpose

A. The occasion

1. John records that he wrote his book at the direct command of the Lord who appeared to him (1:10-11, 19). This is the only instance in the NT in which a writer states this as his reason for writing.

2. The historical situation facing the churches/Church was also an important factor--persecution from without and compromise from within.
- B. The purpose: a prophetic revelation of Jesus Christ in terms of His future final triumph as Lord of Lords and the ethical implications of this for the present.
1. It would help the original readers understand their own times in light of the triumphant future.
 2. It would help all future generations of Christians as a message of hope to counteract spiritual deterioration, to encourage perseverance and to fortify them with the assurance of Christ's ultimate victory.

V. Literary Structure, Characteristics, Unity

A. Revelation is a combination of three literary types:

1. Apocalyptic--a message expressed in an apocalyptic mode involves the use of cryptic, richly symbolic language portraying the dramatic end time vindication and triumph of God and His people.
2. Prophecy--God's word of proclamation is directed to His people in the face of intense persecution from without and spiritual decline from within.
3. Epistle--a letter is addressed to the needs of specific churches (cf. 1:4-7; chs 2-3; 22:21).

B. Characteristics

1. Rich, representative symbolism--some of it familiar, some strange and bizarre--drawn from all areas of creation and life. Some of the symbols are explained in other passages of the Bible especially the OT, and some are left unexplained presumably because 1.) the author expected his readers to understand them (cf. 13:18; 17:9), and 2.) the mystery of the events described was intentional.
2. Though Revelation is full of OT images, language, and allusions there is not a single direct citation from the OT. John made free use of OT material.
3. The book has a "one-world" outlook--a world united in rebellion against God over which He will triumph and establish His sovereign rule on earth.
4. It is a "revelation of Jesus Christ" (1:1) throughout both in judgment and in victory in contrast to Jewish apocalyptic writings.

C. Unity

1. The traditional view maintains that the author (John) is directly responsible for all the material in the book.
2. Some interpretations hold that the book has several incongruities and adjacent passages which are unrelated to each other. Consequently they propose various kinds of theories to explain this: a.) compilation theories, b.) revision of a basic document theory, and c.) interpolation theories. None of these theories is sufficiently strong to overturn the traditional view.

VI. Special Problems/Issues

A. The literary structure of Revelation (it's outline)

1. The Lord's command to John in 1:19 provides an internal key to the organizational plan of the book as a whole.
 - a. "the things which you saw," 1:9-20" (past)
 - b. "the things which are," 2:1--3:22 (present)
 - c. "the things which shall come to pass," chapters 4-22 (future)
2. The intended relationship of the three series of seven judgments--seals, trumpets, bowls--is debated. There are three major views:
 - a. concurrent fulfillment view
 - * b. partially concurrent fulfillment view
 - c. consecutive fulfillment view

B. The method for interpreting Revelation (cf. Hiebert, 3:263-268)

Interpreters follow one (or more) of four main approaches to understanding Revelation. Debate largely centers around chapters 4-20. Chapter 20 and the issue of the millennium is especially debated. The method adopted largely determines one's interpretation. See the accompanying chart for a brief description of these views.

C. The millennium in Revelation. See accompanying chart for a brief description of these views also.

CHAPTER OUTLINE OF REVELATION

- 1 John's introduction. Christ glorified as head of his Church.
- 2&3 Messages to the seven churches.
- 4 The throne room of heaven.
- 5 Jesus as the revealer.
- 6 The first six seals.
- 7 God's people protected from his wrath.
- 8 The first four trumpet plagues of the seventh seal.
- 9 The fifth and sixth trumpet plagues.
- 10 Prelude to God's wrath.
- 11 The work of the two witnesses and seventh trumpet proclaimed.
- 12 History of God's persecuted Church.
- 13 The two beasts.
- 14 Preliminary messages announcing God's wrath.
- 15&16 The seven last plagues.
- 17 The woman and the beast she rides.
- 18 The fall of the world's political-economic system, Babylon the great.
- 19 The second coming of Christ.
- 20 The Millennium and beyond.
- 21&22 The new heavens and new earth, new Jerusalem and conclusion to Revelation.

■ An Outline of Revelation

Introduction (1:1-8)

I. "What You Have Seen" (1:9-20)

II. "What Is Now" (2:1-3:22)

III. "What Will Take Place Later" (4:1-22:5)

The Throne in Heaven (4:1-11)

The Seven-Sealed Book (5:1-14)

The Seal Judgments (6:1-8:1)

The Trumpet Judgments (8:2-11:19)

A Parenthetical Section (12:1-14:20)

The Bowl Judgments (15:1-16:21)

The Destruction of Babylon (17:1-18:24)

The Return of Christ in Glory (19:1-21)

The Millennium Kingdom (20:1-10)

The Great White Throne (20:11-15)

The New Heaven and Earth (21:1-9)

The New Jerusalem (21:10-22:5)

Concluding Warnings and Promises (22:6-21)

■ Special Features

The Number 7. We read about:

- 7 churches—1:4
 - 7 spirits—1:4
 - 7 golden lampstands—1:12
 - 7 stars—1:16
 - 7 lamps of fire—4:5
 - 7 seals on a book—5:1
 - 7 horns—5:6
 - 7 eyes—5:6
 - 7 angels—8:2
 - 7 trumpets—8:2
 - 7 thunders—10:3
 - 7,000 men slain—11:13
 - 7 heads—12:3
 - 7 crowns—12:3
 - 7 last plagues—15:1
 - 7 golden bowls—15:7
 - 7 mountains—17:9
 - 7 kings—17:10
- The number 7 signifies perfection. God chose this number for Himself. When the Old Testament records that God swore by Himself, the Hebrew literally says that God "seventhed" Himself.
- The Word Throne.* Revelation has been called the throne room of the Bible. The Greek word translated *throne* appears forty-six times in the book. That underscores the great theme of God's sovereignty. With God on the throne, believers may be assured that He will ultimately prevail over the devil. Let the devil and his earthly minions sit on their thrones for a time. All unbelievers, great and small, will stand before God as He sits on the Great White Throne.
- The Tribulation Details.* Revelation gives a more detailed account of the Tribulation, the seven-year period of severe travail upon the earth preceding Christ's return, than any other book of the Bible.
- The Name Armageddon.* Only in Revelation is the name *Armageddon* found (16:16). It is the last great battle to be fought just prior to the coming of Christ in glory.
- The Word Millennium.* The term "a thousand years" appears six times in Revelation 20:2-7. *Millennium* comes from two Latin terms meaning "a thousand years." The biblical doctrine of the millennium, a span during which Christ will literally reign on earth, is found throughout Scripture; its duration and chronological placement are the main thoughts added by the book of Revelation.
- The Old Testament Connection.* Revelation is closely connected to the Old Testament, especially to the book of Daniel. It makes over 400 references to the Old Testament. ▼

FROM THE 'LAST DAYS' UNTIL THE 'NEW EARTH'

Revelation is the only book of the Bible that summarizes important events of God's plan that have taken place on this earth for the last 2,000 years. It also outlines future aspects of God's purpose for the human race. Using the Apocalypse or book of Revelation as a skeletal outline, we can see how scriptures in other parts of the Bible fill in details concerning many of the events yet to take place. A few such scriptures are given for each event listed below.

EVENTS OF THE 'LAST DAYS' TO CHRIST'S RETURN

The Suffering of the 'Great Tribulation'

Revelation 6:9-11
Jeremiah 30:5-7
Ezekiel 5:1-17
Daniel 7:21, 12:1
Matthew 24:21-22

Heavenly Signs and Cosmic Disturbances

Revelation 6:12-17
Joel 2:30-31
Matthew 24:29-39

Seventh Trumpet and the Return of Christ

Revelation 11:15-17
Isaiah 27:13
Daniel 7:13-14
Zechariah 14:3-4
II Thessalonians 2:8

Seventh Trumpet and the Resurrection of the Saints

Revelation 11:18
Matthew 24:31
I Corinthians 15:50-51
I Thessalonians 4:15-17
Jude 14

The Messiah and Armies of the Nations Gather to Fight

Revelation 16:12-16
Psalm 2:1-6, 9
Jeremiah 25:30-33
Zechariah 12:9, 14:1-3

Man's Civilization, 'Babylon the Great,' Destroyed

Revelation 16:17-21
Isaiah 13:17-21, 24:1-23,
28:16-22, 47:1-15
Jeremiah 51:1-58
Daniel 2:44

THE MILLENNIUM AND BEYOND

Messiah's 1,000-Year Reign, Satan Chained

Revelation 20:1-5
Psalms 93, 97, 98, 99
Isaiah 2:1-4, 11:6-9,
35:1-10
Micah 4:1-5

Saints of God Rule World with Christ

Revelation 20:6
Psalm 149:4-9
Daniel 7:22, 27
Matthew 19:28
Luke 19:12-19

Satan Incites Rebellion, Cast into Lake of Fire

Revelation 20:7-10
Jude 13
II Peter 2:4

The Judgment of the 'Great White Throne'

Revelation 20:11-13
Ezekiel 37:1-14, 16:2,
53-55
Matthew 11:20-24, 12:41-42
Luke 10:12-14

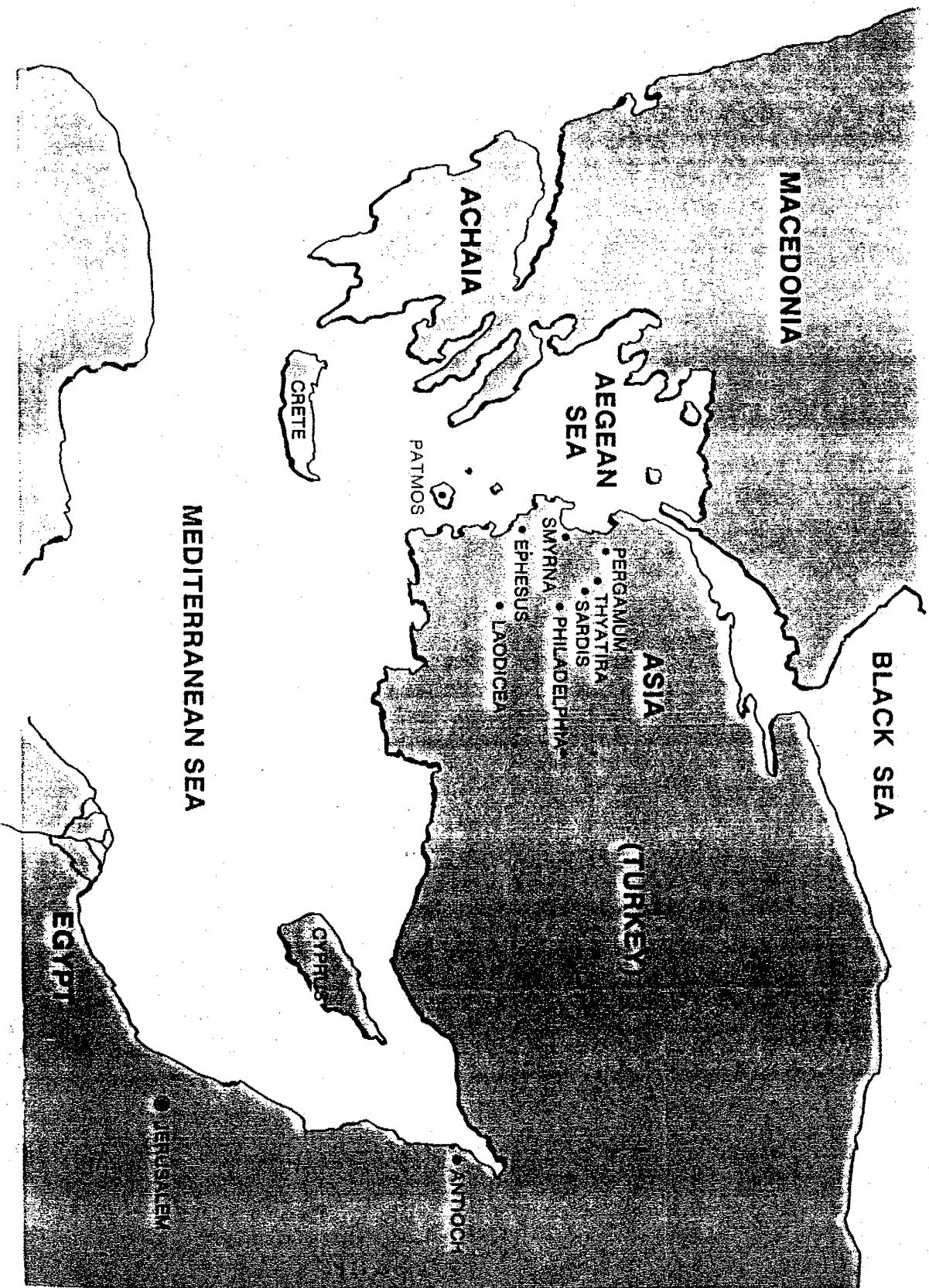
Unrepentant Dead Rise in Resurrection of Condemnation

Revelation 20:13-14
Daniel 12:2
Luke 16:23
John 5:29
II Peter 3:7, 12

Glorious 'New Heavens and New Earth'

Revelation 21:1-5
Isaiah 65:17-18
II Peter 3:13

The Seven Churches



FOUR BASIC INTERPRETIVE APPROACHES TO REVELATION

Interpretive Method	Basic Thesis	Major Advocates	Evaluation
PRETERIST POSTMILLENNIALISM THE BELIEF THAT CHRIST WILL RETURN AT THE END OF THE MILLENNIAL AGE.	All the events of Revelation were fulfilled during the days of either Nero or Domitian. The Book is concerned with only the events of the first century.	This view was developed by the JESUITTS and is still held by many in the Roman Church and some Protestants	The message of the book is primarily for believers of the first century with no message for later generations.
HISTORICAL AMILLENNIALISM THE BELIEF THAT THERE WILL BE NO LITERAL MILLENNIAL REIGN OF CHRIST ON EARTH	Revelation is a panorama of church history from the initiation of the apostolic era to the consummation of the age.	This position was espoused by Martin Luther, John Wycliffe, and most of the Reformers, except for the Anabaptists.	The multiplicity of interpretation of metaphors and symbols quickly becomes subjective and therefore, problematic.
IDEALIST AMILLENNIALISM THE BELIEF THAT THERE WILL BE NO LITERAL MILLENNIAL REIGN OF CHRIST ON EARTH	The Apocalypse is not to be seen as a representation of actual events, whether past or future. The book is viewed as a symbol or metaphor to depict the great struggle between good and evil.	This concept was spawned in the Alexandrian school of philosophy and theology by Origen and is maintained by a host of liberal, and some conservative Bible students today	The wedding of Greek philosophy to Christian theology has seldom created a fruitful union. This seems to be the case in this method. The early Fathers of the church are overwhelming in their support of Revelation as representing actual history in some sense.
FUTURISTIC PREMILLENNIALISM THE BELIEF THAT CHRIST WILL RETURN TO USHER IN THE MILLENNIAL AGE	Beginning with chapter four or six, the events described belong to the future age and constitute a marvelous prophecy of God's program for the consummation of the age.	This view has wide acceptance among evangelicals around the earth. Anabaptists of the Reformation era were futurists. Numerous Church Fathers from the initial Christian centuries also were advocates.	The futuristic perspective is harmonious with the message of the entire Bible. Far fewer interpretive enigmas are engendered by this approach.

A RUN THROUGH REVELATION: AN OVERVIEW

- I. Introduction: The Christ of Communication (1:1-8)
(He is the God who reveals His will to His people.)
- II. Vision 1: The Christ of the Churches (1:9-3:22)
(He is the God who rebukes and refreshes His churches.)
- A. To Ephesus He says, "remember your first love." (2:1-7)
 - B. To Smyrna He says, "remain faithful to your God." (2:8-11)
 - C. To Pergumum He says, "repent of false teaching." (2:12-17)
 - D. To Thyatara He says, "remain fast among false teachings." (2:18-29)
 - E. To Sardis He says, "repent from incomplete service." (3:1-6)
 - F. To Philadelphia He says, "rest in the promise of God." (3:7-13)
 - G. To Laodicea He says, "repent from your indifference." (3:14-22)
- III. Vision 2: The Christ of the Cosmos (4:1-16:21)
(He is the God who reclaims the earth for His kingdom.)
- A. The Vision in Heaven (4:1-5:14)
 - B. The Destruction on the Earth (6:1-16:21)
 - 1. The seal judgments (6:1-17)
Detailed Explanation (7:1-17)
The 144,000 Jewish Evangelist
 - 2. The trumpet judgments (8:1-9:21)
Detailed Explanation (10:1-15:8)
 - The two witnesses (10:1-11:18)
 - The war in heaven (11:19-12:17)
 - The beast and false prophet (13:1-18)
 - A description of the end (14:1-15:8)
 - 3. The bowl judgments (16:1-21)
- IV. Vision 3: The Christ of Conquest (17:1-21:8)
(He is the God who repays the ungodly for their sin.)
- A. Judgment on false religion (17:1-18)
 - B. Judgment on evil commercialism (18:1-24)
 - C. Justice in Christ return to the earth (19:1-21)
 - D. Justice in Christ reign on the earth (20:1-6)
 - E. Justice in Christ consignment of Satan and sinners to the Lake of Fire. (20:7-15)
 - F. Joy in Christ's call of His saints to the new heaven and new earth. (21:1-8)
- V. Vision 4: The Christ of Consummation (21:9-22:5)
(He is the God who reigns for all eternity.)
- A. The description of eternity (21:9-27)
 - B. The delights of eternity (22:1-5)
- VI. Conclusion: The Christ of Challenge (22:6-21)
(He is the God who request all to come to Him.)
- A. He invites the church. (22:6-9)
 - B. He invites the world. (22:10-19)
 - C. He invites the individual believer. (22:20-21)

A CHRONOLOGICAL CHART OF THE REVELATION AND THE GREAT TRIBULATION

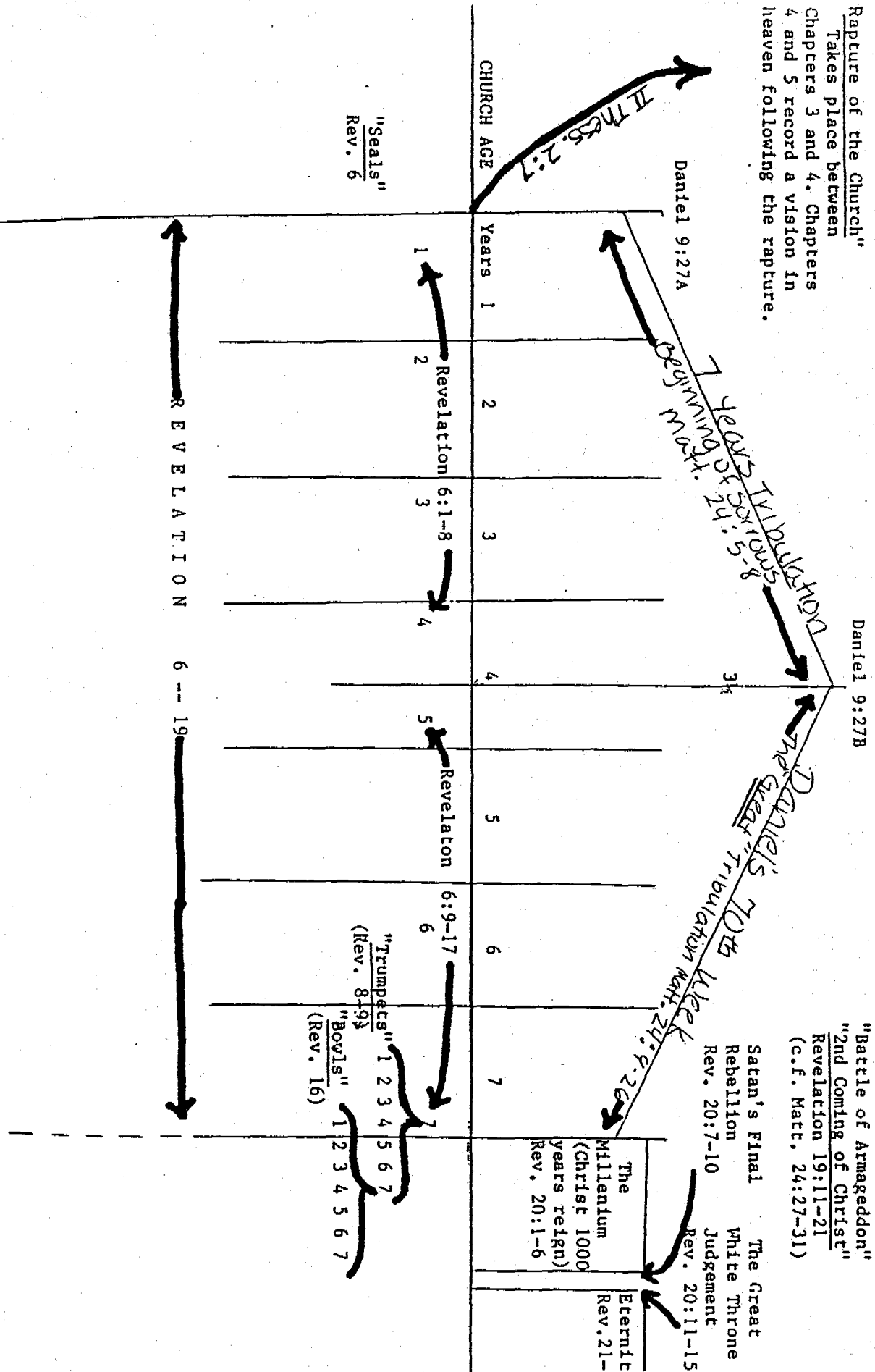
Revelation 17:16-18
Revelation 12:7-13

Rapture of the Church
Takes place between Chapters 3 and 4. Chapters 4 and 5 record a vision in heaven following the rapture.

"Battle of Armageddon"
"2nd Coming of Christ"
Revelation 19:11-21
(c.f. Matt. 24:27-31)

Satan's Final Rebellion
Rev. 20:7-10
The Great White Throne Judgement
Rev. 20:11-15

The Millennium
(Christ 1000 years reign)
Rev. 20:1-6
Eternal Rev. 21-



THE ESCHATOLOGY OF REVELATION

Comments on the Structure of the Book of Revelation.

A. In Rev. 1:19, John is instructed to write concerning:

- 1) The things which he has seen
- 2) The things which are, and
- 3) The things which will take place after these things.

This seems to parallel a natural structure in the book:
ch. 1, 2-3, 4-22.

- B. After chronicling successive series of judgments in chs. 6-10, John is told in 10:11, "You must prophecy again concerning many peoples and nations and tongues and kings." This seems to signal the shift in the book away from the series of judgments to a description of the activities of certain individuals and groups of peoples during the time of tribulation. Already, the discussion of the 6th seal (the second woe) in 11:1-13 takes on the nature of such description. The 7th seal (third woe) is recorded in 11:15-19. Then in chs. 12-18 we have a catalogue of persons and movements apparently functioning somewhat contemporaneously (rather than sequentially as in the series of chs. 6-11). The last personage of the time to be discussed is Christ who returns in ch. 19 (here the language and thought of the 7th seal, 11:15-19, is picked up) and reigns millennially (ch. 20) and eternally (21-22).**

WHEN GOD SPEAKS FROM HEAVEN
(Revelation 1:1-8)

I. There is a blessing for the true disciple. (v.1-3)

1. It comes from God's prophetic revelation. (v.1-3)
2. It comes in the church's public reading. (v.3)
3. It comes with our personal response. (v.3)

II. There is a greeting from the Triune Deity. (v. 4-6)

1. The Father is perfect in His person. (v.4)
2. The Spirit is perfect in His presence. (v.4)
3. The Son is perfect in His provision. (v.5-6)
 - A. In His revelation. (v.5)
 - B. In His resurrection. (v.5)
 - C. In His rule. (v.5)
 - D. In His redemption. (v.5)
 - E. In His reign. (v.6)

III. There is the coming of the triumphant deliverer. (v. 7-8)

1. His coming will be seen. (v.7)
 2. His coming will be solemn. (v.7)
 3. His coming will be sure. (v.8)
 4. His coming will be in strength. (v.8)
-

JESUS IS ALL I NEED
(Revelation 1:9-20)

We need to see Jesus when:

- I. We endure persecution for God. (v.9)
 1. There is partnership in suffering for Jesus.
 2. There is pain in suffering for Jesus.
 3. There is praise in suffering for Jesus.
 4. There is purpose in suffering for Jesus.
 - II. We embrace a commission from God. (v.10-11)
 1. We must enjoy the Spirit's control. (v.10)
 2. We must obey the Savior's command. (v.11)
 - III. We experience a vision of God. (v.12-16)
 1. He is present among his saints. (v.12)
 2. He is portrayed in all his splendor. (v.13-16)
 - a. In His dress - He is our priest. (v.13)
 - b. In His wisdom - He is profound. (v.14)
 - c. In His insights - He is penetrating. (v.14)
 - d. In His strength - He is permanent. (v.15)
 - e. In His announcements - He is powerful (v.15)
 - f. For His servants - He is protective. (v.16)
 - g. In His judgments - He is perfect. (v.16)
 - h. In His appearance - He is pure. (v.16)
 - IV. When we encounter a revelation about God. (v.17-20)
 1. He is a comforting God. (v.17)
 2. He is a conquering God. (v.18)
 3. He is a communicating God. (v.19-20)
-

TAKE A LETTER...

In general, all the letters to the churches in Revelation 2 and 3 follow a pattern:

1. A Salutation
2. A Commendation
3. A Reproof
4. An Exhortation
5. A Promise

Churches Receiving Letters	
Name	Meaning
Ephesus	"Desirable"
Smyrna	"Myrrh"
Pergamum	"Marriage"
Thyatira	"Continual Sacrifice"
Sardis	"Remnant"
Philadelphia	"Brotherly Love"
Laodicea	"People Rule"

The Seven Churches of Revelation

Church	Christ	Commendation	Complaint	Correction	Judgment Threatened	Promise
Ephesus	He who holds the seven stars and walks in the midst of the lampstands	Works, labor, patience, testing of pseudo-apostles, and hating the deeds of Nicolaitans	Loss of proper motivation for service, namely, the love of Jesus	Remember where you once were, repent, and do the first works.	Removal of lampstand	Access to the Tree of Life in Paradise
Smyrna	The First and the Last, who was dead and came to life	Works, tribulation, and poverty for Christ's sake	None	None	None	A crown of life and evasion of the consequences of the second death
Pergamos	The One who has a sharp sword with two edges	Faithfulness to Christ's name even in the face of martyrdom	Tolerance of those promiscuous persons who taught the doctrine of Balaam and the Nicolaitans	Repent!	Warfare against the church with the sword of Christ's mouth	Sustenance with hidden manna, the possession of a white stone, and a new name
Thyatira	The One with eyes like a flame of fire and feet like fine brass	Love, service, faith, and patience which has continued to grow	Tolerance of false prophets Jezebel and her wicked practices	Repent!	Casting of Jezebel's consorts into Great Tribulation and the killing of her children	Power over the nations, and possession of the morning star
Sardis	The One possessing the seven Spirits of God and the seven stars	A few in Sardis who have not defiled their garments	A reputation for life but in actuality they were dead	Be watchful and strengthen what remains. Remember, hold fast and repent.	Approach of Christ as a thief	Being clothed in white garments, permanence in the Book of Life, confession of one's name before the Father
Philadelphia	The One who is holy and true, holding the key of David	Faithfulness to the Word of Christ	None	None	None	An open door, subjection of enemies, deliverance from the Great Tribulation, permanence in the temple of God, and the new name of God
Laodicea	The Amen, the Faithful and True Witness, the Beginning of the creation of God	None	Likewarmness and overestimate of status before God	Seek fervently after genuine spiritual riches and repent of your sins.	Expulsion from the mouth of the Lord	Intimacy of relationship, co-rulership with Christ on His throne

WHEN LOVE GROWS COLD

(Revelation 2:1-7)

I. Christ is Characterized by Power (2:1)

- A. We enjoy His protection.
- B. We experience His presence.

II. The Church is Commended for Its Purity (2:2-3,6)

- A. They are praised for their deeds. (2:2)
- B. They are praised for their dedication. (2:3)
- C. They are praised for their doctrine. (2:6)

III. The Church is Criticized for Its Passion (2:4)

- A. It disappointed the Lord.
- B. It departed from the Lord.

IV. The Church is Corrected With a Plan (2:5)

- A. Remember where you once were.
- B. Repent of your sin.
- C. Return to where you first fell in love.

V. The Church is Challenged With a Promise (2:7)

- A. We can conquer by perseverance.
 - B. We can celebrate His provisions.
-

SUFFERING FOR CHRIST'S SAKE
Revelation 2:8-11

- I. Christ is characterized by His deity. 2:8
 - 1. He is the eternal God.
 - 2. He is the resurrected Lord.

 - II. The church is commended for its diligence. 2:9-10
 - 1. They faced the attack of Satan. 2:9
 - 2. They faced the anticipation of suffering. 2:10

 - III. The church is challenged by its destiny. 2:10-11
 - 1. They will receive a crown for their dedication. 2:10
 - 2. They will conquer death. 2:11
-

THE CHURCH THAT COMPROMISED THE TRUTH

(Revelation 2:12-17)

I. Christ is Characterized by Judgement. (2:12)

- A. His judgment is true.
- B. His judgment is thorough.

II. The Church is Commended for Faithfulness. (2:13)

- A. It is commended for its faithful works.
- B. It is commended for its faithful witness.

III. The Church is Condemned for Compromise. (2:14-15)

- A. They compromised their morality. (2:14)
- B. They compromised their theology. (2:15)

IV. The Church is Corrected by a Warning. (2:16)

- A. They are warned to repent.
- B. They are warns of rejection.

V. The Church is Challenged by a Reward. (2:17)

- A. Christ will restore fellowship.
 - B. Christ will render forgiveness.
-

THE CHURCH WITH A CULT ON THE INSIDE

(Revelation 2:18-29)

I. Christ is Characterized by Decisive Judgment. (2:18)

- A. His judgment is perceptive.
- B. His judgment is powerful.

II. The Church is Congratulated for its Faithful Works. (2:19)

- A. It had a right attitude toward God.
- B. It had a right action toward man.

III. The Church is Condemned for Excessive Tolerance. (2:20)

- A. The church had a personality problem.
- B. The church had an authority problem.
- C. The church had a theology problem.
- D. The church had a morality problem.

IV. The Church is Corrected by Godly Discipline. (2:21-25)

- A. God's discipline is fair. (2:21)
- B. God's discipline is full. (2:22)
- C. God's discipline is final. (2:23)
- D. God's discipline is fearful. (2:23)
- E. God's discipline is faithful. (2:24-25)

V. The Church is Challenged by Future Promises. (2:26-29)

- A. They will receive the authority of Christ's power. (2:26-27)
 - B. They will receive the assurance of Christ's presence. (2:28-29)
-

THE CHURCH OF THE LIVING DEAD

(Revelation 3:1-6)

I. Christ is Characterized by Devotion to His Church. (3:1)

- A. Christ comprehends the problem.
- B. Christ cares for the pastors.

II. Christ Condemns Those Who are Dead in His Church. (3:1)

- A. Their outward reputation was deceiving.
- B. Their inward reality was death.

III. Christ Corrects Those Who are Dying in His Church. (3:2-3)

- A. They must remove their drowsiness. (3:2)
- B. They must rediscover their direction. (3:2)
- C. They must remember their doctrine. (3:3)
- D. They must resume their dedication. (3:3)
- E. They must repent of their desertion. (3:3)
- F. They must reflect on their decision. (3:3)

IV. Christ Challenges Those Who are Dedicated in His Church. (3:4-6)

- A. They are promised His presence. (3:4)
 - B. They are promised His purity. (3:4-5)
 - C. They are promised His protection. (3:5)
 - D. They are promised His praise. (3:5-6)
-

THE KIND OF CHURCH THAT PLEASES GOD

(Revelation 3:7-13)

I. Christ is Characterized by His Awesomeness. (3:7)

- A. Our Lord is a God of purity.
- B. Our Lord is a God of reliability.
- C. Our Lord is a God of authority.
- D. Our Lord is a God of sovereignty.

II. The Church is Commended for its Availability. (3:8-10)

- A. The church's energy will focus on God's mission. (3:8)
- B. The church's enemies will fall by God's vindication. (3:9)
- C. The church's endurance will foster God's preservation. (3:10)

III. The Church is Challenged in its Attainments. (3:11-13)

- A. The church is challenged to hopeful perseverance. (3:11)
 - B. The church is challenged by heavenly permanence. (3:12)
 - C. The church is challenged by honored acceptance. (3:12)
 - D. The church is challenged by heavenly correspondence. (3:13)
-

THE CHURCH THAT MAKES GOD SICK
Revelation 3:14-22

I.	<u>Christ is characterized by His dependability.</u>	3:14
1.	You can trust what He says.	
2.	You can trust what He starts.	
II.	<u>Christ condemns those who are deceived.</u>	3:15-17
1.	They did not maintain good works.	3:15-16
2.	They did not know what they were.	3:17
III.	<u>Christ counsels those who are deficient.</u>	3:18-19
1.	We need Christ's riches.	3:18
2.	We need Christ's righteousness.	3:18
3.	We need Christ's restoration.	3:18
4.	We need Christ's rebuke.	3:19
IV.	<u>Christ challenges those who need direction.</u>	3:20-22
1.	I will come in if you invite me.	3:20
2.	You can reign with me if you trust me.	3:21-22, (c.f. 1 John 5:4)
-

CASTING OUR CROWNS BEFORE OUR CREATOR

(What will I do when I get to Heaven?)

Revelation 4:1-11

I. The Plan of God demands our worship. (4:1)

- 1) There is purity in His plan.
- 2) There is purpose in His plan.

II. The Person of God demands our worship. (4:2)

- 1) His authority is sovereign. (4:2)
- 2) His appearance is spectacular. (4:3)
- 3) His attendants are sanctified. (4:4)

III. The Power of God demands our worship. (4:5)

- 1) God has awesome strength.
- 2) God is perfect Spirit.

IV. The Portrait of God demands our worship. (4:6-7)

- 1) God is perfect in His authority. (4:6-7)
- 2) God is perfect in His activity. (4:7)
- 3) God is perfect in His majesty. (4:7)
- 4) God is perfect in His deity. (4:7)

V. The Praise of God demands our worship. (4:8-11)

- 1) God is praised in continual confession. (4:8)
 - 2) God is praised by complete humiliation. (4:9-10)
 - 3) God is praised with conscious adoration. (4:11)
-

THE LAMB UPON THE THRONE

(Prelude to Armageddon)

Revelation 5:1-14

I. Jesus Christ is the Lord of History. (5:1-5)

- 1) He is Lord because of God's plan. (5:1)
(cf. chapters 6-22; a time of retribution, redemption, and restoration)
- 2) He is Lord because of heaven's problem. (5:2-4)
- 3) He is Lord because of His power. (5:5)
(cf. Gen. 49:10; Isa. 11:1,10)

II. Jesus Christ is the Lord of Victory. (5:6-7)

- 1) He is victorious because He was slain. (5:6)
- 2) He is victorious because He is standing. (5:6)
- 3) He is victorious because He is strong. (5:6)
- 4) He is victorious because He is searching. (5:6)
- 5) He is victorious because He is sovereign. (5:7)

III. Jesus Christ is the Lord of Glory. (5:8-14)

- 1) He is praised by the saints. (5:8-10)
 - 2) He is praised by the angels. (5:11-12)
 - 3) He is praised by all creation. (5:13-14)
-

Content and Correlation of the Judgments of Seals, Trumpets, and Bowls

NUMBER	SEALS Opened by the Lamb	TRUMPETS Blown by seven angels	BOWLS Poured by seven angels
1.	White horse: conqueror	Hail and fire; 1/3 of vegetation burnt	Sores
2.	Red horse: war	Mountain of fire; 1/3 of creatures in sea destroyed	Sea becomes blood; all marine life dies
3.	Black horse: famine	Star called wormwood falls; 1/3 of fresh water poisoned	Fresh water turned to blood
4.	Pale horse: death	Partial darkness: 1/3 of sun, moon, and stars	Scorching sun burns men
HIATUS: Last three trumpets announced as woes			
5.	Martyrs reassured	Woe #1: Angel releases locusts from abyss	Darkness on beast's kingdom
6.	Great day of wrath: earthquake, signs in heaven	Woe #2: Four angels loosed at Euphrates; they slay 1/3 of earth's population	Euphrates dries up; kings assemble for war at Armageddon
HIATUS: Sealing of 144,000			
7.	1/2 hour of silence: introduction of trumpets	Announcement of the Lord's victory	Severe earthquake and great hail

Adapted from Robert G. Gromacki, New Testament Survey (Grand Rapids: Baker, 1974), by permission.

... Charts of the New Testament, H. Wayne House pp. 145-149

THE TRIBULATION IN REVELATION (Chapters 6-19)

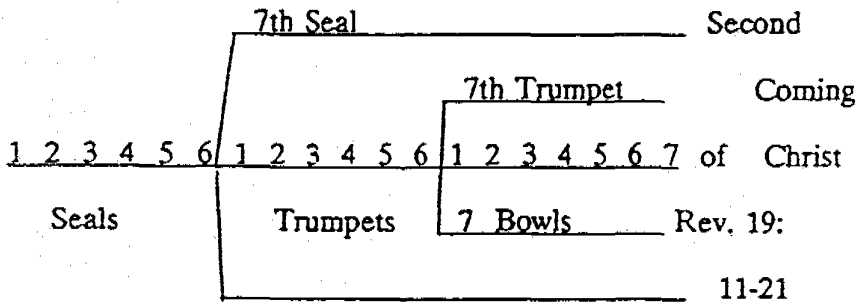
These chapters record the horrifying events of what is called "The Great Tribulation." Though this seven-year period of time is one of retribution upon a world that has rejected the Lordship of God, it is also a time of redemption personally (ch. 7) and cosmically (cf. chs. 20-22). The events of the tribulation center or focus primarily upon three series of seven judgments:

The Seals 6:1-17

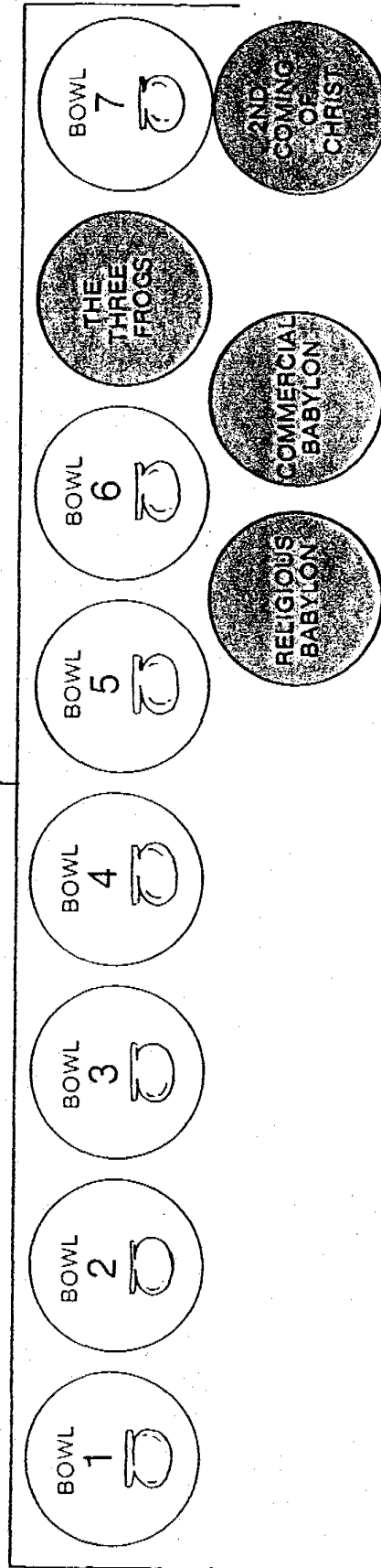
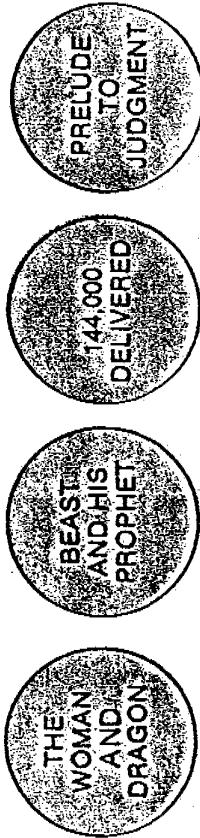
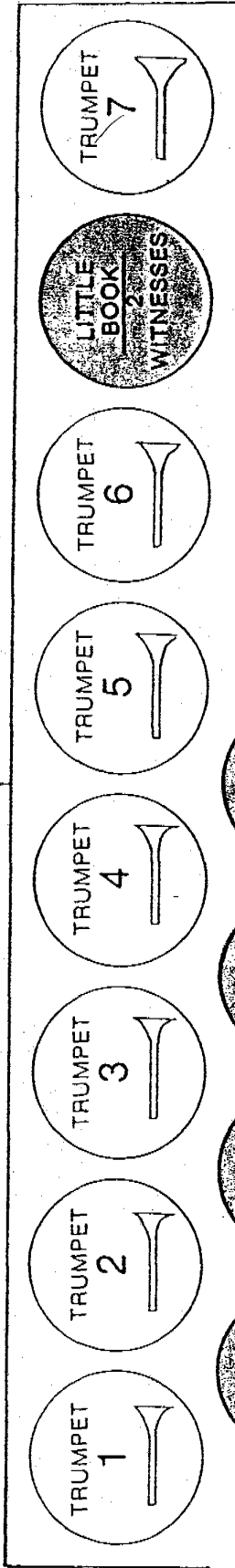
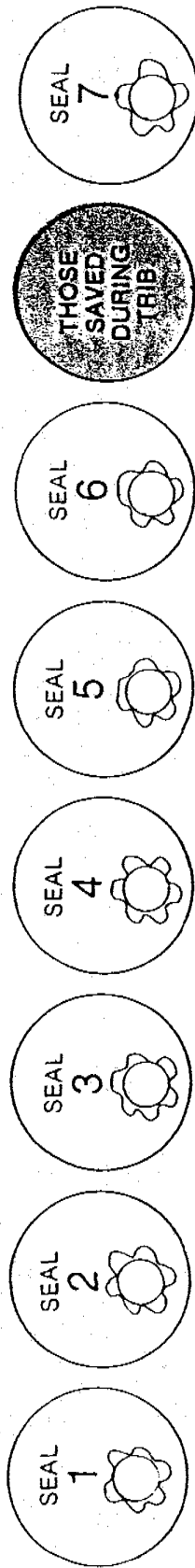
The Trumpets 8:1-9:21

The Bowls 16:1-17

These series of judgments are best interpreted in their relationship to one another as partially concurrent. This is sometimes called the telescopic view. This approach understands the seventh seal to introduce and contain the seven trumpets, and the seventh trumpet to introduce and contain the seven bowls. The seven trumpets, therefore, are the seventh seal, and the seven bowls are the seventh trumpet. This would indicate both an increase in intensity and a greater rapidity of the judgments as the end of the period approaches. The diagram below is helpful in understanding this arrangement.



The Tribulation



THE FOUR HORSEMEN OF THE APOCALYPSE
Revelation 6:1-8

I.	<u>We must be aware of Satan's weapon of deception.</u>	6:1-2
1.	Satan's deception is controlled.	6:1
2.	Satan's deception is complete.	6:2
3.	Satan's deception seeks conquest.	6:2
II.	<u>We must be aware of Satan's weapon of destruction.</u>	6:3-4
1.	Satan's destruction is inevitable.	6:3
2.	Satan's destruction is inhumane.	6:4
3.	Satan's destruction is immense.	6:4
III.	<u>We must be aware of Satan's weapon of deprivation.</u>	6:5-6
1.	Satan's deprivation is unstoppable.	6:5
2.	Satan's deprivation is unbearable.	6:6
3.	Satan's deprivation is unfair.	6:6
IV.	<u>We must be aware of Satan's weapon of death.</u>	6:7-8
1.	Death inflicted by Satan is controlled.	6:7
2.	Death inflicted by Satan is comprehensive.	6:8
	a. It is comprehensive in its numbers.	
	b. It is comprehensive in its nature.	
-

THE WRATH OF THE LAMB
Revelation 6:9-17

In the day of the Lamb's wrath:

- I. Saints should seek justice. 6:9-11
 - 1. Their justice is deserved before God. 6:9
 - 2. Their justice is deferred to God. 6:10
 - 3. Their justice is determined by God. 6:11

 - II. Signs will announce judgment. 6:12-14
 - 1. There will be earthly disturbances. 6:12
 - 2. There will be heavenly disturbances. 6:12-14

 - III. Sinners should fear the judge. 6:15-17
 - 1. They will fear His presence. 6:15-16
 - 2. They will fear His punishment. 6:17
-

WILL PEOPLE BE SAVED DURING THE TRIBULATION
Revelation 7:1-17

- I. God has a plan for salvation in the tribulation. 7:1-8
 - 1. He will temporarily suspend judgment for worldwide salvation. 7:1-3
 - 2. He will permanently seal Jews for worldwide service. 7:3-8

 - II. Heaven has praise for salvation during the tribulation. 7:9-12
 - 1. Man rejoices because of God's provisions. 7:9-10
 - 2. Angels worship because of God's power. 7:11-12

 - III. Man has promises of salvation out of the tribulation. 7:13-17
 - 1. He is promised sanctification. 7:13-14
 - 2. He is promised service. 7:15
 - 3. He is promised security. 7:15
 - 4. He is promised satisfaction. 7:16
 - 5. He is promised a shepherd. 7:17
-

THE DAY GOD DESTROYS ONE-THIRD OF HIS CREATION
Revelation 8:1-13

- I. In heaven there will ascend additional prayers from the Saints. 8:1-6
 - 1. Praise will be silenced. 8:1-2
 - 2. Prayers will be sent. 8:3-4
 - 3. Punishment will be signaled. 8:5-6

 - II. On earth there will descend additional punishment from the Savior. 8:7-13
 - 1. Destruction will come upon the soil. 8:7
 - 2. Destruction will come upon the seas. 8:8-9
 - 3. Destruction will come upon the springs. 8:10-11
 - 4. Destruction will come upon the skies. 8:12-13
-

DEMONS FROM THE ABYSS/ARMIES FROM THE EAST
Revelation 9:1-21

- I. God uses demons to carry out His judgments. 9:1-12
 - 1. Satan is their leader. 9:1-2, 11-12
 - a. He descended from heaven. 9:1-2
 - b. He destroys humans. 9:11-12
 - 2. Suffering is their legacy. 9:3-10
 - a. They torment. 9:3-6
 - b. They terrify. 9:7-10

 - II. God uses armies to carry out His judgments. 9:13-21
 - 1. God's judgment is a demonstration of His sovereignty. 9:13-19
 - a. God directs their destiny. 9:13-16
 - b. God determines their destruction. 9:17-19
 - 2. God's judgment is a demonstration of man's sinfulness. 9:20-21
 - a. Man does not repent of his idolatry. 9:20
 - b. Man does not repent of his immorality. 9:21
-

A MIGHTY ANGEL AND HIS LITTLE FLOCK
Revelation 10:1-11

I.	<u>God's word must be announced.</u>	10:1-4
1.	God's message must be opened.	10:1-3
2.	God's messengers must obey.	10:4
II.	<u>God's word has authority.</u>	10:5-7
1.	God confirms His word.	10:5-6
2.	God completes His work.	10:6-7
III.	<u>God's word must be assimilated.</u>	10:8-11
1.	We must take the word.	10:8
2.	We must try the word.	10:9-10
3.	We must tell the word.	10:11
-

HAPPY DEAD WITNESSES DAY
Revelation 11:1-19

- I. God's temple will be rebuilt. 11:1-2
 - 1. The temple is ordained by God. 11:1
 - 2. The temple will be occupied by Gentiles. 11:2

 - II. God's truth will resound. 11:3-6
 - 1. God's witnesses receive His power. 11:3-4
 - 2. God's witnesses receive His protection. 11:5-6

 - III. God's testimony will be rejected. 11:7-10
 - 1. God's witnesses will be killed. 11:7-8
 - 2. Their death will be celebrated. 11:9-10

 - IV. God's terror will rage. 11:11-14
 - 1. There will be a resurrection of the witnesses. 11:11-12
 - 2. There will be a destruction of the wicked. 11:13-14

 - V. God's timing is always right. 11:15-19
 - 1. The Savior will reign in the end. 11:15
 - 2. The saints will rejoice in the end. 11:16-19
-

IS GOD FINISHED WITH ISRAEL
Revelation 12:1-6, 13-17

- I. Israel provided the Savior. 12:1-2, 5
 - 1. The Savior came in pain. 12:1-2
 - 2. The Savior came to reign. 12:5

 - II. Israel is persecuted by Satan. 12:3-4, 13, 15, 17
 - 1. Satan has great power. 12:3
 - 2. Satan has a great plan. 12:4, 13, 15, 17
 - a. He wants to destroy God's Son. 12:4
 - b. He wants to defeat God's people. 12:13, 15, 17

 - III. Israel is promised safety. 12:6, 14, 16, 17
 - 1. God has a place for Israel. 12:6
 - 2. God has a provision for Israel. 12:14, 16
 - 3. God has a plan for Israel. 12:17
-

WAR IN HEAVEN
Revelation 12:7-12

- I. Satan is a defeated foe. 12:7-9
 - 1. He did not prevail in battle. 12:7-8
 - 2. He has no place in heaven. 12:8-9

 - II. Salvation is a settled fact. 12:10
 - 1. The Savior has won.
 - 2. The accuser has lost.

 - III. The saints have a victorious faith. 12:11
 - 1. We overcome by the blood of the Lamb.
 - 2. We overcome by the word of our testimony.
 - 3. We are overcome by our love for Jesus.

 - IV. Sinners have a tragic future. 12:12
 - 1. Satan is with you.
 - 2. Satan is against you.
-

ANTICHRIST: THE COMING WORLD RULER
Revelation 13:1-10

- I. The Antichrist will be a wonder. 13:1-3
 - 1. He will be a super power. 13:1-2
 - 2. He will be satanically promoted. 13:2
 - 3. He will be seductively presented. 13:3

 - II. The Antichrist will be worshiped. 13:4-6
 - 1. People will bless the Antichrist. 13:4
 - 2. Antichrist will blaspheme God. 13:5-6

 - III. The Antichrist will make war. 13:7-10
 - 1. He will defeat the saints. 13:7
 - 2. He will direct the world. 13:7-10
 - a. Acknowledgment of him will be demanded. 13:7-8
 - b. Allegiance to him will be decisive. 13:8-10
-

THE FALSE PROPHET
Revelation 13:11-18

- I. He has a deceptive appearance. 13:11
 - 1. He looks like a friend.
 - 2. He speaks like an enemy.

 - II. He has delegated authority. 13:12
 - 1. He works for the Antichrist.
 - 2. He brings worship to the Antichrist.

 - III. He uses deceptive actions. 13:13-15
 - 1. He uses miracles. 13:13-14
 - 2. He promotes idolatry. 13:14-15

 - IV. He has deadly ability. 13:15-17
 - 1. He will massacre those who refuse him. 13:15
 - 2. He will mark those who follow him. 13:16-17

 - V. He has a defining ascription. 13:18
 - 1. He is amazing: he has a 666.
 - 2. He is only a man: he is still a six.
-

HEAVEN OR HELL: WHICH WILL IT BE
Revelation 14:1-13

Those who go to heaven:

- I. Follow the Lord. 14:1-5
 - 1. We are His possession. 14:1
 - 2. We sing His praises. 14:2-3
 - 3. We honor His preeminence. 14:4
 - 4. We enjoy His purity. 14:5

- II. Fear the Lord. 14:6-7
 - 1. Preach the gospel to all creation. 14:6
 - 2. Glorify God who is our Creator. 14:7

- III. Are faithful to the Lord. 14:8-13
 - 1. We will escape God's judgment. 14:8-11
 - 2. We will experience God's joy. 14:12-13

Revelation 14:14-20

I. God's wrath is coming. 14:14-16

1. It comes from the throne. 14:14
2. It comes on time. 14:15-16

II. God's wrath is certain. 14:17-19

1. It is done with authority. 14:17-18
2. It is done with urgency. 14:18-19

III. God's wrath is complete. 14:20

1. Judgment runs deep.
2. Judgment runs wide.

PRELUDE TO ARMAGEDDON
Revelation 15:1-8

- I. God's servants are secure as that day approaches. 15:1-2
 - 1. They are secure in their service. 15:1
 - 2. They are secure in their standing. 15:2

 - II. God's servants sing as that day approaches. 15:3-4
 - 1. They praise His works and ways. 15:3
 - 2. They praise His name and nature. 15:4

 - III. God's servants stand back as that day approaches. 15:5-8
 - 1. They are prepared to serve His purpose. 15:5-7
 - 2. They are prevented from seeing His power. 15:8
-

JUDGMENT DAY COMES TO THE EARTH
Revelation 16:1-21

I.	<u>God will send sickness.</u>	16:1-2
1.	The disease is severe.	16:1
2.	The disease is specific.	16:2
II.	<u>God will destroy the seas.</u>	16:3
1.	The seas are defiled.	
2.	The seas produce death.	
III.	<u>God will ruin the springs.</u>	16:4-7
1.	His judgment is righteous.	16:4-5
2.	His judgment is retributive.	16:6-7
IV.	<u>God will have men scorched.</u>	16:8-9
1.	Men will be burned by God.	16:8
2.	Men will blaspheme God.	16:9
V.	<u>God will take away their sight.</u>	16:10-11
1.	There will be darkness on earth.	16:10
2.	There will be defiance by men.	16:11
VI.	<u>God will utilize evil spirits.</u>	16:12-16
1.	They will gather a great army.	16:12-14
2.	They will gather at Armageddon.	16:15-16
VII.	<u>God will end with incredible signs.</u>	16:17-21
1.	The earth will be shaken.	16:17-21
2.	Humans will remain sinful.	16:21
-

THE NEW AGE MOVEMENT IS NOT NEW
Revelation 17:1-18

- I. Religious Babylon has significant influence. 17:1, 15
 - 1. Its influence crosses racial barriers.
 - 2. Its influence crosses national barriers.
 - 3. Its influence crosses cultural barriers.

 - II. Religious Babylon promoted spiritual infidelity. 17:2-4
 - 1. It is wicked. 17:2
 - 2. It is wise. 17:3
 - 3. It is wealthy. 17:4

 - III. Religious Babylon is routed in seductive intellectualism. 17:5-6
 - 1. It is mystical in its indoctrination. 17:5
 - 2. It multiplies its influence. 17:5
 - 3. It is murderous in intent. 17:6

 - IV. Religious Babylon is supported by several institutions. 17:7-14
 - 1. It has religious backing. 17:7-9
 - 2. It has political backing. 17:10-14
 - a. They have one purpose. 17:13
 - b. They have one problem. 17:14

 - V. Religious Babylon is destined for shameful indignity. 17:16-18
 - 1. It will be destroyed. 17:16
 - 2. It will find its destiny. 17:17-18
-

CHARACTERISTICS OF RELIGIOUS BABYLONIANISM
(Revelation 17)

- 1) It has worldwide influence 17:2
- 2) It promotes spiritual infidelity 17:3
- 3) It will for a time greatly influence the political Antichrist 17:3
- 4) It will be supported for a time by the political Antichrist 17:3
- 5) It is materialistic, this worldly and phenomenally wealthy 17:4
- 6) It is rooted in ancient times 17:5
- 7) It exalts secret mystical knowledge 17:5
- 8) It multiplies itself into various religious systems 17:5
- 9) Though professing religious tolerance, it is actually intolerant and actively persecutes worshippers of the true God 17:6
- 10) It has a relationship with the city of Rome or at least to a restored vestige of the Roman Empire 17:9, 18
- 11) It will be destroyed eschatologically by the personal and political Antichrist and his allies 17:16-17

17:1-18 Perhaps the most enigmatic of the visions of the Apocalypse is that of the great harlot. John himself registers considerable astonishment (v. 7). Nor is he able to comprehend the mystery. The angel explains that the woman sits on seven mountains (v. 9). She rides upon the political beast, which privately despises her. She has committed fornication with the kings of the earth. She is described as the mother of harlots, and she is drunk on the blood of the saints, indicating her intense involvement in persecution. She is further given the name Babylon the Great (18:2). Idolatry began in Babylon or Babel with Nimrod (cf. Gen. 10:9-10, note). The cult of mother and child, Semiramis and Tammuz, was there initiated. This cult, along with other constituent elements of the Babylonian mysteries, was conserved by Roman and Greek religious systems. By the end of the first century, elements of the mysteries had also been adopted by some advocates of the Christian faith. Constantine's actions between 313 and 323 A.D. brought about the marriage of church and state, and with this union came undiluted doses of those ancient idolatrous faiths. By the time of the Reformation, those ancient myths and mysteries had been thoroughly assimilated into the Christian faith. The scarlet woman of this chapter is, in effect, a resurgence of those same erroneous doctrines. The difference seems to be that the ecumenicity of this latter-day world church embraces virtually all religious faiths. Few still comprehend the nature of genuine Christianity, and they suffer at the hands of the drunken harlot as in eras past. This passage should provide for modern believers an intuitive wariness not only in the wake of organized ecumenism but also in the midst of movements which develop their entire thrust around one major doctrine, whatever that may be.

A COMPARISON OF RELIGIOUS BABYLONIANISM AND NEW AGEISM

Babylonianism	New Age
1) Polytheistic and idolatrous 2) Salvation by mystical knowledge (spiritually deceptive) 3) Deifies special humans 4) Affirms reincarnation (esp. of nature & the salvation child Tammuz) 5) Promotes secret religious rites 6) Founded a mother/child cult 7) Accepts evolution, at least implicitly 8) Amoral 9) Utopian 10) Humanistic 11) Uses religion to achieve political ends 12) Behavioristic 13) Emotionalism and ecstatic utterances prominent 14) Astrology 15) Sensually oriented	1) Pantheistic and idolatrous 2) Salvation by mystical knowledge (spiritually deceptive) 3) Deifies all humanity 4) Affirms reincarnation 5) Promotes secret religious rituals 6) Worships mother earth and her offspring [Romanism fosters a mother/child doctrine] 7) Accepts evolution explicitly 8) Amoral 9) Utopian 10) Humanistic 11) Infiltrates political processes to achieve its own purposes 12) Behavioristic 13) Emotionalism and ecstatic utterances prominent 14) Astrology 15) Sensually oriented

JUDGMENT OF THE GREAT WHORE
Revelation 18:1-24

- I. God judges the great whore with understandable retribution. 18:1-8
 - 1. She is judged because of those who live there. 18:1-2
 - 2. She is judged because of those who lay there. 18:3
 - 3. She is judged because of those who leave there. 18:4-5
 - 4. She is judged because of the luxury there. 18:6-8

 - II. God judges the great whore with uncontrolled lamentations. 18:9-20
 - 1. Her judgment comes quickly. 18:9-10
 - 2. Her riches are consumed completely. 18:11-18
 - 3. Her demise is carried out suddenly. 18:19-20
 - a. On earth there will be weeping. 18:19
 - b. In heaven there will be rejoicing. 18:20

 - III. God judges the great whore with utter destruction. 18:21-24
 - 1. There will be no record of her. 18:21
 - 2. There will be no rejoicing over her. 18:22
 - 3. There will be no rebuilding of her. 18:22
 - 4. There will be no regard for her. 18:23
 - 5. There will be no redemption for her. 18:26
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"THE WONDER OF WORSHIP IN HEAVEN"

Revelation 19:1-10

I. We worship God for His salvation 19:1-4

- 1) There is joy in God's salvation 19:1**
- 2) There is judgement in God's salvation 19:2-4**

II. We worship God for His sovereignty 19:5-6

- 1) We honor God with our praise 19:5**
- 2) We honor God for His power 19:6**

III. We worship God for His spouse 19:7-9

- 1) Her preparation is to be the bride 19:7**
- 2) Her purity is to be a blessing 19:8**
- 3) Her privilege is to be at His banquet 19:9**

IV. We worship God for His sayings 19:9-10

- 1) There is integrity in His words 19:9**
 - 2) There is testimony in His words 19:10**
 - 3) There is prophecy in His words 19:10**
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CLOSING EVENTS



- 1) Return of Christ with His saints (19:11-16)
 - 2) Destruction of the wicked (19:17-21)
 - 3) Confinement of Satan (20:1-3)
 - 4) The 1,000-year reign of Christ upon the earth (20:4-6)
 - 5) The loosing of Satan and the final revolt (20:7-10)
 - 6) The great white throne judgment (20:11-15)
 - 7) The remaking of the heavens and earth (21:1)
 - 8) The descent of the heavenly Jerusalem to the glorified earth (21:1-8)
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THE SECOND COMING OF THE LORD JESUS

Definition:

This refers to the bodily return of Jesus Christ to the earth. This return will be a great and glorious return in power. It will take place at the end of the tribulation period, and the millennial kingdom will immediately follow. The enemies of Christ will be defeated at this return.

Key Text:

Dan. 7:13-14; Zech. 14:1-11; Matt. 24:29-31, 36-44; 25:1-46; Mark 13:24-27; Luke 21:25-28; Acts 1:9-11; Rev. 11:15-19; 14:14-20; 16:12-21; 19:11-21

Key Terms:

- 1) Parousia - presence, coming, or arrival
- 2) Apocalypse - revelation
- 3) Epiphany - manifestation

Nature of the Coming:

- 1) It will be personal (Zech. 14:3-5; Matt. 24:30; Acts 1:9-11)
- 2) It will be historical (Zech. 14:3-5; Matt. 24:30; Acts 1:9-11)
- 3) It will be visible (Matt. 24:30; Acts 1:9-11)
- 4) It will be physical (Matt. 24:30; Acts 1:9-11)
- 5) It will be victorious (Zech. 14:3-5; Rev. 19:11-21)
- 6) It will be cosmic in its benefits (Rom. 8:18-25)

Purpose of the Coming:

- 1) To judge Satan, sin, and the system of the world (Rev. 17-18; 19:11-21)
- 2) To establish the universal, visible manifestation of His kingdom (Phil. 2:9-11; Rev. 20:1-6)
- 3) To provide motivation for faithful service for the Christian community in every generation (Matt. 24:42-25:46; 2 Thess. 2:13-17; 1 John 3:1-3)

The Time of His Coming:

- 1) After the Tribulation period (Matt. 24:29-35)
- 2) Unknown (Matt. 24:36-44)

The Climactic Events of His Coming:

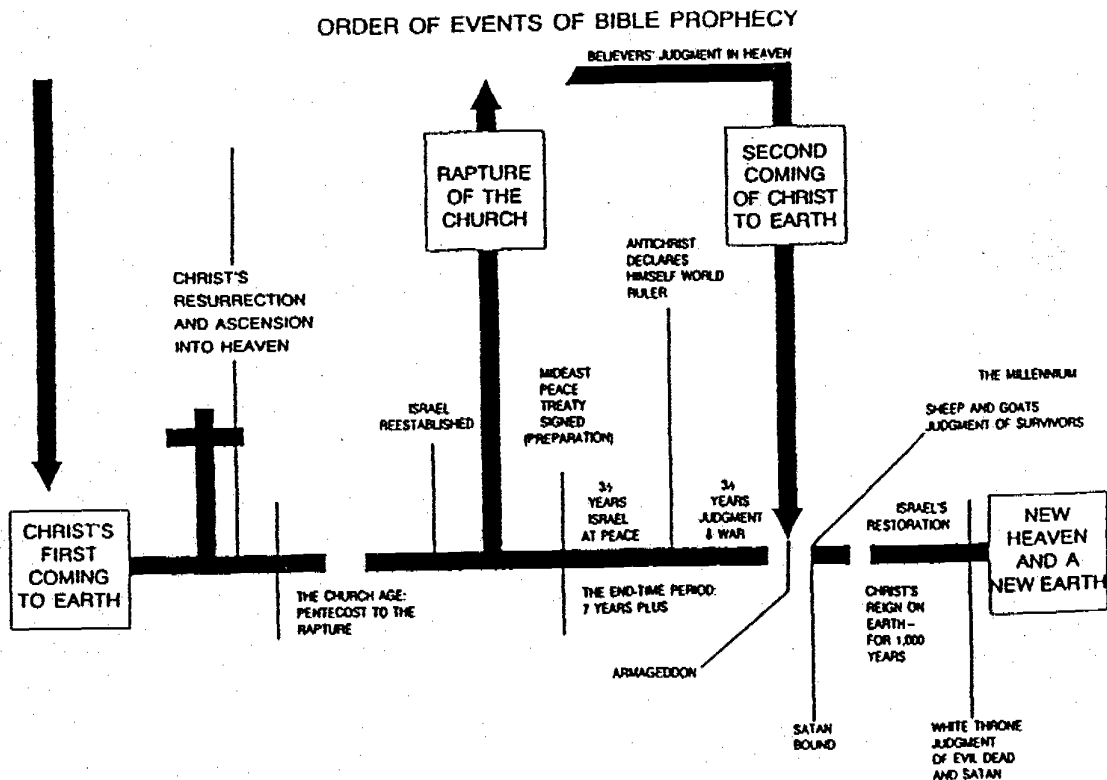
- 1) The battle of Armageddon (Rev. 14:14-20; 16:12-21)
- 2) The Sheep and Goats Judgment (Matt. 25:31-46)
- 3) The Resurrection of the Saints (Rev. 20:4)
- 4) The establishment of His millennial kingdom (Rev. 20:1-6)

JESUS IS COMING AGAIN

Revelation 19:11 - 20:6

When Jesus Comes Again:

- I. The Savior will have a glorious return. 19:11-16
 - 1) His *appearance* is radiant. vs.11-13
 - 2) His *armies* are ready. vs.14
 - 3) His *authority* is righteous. vs.15-16
- II. Sinners will experience tremendous remorse. 19:17-21
 - 1) Jesus will *confront* His enemies. vs.17-18
 - 2) Jesus will *conquer* His enemies. vs. 19-20
 - 3) Jesus will *condemn* His enemies. vs.21
- III. Satan will receive a righteous restraint. 20:1-3
 - 1) Our enemy is *identified* for who he is. vs.1-2
 - 2) Our enemy is *incarcerated* for 1,000 years. vs.3
- IV. The Saints will enjoy a victorious reign. 20:4-6
 - 1) They receive a *position*. vs.4
 - 2) They receive *power*. vs.4
 - 3) They receive *privileges*. vs.4-5
 - 4) They receive a *promise*. vs.6



PROPHETIC VIEWS

Postmillennialism	Amillennialism	Premillennialism
• During the church age the triumphs of the gospel will gradually eliminate evil and thus usher in a golden age. • The church will bring in the kingdom.	• No millennium • Conditions will worsen • Christ will come and in a crisis of divine judgment will end history.	• Christ will return to earth to destroy His enemies and to establish His kingdom. • Christ's kingdom on earth will be marked by peace, prosperity, and righteousness.

"THE THREE CLIMACTIC EVENTS OF HISTORY"

Rev. 20:1-15

I. In the Millennium the Saints will Reign 20:1-6

- 1) Satan is bound 20:1-3**
- 2) Saints are blessed 20:4-6 (cf. also Is. 65:17-25)**

II. In the Revolt Satan will Rebel 20:7-10

- 1) Satan will deceive the nations 20:7-8**
- 2) Sinners will defy the Lord 20:9**
- 3) The Saviour will destroy them all 20:9-10**

III. In the Great White Throne the Saviour is Righteous 20:11-15

- 1) Unbelievers are justly condemned 20:11-13**
 - 2) Unbelievers are eternally cast out 20:14-15**
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"THE GLORY OF ETERNAL LIFE"

Rev. 21-22

I. In Eternity there are things that are new. 21:1 - 22:5

- 1) New Heaven 21:1**
- 2) New Earth 21:1**
- 3) New Relationship 21:3,7**
- 4) New Hope 21:4**
- 5) New Reality 21:5**
- 6) New Jerusalem 21:2; 21:9 - 22:2**
- 7) New Glory 22:3-5**
 - a. Perfect restoration 22:3**
 - b. Perfect administration 22:3**
 - c. Perfect occupation 22:3**
 - d. Perfect transformation 22:4**
 - e. Perfect identification 22:4**
 - f. Perfect illumination 22:5**
 - g. Perfect exaltation 22:5**

II. For Eternity there are things that are true.

- 1) God's Word 21:5; 22:6**
- 2) God's Nature 21:6**
- 3) God's Grace 21:6; 22:16-17**
- 4) God's Holiness 21:8; 22:11-15**

III. Because of Eternity there are things we must do.

- 1) Obey the Word of God 22:7**
 - 2) Worship the one true God 22:8-9**
 - 3) Proclaim the gospel of God 22:10**
 - 4) Warn of the judgment of God 22:18-19**
 - 5) Long to see the Son of God 22:7, 12, 20-21**
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